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HUMAN NATURE

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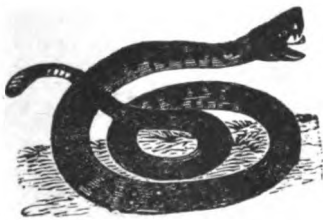
ORGANIZATION DETERMINES CHARACTER.

MEN and animals act in accordance with their organization and environment. Man is but a higher animal, having evolved from the lowest form of cell-life on the planet earth, so that what is true of man, in character-reading, is applicable to the entire animal creation. The character, and its manifestations, of all living beings is determined by the size, shape, quality of texture, and temperament of the brain and body, added to which must be considered health and surroundings. There is no gainsaying this scientific truth, to illustrate which and make plain to the readers of HUMAN NATURE the cuts herewith given are offered.

is in harmony with its exclusive base brain.



The human idiot, having been stunted in its foetal development, possesses only the same base brain of the serpent, and its character is confined to the language of those brain organs which enable it to eat and drivel, with perhaps a faint gleam of the social nature. If a serpent in its rage bites the heel of man, it does that which is expected of its organization, and if the idiot in its wrath destroys a human life, it is as if a thunder bolt had done the deed. Nothing else could have been expected of either the serpent or of the idiot.



The serpent is the lowest of the vertebrates in point of intelligence, possessing only a minimum of brain, situated immediately around the medulla-oblongata, at the base of the head, and being but a slight continuation of the spinal marrow. Man possesses at least forty-two brain organs, distributed over a large area of convoluted surface, while the serpent has but three brain organs, devoted to eating, fighting and propagating. The character of the serpent

and yet the hog is an advance beyond the serpent and the human idiot in intelligence, though extremely selfish in character. His brain mostly lies around his ears, which is the region of the selfish brain-organs. His whole life is given to selfish sensuality, because of his selfish and coarse organization.



Human beings resemble animals in lineament and character according as their organization is developed. A glance at the cut of the hog and then at the cut of the man here given, will serve to prove a close kinship. This man is a *real* personage and known as the "bully of the Chicago Stockyards." His character is as selfish as is the swine he closely resembles. Neither the hog or the man made themselves, but act according to the organization with which nature has endowed them.



It is a maxim that "nothing may be expected from a hog but a grunt,"

The hog has no power inherent in

itself to build a railroad or to live a cleanly life, and human life is too short in which to change the "bully of the stockyards" into a refined gentleman. Each will live and die a hog.



A much higher type of organization than those we have been considering is the beautiful deer, with its graceful form and springing leap. Every nerve is quickened to alertness and every movement an act of grace. The large, lustrous eyes bespeaking refinement, and almost human spirituality, have often in their appeal stayed the hunter's bullet and knife in the hour of execution, when pity held sway over brutality in the human breast.

The life and character of the deer is in perfect harmony with its refined organization, being in perfect contrast with that of the swine



The portrait here given of Charlotte Brontë, the immortal English author, resembles in its human spiritual conformation, the refined texture of the graceful deer.

The life and character of this highly organized woman was pure and noble in the highest degree, and her talents were such as could be predicated

from her highly intellectual organization. The contrast between this portrait and that of the "stockyard bully" is apparent at a glance, and proves that Jesus builded well when he said "men do not gather figs from thistles." Each human tree, like every fruit tree, bears fruit according to its nature and build, "The stream does not rise above its source," neither can the "Ethopian change his skin or the leopard his spots."

It is true that faculties may be developed by exercise, but there is a limit to human endeavor in the short life allotted man upon earth.

A man can never be anybody but himself, nor can he achieve results or reach a destiny for which he is unfitted by nature, organization and environment.

Some of the Fallacies of "New Thought."

Thinking men are pleased with the stand taken by HUMAN NATURE regarding some of the strange doctrine or fallacies advanced by some of the so-called "New Thought" people.

Were it not for the public and baneful influence of such doctrines they might be treated as clownish jokes.

Having some understanding of human nature, I know too well the effect of such a name as "New Thought" has on many—especially if the name be associated with a doctrine that savors of the mysterious. A person who denies the necessity of organism for the performance of function, who hold that space and time are illusions and who declares that "all is good" or that he is "God" and his "own creator," and that "he can be what he wills to be," is not well posted in his knowledge of the constitution of man.

This so-called "New Thought" emanates from degenerate India—we are asked to accept the childish teachings of the effete Hindoo psychist who starves himself to death in order

to reach the clouds. The Hindoo does not seem to realize that there is no thought without brain structure, or that the quality of thought is determined by the quality, form and shape of the brain.

Those who have recognized organism as the medium of mind, who know the importance of spirit and matter, the reality of time and space and who unequivocally declare the existence of good and evil are the master minds of the world.

"Any potency may be measured by the influence it exerts," and just in proportion as man is able to distinguish between good and evil, fallacy and truth, lawlessness and lawfulness, order and disorder will he rise in the scale of life.

GUSTAV FABER,

1011 Sutter St., S. F.

Concerning Phrenology.

The Rev. M. Mason, in *Human Culture* for November, says: "As a minister of the gospel, I want to say I am also an advocate of phrenology. Somehow, in my mind, I can never separate Christianity and Phrenology; the one being a standard of purity and righteousness, the other showing the best method to reach that standard. For example: How can christians "grow in grace" and "cultivate the fruits of the spirit" as Paul says, if they do not know their own faults?"

We Trust

All our friends and subscribers whose subscriptions expire this month will kindly renew at once. No magazine in America gives so much genuine and practical information concerning human nature than HUMAN NATURE does at 50c. a year. In renewing some of our friends say "I cannot afford to do without it." Others say "If it was a dollar a year I would consider it cheap." One enthusiastic friend wrote "I would subscribe to H. N. if it was \$5.00 a year."

Doctor-Craft a Menace to Man-kind.

BY C. P. HOLT.

There are doctors and there are doctors. *All* medical doctors are not heartless and cruel. I number among my personal friends some kind-hearted, sympathetic gentlemen, whose profession and practice is to heal the sick, and who are doctors (literally teachers) in the true sense of the word, and I doubt not there are many other doctors in the world whom I do not personally know, who would scorn to inflict pain or sorrow upon any sentient creature, but these doctors are gentle and humane by virtue of their refined organization and in spite of their environment and the schooling they have received in the medical colleges. Human beings, like their anthropoid ancestors, are creatures of habit and through continued association become accustomed to anything and everything surrounding them. The sight of the slain upon the battle-field during the first hour of the battle is a shock to the new recruit, who, as a veteran soldier, treads unconcernedly over and among the corpses of a score of subsequent fields of carnage. The nature of a doctor's profession renders him familiar with suffering, and if he is not refinedly organized, tends to make him callous to woe. The dissecting-room is a chamber of horrors to the sensitive initiate, and the operating table is, in his mind, a twin to the thumbscrew of the Spanish Inquisition, until familiarity has made him indifferent to his environment.

The temptations besetting the medical doctor, alluring him to wrong, and often inhuman acts, are greater than that of any other profession. The great army of newly-fledged doctors ground out each year from the medical colleges renders competition active, and puts each one upon his metal to win practice.

If doctors were salaried, either by government or by individuals, and paid for keeping people in health, and their salaries stopped when their clients became ill, the premium would be upon health instead of, as now, upon sickness. If only such persons as were fitted by nature and organization for medical practice were in the healing business there would be less bungling and more real scientific skill displayed in what is now an incoherent medley of medical guess-work.

At present, any idiot who has money enough to pay his way through a medical college, and more money yet to pay for thorough coaching, can get a diploma and certificate to practice experiments upon the unfortunate sick. Rich and poor alike are prey for these doctors. If it be a rich man or woman who falls ill and calls in a medical doctor, it is to the interest of the said doctor to keep the patient sick as long as his money lasts, a chance to turn a penny of which most doctors swiftly avail themselves. If he be a pauper who sickens, he is bundled to the county hospital and there becomes the material upon which the doctors experiment, often without mercy. In support of this statement I offer the readers of *Human Nature* a translation from the September 1903 number of a German magazine entitled "*Der Naturarzt*", official organ of the National Organization of Hygienic Societies in Germany.

The article is entitled

"Experiments of Doctors on Human beings, being extracts from a speech made in the German Reichstag by Representative Thiele."

Herr Thiele said: "It is time that the government should interfere to put a stop to this brutal practice in hospitals; there is ample proof that these experiments are constantly being practiced all over the world. Allow me to quote from a letter written by a nurse of great experience in hospitals." She writes: "I have, as nurse in a university

hospital, witnessed most horrible atrocities, and in the capacity of nurse was compelled to assist these doctors in their devilish work while I mentally cursed them for their inhumanity. Once I had to hold by force a dying child while the doctors cut and experimented. I have been censured by my superiors when I tried to be humane to the sick. I was compelled to bathe, comb the hair, and dress patients *while they were dying* in order that the moment they were dead they might be ready for the dissecting table. I have witnessed the moral and delicate feelings of poor girls utterly disregarded in order that the doctors might "learn." I have seen their cruelty to unfortunate prostitutes, upon whom they would operate without using anesthetics, because they were *only prostitutes*. A well known surgeon once in my presence performed an operation upon the neck of a three-year-old boy without using anesthetics, because, as he said, "it was not necessary." This doctor compelled me, another nurse, and his servant, to hold this child down to the table. The child's pain was intense and greater still his fear of death, and he struggled with all his strength to get free from us. If I live to the age of a hundred years I shall never forget that scene of horrible brutality. To such terrible acts are nurses forced to be witnesses and to assist in their performance, and if they refuse their help they lose their positions."

Representative Thiele continuing, said "the experiments made by the doctors upon patients in both public and private hospitals surpass by far the horrors of the Inquisition of the Middle Ages. The people of those days were ignorant, which may be their excuse, but this modern brutality upon living human beings is perpetrated in the name of science by men who claim to be intelligent and to labor in the interest of humanity."

That this devilish doctor-craft is

not confined to Europe, but that in the United States of America, where the constitution guarantees to every citizen a right to his own body, human torture is contemplated by these medical monsters, I quote that in 1901 Drs. W. B. Fletcher, W. A. Wishard and Albert Sterne, of Indianapolis, Ind., strove to have a bill passed by Congress for the establishment of an "experimental hospital", says the *Philomathian*, where the condemned criminals were to be vivisected for the benefit of science (?)” Dr. Fletcher said “material for such vivisection should be furnished by intelligent governments, who have condemned men and women to die for political or criminal offenses.” Dr. Charles G. Roehr, of Harvard Medical College, said “Vivisection of men condemned to death is *just right*.” Dr. E. E. Slosson, in the *New York Independent* of December 12, 1895, says “If cats and guinea pigs can be put to any higher use than to advance science we do not know what it is. We do not know of any higher use we can put a man to.”

Here is another specimen of doctor-cussedness. The *Philomathian* says: “To a hospital in France a poor woman was brought one day suffering from cancer of the breast. An operation was necessary; she consented, and was put under the influence of chloroform. After the operation and while the patient was still unconscious from the effect of the anesthetic, the operating surgeon, Dr. Doyen, carefully inserted a bit of the cancer he had just removed into the healthy breast of the victim. Then some weeks later, she found, doubtless to her unspeakable horror and despair, a new cancer on the opposite breast!” I submit that hell is too cool and salubrious a climate for Dr. Doyen and his cohorts. Let us wipe them off the stage of existence—they are demons. Dr. Semarelli, an Italian, inoculated hospital patients under his care, with the poison of yellow fever “to find

out if they would take it.” Again, one Dr. Schreiber, experimented on forty-one new born babies “*because they were cheaper than calves*.”

With this testimony before us of the diabolism of the drug doctors the moral is plain. Study to keep your health, but if illness overtakes you and you are rich, *beware of drug doctors!* If poor and sick, *shun the hospital as you would hades*.

Heads Change in Shape.

BY C. P. HOLT.

Shakespeare tells us that “There is nothing but doth suffer a sea change into something new and strange.” And the heads of men and animals offer no exception to this rule. The head of a child of one year old is often very different in shape from the same head when twenty years have rolled away, and at the end of forty added years it has changed its form beyond recognition, as photographs taken in infancy and old age testify. This change in conformation is brought about by the exercise of brain organs, just “as the twig is bent the tree is inclined,” or as the exercise of the blacksmith’s arm develops and changes the shape and size of his right arm.

If it is urged that the exercise of so soft a substance as the brain cannot affect so hard a substance as the skull, the answer is found in the physiological law of differentiation and disintegration, whereby the cells of the skull and brain are constantly being broken down and rebuilt through flow of blood, urged by exercise to disintegrated cells. An illustration of this truth is found in the experiment of taking two clams of equal size from the sea shore and placing one of them upon a dry shelf and the other in a vessel of wet sand. At the end of six months the clam upon the shelf will be found of the same size as when placed there, while the other will have increased in its moist abode at least three inches in circumference, the shell being hard

and the clam inside the shell as soft as wax. The same principle applies to the soft brain and hard skull, the exercise of a brain organ increases its size and consequently changes the shape of the skull.

The head of Gladstone, the Premier of England, is said to have increased an *inch* in diameter in the twenty years from forty years to sixty years of age. A late magazine article by Prof. Story of England states that the organ of veneration in the head of Mr. Bradlaugh, the great religious iconoclast, increased in the latter part of his life from a hollow, to a protruberance on his skull, and his character changed accordingly.

It will be apparent to all who read these lines that it is important and desirable that we learn from a competent phrenologist what brain organs to cultivate and what to restrain in order that we may have well-shaped heads and harmonious characters.

Proof of Phrenology.

All great men and women—there is no exception to the rule—possess a large head and a good *quality* of brain or organization. They have well developed faculties defined by phrenology that tells what *kind* of superior ability they possess.

All born criminals, male and female (and there is no exception to the rule), possess a deficiency of the moral faculties as revealed by phrenology, and qualities that belong to the criminal class that enable them to do acts of horror, sin and shame.

NED WALKER.

Mr. Walker was in our office taking lessons only a month. He knew nothing about phrenology when he came, but he learned so much when here that he made a remarkable record, and now writes and speaks on the subject like an “old hand” at the business.

Mr. Walker is a book auctioneer, a good talker, but possesses too much sense to be intoxicated with the exuberance of his own verbosity.

A Gruesome Request.

We have received the following letter from a former student:

TEVISTON, ARIZONA,
September 25, 1903.

PROF. HADDOCK—*Dear Teacher:*
* * * and now I want to ask a favor—some time in the future, when you have gone to kingdom come! I would like that very interesting skull! I would cherish it as a valuable relic! I want you to name it for me in your will, I will pay \$— for it! I suppose you would not care to part with it just yet, but I would really like to own it as a remarkable record of how a person has lived. G. T. C.

In answer to the above we sent the following reply:

1020 Market St., Oct. 1, 1903.

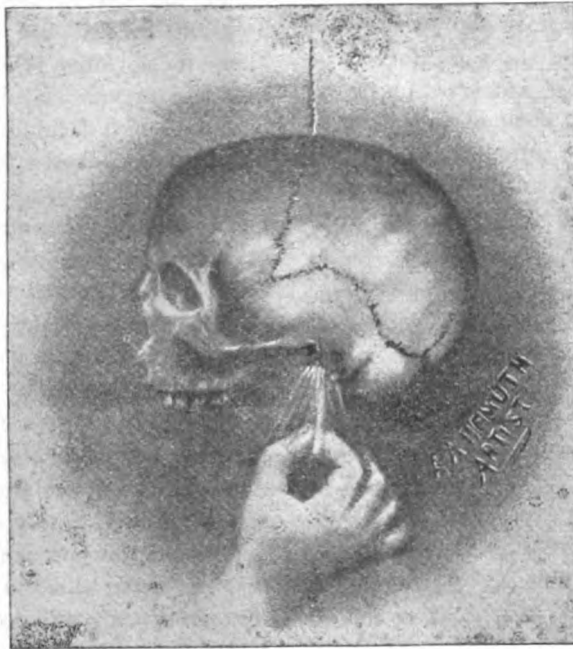
Mr. G. T. C.—*Dear Friend and Pupil:* Your good letter received. When I came to that part of it re-

questing my "interesting skull!" a shiver as cold as the grave ran down my back! and I felt myself almost going to "kingdom come!" — but when I realized you were not setting a price on my own head, but that of the old harlot you fell in love? with during your professional course in my office recently, I recovered from the swoon!

Yes, the relic is a valuable illustration of the soul's impression on the walls of the human temple — the temple of the soul. Those thin and transparent spots are nature's hieroglyphics, telling the story in clear bold type to those who now, like yourself, have learned to interpret nature's language. I will write you later about the purchase.

I remain your friend,

ALLEN HADDOCK.



The above cut is a half-tone illustration of the harlot's skull. She was well known as the keeper of a notorious house of ill-fame. The light places show that all the *animal* and *selfish* faculties were extraordinary active during life; the dark places show the moral and spiritual were not only deficient, but what little she possessed were non-active, or the corresponding walls would not be so thick and dark.

Hardly one ray of spiritual light

ever entered this poor woman's soul. She was a blackmailer and prostitute in her time. Nothing less than a great inpouring of the Divine spirit could have saved this unfortunate woman. She inherited her base nature—had no control over her own birth and was to be pitied.

Obedying her instincts and propensities, it was as natural for her to become a prostitute as a duck takes to water. Had she been trained in the right direction when young, as a

tender and susceptible plant, or had she kept good company and been instructed in a code of good morals, the upper or divine spiritual faculties would have become active and her life nobler and happier.

In such a case her skull would have told a different story to the Phrenologist, or to those who know how to read nature's hieroglyphics.

A Quiz for the Disciples of New Thought.

If "you can be what you will to be" then look on and read the first and second pages of this number.

Perhaps Buck McCarthy does not "will" to become a Charlotte Bronte or a great poet, he could not in this incarnation whether he willed it or not.

Organism, not "will," determines what a man is and what he may become, and he can no more "will" to become that for which he has no talents no more than he can fly until, like a bird, he is provided with wings.

One night we accepted an invitation to a club social. A vain young man with a banjo tried to sing and play; his voice was cracked and his banjo was out of tune, but he did not know it. The audience laughed and stamped and cheered; he took it all for applause and bowed in acknowledgment, and said he had been studying music in the mountains.

Making our way to him after the meeting we found he possessed, as suspected, very weak brain organs of time and tune, a weak cerebellum, retreating chin, large approbation and self esteem.

With such a combination he can never, in this life, "become what he wills to be." He wills to become a musician; he is vain enough and conceited enough to think he will become a *great* musician; but his musical abilities are too weak to begin with; it would take 40 or 50 years of daily practice, or cultivation of the faculties of music to make him proficient. His abilities are not equal to, or in accordance with his "will."

Do the self-styled mental scientists see this, or don't they want to see it.

Why don't they study men by the Gallian system—phrenology?

Dr. Meacham's Conception of Desire.

Dear Editor:

In your October issue my esteemed friend, Dr. Meacham, makes some startling suggestions concerning desire. He doubts whether the strongest desire dominates always, and suggests the possibility of one following his weakest desire. Otherwise, he concludes, there is no choice, and man is the slave of his strongest desires.

That Dr. Meacham will reach the right conclusions before he completes his articles, I feel quite confident; but it seems to me that he is introducing complexity into a matter that is quite simple of explanation.

It must be accepted as a universal principle, that "nature always follows the line of least resistance", which is ever the line of greatest attraction. And, as between desires, the line of least resistance is that of the strongest desire. Manifestly, no one will contend that the weaker desire is the stronger. *No one can, at the moment, do else than follow his strongest desire, and it is this truth that guarantees man's freedom!*

It must be remembered that man has the power to determine what his strongest desire shall be. As long as a desire is the weaker, it cannot dominate the stronger; but, as soon as it is made the stronger, it prevails as a matter of necessity. One's ability to change and alter the relative strength of his desires enables him to determine what cause shall be set in operation, while the inexorable relation of cause and effect makes certain the result correlated to the cause set in motion by him. Man's control over cause gives him control over effect.

Water never runs up hill except when it is easier to run up than down. The four-pound weight will always weigh down the two-pound weight, but the scale will vibrate up and down as the side which was

lighter is made the heavier. But at no time can the lighter weight weigh down the heavier. So it is that while one may make any desire stronger or weaker, the stronger is the one that must prevail at the moment.

Yours sincerely,

EUGENE DEL MAR,
P. O. Box 1264, Denver, Colo.

Dr. Meacham's Answer.

My friend, Mr. Del Mar, has done me the honor to criticise my ideas of desire. I am inclined to think that we differ mainly in definition and view-point rather than in essentials.

When I mention New Thought people and views I do not refer to those of Mr. Del Mar's calibre. They, however, are few. I can do no more than to recommend all who wish to get some quite uncommon Common Sense to subscribe for his *Common Sense Advocate*, as every issue is a feast of good things. And his little work *Spiritual and Material Attraction* is worth careful study and every effort to incarnate into daily life.

What makes the difference in our views appear much greater than it really is, is the very different meaning the word desire has to the ordinary psychologist and to the phrenologist. To the ordinary psychologist desire is on the par with causality, comparison, tune, or some other *faculty* of the mind and equally as distinct, while to a phrenologist desire is not a *faculty* or *element* of the mind at all but the *hunger of each faculty* for its own type of action. The hunger, appetite, attraction, (or whatever other term you may prefer) of causality, of the principles, whys and wherefores of a topic is as much desire as is the appetite of amativeness for the opposite sex. Each and every faculty has its own desire, so that when Mr. Del Mar claims that we have the power to determine which desire shall be the stronger, he

claims for man the same thing *in essence* that I do, when I claim that by a heave of the will he can do what he at that time least desires to do. Remember—he must have some desire of some kind to do so, but it may be that to do it he must put forth great effort, while to do something else he would need put forth no effort. What makes the difference if he is following the line of least resistance or greatest attraction in this case just as he would do if he did the other thing.

Mr. Del Mar tells us that we can determine what the strongest desire shall be, but how?

That's the question that I was considering. How am I to make a weak desire a strong one? Faculties, like everything else, grow by use, but if at *any one time I must* follow the line of least resistance, how am I ever to use the line that offers the greater resistance? For instance, my moral faculties are weak but my selfish faculties are strong, now if to-day I must follow the selfish faculties simply because it is easier for me to do so, how am I ever to do otherwise, seeing that so far as action is concerned it is always to-day. As Carpenter says "after a long time it is to-day, and after death and a thousand years it is still to-day."

Now, Mr. Del Mar would not claim that I must always follow my selfish faculties simply because it is easier and the moment he claims that I have the power to determine that my moral faculties shall be stronger, he grants *in essence* all I desire, but he does not tell us how we are to suddenly to make those weak faculties strong. I do not believe we do it. We do, however, follow the moral dictate, when at that time under the circumstances it would be easier and require less effort to follow the selfish group. Where does this effort come from? I claim that it is the will power walking up hill, *because it can* not because *it must*. Constant use will

so grow that moral group as to make it so strong, as compared with the selfish one, that I can do the work without that effort, in other words it will have become the line of least resistance, *but* was not so as long as that effort to do it was necessary.

I am not claiming that I can do *anything and everything* but simply that *I can choose within my facultative range*.

But as I said at the beginning the difference is one of definition and view-point and not of essence. Mr. Del Mar looks at things from the view point of the Law of Attraction, while I look at things from a concrete, personal, or central view-point. I do not disagree with his view-point, remember, I simply prefer the other, as it lessens the danger of erecting those generalizations and abstractions into entities, which they are not. I have not said that I have no use for generalities and abstractions which would be absurd, but simply that I *commence* with the concrete.

To explain the Universe, I would commence with man who can, will, desire and think rather than with some generality that I know far less about.

It would lead one to be less certain that he knew what he was talking about when he says that "nature always moves in the line of least resistance." When we say that nature always moves in the line of least resistance, we have in mind mineral and vegetable nature *as we see them from the outside*. What they would be, as seen from the inside, we have no way of knowing and to generalize from that to self conscious man is, to say the least, dangerous.

Now I do not believe any such thing. *I am a part of* nature and I do not always follow the line of least resistance. I do not follow such a line when I do the thing that requires effort, rather than the thing that I could do without effort.

There is of course a reason for my choosing to do the thing which effort

attached. What is that reason? It is because phrenology can give an answer to that question as nothing else that I know can do that I like the phrenological view. I have not the space to answer that question here however. I claim again that I am not *free by being forced to do* but by *choosing to do*. That I am a slave to the degree that I *am forced* and free to the degree that I *choose*.

I would rather go to hell any day *because I wanted to than* to be forced to go to heaven. I think that I can go either place, for after all, it is a matter of condition, rather than place. It is really *not going at all* but *being* and I can, will and be to the degree that I have learned how and I can learn more and more, how.

S. F. MEACHAM, M. D.
121 Geary St., S. F.

A PRIZE BOY.



1. Wherein does this boy resemble his mother?
2. How do you know that the boy's mother resembled her father, or the boy's grandfather on the mother's side?

For the best answers to the above

two questions we give as first prize "Dr. Foote's Home Cyclopedia." As second prize "Vaught's Practical Character Reader."

"Fowler's Self Instructor" will be given as an *extra* prize for the best description of the boy's mother.

CONDITIONS.

Contest open to subscribers of HUMAN NATURE only. Professional phrenologists not allowed to compete. Contest open to amateurs only; this includes students.

Each essay not to be less than fifty or to exceed two hundred and fifty words. The articles must reach HUMAN NATURE office on or before December 15th for publication in January number.

The winning essays will be published, and in order to aid those seeking information on the subject we recommend No. 15 Human Nature Library "Resemblance to Parents and How to Judge It," from which a cut of this boy is taken. The book contains forty-six other portraits and thirty-two pages of descriptive letter press, showing resemblance to parents. We have this book for sale—it is only ten cents, postage paid. Buy it, study it, and you will be able to astonish and please your friends when you correctly inform them which parent they mostly resemble.

We are not looking for pecuniary profit, but rather to the dissemination of useful knowledge; so whether you intend to compete or not, the knowledge you may obtain for ten cents is invaluable.

Vaught's Practical Character Reader

is a new book on the art of reading character. It is perhaps the most unique work on phrenology ever written. It is written so forcibly and the illustrations are so telling that the most illiterate can read, observe and understand character at sight.

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SAN FRANCISCO.....DECEMBER 1903

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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An Exception.

It is our rule to confine our contributions to one page of HUMAN NATURE, but "there are exceptions to all rules" and this month the very important and instructive article by Prof. Holt, entitled "Doctor Craft, a Menace to Mankind," by reason of the quotations from reliable sources necessary to clinch the nails the professor has so strongly driven, made it imperative that the one-page rule should be suspended this month. We bespeak for the article a careful reading by every reader of HUMAN NATURE; It is our belief that the people should know of the dangers they encounter when sick, from the unprincipled and inhuman class of drug doctors. We agree however with Prof. Holt that "there are doctors and there are doctors," and that not *all* doctors are cruel. Let us be on our guard against *cruel* doctors.

Twentieth Century Physiognomy

Having had so many extra calls for this book, we have imported another lot from England, and they are now on sale at this office. Price fifty cents. No extra charge by mail.

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Our method is superior to any method of class instruction—it is *individual and private*; we get in closer touch with the student—

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Students coming from the country, taking two lessons per day, can get through in one month.

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Jottings by a Phrenologist.

Occasionally I see some paragraph, written for some prominent paper, referring to a specific phase of mental expression. In nearly all of these cases there is an attempted explanation without any scientific basis.

Take for instance an item in "Girl's Problems" in the *Ladies' Home Journal*, the author says: "The love of girls for one another should not be so exclusive that they try to shut every new comer out. This love is spurious and unwholesome, and is really a kind of exaggerated self-esteem rather than a sincere altruistic friendship."

Of course this author has no idea of expressed mentality in its primary sense—no understanding of mental constitution as unfolded by the phrenological system. It is really too bad that capable people who write for an extensive reading constituency do not inform themselves in regard to these things, so that they may thereby be better guides to those for whom they put forth their efforts. Now any person who is pretty well versed in phrenology *knows that jealousy does not spring from strong self-esteem*, but from strong approbateness, with less self-esteem. *Approbativeness is the corner stone of jealousy.*

Here is another case in line with the above, illustrating the want of scientific acumen on the part of those who do not seek the aid of the Gallian system in analyzing mental phenomena. It is the case of two boys who were taken to a musician for instruction. They were completely "tone-deaf," as the musician calls it. He says: "This tone-deafness might be due to the youth of the boys and consequent immaturity of the various parts of the ear, especially the inner ear."

And further he says: "Where there is malformation, I doubt if much improvement in pitch perception can be made."

At the close of the paragraph he

says: "This was the most interesting case of ear-training I ever met."

Now what inference shall we draw from the above quotations? simply that the musical teacher had no conception of the ultimate source of pitch determination. I know people of mature years who are no better than the boys in question, the reason for it is that the brain organ which serves the purpose of pitch conceptions is not strong enough to perform its function. In the case at hand, after three months' diligent work, the boys had so got their brain organs into activity that they could execute their primary functions.

It is at least good evidence of the total inadequacy of any system of attempting to explain mental idiosyncrasies outside of that of the localization of brain formation.

Here is an incident to show something of the easy accuracy with which even the novice in phrenology can estimate the general traits of a complete stranger:

Mr. H. and Mr. F. were in a railroad car. Opposite them were two men, one of which was a sharp-featured and dyspeptic sort of fellow, and the other was one of strong vitality. The first-mentioned gentlemen were talking of phrenology. One of them knows something about it and called the attention of his friend to the difference in the two men on the other side of the car. He said that one of them would be in great glee over a good meal and that the other would not care much about eating. This remark was soon followed by the men disapproving of having to start on the train so early, before breakfast, whereupon the vital man reached down under the seat and produced a small peach basket, full almost to the handle, with a great variety of edible preparations, and proceeded to regale his alimentiveness with them. The thin-faced and dyspeptic-like man pulled out of his coat pocket two sandwiches and made an effort at them. This action on the part of the two men was a complete substantiation of the remarks concerning them. The friend of the phrenological student was greatly amused at the coincidence.

FRANK TASKER.

Wyoming, Iowa,

OUR EUROPEAN TRIP

CHAPTER XXVI.

CONCLUDED.

THE PARIS EXHIBITION—DR. GALL'S GRAVE.

IT WAS full moon on the night of October 9th. 1900, as we crossed the English Channel; the scene reminded us of the pictures, of "A midnight race on the Mississippi," as the steamer belched forth great columns of smoke against the sky, ploughing the waters like some fiery monster. We landed in Diepe at 3 A. M. and at once boarded the awaiting train for Paris. What a dismal, rickety old train—it rocked worse than the freight train of a California lumber camp. We arrived in Paris at 7 A. M., and at once began to survey the buildings, stores and streets. What a delightful change from old London, with its dismal atmosphere and its old muddy river Thames, to the clear, beautiful sky of "Sunny France" and the delightfully clean, artistic buildings and thoroughfares of Paris, with the grand winding river Seine, on whose smooth and clear waters plied fast river steamers loaded with tourists in gala attire.

We jumped on to a street car, not knowing where it was going; it traveled for miles and miles across the city of Paris, which is said to be the cleanest city in the world. We learned that every morning 2,000 male and 600 female scavengers, divided into 150 brigades, turn out to perform the toilet of the capital. The streets are clean. A pedestrian threw the envelope of a letter on the street; instantly a gendarm tapped him on the shoulder and politely requested him in Alphonso style to pick it up. Mr. Gaston politely bowed in acknowledgement and picked up the paper.

We found our way to the Exhibition grounds, and in a few minutes was on the moving sidewalk. What

a strange sensation to be sure to step on a "causeway" or sidewalk, and without lifting a foot, traverse the streets of Paris, at least that part of it bounded by the Exposition grounds.

We ascended the top of Eiffel Tower, probably the highest pinnacle in the world; the street cars below looked like moving toys, and the pedestrians appeared as insects. We found a post office at the top, and dispatched numerous postal cards to friends in England and America.

Half a dozen captive balloons were in the air, reaping a harvest from sight seers; but we cannot begin to describe the sights. Paris is a wonder, but her World's Exhibition of 1900 was sublime.

A PILGRIMAGE TO DR. GALL'S GRAVE.

The second day we paid a visit to the grave of the immortal Gall, whose remains lie buried in the beautiful cemetery of Pere la Chase, where a tombstone and bust mark his grave.

From there we directed our steps to the Anthropological Institute, Jarden des Plantes, and viewed his great collection of skulls, to which was added his own at his request.

We made a thorough examination of Gall's skull, and are enabled to refute the medical lies told about it, that it is "twice as thick as that of an ordinary man."

The fact is it is twice as thin in the region of the intellect and morals, but quite thick over where reside the animal propensities. These faculties were large but kept in abeyance.

He had a large head, measuring probably 24½ inches during life, for the bare skull measures 22¼ inches in circumference over the eyebrows, in a line with the top of the ears, and fourteen inches, plus, from the root of the nose over the median line, to the occipital spinalis. His back-head—the social brain, was rather weak, but from the opening of the ear forward, the forehead, is almost twice as large, denoting a massive intellectual region. The breadth of the basilar region from ear to ear shows that he possessed great force of character and ability to overcome obstacles.

A separate article in a future number, will explain our version of his characteristics.

This concludes "Our European Trip."

The Literary Grotto.

REVIEWS BY C. P. HOLT.

The Phrenological Journal for November keeps up to its high standard of excellence. The illustrated articles are "An Estimate of L. Perky of Shredded Wheat Fame," "The Service of the Power of John Alexander Lomie." There is also a good article on "The Bicyclist." "Health Notes" are also most timely. 24 E. 22nd St., New York.

Good Health, Battle Creek, Mich. The November number of this peerless magazine of right living contains an excellent article entitled "Fletcherizing Food," which, when interpreted means chewing food a long time. That is what human teeth are for, but few people use them for this purpose. "The story of Pressnitz" is told and illustrated, and the "Hundred Year Club" is illustrated with portraits of some young and vigorous looking centenarians.

Health, Burke, California. This is Dr. Burke's magazine and full of good things. "How We Live," "Life Is a Fight," "What Am I? Why Am I?" are only three of the very thought provoking articles in the November issue. Dr. Burke edits *Health* in good style. He is highly esteemed by a host of sick folk made well through his treatment. I wish he didn't eat meat.

Human Culture, Chicago, Ill., for November, is full of good things. The article entitled "Mind and Stomach" should be read and pondered by every phrenologist. "History of Phrenology in Sweden for a Century" is also provocative of thought. Perhaps Professor L. H. Vaught (the founder of *Human Culture*) is still at its helm, though unseen. One thing is sure, his widow as his successor in editing and publishing the magazine keeps it up to its original high standard of scientific excellence.

Health Culture, 481 5th Ave., New York, for November, has for racy articles "Food Combinations" "Some Facts About the Blood" "Evils of the Course Dinner" and many other most readable contributions. *Health Culture* as a magazine is all its name implies.

Eating to Live is a booklet of 122 pages compiled by W. D. McCurdy from a good many recent books on diet, besides telling the story of "How the Author Got Sick and How He Got Well by Natural Methods." The articles are concise, and mostly good, though in some cases slightly contradictory (in implication at least), for example the author advocates a natural diet of fruits, nuts and grains and yet quotes a menu which includes chicken and pickles. The book is worth the 50 cents asked for it at HUMAN NATURE office, or of the author 24½ Hayes Street, San Francisco.

May's Practical Methods is a very excellent booklet of 112 pages, giving much invaluable advice regarding the best way to live, and devoting many pages to "What to Eat, Drink, and Avoid," and other pages to valuable "Herbal Remedies." There are Health Hints that everybody should read; taken altogether this booklet should be in the hands of every health seeker. Price 25 cents at HUMAN NATURE office.

New Thought Primer. Price 25 cents. By Henry Harrison Brown, 1437 Market Street, San Francisco. One wonders, after perusing this booklet of 64 pages, how old a thought can be and yet be new; it is also puzzling to determine just what "New Thought" really is. The author of this treatise takes us back a long way into the misty past. He writes—"The nations of antiquity, as evidenced by their clay tablets, held many of our present conceptions." Here is one of Mr. Brown's "present conceptions" on page 22 of this booklet: "I put myself into His

hands, and to the only Living God. I said: "Now, God, you dwell in me and I expect you to take care of me. I will take no more thought for my body than I did when I was a babe. You cared for it then; you will care for it now. I thought I knew what my body wanted. I find I do not know how to take care of it. I surrender it to you." It is doubtful if any nation in antiquity held to so foolish a notion. It is noticeable that while Mr. Brown's God was taking care of his baby body the same God let slip into the cold grave many another little baby's body that he neglected to care for. Why? It is to be hoped that in future editions of this *Primer* Mr. Brown will correct some misstatements he has made in this edition. On page 34 he says that phrenology "cannot yet rightly pose as a science." "It is a fine study of mind, based upon, as yet, non-established theories." This is one of Mr. Brown's "affirmations" unsupported by facts. The fact is that phrenology *is* a science, as demonstrable as is geology or chemistry or astronomy, and its "theories" are well established, far and away ahead of the thing Mr. Brown styles "New Thought." If Mr. Brown will look up the record of spiritualism he will discover that its advocates have been loud in asserting and proving that man is as much a spirit while a tenant of his earthly body as after the heart of that body has ceased to beat. Yet on page 38 of this pamphlet the author makes a different statement. Does "New Thought" lead a writer to be inexact? The author sums up by defining New Thought as "Mind is all," "Body is the creation of mind," "Man has power through right thinking to control his environment." In proof of which "affirmation" Mr. Brown will oblige and entertain a vast concourse of skeptics of "New Thought" if on some sunshiny day he will by and through right, or any other sort of thinking, change his earthly environ-

ment to the environment of the man in the moon.

The Hesperian, Seventh and Pine Streets, St. Louis, (50c.) This truly literary quarterly magazine for October-December is a treasure. It is illustrated, and its contents are: "Vassili Verestchagin," "Our Western Woods," "World Discoveries," "Contemporary Science," and other delightful contributions. All lovers of good literature should subscribe for *The Hesperian*.

The Vegetarian Magazine, \$1.00 a year, 167 Dearborn St., Chicago. This earnest advocate of a fleshless diet and clean living, comes to our table every month laden with choice and racy articles pointing the way to a natural and healthful method of eating, drinking and living. Everybody who desires health, long life and happiness through observing nature's divine laws should subscribe for the *Vegetarian*.

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We prefer tin types or stamp photos rather than *touched up* cabinet photographs. The former retain the characteristics of the face. All photos returned. Vocations and temperamental adaptations in marriage a specialty.

For a Postage Stamp

To cover cost of mailing, we will forward you a list of chapters giving you the contents of Dr. Foote's great work the *Home Cyclopaedia*. Also an alphabetical list of hundreds of other books and circulars relating to Man and kindred subjects.

Should Dark Women Marry Dark Men?

The following is from an unknown source in England:

I know there is a scientific law, "Likes repel, unlikes attract." But surely it is a far cry to fit an electrical statement to souls. Though, of course, love may be a subtle kind of magnetism, in which case undoubtedly the dark should marry the fair.

The great advantage of this seems that, roughly speaking, fair people take life more easily than dark ones, and are less nervous and more amiable. Therefore the ideal mate for the dark, energetic, highly-strung man is the blonde, placid, good-tempered woman whose calmness will cool his impetuosity.

Just in the same way the golden-haired girl with violet eyes will probably be drawn to the dark Italian-looking fellow whose eloquent brown eyes seem to speak a world of passionate yearning.

His eagerness, his audacity, will move her more than a blonde lover's Saxon handsomeness. The dark lover will be her ideal, the force of contrast will draw them together, and they will be, in the eyes of the world, a perfectly matched pair.

I know of dozens of good ladies who sigh their loudest and exclaim, "Dear me! We shall see what we shall see" when they hear that a dark man and a dark girl are going to make a match of it. According to them the doom of the unfortunate couple is settled, because their hair and eyes are the same in color.

This is going too far. We've all known happy couples who were of the same complexion, just as we've known unhappy pairs whose coloring made a fine contrast.

For the comfort of the dark-haired girl who hopes to marry a man whose locks are almost her own color. I'm going to quote a few of the things I have learned from a close study of some few hundred married couples.

If, then, you want to inspire a

fierce, overwhelming passion in your lover, you will have a better chance if you are his physical opposite. But if you wish to inspire deep and lasting friendship, you will have a better chance by being his physical counterpart.

Looking round the women I know who are, first and foremost, their husbands' chums, I am amazed to find the majority are dark and have dark husbands.

In the rare cases I know of, where a fair man and a fair woman are the best comrades. I have invariably found that their pursuits are entirely different.

The fair man and woman are Saxon to the core, and love fields, animals, mud, long walks and the pleasures of nature, while the dark couple crave excitement and are mentally more acute.

The conclusion of the matter seems to be that a man must choose his wife according to what position he wishes her to fill in his life. If he wants something to worship, something to delight his eyes, something to provide relaxation when the day's work is done, he should choose a golden-haired maiden. If he wants passionate devotion and poetic fervor he should select a girl with raven hair and dark brown eyes, he must run the risk of a vehement temper and a jealous disposition. If he is a farmer or a quiet business man he should marry his physical opposite, because the contrast is more piquant. But if he is a man dependent upon his brain for a living, his first need is sympathy, and this will be found in the woman who is of the same coloring and similar temperament.

For correct information on adaptations in marriage readers should get "Wedlock" by Samuel R. Wells, price \$1.50. We have it for sale at HUMAN NATURE office.

Dr. Foote's New Home Cyclopaedia is, we consider, the most remarkable book published on the subjects of which it treats. Price \$2.

Appendicitis.

Dr. Carl Schultz, in *The Naturopath*, tells how he cured a case of appendicitis in a few days. He says: "Three other doctors, of course, old school doctors, had given orders to send the patient to the hospital for operation. The young man who never before was sick and never away from home, was nearly scared to death. I found swelling near the McBurney's point, fever and all other symptoms of the disease. I ordered treatment as follows: a flannel cloth rung out in hot linseed oil—I mean hot as he possibly could stand it—laid over abdomen, dry cloth over it; over this the hot water bottle, renewed every two hours, night and day, lying quietly on the back, lower pack and sponge bath twice a day. Enema at night—Wulhuber I. As a diet only malted milk and some fruit syrup. The patient slept six hours the first night and all night the following nights. After six days I discharged the patient convalescent. After six months of this the young man is still well and hardy."

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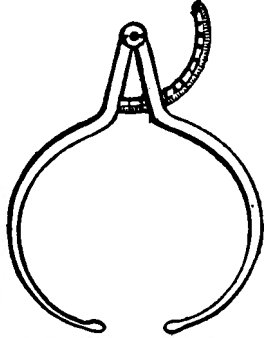
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I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—*Chas. Sumner.*

We have for sale some beautiful Alexandra Wall Charts in colors, illustrating the forty-two mental functions of the brain, 3 feet by 2 feet 6 inches, for hanging, or mounting on rollers or framing. 40 cents each or three for \$1. Mailed without extra charge. Also a smaller chart 23 by 19 inches, a duplicate of above, which we mail at 30 cents.

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The stomach center is in Alimentiveness. The spinal column in Firmness. When Firmness is large there is always a stiff spine and rigid muscles. Our course shows the exact relation between the brain, body and mind.

Our \$25 course runs for several months, including a long list of questions and answers, reading character from photographs, and instructions by correspondence. This course earns our Diploma.

Prof. Boger, who made a positive success in Cincinnati as a phrenological lecturer, writer for the press and examiner, has succeeded the late Prof. Vaught at the Chicago Institute. His contributions to *Human Culture* each succeeding month will, no doubt, prove interesting reading. We heartily wish him success.

"Now."

In referring to Mr. Henry Harrison Brown, the editor of *Now*, Prof. Holt designated him as a "Rev." Another critic writes: "Mr. Brown was formerly a Methodist preacher, but "Now" his teachings are anti-Christ." "Now" we believe both critics are incorrect. Mr. Brown is a gentle man.

Our last student, Mr. Ned Walker, is a book auctioneer. He knows how to handle books, and now he knows how to handle men, because he understands them as well as he does books.

In offering a work by Tennyson, the late poet laureate, for sale, he used these choice words: "In the biography of men his place is permanent. He won the applause of the humblest to the highest. He won his laurels on the sweet and peaceful fields of fame, more lasting and more beneficial to the human race than those won on the fields of battle reddened by the blood of friends and foes."

Mr. Walker is now doing a good business in the phrenological field. Writing the other day from Fresno county he said: "I am getting along fine. Everything is lovely."

The well known Phrenologist, Prof. Frank Tasker, of Wyoming, Iowa, writes: I like your paper very much. It says things in a neat, sharp way that leaves an impression. I appreciate the keen-pointed remarks on Mr. Brown's false teachings regarding food, and wish you great success in your good work."

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- 7, state complexion and color of hair and eyes; 8, condition of teeth; 9, give your temperament vital, mental or motive, or in other words are you plump and round? or brainy and nervous? or are you boney and muscular? 10, do you sleep well? 11, how do you feel on waking up? 12, state your general feelings and symptoms; 13, have you distention or troubled with gas? 14, do you suffer pain? state where; 15, do you have indigestion? constipation? sour stomach? bad breath? furred tongue? bad taste in the mouth? diarrhea? colic? chills? dizziness? heart palpitation? numbness? or sick headache? 16, do you smoke or take alcohol? 17, how is your appetite? 18, state the kind of food you eat, how often and what you prefer? 19, how long have you suffered? 20, give all symptoms and other information you can.

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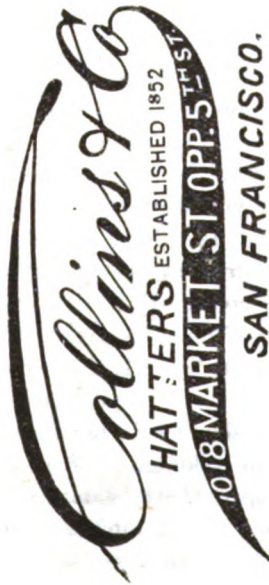
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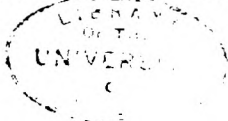
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