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A STUDY IN CRIMINOLOGY

Prof. Haddock with His Class of 16 Students and Friends Visit San Quentin Prison

In company with sixteen of our students, mostly members of the evening class, we paid a visit to San Quentin Prison on Sunday, September 1st, being well received by the Governor, Chaplain and the prisoners.

It was one of the most interesting sights we ever witnessed. More than 700 convicts in stripes listened eagerly and attentively to the addresses. It was the most orderly audience we ever addressed. The discipline at San Quentin is perfect. Many of the inmates of the penitentiary are far above the average in intellect.

The Rev. A. Drahts, resident chaplain, met us at the gate and conducted the class to the chapel.

On entering the chapel a strange sight, such as we had never seen before, presented itself to our view; 700 or 800 convicts, all dressed alike, in stripes, turned their faces toward us. One of the most intelligent advanced in front of our procession with a beautiful bouquet of flowers and said in words to this effect:

Prof. Haddock, allow me to present to you, on behalf of the inmates, this bouquet as a token of our esteem and pleasure at your class in coming to address us.

We thanked the man sincerely and the class mounted the platform.

The chaplain spoke a few words

of introduction in a humorous vein, putting the audience into a jolly, but receptive mood.

The phrenological class was well received by the chaplain, Rev. A. Drahts. The chapel was given over to the class and a large audience soon filled every seat, nook and corner; there was not even much standing room to spare.

Student Abner's report of

Professor Haddock's Address.

Our teacher, Prof. Allen Haddock, delivered a very able lecture on the principles of phrenology, its utility and value, and in a practical manner explained the many different types of heads and faces from a score of pictures he had brought with him. He showed very clearly that a man acted according to his individual organization, and is a law unto himself.

Heredity, education, circumstances and habits acquired, may turn him aside a little, but a good man reverts to his natural channel.

A well organized man strives to be good, and it is but natural for a badly organized one to be wicked—indeed, it is hard for a man to get away from himself.

"Can a leopard change his spots?" Not very well, he is only a leopard. But a man is not a leopard, he is endowed with a higher grade of intellect and a certain amount of moral sense, so

that he can by prayer and the help of God change his nature to an extent. He can improve his moral and religious faculties to such extent as to become a real man instead of remaining a brute, it is a matter of evolution and growth. The process is slow because upward, but it is sure.

Prof. Haddock went on to show how much better it was to live in the upper region of the brain, where the intellect, the moral and spiritual faculties reside, rather than in the basement where reside the animal part of his nature, and that it pays to lead a good, moral life, for "the way of the transgressor is hard."

Mr. A. B. Ebner

was next introduced, and he spoke on character as revealed by the face, using a picture of Christ. He explained the fruitage of a good life and its effect on the face in contrast to the vicious expression of a wicked career. A child could tell the difference in the expression of a Christ-like man and the expression of an evil minded one. "By their face ye shall know them."

Mr. Ebner strongly advised his hearers to lead a good, religious life and closed his address by again calling his hearers' attention to the beautiful head and face of the humble Nazariné.

The next student to speak was
Joseph Alfonso, Ph. D.

He defined phrenology and said that some people professed not to believe in it, but when questioned on the subject they proved by their ignorance of the science that they knew nothing about it. "Ignorance is the mother of prejudice."

No two men were alike because their heads and faces were not alike, no two men saw things exactly in the same way, for the reason that their heads differed in shape, and character corresponds to the shape of the brain, texture of the body, temperament. Phrenology takes in the whole man and is not confined to the head as some seemed to think, nor by the "bump" theory, which was a popular delusion. Look at the difference in the head of a Shakespeare and a hod carrier, yet the hod carrier in a thousand years could evolve into a Shakespeare.

Phrenologists study prenatal influences! what a man is depends upon his progenitors. We see unfit parents bringing forth "unnatural progeny." Many a man to day must thank his parents for what he is or is not. (Applause.)

Much can be done by cultivation, but most men are victims of circumstances, they are what they are from inheritance. Ingersoll's head shows he possessed very small Spirituality or faith, but a bright and massive intellect. He was an intellectual giant, yet he could not see beyond the material plane, but the progress of man is marked by an upward tendency, and as the light of Phrenology shines or when men begin to see and know themselves, I do believe there will be no need of prisons and penitentiaries. (Loud applause.)

That time will come when there is equal opportunity for all.

This thing (holding up a picture of a licentious man), this thing is not a man, he is only a thing. The age is coming when such a savage as this thing will be interesting

only as an anthropological specimen of the past.

Only those men in the future who are developed physically, mentally, morally and spiritually will survive, they will be in harmony with the finer forces of nature, and the time will come when we shall hold communion with the angels. (Loud applause.)

The speeches were brought to a close by a few words from Mr. Ebner who gave out the well known hymn "Rock of Ages" and a benediction from the chaplain.

At the close the convicts rushed on the platform to shake hands, making it more like a religious revival than a phrenological meeting.

We made a few cursory examinations, one of a man who killed his brother-in-law. We shall probably have to say something about him and others in the future, strictly though from a Phrenological stand-point.

The Meeting as Seen by one of Our Students, Dr. J. E. Morton.

I never saw a more attentive audience. Everyone seemed glad to hear the words spoken and no doubt much good was done. Practical instruction was given and no doubt for this reason was appreciated. There has been too much theorizing in the education of man. I never saw an audience where were represented so much intellect, and that too, of a practical kind. But, summing up my opinion; I should say that the discipline must be good, the instructions and training practical and fitted to the needs of the individual so far as is possible under present conditions.

No doubt those in charge are thorough students of Human Nature, and if not, should be, for it will be of much service to them in such a great institution. I was pleased with all except the failure to be shown through the cells of the lower strata. This was due to the fact that on Sunday there is no work.

THE CHAPLAIN'S' VIEW.

BY REV. A. DRAHMS.

The presence in the State Prison at San Quentin of a Phrenological Class caused considerable interest among the inmates of that institution. As a basis of truth localization of brain function is arousing considerable attention among scientists, and promises to be the key that will unlock much of the mysterious relation existing between mind and matter, especially as to their independent and mutually reflexive relationship. A purely materialistic hypothesis, like that of Haeckel, only serves to plunge the subject into deeper mysteries and explains nothing. The same may be said of the Idealistic phase. Both are extremes and disprove themselves. It is at least to the credit of Phrenology that it takes the middle ground and recognizes the duality of man—the existence of a spiritual and material entity as composing the personality and makes the one more or less the index and interpreter of the other by virtue of their mysterious but none the less real inter-relation.

The subject was handled with profit in its moral interpretation, and at least affords relief to much of the theosophical rot that some hair-brained philosophers are vainly seeking to engraft from the effete mysticism of moribund India, upon the virile root of anglo saxon thought. It is better to walk on terra firma than to float in the air not knowing whither.

STUDENTS' ESSAYS.

View of Dr. Otto Best.

In reflecting upon our visit to the State Prison, I cannot but express a disagreeable surprise at the multitude of criminals. Almost as surprising to me was their high average of intelligence, as indicated by their intense interest in the various speeches held and in the questions put to me. I asked myself if the existence of

these unfortunate beings, now a menace to civilization, and a plague to themselves was a necessity? If so, why? If not, how could it be changed?

CAUSE OF CRIME OR THE DOWN-FALL OF MAN.

Abnormal physical development leads to physical disease. Abnormal mental development, especially when strong in the lower propensities, and weak in the higher (moral) faculties leads, as Phrenology teaches, to mental disease and crime.

This abnormal development can be due to (1) Heredity, (2) Environment, (3) Education.

PREVENTION OF CRIME, OR ITS HYGIENE.

Under proper conditions crime undoubtedly can be largely diminished. As to the three main factors or causes of crime I would say:

No. 1. Heredity. Stop marriage of criminals by law.

No. 2. Environment. Change the present unhealthy economical conditions and substitute such a system that allows the development of mentally and physically healthy men.

No. 3. Education. Change the present educational system and substitute one which gives education according to individual character. Teach them by the aid of Phrenology, to know themselves. Then they will not miss their vocation, will develop normally, and crime will be naturally diminished.

CURE OF CRIME.

Criminologists with a thorough training in Phrenology could easily diagnose each special case, and through this guidance either prevent or at least relieve the unfortunate ones.

DRINK A CAUSE OF CRIME.

BY THOMAS LEACH.

One of the prisoners asked me as a member of Prof. Haddock's Class, what I thought was the chief cause of crime?

I instantly replied that in my opinion DRINK was the chief cause of crime, that men, at any rate who are weak in the development of the MORAL faculties should avoid the cursed drink, as it excites the base of brain and all the animal propensities which a weak moral brain could not control or keep under, that DRINK was a dangerous thing to tamper with, it had destroyed millions of men who were intellectual giants and in their sober senses considered to be moral men.

A prisoner confessed that DRINK was his downfall, he took intoxicants moderately at first, thinking there was no harm in it, until at last it caused him to commit crime; for when a man's drunk he is lost to the senses of his better nature.

This prisoner said he was reared in a creditable manner, had good parents who gave him a liberal education, but drink had been his ruin.

In my opinion the inmates of penitentiaries, almshouses and lunatic asylums are, in a majority of instances, there through the use of intoxicating liquors. Of course they are usually weak in the moral and superior regions of the brain, but the drinking habit is the primary cause of crime. Drink is a strong devil, who destroys men.

LOW ORGANISM A GREAT CAUSE OF CRIME.

BY N. P. HANSEN.

I did not expect to see such an orderly set of men as we saw at San Quentin last Sunday.

The prisoners listened very attentively to Prof. Haddock and the other speakers and showed excellent discipline.

But I was very much struck with the low development of the MORAL faculties in some of the prisoners, and very much so with the very coarse organization of others. Coarse hair, rough skin,

coarse bones and vicious expression, all are indices of a coarse animal nature, and such men are not restrained of wrong-doing by moral precepts. A coarse animal nature leads to coarse animal tastes and animal enjoyments. The fires of animal passion must be kept under or they will destroy the moral sense and this leads to crime.

IMPRESSIONS and SUGGESTIONS.

BY JOSEF. H. ALFONSO, Ph. D.

From a careful study of the subject, I am positively convinced that fully 90 per cent of the 1,325 criminals in San Quentin are there as the legitimate fruit of the abominable social conditions springing from the infernal Anarchistic system which blights everything with its cursed touch.

A competent Phrenologist, well versed in the study of criminology should be employed to discriminate between born criminals and those who are there through force of circumstances.

The prisoners should be graded and promoted, until the higher class discards the stripes through merit and promotion. They should also be paid a small sum daily, and at the expiration of the term be provided with suitable clothing and the sum of money that has been credited to their account.

Through the establishment of proper social conditions in society the incentive to crime will be removed.

DR. MORTON'S OPINION.

In my opinion Phrenology would be of great service in the betterment of criminals if conscientiously applied by a competent examiner and teacher.

It will enable the individual to know himself, his associates, and also how to conduct himself with each person so as to get along in the best manner. Then knowing self, he can tell where to begin,

and how to proceed in improving upon his present condition. The theoretical teachings of the old Psychology will do well enough for the balanced mind to think about, but here, of all places, it should be supplemented, and superceded by the more practical Phrenology. Not alone should every inmate be instructed regularly and most thoroughly, that he may be of use to himself first of all, but every officer within the service of the prison should be as familiar with the principles and practices of this great Science of Mind as with his A. B. C's.

WHAT SHALL WE DO WITH THE CRIMINAL.

BY IRA. W. ROSS.

First, last and all the time keep him busy doing those things that enoble him, lead him to a better life, trusting him and training him in accordance with the best part of his nature.

Give him implements to work at a trade best suited to his inherited talents. Phrenology alone will indicate these. It is a wonderful revelation in that respect.

Instruct the criminal in the laws which govern his own individual self, but do not forget his pleasure. The one aim of mankind is happiness, so the criminal's work and instruction should be made to embrace his pleasure and increase his happiness.

Goodness cannot be enforced. Last but not least do not preach to him too much. Ever since man's first disobedience he has been preached to, and still the criminal is with us.

A man I spoke to last Sunday in San Quentin said this:

"When a convict gets converted and makes a parade of religion, with a Bible in one hand, it is always safe to watch him with the other."

MANY CONVICTS POSSESS SMALL ACQUISITIVENESS.

BY D. SATOF.

What struck me most forcibly

was so many irregular shaped heads. Very many of them possessed quite small Acquisitiveness and narrow contracted forehead, hence they could have no legitimate sense of the dollar.

It has been proved over and over again that the majority of thieves possess small Acquisitiveness, but that is not saying that all persons possessing small Acquisitiveness are thieves.

A person having small Acquisitives is profligate and generally careless or reckless in money matters, and lands into a sea of trouble because he does not appreciate values, he comes to want, then gets into a "tight hole" when he resorts to crooked ways, unless restrained by the moral faculties of which conscientiousness is chief, but if this faculty be large and active he will starve before he will steal, hence how necessary it is to cultivate this monitor by doing only that which is right to do.

I was very much struck with another thing. The majority of criminals, (as our teacher Prof. Haddock pointed out to us a few weeks ago) have "blue eyes, or fish eyes, shifty and small" but that is not saying all who have blue eyes are criminals. There is a preponderance of blue eyes though in San Quentin.

MEN OF TALENT IN SAN QUENTIN

BY H. M. ROCHE.

When we entered the prison, and as I cast my eyes over so many hundreds of men in stripes, I experienced a very depressing effect of mind.

I saw men there possessing considerable talent, and gained the impressions that the majority of them were there through drink. Some of these men had not very far to fall as I perceived the development of their moral faculties were indeed very weak; but others had a rather high type of brain, these I consider could be reclaimed to good citizenship.

I was much impressed by the works of art I saw there. The musical program was indeed a work of art and a gem, it was neatly executed as a piece of currency, and probably if the artist had been properly understood, trained and educated according to his talents as revealed by Phrenology, he would not now be a convict in a prison house.

MAN'S CONSCIENCE.

BY A. H. FOSS.

Looking into the faces of the vast multitude of convicts, I asked myself this question.—

"Has nature given these men their criminal propensities? If so are they morally responsible for their misdeeds?"

Do we not understand that heredity is responsible for much depravity and crime? Do not teachers of Phrenology tell us that when the base brain predominates over the upper or moral brain, that such a man is likely to commit criminal acts, for the simple reason that his restraining power is weak and his sense of moral obligation feeble?

If a man be possessed of large conscientiousness, he will have a sense of right and wrong, that is man's salvation; hence conscience should be cultivated, or the work of our Creator is not complete.

No matter how wicked a man is, if he possesses a good development of the moral faculties, particularly conscientiousness, he will have a true knowledge of good and evil and his conscience will rise up as accuser and convict him of wrong doing.

A blunted conscience is a great cause of crime.

SUMMARY.

Probably no other set of men in the world have given such a clear exposition of prisoners as to how they could be trained morally and mentally, so to fit them re-enter society and civilization as set forth

in the preceding pages, yet but two hours will cover the period of our students' visit.

A commission of medical men, psychologists, expert (?) insanity commissions could be appointed to enquire into the habits, character and proper training of criminals, but if the commission was unacquainted with phrenology, it could receive testimony enough to fill 100 volumes and sit for years, yet what would its judgment be worth? Nothing at all.

Unfortunately medical men as a class, and expert (?) insanity commissioners are not acquainted with the science of man—phrenology.

Phrenologists should be associated with every public and private institution, schools, universities, asylums, penitentiaries; in the army, navy, boards of trade, professional circles, also state, municipal and national governments, so that men and women could be assigned to their true sphere in life and happiness would be the result.

We have seen so much—we see so much in our daily experience as a phrenological examiner in the office, where, from misdirection, ninety per cent of men get into wrong occupations, make a failure in life, and drift into crime.

There are some very bad men in San Quentin it is true, their heads show it, their eyes and faces express it, but every one of our students know that there are some real good heads there, some good men there, victims of circumstances, not naturally bad, but they got into a wrong trade or calling, failed in life as a consequence, then perhaps took to drink and drifted from bad to worse into criminal ways.

We saw men there with terribly shaped hands, it is true; all manner of abnormalities; but we saw others who could be reclaimed if handled according to their individual nature; these had a fair development of the moral brain, but were weak, very weak in those

traits that give strength of character.

We saw men possessing extraordinary talents in some directions, but the moral sense was low, conscientiousness small, and so their talents had been turned in the wrong direction and to bad purposes.

There were others who possessed talents of a high order, but from misdirection, owing mainly from lack of self-knowledge, acting more upon desire than ability, had gone into occupations for which they had no talent and failed, acquired loose habits and become degenerates. A correct phrenological examination if given in time would have saved many a poor soul now doing time in San Quentin.

DEGENERATES.

Our Students visit to San Quentin prison has made one thing clear, and that is, a man with a moral development of brain may degenerate into a criminal. A person with a low development of the moral faculties and possessing a heavy base brain is a born criminal; hence the law should discriminate between the former who can be reclaimed, and the latter who cannot; for like the dog, he will return to his vomit.

Degenerates are not strong men morally, or they would not degenerate under temptation.

Some men are good so long as circumstances are favorable, but the moment there comes a pressure that moment they fall.

A man with a fine intellect highly educated and well connected, possesses a full development of the moral faculties; his Veneration and Acquisitiveness are exceedingly small, hence he has little respect for others and none for God, has no legitimate sense of money values and is careless in meeting his monetary obligations.

Moreover his secretiveness is exceedingly large, hence he is dark and inclined to double dealing.

This is certainly a dangerous combination, and unless conscientiousness be large nothing will save such an one degenerating into a thief.

The majority of thieves possess small acquisitiveness—are very narrow forward and a little above the ears. Such possess little or no sense of values, and seldom acquire wealth by industry. It is these men who rail against society, for they are poor and naturally envy the rich: such men with a low moral type of brain easily degenerate into Anarchists.

Yet it is a fact, "extremes meet," the greatest reformers that ever lived, possessed small acquisitiveness, but large active moral and Spiritual faculties. Christ was the finest example. He had a contempt for money changers, he turned them out of the temple and kicked their tables over.

The Moral and Spiritual faculties will save a man from becoming a degenerate, providing he is well balanced.

Eating Too Much.

Most people eat too much and too often. Frequent eating keeps food constantly in the digestive tract, and, little by little, it is strewn along the alimentary canal so that when the bowels move at all but little passes away at a time. Again, this frequent eating keeps up a physiological congestion, and the person becomes sore, on pressure, throughout the region of the stomach and intestines, this soreness often extending to the muscles of the arms and legs. When a person eats every hour or two, at the end of twenty-four hours an excess has been taken over the needs of the organism.—Dr. Burke, in *Health*.

A Cinch.

The Boss—No; I must have a married man for this position.

Applicant—Just keep it open for an hour; it's easier to get married than it is to get a job.

DIFFERENT.

BY C. P. HOLT.

A horse is different from an alligator, and a pig does not to any great degree resemble a hummingbird. A rose should not be likened to a skunk cabbage, nor should a pinch of salt be mistaken for an equal bulk of white granulated sugar. Black is not white, and light and darkness are opposites.

These remarks may seem truisms, but it looks now as if almost anything may be palmed off upon a credulous world for the opposite of that which it really is.

There are in the world, at present, two opposite theories in economics, entertained by two sets of people. One is called socialism, and the other is known by the name of anarchism. These two theories are no more alike than chalk is like cheese; and yet, despite a great deal of explanation from the socialistic press, very many otherwise well informed people in America, persist in insisting that they are synonymous.

When words and their meaning are in dispute, a dictionary is a good thing to consult. The Standard dictionary; the Century dictionary and Webster's dictionary, each give the same definition of socialism and of anarchism. Following is quoted from the Standard dictionary.

"Socialism.— A theory of civil polity that aims to secure the reconstruction of society, increase wealth and the more equal distribution of the products of labor through the public collective ownership of land and capital (as distinguished from property) and the public collective management of all industries."

"Socialist.— one who believes in or advocates socialism."

"Anarchism.— the theory that all forms of government are wrong and unnecessary."

"Anarchist.— A malcontent respecting all existing institutions, regarding them as essentially tyrannical, either as aristocratic or plutocratic; especially one who would use violence to destroy the existing social and civil order of things."

In the light of these lucid de-

finitions will some weary pilgrim who has hitherto believed that socialism and anarchism are birds of the same feather, please rise to stand up, and point out the similarity between these two opposite theories?

There is no likeness between them; there is more likeness between a star of the first magnitude and a glow worm than between these theories. Socialism is constructive, while anarchism is destructive.

Socialism would have "a government by the people, for the people, and of the people," whereby *all* the people should own *all* the means of production and distribution. Its motto, every one according to his needs and deeds governed collectively and harmoniously.

Anarchism would have no government whatever. Its motto, individualism, or every one for himself, and the devil take the hindmost.

Socialism would obtain its ends openly, and peaceably, through the education of the people, and by the ballot.

Anarchism would gain its end secretly, and violently, by the torch, the dagger and the bullet.

Socialism reckons all men, in all climes, as brothers. It has no quarrel with men, but would change systems. As viewed from the stand-point of socialism, a rich man is as good as a poor man, so long as he behaves himself, and so long as the competitive system obtaining, he has as good a right to be rich as the poor man has to be poor. A king or an Emperor should not be blamed for wearing a crown so long as the people desire such headgear worn by somebody.

The socialist views the human circus, complaisantly. He knows that the present show will last until evolution knocks the props from under the band stand. The socialist plays a waiting game, educating the people in social eco-

nomics, content to bide his time peacefully.

The anarchist frets and fumes, get his gun and kills some king, empress or president, and then gets killed himself, and then another king or president steps into the vacant shoes. The anarchist is an uncomfortable sort of fellow to have around, he is all corners and angles; he is a great pesterer in socialistic meetings, he makes much noise and has no sense. It is too bad, but he was built that way.

If I had been God I would have made neither devil nor an anarchist.

It will be seen from the foregoing that Socialism and Anarchism are horses of different color. Don't try to hitch them together, they will not keep step. They are different.

Physiognomy.

We have received the "Twentieth Century Physiognomy" by Prof. Frank Ellis, Blackpool, England. It is "the result of many years experience as a professional Physiognomist" during which time he and his brother Albert, and his wife Ada, have delineated over three hundred thousand clients."

It gives in brief form the history and usefulness of Physiognomy; facial expression means what the forehead, eyes, ears nose, mouth, lips, chin, jaw and hair indicate. The language is terse, clear and to the point with no waste of words. It has one drawback, it is devoid of illustrations otherwise the book is a marvel. For Sale at Human Nature Office 50 cts mailed.

Misjudged.

Mrs. Binks—What an awful face that prisoner has. I'd be afraid to get near him, he looks so murderous.

Mr. Binks—That isn't a prisoner. That's the Judge.

ALTRURIA.

We remember about twelve years ago a body of Altrurians formed a Colony among the foothills of the beautiful Sonoma valley in California, near "a mountain stream hurrying on its way to the sea through an extensive tract of hill and dale."

Their object was to solve the problem of capital and labor. They published an interesting monthly paper which we received regularly in exchange for Human Nature and closely watched their progress.

It was an attempt to reconstruct Society, in order that a more equal distribution of the products of labor should obtain through the public collective ownership of labor and capital, (as distinguished from property) and the public collective management of all industries with its motto "Everyone according to his deed."

The scheme failed, but there arose on its ashes--phoenix-like, yet without any connection--an institution that has certainly blessed all who have come under its magic power, Dr. Burke's Sanitarium.

Somehow from the start we have felt a personal interest in Dr. Burke's work. He is a reformer in the treatment of the sick by Natural methods

Last month we spent a pleasant week at the establishment, just for a rest and change as many do, for the climate in that basin is perfect, and we returned home and to business improved in mind and body.

Of course, the majority go there for medical treatment; the steam baths, the salt glow, tub and shower baths, massage, osteopathic and electric treatments, etc. stir up and remove obstructions to the blood, and awaken the life forces of the body without drugging with poisonous medicines, so that nature is given a chance to cure. Many come away cured, others are put on the road to recovery.

One thing struck us forcibly, the table food is so good patients are tempted to eat too much, and many do, but that is not Dr. Burke's fault, if a good table was not provided patients would complain.

Tender porterhouse and Salisbury steaks, mutton chops, cereal gems, fresh cream and new butter direct from the dairy, and an abundance of raw and cooked fruit, etc. is often too tempting, but Dr. Burke in his lectures show that overfeeding is the chief cause of sickness, yet many continue to dig their grave with their teeth.

To those who are interested in the jewel of life--health, we call the attention to Dr. Burke's magazine entitled "Health" at \$1 per year. We are prepared to mail a copy for 10 cts to any address and solicit subscriptions.

By clubbing with Human Nature you can obtain the two magazines one year for \$1.25. Send subscriptions to Human Nature office, 1020 Market St., San Francisco, Calif.

The favorite statement of the Christian Scientists? that "As a man thinketh in his heart so is he" contains more poetry than sense.

A man thinks with his brain, his heart is simply a pump. True, the cardiac plexus, or veil of network around the heart, connects with the brain direct, so that any emotion of the brain is felt in the heart, but that is where the Christian Scientist (?) is fooled, he does not understand himself.

Human Nature, that excellent Phrenological journal, published at 1020 Market St., San Francisco, California, comes to us this month full as usual of Prof. Haddock's strong interpretation of Phrenology. Prof. Haddock, the editor, is one of the strongest writers and practical Phrenologists of the country. All of this phrenological instruction for 50cts per year.

DR. GIFFORD, in Hygieo-Therapy. Kokoma, Ind.

Lynchers.

Lynchers every day in America, get in their deadly work, and who is to blame for it?

Newspapers say the mob which took Calvin Hall his three sons and Daniel Yantis from jail in Modoc Co, Calif.; several months ago and hanged them to a bridge will be brought to justice, that the outrage was so gross, heinous and glaring that the whole power of the state will be employed to punish them.

If the laws of the country were carried out as they are in most of other civilized countries, there would be no lynching or lynch ers.

Because the laws are lax people take the law into their own hands that justice may be done. If the courts would do justice to the people the people would act justly and be as law abiding as in other countries, but our courts are corrupt, justice is poisoned at the foundation by foxey politicians who use the courts to their own ends.

The remedy lies in the ballot box. Our Judges should not be elected by the politicians, but by the Federal Government and they should be paid and placed above temptations of bribery. Moreover if Judges were appointed for life at a good salary, the positions would be worth striving after, and sought after by honorable men who desire to be out of the hands of political wire pullers.

Mistaken.

"Did you say those folks who just moved into the neighborhood were Socialists?" asked the woman who was leaning over the back fence.

"Yes," answered the next-door neighbor.

"Well, I suppose you see by this time that you are mistaken. We have had four socials since they moved in and they haven't been to one of them."—

Human Nature.

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ALLEN HADDOCK,

EDITOR AND PROPRIETOR.


1020 MARKET ST., SAN FRANCISCO

SAN FRANCISCO, OCT., 1901.

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

MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market Street. Bank checks not accepted, 2s in British stamps received as one year's subscription, or 50 cents for United States and Canada.

When subscription expires, this  square will be marked inside with an X.

To Subscribers.

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

Crowded Out.

Owing to pressure of other matter, several articles by contributors are crowded out of this number, but will appear later.

OUR POSITION.

As editor and publisher of Human Nature we stand in the same relation to the public as any other manager of his paper.

The following paragraph has been kept standing for years on the eighth page and states our position exactly.

"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."

We call attention to the above because "An old subscriber" asks if we accept the responsibility of recommending RAW FOOD as a proper diet as published in HUMAN NATURE for August?

The article is not ours, but was written by Dr. Kellog, Battle Creek, Michigan.

Our friend "An Old Subscriber" says he abstains from flesh, fish and fowl, and is willing to eat grass if he can obtain health and strength.

Mules, horses and sheep feed and fatten on grass, but our friend had better try a mixed diet, a little beef or mutton is nourishing food, he should get up from the table rather hungry and fast occasionally.

Some of our friends are Fruitarians, but in our opinion neither brain nor body can be well nourished by fruit alone, the Edenic diet may have suited Adam and Eve, but we are not living in paradise to day.

Vegetarians seem to have the best of the argument, as we believe they are generally free from disease, but those who live temperately on a mixed diet, appear to be better nourished than either Fruitarians or Vegetarians.

The pages of Human Nature are open for the best that can be said on this or any other subject pertaining to man's progress, but let it be distinctly understood that "The moral responsibility for signed articles devolves upon the writer whose name is attached," whoever he be.

Who Is To Blame?

It does seem at times as if our educational system is all in the wrong direction, or as if our educators are blind to some of nature's great truths.

The Teachers and Professors in our schools and universities are responsible for misdirection.

They are educating and training young men to be preachers who ought to be mechanics, and born preachers to be mechanics, with the usual result—failure, misery, years of a mispent life often ending in crime or premature death.

Natural business men are being educated as Lawyers, born Lawyers become merchants and end up in the bankruptcy court.

Dr. Thorndike's Discovery.

Dr. Thorndike, the professor of an Eastern University has made a grand discovery? In an article in the Popular Science Monthly, he declares he has discovered that animals do not reason as men do, but they enjoy all the physical pleasures in common with mankind.

There is hardly a reader of Human Nature but know this, and millions of Phrenological students in the world could have told the doctor this long before he made the discovery? but they know it from studying brain form in men and animals and see it instantly, whilst Dr. Thorndike only came to the same conclusion after many years in watching the actions of dogs, mules and monkeys.

PROF. JOSEPH H. ALFONSO.

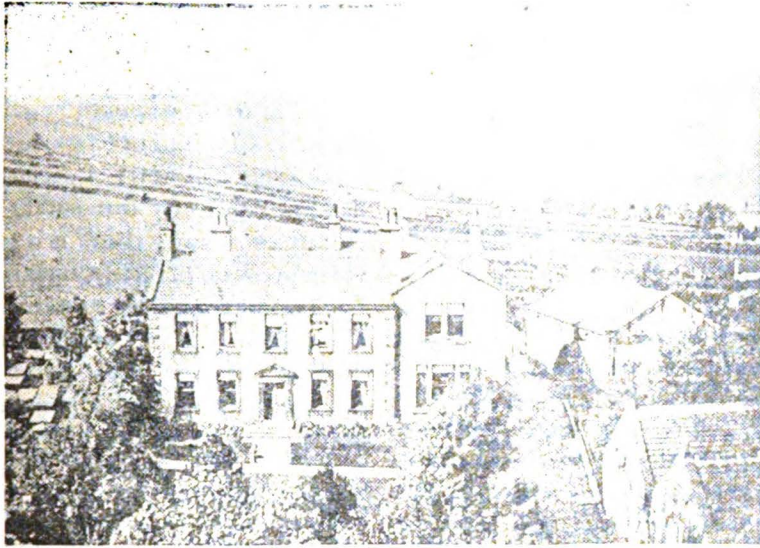
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OUR EUROPEAN TRIP

No. XIII.

IN THE LAND OF THE BRONTES. No. 1.



HAWORTH PARSONAGE

This is a modern structure in comparison to the rest of the village. The marked window indicates the room in which Charlotte Brontë died.

The 16th day of August, 1901, was an ideal autumn day in England, when we made our pilgrimage to the village of Haworth, the home of the famous Brontë family, when living.

Our company consisted of old-time friends, Counsellor W. W. Yates, President of the Brontë Society, Dewsbury; Alderman John Blackburn, now Mayor of Batley; Alderman Joseph Auty of Batley, Mrs. Agnes Denton, together with her son, Carlisle and daughter Gertrude, then on a visit to their former home, Batley.

There are millions of Brontë lovers in the world, if the number of Brontë books in circulation are an indication. It is said that more than a million copies of "Jane Eyre," by Charlotte Brontë, have been sold in the United States alone during the last 55 years.

Not until we came to America did we realize that the Ancient village of Haworth, the moor and certain places near our old and former home in Yorkshire, immor-

talized by the wonderful pen of Charlotte Brontë, had become almost sacred and hallowed ground by her touch, and the touch of her sisters, Emily and Anne; their brother Branwell and their good father, the Vicar of Haworth.

Who has not read that wonderful story, "Jane Eyre" or "Shirley," "Villette" and "The Professor," by Charlotte?

Who has not read "Wuthering Heights," by Emily, or "Agnes Grey," by Anne Brontë?

If you will read "Jane Eyre," and if when, through you have not been charmed, if your soul has not been stirred, then you have no soul, 'you are not mortal,' you possess no sentiment, are devoid of those finer feelings that make life 'worth living.' Read "Jane Eyre" and if you do not appreciate it, you are barren as a sandy desert, hard as a rock and are incapable of soul growth.

We arrived at Haworth during the forenoon and ordered dinner at the old inn near the church,

until we took a look at the place; and what a Godforsaken, antiquated place it appears to a visitor from a new country, to be sure. Its one steep and crooked, narrow street, its dark and damp looking stone walls, its solitary church, standing in a solemn graveyard, whose tombstones are moss-grown and solemn enough. The sad looking buildings devoid of all ornamentation are substantial, but even their walls appeared damp, dark and dismal, and we at once ceased to wonder why at times the Brontë girls were sad and lonely, yet at times appeared to be exalted above ordinary mortals.

We strolled into the church. One of the first things that attracted our attention was a stained glass window, erected to the memory of Charlotte Brontë by her admiring friends in America.

Passing up the aisle to the pew where the Brontës used to sit, under the pulpit where the Rev. P. Brontë preached, we imagined the service going on, the dispersion of the congregation after the service, and fancied we saw Charlotte sitting there, as her wont, until every worshipper had left, her extremely sensitive nature rendering her too susceptible to be gazed at.

Abraham Holroyd, the antiquarian, thus describes her as he saw her in church in the year 1853, after his return from America, where he had been living for the past 16 years. His description will be interesting to students of human nature:

There was great breadth and volume in her forehead * * *. The cheek bones appeared to me rather prominent, but the entire face gave me the idea that she had much goodness and gentleness of disposition and possibly great power over those with whom she came in contact. Her dress was very plain. It was a gown without any flounce and had plain, narrow sleeves. Over her shoulders was thrown a velvet cape, also very plain. Her bonnet was neat in appearance, but not in the fashion.

That is a fair pen picture of Charlotte. It exhibits her as a young woman of good common

sense, devoid of all vanity and vain show. If there was anything that the Brontes shunned it was the vanities of the world, and hypocrisy they hated and exposed.

We left the church and turned towards the Old Inn to partake of a good old-fashioned dinner of English roast beef and Yorkshire pudding, with several side dishes.

The usual "brown ale" and cigars and "walnuts and wine" were not on our program. But we sat in the same old arm chair that was Branwell's private seat and corner in the old hostlery, and our young friend Carlisle Denton, just through his long course at the Royal Conservatory of Music, London, rendered excellent music on the piano, and the daughter of our hostess, her of the village choir, sang sweetly. It was a charming time, but the hour passed quickly and we resumed our tour of inspection.

We now took a turn up the lane to the vicarage—the vicarage is a rather modern structure when compared to the rest of the buildings, but even the vicarage was deserted. On the day of our visit, all doors and windows were closed, not a living thing—not even a dog appeared in sight to challenge our intrusion. All around was still as death, and a peep over the hedge-row revealed a graveyard with flat tombstones in close proximity to the house.

The fourth window from the end, which we have marked in the photograph, indicates the bedroom in which Charlotte died.

We now returned to the lane, traversing the path the girls loved so well, until we reached the moor—the lonely moor, to which they were so much attached.

When Charlotte went to teach school at Roehead, about five miles from Batley, Emily followed as a pupil. Emily grew homesick and Charlotte wrote of her, as follows:

My sister loved the moors. Flowers brighter than the rose bloomed on the blackest of the heath for her. Out of a

sullen hollow or a livid hill-side her mind could make an Eden. She found in the bleak solitude many and dear delights, and and not the least and best-loved was liberty. Liberty was the breath of Emily's nostrils, without it she perished. The change from her own home to a school * * * was what she failed in enduring. * * * Every morning when she awoke, the visions of home and the moors rushed on her and darkened and saddened the day that laid before her.

Nobody knew what ailed her but me. I only knew too well. In this struggle her health was quickly broken, her face, her white face, attenuated form and failing strength, threatened rapid decline.

I felt in my heart she would die if she did not go home, and with this conviction obtained her recall. She had only been three months at school.

Emily returned home to the lonely moor-side and regained her health and spirits. Those of our readers who live in a country where all is bustle and change, rush and push can hardly appreciate the meaning of Emily's longing to return to such a dismal desolate, melancholy spot, such as we have attempted to describe; but it was her home, be it ever so humble, so deserted or sad and melancholy looking. "There is no place like home."

ON THE DEATH OF CHARLOTTE BRONTE.

In Mrs. Gaskell's life of Charlotte Bronte, she says that "those near her attempted to cheer her by the thought of the new life which she bore under her heart. 'I daresay I shall be happy sometime,' she would reply, 'but I am so ill, so weary.'"

Our local poet, Ben Preston, wrote the the following lines:

Ear and eye grew weary, weary,
Weary even of life and light;
Weary, weary, oh, how weary;
Days and nights of pain and blight.
Sweet to her the dreamless slumber,
Of the never-ending night.

Bathed in tears with blessings laden,
Pillowed on her husband's breast,
Slowly, slowly, as the day-god
Sank she to her solemn rest.
And a sadness o'er our spirits,
Fell like night-clouds o'er the west.
Mournfully we gathered round her,

Kissed the brow; and clasped the hand,

For we knew her heavenly Father
Called her to the "Better Land,"
Upward went she, for her spirit
Flew to join the ransomed band.

Tolstoi On Death.

Count Tolstoi, who has partially recovered from his illness and is able to sit up, yesterday told a friend of impressions to begained: He said: "I did not recognize those around me distinctly, I seemed to be slipping softly but surely into beatitude. Now, there is a painful impression of returning through bogs and quagmires to terrestrial existence. I regret every moment of time between this world and the next, I will write something on this subject to teach men that death is not terrible, because there is another and better life."

There are genuine and spurious phrenologists just as there are genuine doctors and quacks.

Not all lawyers are liars, nor all christians black-sheep.

He is a wise man who looks at principles rather than men.

Let us learn to discriminate between the genuine and the spurious article.

To enable us to do this we must fortify ourselves with knowledge so that we may understand. "Ignorance is the mother of prejudice."

It is a curious fact, but in all our long life's experience, we have never yet met a single objector to Phrenology who was thoroughly acquainted with its principles.

All reforms come first from the people. There can be no reform without popularity. As Phrenology is becoming very popular and will be in proportion as its principles become understood, it naturally follows that it must ultimately be applied in the home and school room; and parents in the future will decline to employ any physician who does not understand the MENTAL side of his patient.



PHYSICAL CULTURE.

A New Department in "Human Nature."

Mr. J. P. Bean, for 11 years editor and publisher of *The National Review of Physical Culture*, has suspended publication of his paper. HUMAN NATURE will be sent to his subscribers until the expiration of their term of subscription.

In order to keep in touch with his friends, Mr. Bean will write an article of a page in length each month for HUMAN NATURE on Physical Culture, and he promises to remain as a permanent writer for this department.

This is *good news* for readers of HUMAN NATURE, as Mr. Bean is a recognized authority on the subject, and a very fine example himself of physical culture, and perfect health. The following article from his pen is merely a starter.—Editor H. N.

Spare Time.

Reader, what do you do with your spare time? By "spare time" I mean the time that you do not really need for rest or recreation and in which you seem to have really nothing of any consequence to do. Nearly every one has a few scraps of such time about every day. Do you know that these precious moments contain the seed of opportunities which may mean all the difference between success and failure in life? Even recreation can often be found in ways that will add to your knowledge and power in some way. Many people act as though the span of

human life extended into eternity and one of the main objects in life was to kill as much time as possible. They spend most of their available time in seeking self gratification—trying to get all the so-called pleasure, and to shirk as many of the duties of life as possible. By and by we find them wrecked on the shores of life—miserable, helpless, hopeless failures. A half-hour each day devoted to the study of some branch of useful knowledge will in a few years fit you to take advantage of an opportunity to get into a most desirable position in life. But above all things have a definite object in whatever line you pursue. A good start is to get and put in practice all you can of the knowledge of the laws of health, study and practice proper exercise, bathing and diet. Keep regular hours and as far as possible conform generally to the laws of right living. You are a reasonable being, therefore you should have a good reason for everything you do. If you cannot give a good and reasonable reason for doing a thing, then don't do it. For if there is no good reason for doing it, then it does you no good, and if it does you no good it *must* do you some harm, nothing can be absolutely neutral. Apply this to the use of tobacco, intoxicants and indulgence in other bad habits and see where it places you. "God helps those who help themselves."

If you are not satisfied with your condition in life and really wish to better it. Just ask yourself if you are doing your part. He who would master the conditions and circumstances of life must first master himself, and he who is a slave to some petty vice, is surely far from being master of himself. God himself can do nothing for a weak, willing slave of vice. Fit yourself to do your part in promoting your welfare and you may be sure that you will have all, nay more, than all the help you need. If you wish to

make the world better, begin with yourself and you will always find the world about as good as you are. For the world, as you see it, is mainly the reflection of what is within yourself. J. P. BEAN.

America's Great Loss.

President McKinley is dead! He died by the hand of an assassin, one Leon Czolgosz (pronounced tzol-gots). He was shot on Sept. 6th and expired on the 14th—eight days later.

His last public utterance was in these words:

"Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings to all the peoples and powers of the earth."

We have been asked to describe his character. His last words do so better than can our feeble pen. They harmonize with his highly developed moral and spiritual brain. We described his character in the July number of 1896, when a candidate for the Presidency the first time. What we said of him then has been fully verified since by his public and private career.

THE HEREDITARY LAW.

The murderer is the product of foreign parents—foreigners who, oppressed by an absolute monarchy, harbored hatred, malice and revenge against rulers; harbored the spirit that developed the anarchistic motto, "No ruler shall be permitted to live." Czolgosz is the product of an anarchistic devil incarnated in a foreign land and our beloved President is the victim.

A Bright Pupil.

Teacher—Now, Susie, tell me what letter comes after H?

Susie—I donno, ma'am.

Teacher—Of course you know. What have I got by the side of my nose?

Susie—Powder, ma'am.

TELEPATHY.

During the burning of the Baldwin Hotel, near our office, a man was seen to lift up a window in the third story, as if about to jump out to the street below. He was rescued by a brave fireman.

A few days later when asked about the state of his mind in the face of death, he replied, as for his own soul and body he had little or no fear, but he was greatly agitated about his invalid wife in Chicago, and prayed earnestly that if he became a victim of the fire his son would care for the family.

He then drew from his pocket a letter he had received from his son stating that he had just awakened from a fearful dream in which he saw his father leap from a burning building. The letter was written in Chicago on the morning of the fire in San Francisco, before the news could be published in Chicago. For their morning papers were issued when the Hotel caught fire.

The question was asked this traveling man, how he accounted for his son's fearful dream? He replied that he could not say, unless his own agitation had affected his boy, who was very sympathetic and to whom he was deeply attached.

Is not this a clear case of Telepathy? Was it an act of the self-conscious brain? We think so. The dream and the reality was more than a mere coincidence.

W. A. Barnes has this to say concerning telepathic communication.

In these days of wonderful mechanical inventions, by which the lightning is chained to do man's bidding, by which the earth is made to manifest its magnetism and by which even the atmosphere surrounding the earth is induced to act as an agent of intelligence in recording messages between stations thousands of miles apart, it does not appear so wonderful that man himself should make his thoughts, his feelings and his sensations do his bidding also, with equal disregard of time and space. For is not man greater than any machine or product of his brain and hand? Although telepathy connects man with man wherever they

may be stationed in much the same manner as the telephone and telegraph unite them, all mechanical means are dispensed with and the results rise as far beyond all over known methods of communication as man in his grandeur rises above his mechanical inventions.

Strictly speaking, telepathy is classed with the phenomena of thought transference, although it may more broadly cover the psychic power of mediumship where feelings are discerned through the emotive centres of being irrespective of distance, and the further power of receiving and transmitting the different sensations in like manner. Telepathy may properly cover this whole class of phenomena, especially where the entire threefold activities of being are present simultaneously.

During our visit to England last year we found two rare Telepathic mediums.

One is a lady, a bundle of nerves, a platform speaker in the ranks of the Spiritualists.

We may not coincide with some of her views, but we know that she is a honest, earnest and sincere seeker after the truth.

The other is a well-known publisher in London, and he, too, is a good psychist alternating between the positive and negative type.

One side of his nature is tender, sympathetic and sensitive as a sensitive plant, the other renders him positive, strong and firm as a rock.

The following excerpts from their letters recently received at this office reveal the true persistent spirit so characteristic of the English race.

If faith, patience and persistent efforts win in the end when intelligently directed, then we look forward to the time when telepathic communication will be established between the eastern and western hemisphere.

No. 12 CHARLES ST., CROSSLAND MOOR, }
HUDDERSFIELD, YORKSHIRE, ENG. }
Aug. 12th, 1901 }

Dear Cousin Allen: I am following your instructions to the letter, and I feel that if patience and perseverance with harmony of souls can win, success will be ours. If we fail to establish mental communication at first, we will try, try, try again.

I inclose the written message I sent you in the silence last night, or rather early this morning, and trust this postal message corresponds to the telepathic you received, if any.

On Saturday morning, Aug. 10, from 6:15 to 6:45, I was overcome by a calm and sweet influence, ac-

companied by a warm and almost audible vibration, which seemed to overshadow me with a good influence but I received no message, yet I think we are progressing, don't you?

Let us keep striving and striving and we shall succeed in the end. Your affectionate cousin,

Ellen Beever.

For reasons which are obvious in the following letters, we, at present, withhold the full name and address.

LONDON, Aug. 8th, 1901.

Dear friend Haddock: Early this morning I sought to obey your instructions. The text of my message was as follows:

May this effort commence an era of intellectual progress.

I shall await your letter with some interest to see it you received my telepathic message, correctly.

I am certainly of opinion that there is more in our mentality than has yet been revealed, and it is just possible that the power to bridge space and time, as well, may be yet within the compass of our powers.

Trusting all is going well with you in the glorious West. I am yours very truly, J. P. B.

LONDON, Aug. 13th, 1901.

Dear friend Haddock: I am just in receipt of your letter of July 26th and am quite interested in your enthusiasm for Telepathy.

As to length of message I will limit the message to six words. I won't say how many, that there may be no guide to enable you to jump at conclusions.

It will be a good test if we keep on throughout the year (longer if you wish) I will stay with you.

I trust you are still well and happy.

I wish I was practicing phrenology in America. I like to be "going ahead" all the time, and your country is the land for that.

Sincerely yours, J. P. B.

Like a poor negative in photography our impressions are faint and our mental pictures blurred.

Somehow we have not got the machinery properly adjusted, then also the messages have all been too long.

We believe one word is enough to begin with and have so instructed our friends across the sea.

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TIME TABLE

Commencing September 30, 1900

WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—
9:15 A. M. 1:45 P. M. 4:00 P. M.
Leave TAVERN OF TAMALPAIS—
8:30 A. M. 1:10 P. M. 4:20 P. M.

*This train will not be run until additions to the Tavern are completed.

SUNDAYS

Leave SAN FRANCISCO—
8, 00, 10:00, 11 o A. M. and 1:15 P. M.
Leave TAVERN OF TAMALPAIS—
11:00 A. M. 1:15, 2:30, and 4:00 P. M.

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" Merced . . .	12.22 a	1.17 p	1.19 a	9.11 p
" Fresno . . .	2.05 p	2.35 p	3.05 a	10.50 p
" Hanford . . .	3.12 p	3.27 p	7.06 a	
" Visalia . . .	3.40 p		4.48 a	
" Bakersfield . . .	6.15 p	5.20 p	7.30 a	
" Kansas City . . .		2.40 p	1.30 a	
" Chicago . . .		2.15 p	1.09 p	

a for morning, p for afternoon.
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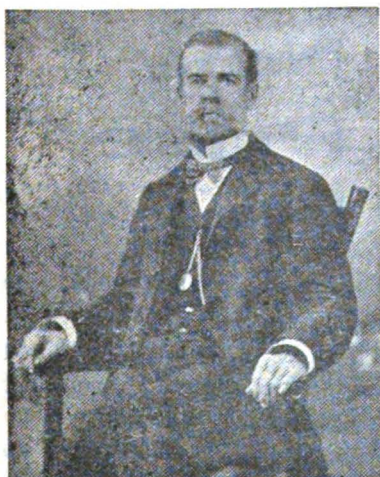


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