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He Looks Like His Scheme

BY C. P. HOLT.



DR. H. VAN LOON,

Drawn from a Sketch by Grant Wallace.

JUST as we are entering the twentieth century and with much self-gratulation and great trumpet flourish declaring the human race out of the woods of barbarism, we are confronted with a survival of the primitive man, in the person of Dr. Van Loon, residing in Calcutta, who deliberately, and in cold blood,

proposes that we return to our ancient custom of killing off our aged fathers, mothers, and grand parents, together with all others of our human relation who fail to show a clean bill of health and sound mentality, thus leaving the earth unincumbered to those who in their conceit proclaim themselves the fittest to sur-

vive. It seems like insulting the conscience of humanity for a moment to consider such a devilish proposal as the one stated. The hands on the dial of human advancement are not thus rudely to be set back a million years at the behest of this human fossil; the highest and sweetest instincts of love and devotion are not to be smothered by sophistic pleading. When Dr. Van Loon and Dr. Blakeley, and all the other drug doctors, get their chloroform chamber of horrors in readiness to begin their murder of the aged and otherwise helpless, they will hear a protest from the millions of advanced and civilized sons and daughters of their would-be victims, that will give them pause.

It is significant that Dr. Blakeley, of Berkeley, California, in commenting upon this plan of human massacre states that even now, to his certain knowledge and in his experience as a physician, the medical doctors in attendance upon cases which in their opinion, seem helpless, are wont to secretly give drugs to the patient, which quietly takes him out of this vale of tears, while weeping relatives stand by and beg the reaper—death—to stay his hand. Is this not a menace to civilization?

Further comment upon this proposed murdering of one half the human race by the other half, who in their arrogance deem themselves best fitted to survive, is needless. The horrible thought is revolting to any but human ghouls. It is with the author of this diabolical scheme that we have to deal. Look at his pic-

ture here reproduced from the San Francisco *Bulletin*.

The portrait may, or may not be accurate, but one thing is sure—it is the very picture of a man fitted to concoct and execute the infernal scheme of wholesale murder this human fiend has proposed. Look at him! See the hawk-billed nose, fashioned like the bill of the bird of prey; see the corners of that thin-lipped mouth, drawn down as if no kindly smile had ever lightened those forbidding features. Look at the massive chin, broad and determined, with the iron jaw capable of opening and shutting like a steel trap!

At the front-top head, where the brain organ of Benevolence should be seen in a *human* head, in this head of Dr. Van Loon is a hollow, like the valley of the shadow of death. There is no ray of sympathy in that unkindly face, dark and forbidding—rayless and cheerless; a type and relic of the savage, a nightmare of the primitive days of the human race, when helpless babes and infirm and hapless aged men and women were brained with a club and the survivors danced in barbarous glee at the cannibal feast. Oh, horrible!

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The Other Side.

The following letter, which appeared in the *S. F. Examiner* of Sept. 18th, explains itself:

GALL'S SKULL.

To the Editor of the Examiner—Sir: Please correct the statement that "the anatomists discovered Gall's skull was twice as thick as that of an ordinary man."

I had Dr. Gall's skull in my hand for more than one hour on October 10, 1900, at the Anthropological Institute, Jardin des Plantes, Paris. The basilar region, wherein is located the animal propensities, is quite thick; but I can positively state that the frontal region—the intellectual division—is quite thin—thinner than that of the ordinary man.

Dr. Bernard Hollander, author of "The Mental Functions of the Brain," says: "No author has ever been libeled with such malice as Gall," and that, too, by members of his own medical profession, probably because his discoveries upset their preconceived theories.

Certainly no science has ever been so misunderstood or so willfully misrepresented as phrenology, and its most bigoted opponents are those who know the least about it and who refuse to examine its merits.

ALLEN HADDOCK.

San Francisco, Sept. 12, 1902.

There were several statements in the *Examiner* article referred to which are untrue and absurd enough to need no refutation.

Words are often put into Dr. Gall's mouth that he never uttered; after he was dead his unprincipled medical opponents invented lies about his brain and skull that are still believed by the uninformed.

The founder of Phrenology was a moral and intellectual giant; but his philosophy exposed rascals and pigmies—hence their hatred.

"BALDERDASH"

Referring to the *Examiner* article on Dr. Gall, a friend of ours (and one who is well known to the readers of HUMAN NATURE), writes from a southern part of this state as follows:

"As to the balderdash regarding Dr. Gall, any reader of the article in the *Examiner* who knows anything

of Dr. Gall's history will at once see the absurdity of the whole drivelling nonsense * * * Scribblers who tackle with the pen subjects of which they know nothing.

"The 'bump' delusion has been ventilated until every reader and writer in America ought to know its ghostliness.

"Another writer in the *Examiner*, Max O'Rell, half believes in phrenology, but he only knows of 'bumps.'"

"Gall never wrote the word 'Phrenology.' It was Spurzheim who gave the science a name, and as for Dr. Gall's skull—well you have handled it, now handle the writer of the calumny that Dr. Gall had a tumor on the 'bump of affection.'"

About the 'bump of liberty'—mien got! Val, dot vas too tam got for enny tings!"

ONE REASON

Why Phrenology Should be Understood by Every Parent.

Some people have hobbies. We know men who have a hobby for horses, they know all about the pedigree of a horse and are careful enough to keep a pure stock, but when it comes to their own children, they seem to know very little as to their real mental and physical status, often leaving them to the care of some one who knows less.

A friend has a hobby for fruit culture, we saw him pruning the trees on his ranch in June; asked why he was taking off so much fruit, he replied he did this in order to have less but *larger* fruit and more *wood*, otherwise his trees would break down from too much weight, and an over-abundance of small fruit.

This rancher has a precocious son, 13 years of age, with a large active brain and small body. He is very smart at school, but he is breaking down—bearing too much fruit—brain fruit, and lacks *wood*—bone, muscle and tissue. He does not see the condition of his son. He understands fruit trees better.

Upwards—A Few Stray Thoughts

BY JOS. H. ALFONSO, P. PH. D.

I am of the opinion that it pays better to smile. Besides, frowns are prone to cast their sombre shadows upon the beauteous landscape. Wrinkles have a peculiar effect upon the "human form divine," and frequently dim the windows of the soul with unrequited tears, of vain regrets, humbled pride and lacerated hearts. With the poet let us agree that every cloud has a silver lining, every sorrow its joy, every disappointment its compensation. That above the mist and the leaden sky is the gleaming light, ready to dispel the assailants of the mind and flood its darkened caverns with animation and life. That after the storm comes the sunshine, with its tidings of good cheer. Then taking a daring leap into the illusive kingdom of fancy, with the silvery vapor of poetic thought, linking fancy into fancy, lost in the abstraction of the day dreams of that serene goddess, Science, assisted by concrete realities and the master painters, ideality, Sublimity, hope and spirituality, we complete the gorgeous creations of the magic wand-bearer—Hope, the fountain of life, the true source of strength to weary brains and drooping hearts.

By the side of green valleys and the golden spray of merry waterfalls, with rapture we listen to the mellow music of the nightingale, which is wafted by the zephyrs throughout the sacred precincts of these enchanted confines. Those majestic sentinels of Time, the towering mountains with their snowy crests of a celestial white, while in the distance, in the midst of this fairy land, with the merry laughter of joyous souls ringing in our ears, awakening with their harmonious vibrations the sanctified choirs of our hearts, where Pain and his chum Sorrow are strangers; where Love and Happiness are frequent visitors; in the midst of glens, knolls and undulating valleys, carpeted with myriads of wild buttercups, ferns, tulips,

geraniums, pansies, lilies, the breath of heaven and mosses and a multitude of other flowers, tinged with rainbow hues, emblazoned with charms too numerous to mention, too grand for mortal tongue to describe, though inspired with the spirit of the muses, we build our castles in Spain.

No wonder there is a difference in the morning. No wonder these tantalizing phantoms of our inexhaustible art gallery—the mind—goad us to despair, the poisonous reaction of Hope's fair imagery.

I have a motion to make, I wish you would all second it, "Mr. President. I move that henceforth we swear off from cruel worry." Let us smile our best and heeding the timely advice of our genial friend, the editor, draw up the corners of our mouths and laugh at our funny reflections in the glass. Let us forever banish the impish blues from our bill of fares. Let us catch the sunbeams of exhilaration of innocent amusement, and with great glee imprison them in the cells of our bodies. Our features will be more pleasant to look upon, our step will become more elastic, our souls more buoyant, our eyes more sparkling, disseminating a light whose refulgent rays will uplift others from the bogs of doubt and the quagmires, Worry.

I will tell you a secret; if we live up to this heroic resolution of abolishing Worry, confining it to the limbo of obscurity, denying him admission into our holy tabernacles, perhaps some of these castles may become like the nectar of the blossoms, sweet tangible realities materialized dreams.

Let us "strike" against Worry. If we do, fear not, there is no danger of a lockout. Wouldn't we in be clover if there were? And just think how our looks would improve. Oh, my! In the exuberance of youth prolonged we would laugh at the tyranny of Old Age, and carry on our flirtations with Youth in all his glory and vivacity undisturbed by the pesky troubles of existence, buoyed upon the pinnions

of confidence, perfecting and rounding out our characters, carving a few more artistic outlines in our temples with the mighty chisel of "the inspired life."

Whatever may be our mission in life, our ambitions, our aims, our share of the world's work, whatever may be the part we leave to perform in their "universal drama of evolution," this struggle of all living things towards perfection, this perennial trend towards the heights beyond, by the aspiring individual and society, however oppressed the heart within may seem, we must banish doubt and fear, absolutely convinced of a final and irresistible victory, impelled by the all conquering forces of "progress;" the difficulties will be met, the mountain scaled and the summit reached.

Remember, from the mud to the sapphire, from the soot to the diamond, from the sea weed to the sensitive plant, from the amoeba to man.

It has been remarked by a great soul that 'Creation sleeps in the mineral, dreams in the vegetable and comes to full consciousness in man. Socially: from cannibalism to chattel slavery, from chattel slavery to serfdom, from serfdom to wage slavery, from wage slavery to a society of free citizens—industrial democracy.

Remark.

It is worthy of remark that the remarks of the so called New Thought people are remarkable for two things:

1. There is nothing "new" in their remarks.

2. They are only remarking what phrenologists have remarked ever since the time of Gall.

The most remarkable thing about their new(?) claims is this—they give no reason or basis for their conclusions, hence their remarks are remarkable for extravagance—and here let us remark, if the New Thought people will only study the *brain* and *body* in relation to *mind*, their remarks would be better understood; at present their remarks leave the reader in a remarkable fog.]

Some Talk About Phrenology.

WHAT IS IT?

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PART I.

PHRENOLOGY is a philosophy, a science and an art. As a philosophy it shows that the sources of mental phenomena are in upward of forty primary faculties seated in as many different regions of the brain, and this gives us a model or standard of human nature for our guidance. As a science it includes all systematized knowledge of the relations between mind, brain and body. As an art it enables us to judge individual development. This is done, not by "bumps," but by estimating the diameter of the head at different points, the distance from the opening of the ear to the surface, and by the activity or quality of the organization. How do you tell which end of an egg is the larger? By the diameter of course. We judge heads precisely in the same way. The "bump" idea is an absurd misconception of the subject. As the human mind is the most important force in nature, so phrenology is the greatest of all sciences.

IS PHRENOLOGY TRUE?

It is not only true, but its principles are so simple that a child can understand them. Make a test of the matter. Find a single instance where a man ever thought or wrote like Kant or Herbert Spencer, with a very retreating upper forehead like that of Gambetta. Find a man with a narrow upper forehead who ever thought or wrote like Edgar Allen Poe; or see if there was ever a great genius in the direction of engineering or physical science whose low forehead was narrow and depressed. Discover if you can, a great portrait painter whose eyes are very near together. Or produce a musical composer of equal rank with Beethoven or Wagner, whose forehead is not wide at the temples.

Similar tests may be made with re-

gard to all other regions of the brain, or with any well defined mental characteristics, and the phrenological principles will invariably be found true.

IS IT USEFUL?

Nothing can be more so. Wherever you go, you are likely to meet somebody whose character you will want to understand, and in any case you will be there yourself, so that by knowing your own endowments you can act more intelligently. Your faculties are like so many tools. By knowing the exact functions, limitations and possibilities of each, you can employ them to better advantage in all the affairs of life. If a carpenter wishes to bore a hole in a board, he does not try to do it with a plane, but selects exactly the implement required. In like manner, certain intellectual labors must be done with a special set of faculties, or not done at all. The sagacious man will make sure in advance of an effort that he has the required faculties sufficiently developed. Phrenology alone can give this information in a satisfactory way.

A LIVE DONKEY

Is better than a dead lion, and a man of ordinary talent who uses the tact born of self knowledge is of more account than a natural genius who from a want of such knowledge fritters away his time in a wrong vocation. A Beecher might fail as a violinist, and a Wilhelmj or Remenyi might cut a sorry figure in the pulpit.

Success is not dependent on mere volume of brain, personal attractiveness, influence, popularity or capital. It is determined more by doing the right thing in the right way. The hunter brings down the squirrel not by the size of his bullet, but by the accuracy of his aim. Strength is a condition of success only when properly applied. If misdirected it may prove more destructive than mediocrity. On the other hand, the man of moderate brain-power may attain his object in life if he selects the right path. But this he can only do with

certainty by the aid of a phrenological examination.

SUCCESS IS

Best reached by a knowledge of one's capacity, that advantage may be taken of it, and of weak points, that guard may be set against defeat. Many failures are due to the want of proper appreciation of one's ability. It is not always great talent that contributes most to success in life, but special ability, well directed, and backed by such knowledge of one's strength as will insure confidence in results.

Phrenological examinations have often roused men to which led to fame and fortune where but little was expected. A successful man once said: "Prof. Sizer told me I had the machinery for success within me, but it needed to be set in motion; this I have done with most satisfactory results."

CHILDREN ARE ENTITLED

To the best opportunities, education, and start in life which their parents are able to give them. To do this intelligently a child's capacity for culture and special development must be understood. Do not attempt to prepare for a profession a boy who is adapted only to a mercantile or mechanical pursuit. Do not put into commerce one who would excel as an electrical engineer or physician.

Do not force to a farmer or a mechanic, a boy who has ambition and ability that would succeed better as a teacher, a lawyer, a clergyman or a journalist.

Let a girl with talent rise above the commonplaces of life. If it is her ambition to be one of the aggressive workers in the world's progress, let her march to the front. A Phrenological examiner knows what is required and can tell to a certainty the course to pursue for the best results.

CHILD CULTURE.

Children should not be trained without taking into account temperamental and other characteristics. Phrenology will indicate clearly what to do for or with the precocious child, or the dull one. The self-will in the



stubborn one is not to be broken, but self-control is to be secured. Every child should be developed into a well balanced man or woman.

The responsibility for the existence of one-sided, unbalanced men and women who are failures in life rests very largely, if not wholly, with the parents. A proper understanding of the child's nature and an appreciation of its capabilities should insure such culture as will result in a life of success and usefulness.

Parents cannot fulfill their entire responsibility without securing a phrenological chart, showing fully the natural tendencies of each child.

Concluded next month.

"Now" Again!

Mr. Brown, editor of *Now*, still fails to realize that phrenology embraces everything in man — brain, body, mind and soul; he still thinks a phrenologist is a believer in heads and a psychometrist a believer in soul.

Freedom, Nautilus and Now Mr. Brown do not teach real mental science—only part of it; all of these journals fail to discriminate between soul and soul, or man and man. All men are *not* born equal, but unequal. You cannot do what others can do, but you can try your best.

Gems of Thought.

BY DR. BURKE.

We should take thought for good physical conditions, because the connection is very great between vice and victuals. * * * Spirit, which is one principle in all things, and not a number of opposing planets, direct your and my life. * * No one can have a rest so long as he believes in the power of planet, man, or devil (to determine his destiny). * * * Drugs never cure. They more often make disease. Drugs cheat the body into the belief that there is no pain. Don't be deceived.

BOOKS—A large catalogue of books sent for stamp.

Questions, Answers and Suggestions.

BY FRANK REED.

We are told by some of the New Thought people that disease is all the effect of wrong thinking; that to think rightly means freedom from all bodily ailments. There is doubtless some truth in all this trash, but a tight-fitting shoe will produce a corn on a New Thought man's foot as readily as upon mine. Over-eating and wrong kinds of food will in time undermine the strongest constitution. I believe that fear and worry will make one sick, and that ailments can be cured by mind power or thought force, but to assert that all diseases and bodily deformities are caused by bad thinking upon the part of man, is to assert some things that I cannot believe. Perhaps they are true nevertheless. But let us see:

I find knots and warts on trees, rotten places in them, and rotten vegetables and fruit of all kinds. If mind is the cause of all disease and inharmony, then God must be doing some very bad thinking in these our times. He must have been doing some of the same kind of thinking in all past ages, for disease and deformity have always manifested themselves in the vegetable world as well as in the animal world. Perhaps wrong thinking causes all earthquakes, tidal waves, volcanic eruptions and storms. Perhaps the sun, moon and stars are eclipsed at regular periods by the bad or evil thoughts of man.

I am a doubting Thomas when it comes to this part of the show. I find some truth in nearly all writings, but I find more trash than there is any call for in much of it. That the mind is god over itself I can see quite clearly. No man nor other being in all the universe can do your thinking for you. You will have to do this for yourself. But the man god is not omnipotent. He is more nearly omnipotent over his own mind, "and the mind of the man is the man him-

self," than any other being in all this universe, for he can use his mind as he will, but he cannot make himself immune to outside influences; he cannot stop the planet in its course nor prevent the rise and fall of temperature. And until he can do these things; he had better say less and think more.

Eureka, Cal.

They Don't Discriminate.

In nearly every article we read in the newspapers, magazines and books not devoted to phrenology, we discern a lack of true knowledge of mind—a failure in the writer to discriminate the difference, mentally, between man and man.

Without a knowledge of phrenology one is apt to judge others by himself. Some things he can readily understand and he thinks others can if they will try; it is only a matter of "will" or of "concentration" or self-assertion, etc.

If one has a commercial type of brain it requires very little effort on his part to buy and sell goods, but we should know that it is only those so organized who are better qualified to enter commercial life than he with a narrow head, who may struggle a life time as a merchant and fail at last.

In another column Frank Reed hits the New Thought advocates on the head. These people, who have realized the importance of concentration, will, force, self-direction and self-assurance, imagine they can accomplish any purpose in life, can control matter, that "all is mind," and that "what others have done you can do," etc. These assumptions are false, they are not based on natural laws, and may convince those who *see* but do not think for themselves.

Prof. James of Harvard University is the acknowledged leader of psychologists in America, yet in his latest and greatest work, he is honest enough to admit as a psychologist he cannot fathom nor comprehend the mysteries of the mind. Why does he not study Phrenology?

Views of Scholarly Authors on Scientific Courtship.

BY T. J. BROOKS.

"Why not give and take lessons in courtship as much as in music, or grammar? Is it less important?"

"Courtship has its science. Court scientifically then, all ye who court at all. Bungle whatever else you will, but do not dare bungle courtship, because its right management will conduct all to that happiest issue of life, a happy marriage, whilst its wrong is commensurately disastrous.

"All the faculties create, and their action constitutes human nature, which lovers will do right well to study. Phrenology tells when you have found congeniality. By a like admeasurement, it proffers a like absolute knowledge of the primitive faculties of this and that matrimonial candidate, thereby telling you not only just what you are and therefore require, but also when you have found those qualities needed to harmonize with your own and when not. It enables you to figure out this whole problem with the same absolute precision with which, having the conditions of an equation, you can decipher its results, and know, not suppose, that your answer is the veritable one sought and no other.

"All are morally bound to be guided by it. Your own self-improvement, your duty to that man or woman to whom nature has adapted you, your paramount duty to endow your posterity, each and all command you to guide your choice by the best lights at your command, and therefore by Phrenology. This is not optional, but obligatory. If you know little of the science consult its practitioners. As you consult a lawyer on law, physician on physic, why not a phrenologist on your marital adaptation? If you do not see and feel the practical value and importance of this kind of knowledge, but choose to go on in the darkness of ignorance instead of the light of science, rush on, stumble on like the

multitudes who have made matrimonial wrecks, and become a beacon to others.

Query—"Examining each other's phrenology is so obviously indelicate that no genteel person would ever adopt or allow it?"

Answer—"She who is too delicate to learn the characteristics of her proposer is quite welcome to the consequences of her gentility; but all whose sense predominates, will take pains to learn them. What greater indelicacy in inquiring of his Phrenology than acquaintances? Then is it not proper that they know each other's traits thoroughly? If not, nothing is proper. Then why any more impropriety in ascertaining them by their Phrenologies than by their physiognomies, manners, conversation, or anything else? Truth triumphs. Nature punishes all who bear false witness in any form. Both should make clean breasts of all their traits, good, bad and indifferent, before engaging.

"This would prevent or break off most marriages. Whenever it would, it should. When knowing faults before would turn love, learning them after will kill it; marriage prevents placing it elsewhere. All male and female attractions and repulsions are governed by natural laws as fixed and well defined as those of gravity.

"A judiciously conducted matrimonial intelligence office would fill precisely the same want in the affectional world that stores, advertisements, markets, bazaars, etc., do in the commercial. This plan has not one single inherent objection, and could be made promotive only of good. How many stand in perishing need of some such institution? It could at least facilitate introductions and impart preliminary information. The progressive spirit of the age will not long allow a human want thus pressing to go unsupplied. All required to secure patronage is to propound a judicious plan."—*Prof. O. S. Fowler in Sexual Science.*

"This step of choosing a husband or wife has more to do with the hap-

piness and success of the individual than any other attainable desire in this world, and deserves all the thought, plan and argument that can be brought to bear on its enlightenment. In the absence of a systematized mode of choosing, men and women undertake it blindly, if not ignorantly. The impartial observer and thinker will allow that two-thirds, if not three fourths, of the misery of the world arises from the infelicity of the conjugal relations, and to no single country or nation is it confined, but it pervades all society the world over.

"Unity of mind is the principle which lies at the base of a perfect marriage, and the science of Phrenology is the lens through which we approximate this unity. By it one of the mists of the ages is cleared up, and bright and clear as the noonday appears the law of choice. Through the right application of this wonderful science, no mistake need be made in wife or husband-choosing, no risk need be run and no doubts need be entertained, but all is made clear as the truths of which it is the exponent.

"Cultivate the philosophic in your nature and observe, judge and choose with your eyes wide open. There can be no true love where there is no reciprocity. Be guided by a phrenological analysis of character; choose this way, it is impossible to err—impossible to secure other than a union that will result in unapproachable happiness, unalloyed bliss, and is worth all the endeavor of a score of years.

"It needs no argument to show that there is something radically wrong in the present mode of mate-choosing. The every-day records of family quarrels, scandals, separations and divorces, too sadly prove the fact that the present method of forming matrimonial alliances, must in some measure be changed, if a happy and enjoyable married existence is desired. And so I repeat the assertion, that to secure a perfect love-union the parties should use Phrenology as a guide, and failing to secure a choice in the circle

of their acquaintances, that they use the advertising columns of a widely-circulated newspaper."—*John Cowan M.D., in Science of Life.*

"If the discoveries of science are of value to the student in pursuit of knowledge, and the business man in pursuit of wealth, of how much more value may they become if applied to men and women in pursuit of domestic happiness. One of the most important matters in forming a matrimonial alliance, is to secure at the outset, at least, entire adaptation, both mental and physical. The law of temperaments is the legitimate study of physiologists, who should be able to tell whether candidates for marriage are temperamentally adapted.

"Phrenology long ago ceased to be regarded as a humbug, and is now generally admitted to be worthy the name of science. Now, why should not the science of Phrenology be made to subserve the interests of mankind; and how, I ask, can it be applied more advantageously than to the improvement of the present objectional system of marriage? Then why should not those, who are about to take conjugal companions for life, avail themselves of its teachings?

"What does the present system of marriage amount to? Does it guard the marriage state against cat-and-dog companionship, or sustain the respectability of the institution? Not at all. Men and women have only to show that they are of sufficient age to entitle them to enter the marriage relation, and forthwith they are ushered into matrimony, regardless of their qualifications to make each other happy. While science and art are performing what in other days would have been regarded as miracles, in nearly all departments of life, the marriage systems of the world are just about what they were fully 500 years B.C., and not so perfect, in fact, as that one which was inaugurated in the early history of the republic of Rome. The founders of Rome were as austere as our Pilgrim fathers.

"Many bold spirits who have tasted

the bitterest dregs of matrimonial infelicity, are ready, nay, restlessly impatient, to overthrow entirely all institutions of marriage, inaugurate a system of free and promiscuous love, leaving the sexes without legal or social restraint, and to the dictates of their own individual impulses. Others are zealously advocating lenient divorce laws; so lenient indeed, as to allow men and women to marry and divorce at pleasure, without any outside meddling, until congenial companionship can be formed, and then again to change this companionship whenever it becomes disagreeable, whether the causes be natural and potent or absolutely frivolous.

"The system of letting down the bars to everyone who wishes to enter and putting them up securely as soon as the victims are in, and the system of keeping the bars down for free ingress and egress, according to the changing impulses of mankind, are both lame and open to volumes of objections. Libertinism would run rampant if men were permitted to rush in and out of marriage at pleasure. No, this will not do.

"How vitally important is it, then, that monogamic marriage should be wisely guarded against mismated interlopers. The present system is daily growing into disrepute, and under the present regime, it cannot be long before it will be rickety as it is to-day in France. Every good citizen should co-operate in a work of such magnitude and beneficence.

"Law should enforce adaptation in monogamic marriage, by having a Board of Physiologists well versed in the science of temperaments, physiognomy and phrenology, composed of an equal number of males and females, whose functions shall consist in the power to examine into the mental and physical characteristics of candidates for matrimony—to grant or refuse marriage licenses, according to the congenialities of the parties presenting themselves"—*E. B. Foot, M. D., in Plain Home Talk and Medical Common Sense.*

Good Advice.

BY DR. BURKE IN HEALTH.

Remember every organ in the human body needs rest after labor, the stomach as well as every other organ. There is a physiological congestion of the walls of the stomach when food is put into it. If this physiological congestion is kept up by too frequent eating, this congestion becomes a permanent one, which is disease. The better way is to rest the stomach into power, just as every other organ renews its strength by rest, then when it is called upon to labor it can do a great deal more work than it can when wearied by constant feeding, and not be so liable to become overloaded.

Many people are made ill by feeding too much, by feeding too often, by feeding sweets, sweet fruits, sugar, potatoes, butter, and rich pastries, when fresh meats, rice, eggs, milk and a reasonable amount of grain foods and fruits would be found to be far better. Try drinking a few glasses of hot water one hour before eating and do not eat until hungry, and see the relief you will get from your present ills.

APPETIZERS.

You say medicine gives you an appetite. No. Honest appetite means need throughout the body for nutrition, but irritation set up by medicine, called appetite, will not and does not increase the average consumption of food. By the use of medicine you may be able to take more food, but you will find the account balanced by a loss of appetite or a fit of sickness. The stimulation and the irritation caused by medicine produces a greater mucus. This mucus is not a digestive agent, but its office is to protect the walls of the stomach and intestines from chemical and mechanical agents so that no injury may occur.

Advice: Leave appetizers in the form of medicine alone, and take the surest, swiftest and safest course to get an appetite, that is, *fasting.*

Human Nature

A MONTHLY JOURNAL

— DEVOTED TO —

Phrenology, Physiognomy and Health.
ALLEN HADDOCK, Editor and Prop.

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

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Do psychometrists, psychologists and astrologers really desire to understand man and his mind? let them study man! Why do psychometrists and psychologists reach for the soul without first grasping the substance in which it is concealed? and why do astrologers turn their telescopic eyes to the stars to discover the mind or soul of man? Why do they? That great English philosopher, Pope, said "The proper study of mankind is man"—then study man. The science of Phrenology reveals the man and his mind.

Research in anatomy and physiology and observations of disease have driven physiologists to adopt the view that the brain is the organ of the mind — *Dr. Carl Bruner, Royal Academy, Berlin.*

What is the matter with modern physiologists? They are acknowledging doctrines to day for which they persecuted Dr. Gall 100 years ago.

The average human brain weighs one forty fifth as much as the body weighs, but it needs as much as one-eighth of all the blood in the body to perform its work.

Phrenology and Hygiene are twins.

Dr. August Greth of St. Ann's Building, No. 6 Eddy street, has invented a flying machine that will fly. We have seen the model. Its steering gear is a simple device of mechanism by which the ship is made to move in any direction. If the model can execute all these evolutions by pressure of a button, why not his full rigged ship? Mechanical experts are enthusiastic about this air ship.

We are informed that the Rush Medical College, Chicago, the greatest medical college west of the Alleghany mountains, has included Phrenology in its curriculum. Other medical colleges will now have to do so, or they will be left behind. Most of them at present are away behind the phrenologists in regard to mental diseases and the laws of mind.

Phrenology will continue to meet with opposition, because it upsets all the false theories of metaphysicians, mental scientists, and other blind theorists who think without observing. Phrenology was founded on observation—it is based in nature and not on theory.

You can read books on psychology and study psychology until your hair turns grey, and you will still remain in the dark as to the nature of the soul, or laws of mind, for the simple reason is psychologists have no mental system. Why don't they study Phrenology?

We beg to call the attention of our friends to the new alphabetical list of books occupying the whole of page 13. If you see the name of any book you desire we shall be glad to supply it. We are open to supply any book issued, at the publisher's price.

The most remarkable form of obstinacy to-day among teachers of mental science? is their unwillingness to get down to bottom facts for the study of mental science.

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

How We Read Character.

The following description of character, disposition and talents of a stranger from Ohio, who came into our office for a verbal examination, and then had it recorded on the typewriter, may have the effect of removing a popular delusion from the minds of those readers who think phrenologists read character by the "bumps" on the head.

We said "popular delusion," because this delusion is not confined to the unread; even editors of our great dailies; also physicians, who ought to know better, often publish their own ignorance of phrenological principles, which goes to show that men may be well informed in some subjects, yet ill informed in others. Not all well-read men are original; they accept the opinions of other men instead of observing for themselves, or phrenology would be in our schools to-day.

August 30th, 1902.

WM. ANTHONY.

DATA.

Weight, 171 lbs.; height, 5ft. 6 inches

HEAD MEASUREMENT.

Inches. Tape Measure.

23 $\frac{3}{4}$ — Circumference.

15 $\frac{1}{2}$ — Median Line.

15 $\frac{1}{2}$ — Ear to ear over crown.

CALLIPERS.

6 -- Diameter.

4 $\frac{3}{4}$ — Ear to root of nose.

3 $\frac{5}{8}$ — Ear to occipital knob.

You have a splendid physical organization and ought to enjoy good health. The brain and body are well balanced, neither exhausts the other prematurely; if tired from protracted labor a good night's sleep restores and renews your wonted strength.

Your digestion is good, you enjoy good eating, but the face is not inflamed; evidently your appetite is not master.

You possess excellent breathing power, but you do not breathe to the full or deep enough, probably your work confines you to a room; you ought to inbreathe more oxygen.

Your heart beats regularly, circula-

tion is good; there is no tendency for spontaneous excitement; you are calm and collected in times of excitement and danger.

You possess considerable strength of character, but you are deficient in push and energy, hence you are better adapted for a quiet, still and steady occupation at a desk, than in a position requiring great force and executive power.

Indeed, you are better adapted for the office than the work bench.

It requires more force than you appear to possess—more destructive energy to work, say on hard substances like iron or steel, or carry out great undertakings, notwithstanding the fact that you do possess a strong body, weighing 171 pounds, and a head measuring 23 $\frac{3}{4}$ inches in circumference, which is about two inches larger than that possessed by the average man.

In build of body and in your moral nature, you resemble your mother; you possess your mother's well nourished temperament; you have her chin and lips, but your father's nose, forehead and height of crown.

From fork to neck you favor your mother; you are two-thirds mother and one-third father.

Your social faculties are fairly well developed, but your emotional impulses are not strong, hence you, like St. Paul, should be able to keep the fires of passion under.

Your continuity is small, this indicates a restless, changeable disposition, but very large firmness is your salvation in this respect, for when you resolve to do a thing you are apt to stick to it until through with it, if it should take you twenty years to accomplish your purpose. Persistency is one of your leading characteristics.

Your head is a combination of the clerical and mechanical types; your acquisitiveness is rather too small to be a successful merchant, and I would hardly class you with the literary type, causality is too small for that.

Your perceptive faculties are quite large and active, hence you are a

practical man, a keen observer—better observer than thinker.

Your secretiveness is rather too small, inclining you to be transparent; your disposition is to be candid, probably at times speaking too much of your own mind just what you think, or prematurely declaring your own intentions and thus defeating your object. Happily you are blessed with a large development of human nature, so that you quickly discern the motives that impel others, and having also large percepts, you will be likely to turn your intuitions to practical account, at the same time it will pay you to exercise a little more tact and policy and be more guarded than you generally are.

Yet you are not easily imposed upon, because you have not too much faith in anything or anybody; your spiritual faculties are weak, and the physical strong; you are not credulous or imbued by faith but rather inclined to materialism or material things. You have much more faith in humanity than God or in the unseen forces of nature.

You are not much of a mimic; could not become an actor or stage mimic in fifty years; you are essentially an original man; everything you do bears your own trade mark; you have a new way of doing things; are likely to work in original groves; a good planner, designer and inventor; but if I could give you two degrees more of causality you could think better and trace out cause and effect, or effect to cause, and thereby establish theories that would aid you in carrying out your designs and inventions more readily.

Naturally your mind runs towards inventions, but you are too practical, I think, to attempt to invent perpetual motion, etc.

Time and Tune are well developed, but your organization is not of the musical type; that is you have neither the emotions or imagination of the typical musician; you are a better listener than performer, and your mind would be inclined to the

consideration of the musical instrument than to the air or tune itself; you would be considering how you could improve or invent some strange musical instrument on a new basis, or on some original principle rather than to the spirit of music.

In many respects your head is of a clerical pattern. As a clerk you would not be out of place in some responsible position, but you are apt to chafe under restraint, and ultimately become dissatisfied with clerical duties.

Although not a born merchant you could successfully handle hardware, implements, or builders' materials, but you would make a better assayer, chemist or mining engineer.

As a civil engineer, bridge builder, or surveyor, you possess every physical and mental requirement, except calculation.

Probably you have been trained as a bookkeeper; if that is so you have won the position and kept it by persistent effort; you take no special delight in figures, but could master the art of bookkeeping if your bread and butter depended on its accomplishment.

As a draughtsman, landscape gardener, agriculturist or general manufacturer you could easily succeed, provided you had training in those branches. For vocations see page 5 of your marked printed chart, and for matrimonial adaptations see page 6, and therein learn the kind of wife you are temperamentally adapted to, according to the law of selection and affinity.

At the conclusion of the examination Mr. Anthony said:

"You have described my character, abilities and shortcomings very accurately.

"For fifteen years I have done clerical work, but always chafed under the restraint.

"I am a bookkeeper by force of circumstances, and only by persistent effort have I succeeded as an accountant, but am an inventor by choice, because I feel a delight in originating

new contrivances, and have been successful in obtaining patents for my inventions."

"As you say, I am not a musician, but I have invented a peculiar flute and obtained a patent on that too; my mind runs entirely in the direction you have so clearly indicated."

Physical Culture and Diet.

BY J. P. BEAN.

Action is life. If we would live we must move. This applies to all forms of manifest life, as well as to every minute part of each form. Even the cell, which is the unit of manifest life, dies, if, for any cause, its functional activity ceases. But the action of any form of life must correspond to the natural requirements or ill results will follow. Too much or too little activity detracts from the best condition. Excessive action produces too rapid destruction of organized material, while too little causes stagnation and decay. Therefore, the law governing all forms of right action is the law of moderation or equilibrium.

To support the proper activity of organic life it is necessary that just the right amount of the right kind of material be supplied to repair the waste caused by the action of the elements on each other.

Here the problem of proper nutrition is to be considered. In the great chemistry of nature we find that the proper order is generally as follows: The plant is evolved through the organization of substances from the inorganic or mineral kingdom. The animal in turn, draws material for sustenance and development, from the vegetable kingdom.

Thus are the simple compounds of the mineral kingdom; first, broken up and reformed into the higher and more complex vegetable forms; these in turn being still further developed by being again broken up and incorporated into the still more complex forms of animal life.

In some cases, however, this last part of the program is not exactly

fulfilled; for, while plants do not feed directly on plants, animals do often feed on animals, though the results are analogous to the formation of an unsatisfied radical in inorganic or an unsaturated solution in organic chemistry—a condition of unbalance or in-harmony of arrangement.

And, while types of pure carnivora have been developed among the lower animals and, to some extent, among human beings as well, yet they are not the best specimens, there being an element of disease or uncleanness about them which is not apparent in the best specimens of the natural feeders. But we must take things as we find them and not as they ought to be. The tiger cannot live on the same food as the deer or hare; therefore, if he is to live and thrive, he must have the food adapted to his inherited appetite and physical condition.

Men differ nearly or quite as much as animals, therefore their food must differ. While I believe that a perfectly natural man thrives best on a purely vegetable diet, I do not lose sight of the fact that very few human beings are really in a natural condition, and that their food must be adapted to the fact of their present state, rather than to the theory of what they might or ought to be.

A change from a meat to a vegetable diet is generally beneficial in every way, but it must be very gradually and carefully made, else the system will suffer. "Find your substitute before you quit your meat" is the rule, and as the substitute is not the same in all cases, each man must be his own judge.

That "the meat-eaters have ruled the world" may be true, but the record is not one to be proud of. Less of the tiger and more of humanity would have been better. It is impossible to separate flesh food from the elements of disease which it contains, and which vegetable substances do not contain. That meat gives less real strength and endurance than vegetable food is a fact now pretty well established. In my own case I know it to be so. Others may have had a different experience, especially if they tried to change their diet too quickly. That is generally where the trouble comes in.

Delineation of a Young Man—A Test Case.

Recently there came into our office for a phrenological examination a young man, accompanied by his parents.

We made measurements and observations in the usual manner, with no thought of ever having seen the youth before, and the gist of our remarks are printed below:

This is an organization adapted for light employment—mental rather than hard manual labor. Hard manual labor would probably drain his vital resources and land him in a premature grave.

He is quick, active, bright, wiry and rather enduring; he possesses more energy than physical strength, but he is stronger mentally than physically.

The intellectual division—the frontal lobes of the brain, are full and active; his organic texture is good and he enjoys general good health.

He is ambitious and strives to win his way, possessing large approbation and self-esteem enough to set a good value on himself. He is careful, inclined to be frugal and quite able to take care of himself.

He is very conscientious and possesses a keen sense of honor and reputation, indeed; I do not care to flatter, but with such a combination of faculties, he ought to be a good faithful young man, and moral, if not religious.

He reasons well and has strong sympathies, is benevolent, charitable, and considerate to others; and with his large back head, he can be touched through his emotions.

He possesses excellent mechanical ability, and with training can succeed in skilled mechanical trades. He would make an excellent electric engineer.

He is not well adapted to work in hard materials, such as iron, steel or other metallic substances, but in softer substances, like wood. He would take more kindly to wood

carving or the decorative trades than tool making or machinery.

He would not be out of place in an office. Men of his caliber and fine texture are more often found in an office than on the work bench; but I recommend some light skillful trade. He should be an electrician.

After the examination his mother said:

"You examined him eight years ago, when he was 11 years of age; you told him the same thing, and he is now attending the Technical college, fitting himself to become an electric engineer, and so far, he has made excellent progress.

"He is just as you described him then and now, and, as you say, a good boy.

"Here is your former written analysis of him."

PHRENOLOGICAL

DESCRIPTION

OF

MASTER HUBERT JOHNSON.

as given by

PROF. ALLEN HADDOCK,

Practical Phrenologist

1016 Market St. S. F., Cal.

Oct. 6th, 1894.

Master HUBERT JOHNSON.

This boy, at 11 years of age, weighs 65 pounds, and his head measures 20¾ inches.

His organization is light, he will never be fit for heavy manual labor, but for some light employment, requiring neatness, quickness and dispatch.

He is quick as lightning, and when either at work or play, he goes at high pressure.

The major portion of his brain, at present, is above and behind the ears,

hence he is ambitious and sentimental.

As he grows older the frontal lobes of the brain—the region of the intellect will expand. At present it is narrow and sharp; he will be quick at apprehension, understand practical things presented to his mental vision, without going deep into philosophy. Much depends on his future training, but at present he will be more fond of play than deep study.

Well, let him play; let him run around like a lamb at play, it will strengthen his bones and muscles, but will not increase his fat; for, like a race horse, he is too fine bred to grow fat.

He is a sandy-haired youth, and with that complexion combined, will be fond of fresh air. I notice his back head at love of young pets, animals, etc., is quite large. He will be specially fond of children, dogs, horses, etc., and when grown up would make a clever horse trainer, or a breeder of fine stock.

He is full of fire and go, and having a strong will of his own, will not only be enabled to exercise his will over animals, but over man, for he has a knack of getting others to come his way, somewhat even now, more so if he had a larger body to support his brain.

You can appeal to the boy's feelings, for he is very strong in emotion and sentiment and to his honor, as he is equally large in Approbation and Conscientiousness. He will do what is right, because he desires the good opinion of those around him, and because he possesses a good sense of right and wrong; but I wish Veneration were a little better developed. He does not have that profound respect or adoration for those above him or older than he is. He may be held by his strong sympathies, but it would be well for him had he more reverence. Teach him to speak reverently of sacred things or old age. To be less radical and democratic, attend religious worship and cultivate a respect to both superiors, equals and

inferiors, and let him try to admire, adore and reverence the divine character.

Yet he will not manifest any great deficiency in this regard, as some boys would, for the very reason that he has strong morals—this is his compensation.

Still it will not be amiss to cultivate his veneration, as herein advised; all the organs below 5 should be cultivated, as well as those marked 7 to restrain. His Cautiousness is well developed, and on the whole you may expect to find that after all he will turn out a rather careful young man.

He will make friends quite easily, but his strong self-respect will prevent him, I think, from seeking those beneath him.

Coming to the mechanical faculties he is well developed here, and he would take to construction work like a duck takes to water, but it will be more in the nature of soft materials, as wood, than in hard metallic substances, like iron and steel. As a rule metallic workers are darker complexioned; they have more iron in their constitution, and according to the law of affinity, are better adapted to work in metallic substances than light-complexioned boys like this. Light-haired men are more usually found in the office than on the bench of the machinist or engineer.

The boy should make a fine cabinet maker, wood carver, turner or an architect, draughtsman, painter, sign writer, decorator, or electrician.

He is better adapted for this line of work than he is for commercial business, although as a book-keeper, etc., he would do well.

A New Book.

A book that tells and shows how to read character at sight. Perfectly reliable, by Prof. L. A. Vaught, editor of *Human Faculty*, Chicago. The product of 23 years' study, research and professional practice.

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Such Letters Speak.

WALKERVILLE, Mont., }
Sept. 1, 1902. }

Prof. Allen Haddock, San Francisco, Cal. Dear Sir: I ought to say friend; you have been a friend to me. After years of suffering, during which time I tried drugging, self-dieting, mental healing and other fads, you put me on the road to health and now my suffering is all gone and this is heaven.

I wish I had a million dollars I would go to see you and we would * * * Well, dear friend, indeed putting all things aside, I feel grateful all over that I have advanced so rapidly in so short a time.

I could talk or write a week about the good health I now enjoy by your dietary treatment, but I must close. I have other work to do; am busy all the time and I enjoy it. For me now work is a pleasure.

Yours with sincerest respect,
W. H. P.

A Correction.

Typographical errors creep in; under the caption of "Brain Size Not Ability," one paragraph last month should have read thus:

"Quality of organization and the location of brain matter and not size determines mental capacity."

Instead of the word *size* the word "life" appeared, which made the sentence meaningless.

If civilization is to adopt the barbarous plan of murder of the "unfit to live," where better could a beginning be made than with the author of the scheme? By all means let the doctor be given a dose of his own medicine. See front page.

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

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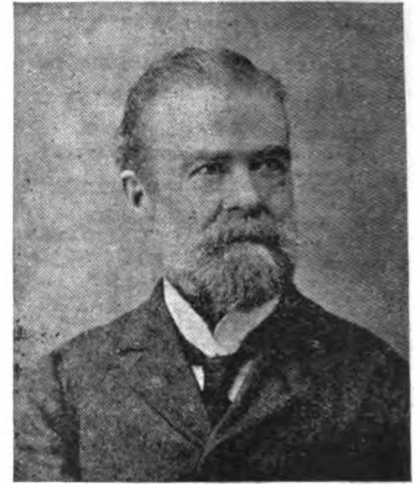


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