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CURSED BEFORE BIRTH!

A Hint to Parents, Guardians and Legislators.

RECENTLY there came into our office an elderly lady, with a baby in her arms. She sought our advice, how to train or rear her *adopted* child. It was then under 18 month's old, possessed a strong physique and a fine development of the intellectual faculties, but observing that the *Moral* and *Social* group were entirely lacking, we at once declared it the offspring of dissolute parents, who never wanted the child; it had inherited vicious tendencies, and probably would grow up to become a dangerous criminal; it was cursed before birth.

THE FOSTER MOTHER'S STATEMENT.

"You are correct. The mother of my adopted child is a dissolute woman, only 21 years old, yet this is the third baby she has abandoned. The other day something displeased him, when he threw his milk bottle at my head. I wish now I could place him somewhere where he could be better cared for; I had become quite attached to him, but I see trouble ahead and I can give him up."

The lady consented to and brought the baby before our Thursday Evening Class on Jan. 15th. The students examined the baby, passed their opinion upon it, when we propounded the following text: "WHAT IS THE DUTY OF THE STATE TOWARD PERVERTS?" On this text each of our students gave answer.

STUDENT'S ESSAYS.

Mr. J. H. Keel.

Children who inherit criminal tendencies are unfortunate, and should not be harshly dealt with. To those who cannot care for them it would be well for the State to found a suitable institution with competent managers, where the unfortunate might be transformed into useful citizens.

Mr. Geo. W. Armbruster.

It is the duty of every parent and public custodian of children, whose characteristics are criminal, to consult those who have made mental culture a life study. With this end in view, it would be wise to be guided by the advice of some scientific phrenologist in such unfortunate cases;

the moral faculties should be awakened in order that the evil tendencies may be counteracted and brought under subjection.

Mrs. Tolman.

What are the duties of the parent and State towards criminal offspring?

First, it seems to me we have advanced far enough intellectually to deny the existence of chance. We know back of every act there is a cause, and because man has not studied man we have great injustice in the world, especially to our weaker members of society.

Is it not true that the actions of countless men and women are determined by causes over which they

had no control. Then what should be done for the criminal by parent and State? No one wishes to live an unhappy life. This is the question, in my opinion, that should receive universal attention. Tens of thousands in our land are confined in asylums and prisons; thousands are being condemned who should be liberated, and thousands liberated who should be confined; and being confined, every care to develop the good, be it ever so small, should be the unremitting and intelligent study of all men and women who take up this question, and deal with it as if the criminals were their own brothers and sisters, along the lines of justice, consistent with public safety;

no one will deny that no two brains are exactly alike. All men and women should study the philosophy of mind, as revealed by phrenology.

Society never can be secure under the present system—imprisonment, torture and death.

Miss Mary J. Wall.

The State should establish institutions for the phrenological training of criminal offspring, when it is found that parents fail to govern them properly. It is possible for those who understand human nature, by the phrenological key, to mould ill-born children into good men and women.

By a proper diet and training criminal offspring possessing large Destructive and Secretiveness, can be changed into milder and more open and earnest men and women. This change is not brought about by force or harsh punishment, but by love and by the cultivation of moral and domestic sentiments.

The weaker faculties are cultivated and the stronger or abnormal, restrained. They should be given no stimulating food and their surroundings should be peaceful, musical, literary, industrious and harmonious.

The greatest duty of the mother should be to strive after the good, and prevent any criminal tendency of her own mind before the birth of her child.

The State should employ competent phrenologists in all universities and public schools, to direct each candidate to his or her proper vocation in life. This would save many from drifting into crime.

It should also employ them as guides to adaptability in marriage, for when the laws of adaptability are understood and acted upon, provided sobriety and good morals obtain, happy marriages and harmonious children are the result.

But one more thing appeals to my mind, and it is this. If the necessities of life were within easier reach of all, the effect would act benefici-

ally towards the reduction of criminal births; indeed, the improvement of the race would be too vast for the human mind to conceive.

Mr. Thomas Leach.

A child with criminal tendencies should be protected in every possible way, either by the parent or the State. If the parent is not capable then the State should take care of it, just as it does with adult criminals.

With the child it is very different, it can be trained with better success than the adult; the adult follows a certain groove, and it becomes difficult for him to change; the child's mind has more of a tendency to imitate and take on the condition of its surroundings, so if its surroundings be of an elevated character it will take on those conditions more or less, according to its ability to receive them. The teachings ought to be morality, respect, sociability and hygiene, to enable it to make the best of its capabilities; it should be taught by an expert who knows its feelings, and who also knows how to guide the young mind for the child's good.

A child born with a *low* organization had better not have been born at all, nor one with feeble mind nor ill health, or very low vitality. Such unfortunates should be under the care of the State, and the guardians and teachers in those institutions should be phrenologists, or persons acquainted with the laws of mind, as revealed by phrenology. The science of phrenology is the only science that enables one to properly care for diseased minds, the criminal and insane, the unbalanced and the feeble minded.

If it is necessary at school to teach how to read, write and cast figures, it is of greater importance to interest the young how to obtain harmony of mind, or peace of mind, soul and body, which comes from correct training.

The present system of training is not reformatory, before a moral pervert can be reformed, he must be understood; very few public instructors

understand their pupils. Phrenology is the key to the mind.

Mr. George Bain.

Scientific phrenologist, by keen observations and measurements, ascertain the size, form and quality of the human head and body, and thus correctly estimate human character.

It behooves governing or representative bodies who have the welfare of the community at heart, to take advantage of such knowledge. By creating institutions for the scientific treatment and training of children, who may be born in the community, lacking in the essential qualities that is necessary to make a good man or woman and useful citizen.

Mr. George B. Dent.

I consider every child ought to have absolutely free education, and that it ought to be compulsory to the grade; any child who fails to pass the first grade ought to be medically and phrenologically examined by a properly constituted board or tribunal, its physical and mental traits thoroughly compared, and if found to be physically and mentally weak, such board or tribunal ought to be empowered to place such child in a position where its environments would be suitable to its individual case; provision for its maintenance to be provided by the State.

I do not approve of herding viciously inclined children in industrial schools, but would rather see a system of boarding out to approved agricultural pursuits, to people with good moral character. Children who show very vicious inclinations could be put on training ships.

Mr. Robert Martin.

What are the duties of the State and parents toward moral perverts? Moral perverts are dangerous to society. A great many opinions have been expressed on the subject, many of which are very wrong; one is to do away with the child after birth, if it is not up to the standard. I believe

a woman who takes the life of a child, or permits it to be taken, either before or after birth, is not fit to be a mother in any age, much less in the beginning of the twentieth century. An ounce of prevention is better than a pound of cure, and to this end I believe it is the duty of the State, through the parent and citizen, to make laws to have phrenology and psychology taught in the public schools, and secure teachers whose heart and soul is in the work, then our children will be better mentally and spiritually.

Miss Willson.

A child born with a perverted mind should be under the care of one who understands the psychological functions of the brain. This means a phrenologist should be placed at the head of all such institutions, where moral parents can be developed into moral men and women; it can be done by only those who understand the child.

Monstrosities and freaks can be trained and developed with great advantage to themselves, when a scientific doctrine like phrenology is applied.

Fred Bruner.

It is the duty of the parents of a child of criminal tendencies to take it to a competent and experienced phrenologist, so as to find out which are the strong tendencies and how to subdue them, and which are the weak faculties and how to cultivate them. A competent phrenologist will immediately see by measurements of the head and texture of the hair and skin and expression; what is best to do with such a child. Furthermore, there should be a State institution where such children can be put, and the instructors and keepers should be people who have made a study of human nature in all its branches.

The home is hardly a place for a child of perverted morals, especially if more than one child is present, as there are too many temptations for

the bad qualities to overcome the good. Of course criminal tendencies may be overcome to an extent by carefully watching the child's habits and training accordingly.

Miss Hilda Holler.

"What to do with perverts" is rather a difficult question to answer. My opinion is that they should be treated as what they are, abnormal creatures, and not as criminals. Phrenology proves that they are not responsible for their actions, but act according to their abnormal organization.

If such persons are harmless they should rather be treated as invalids, and if their abnormal condition is such as to endanger the lives and liberties of others, they should be kept in asylums, under the care of competent persons. Physicians with a thorough knowledge of phrenology are no doubt the most competent to take care of such unfortunates.

At present no one looks after them until they have committed some crime and then they are sent to prison, which is certainly the most unfit place for them.

Such reform, however, will hardly be inaugurated before the public at large will have a better understanding of phrenology and its application to every-day life, especially abnormal cases, such as perverts.

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Magnetic Apparatus of the Mind.

BY V. G. LUNDQUIST, SC. D.

The medium by which the mind acts upon matter and upon living beings is the nervous system. The nervous system consists of the brain, the spinal cord and the nerves. The brain consists of two portions, called the cerebrum (large brain) and the cerebellum (small brain). The cerebrum and the cerebellum are divided into two halves each, called the cerebral and the cerebellar hemispheres. These hemispheres are divided into lobes and into convolutions.

The outer edge of the brain consists of gray layers, and in these gray layers are found cell units with their processes, which cell units are called neurons. These neurons are the instruments of every physiological and mental act, being the magnetic batteries that tremble with thought, feeling and emotion. The outer portion of the brain has been called the cortex, meaning shell, husk or bark. The cortex is generally divided into four layers (cell layers or zones), the outer layer being called the molecular layer; the second zone has been called the zone of small pyramidal cells; the third layer is known as the layer of large pyramidal cells, and the fourth neuron zone is called the layer of polymorphous cells. The neurons are smallest in the external layer, but largest in the internal.

The neurons are, furthermore, embedded in a stroma of neuroglia (nerve-glue), of blood vessels, of lymphatics and of nerve fibres. The connection fibres connecting the neurons, the convolutions, the hemispheres, the internal parts of the brain, the spinal cord, etc., are of three kinds, namely: commissural fibres, connecting the hemispheres; association fibres, connecting parts of the same hemisphere; and projection fibres, connecting the cortex and the brain with the spinal cord. The projection fibres centralize, principally, in the internal capsule (small case), and radiate from this part to

the periphery of the brain. This fibrous radiation is known as the corona radiata. From the brain and from the spinal cord runs a great number of nerves carrying impulses to and from the brain and spinal cord. Cell-centers (nuclei) and ganglions (nerve knots) are found throughout this wonderful magnetic apparatus, which cell centers and ganglia are, in reality, nothing but magnetic magazines where the magnetic energies of the system are stored. Thus, we have a complete electrical plant of stations, sub-stations, electrical batteries, transmitting and receiving instruments, a connecting net work and electrical wiring in the form of nerves, capable to centralize, connect, receive, transmit, charge, use and feel magnetic impulses.

THE MAGNETIC FORCES.

From the earliest times philosophical minds have noticed that the whole universal cosmos is pervaded by some mysterious fluid or force, which is capable to centralize itself more in one body of matter than in another, and to manifest itself differently in different beings. It is nothing but this magnetic agent that holds together molecules of the same kind, and which molecular force the physicist calls cohesion. It is nothing but this force that holds together molecules of a different kind, and which force is called adhesion by the scientist. It is nothing but this agent that serves as an attraction between solids and liquids, and which the physicist calls capillary attraction. It is this magnetic agent that attracts one body to another in the great universe, and which the physicist calls gravitation. It is this agent that is seen in the attraction exerted by the earth, and which attraction we call gravity.

It is this force that causes elements of matter to unite and form new compounds, called chemical affinity by the chemist. It is this agent that is seen in the magnetic needle in the compass, in the electroscope, in the

electrical machines, in the electrical batteries, in the galvanic currents, in the electrical fish, in animals, and in human beings. It is this force that rolls in the thunder, flashes in the lightning, and illuminates the atmosphere with its aurora borealis, as the magnetic needle trembles, as the streamers dart to and fro. It is this same force that obeys the touch of the psychic hand of the medium, as the table rises up to the ceiling without any visible manipulations; and it is this mysterious agent that flashes in the eyes of the magnetic orator, as he holds his audience spellbound with his metaphorical language. This agent is concealed in every cell; it plays in every fibre of the body; it trembles in every thinking neuron of the human brain.

Man is a concentration of magnetic energies; he is a collection of forces that he neither knows how to use nor how to study. The time is near, however, when he will understand this agent, and when, by the use of the same, he will be able to exert a ruling influence, not only on himself and other beings, but also on the cosmic universe. All matter is pervaded by this agent; it is found everywhere. Its manifestations may be different, but the force is the same. The ganglionic cells of the human body are but batteries of magnetism, capable of storing up the energies of the body, and capable of magnetic development. The bones, the tissues, the vocal cordes, the muscles, the nerves, the nerve plexuses, the brain centers, the nerve filaments and the cells are only parts of this wonderful magnetic machine—the human body. But this machine, however, is useless, unless the life impulse, the vital spark, the electrical principle, or the magnetic quality is there to charge, magnetize, move and operate it. This magnetic principle exists in every being, in every plant, in every stone, in every cell and atom, but it has reached its highest perfection of development in man.

191 So. Clark St., Chicago.

Peeking Into To-morrow.

BY C. P. HOLT.

No mortal was ever born with power to look one second into the future, and the more veils he has over his face when he comes into the world the less he can see. He may be the seventh son of the seventh son and yet his vision be limited to the ever-present and everlasting NOW.

The stars, the suns, the moons and all the comets inside the walls of creation may shine and blink and may wax and wane, but no secret reveal of the destiny of earthly ants, grasshoppers or men.

Hands square, hands broad, hands narrow, hands long or hands short, fingers tapering or blunt, palm lines and creases long or short, deep or shallow, big feet or little feet, stub toes or pointed toes, while indicative of character, are dumb as to the future of their owners, and all the clear-sighted and all the dim-sighted voyants this side of Sleepy Hollow, and all the blear-eyed, painted-faced madams whose enticing shingles allure the unwary into their toils, are impotent to at beck or nod, or for a fee, cast one ray of light upon the hereafter of any fortune-seeking mortal.

The road to the fancied to-morrow is so paved with ifs that "the unexpected is what always happens."

The future is veiled in mystery, and nothing so delights the average mortal as the mysterious. Whenever and wherever there is a demand there will be a supply. The mystery seeker demands a peek into the future and the fortune teller is on every street corner to supply the want—always for a fee.

Sometimes the teller of fortunes avowes himself or herself an astrologer, sometimes a palmist, anon he is a spirit medium, then a clairvoyant or mayhap a reader of cards, or perhaps he combines them all in his occult personality.

Sometimes he adds phrenology to his accomplishments, and then it is

that he tells his blackest lie, because phrenology is not fortune telling but it is character-reading.

If the lock refuses to open with one key, then try another key. "All roads lead to Madrid." Any way to blind the fortune-seeker and get his money. If there was no fee to be collected there would be no fortune-tellers. "Cross the palm with silver" and according to the bulk of silver (or gold) so shall your fortune be.

Why does not the psychic or the clairvoyant, the medium or any other kind of fortune teller, who for the modest fee of two dollars reveals to you the hiding place of a gold mine or of hidden treasure appropriate the treasure to his own use? The answer is that he knows where the two dollars are but only *guesses* as to the location of the hidden treasure. The fortune teller relying upon the superstition and credulity of his patron, wins his confidence, and in nine cases out of ten, the patron will unwittingly reveal to the fortune teller his past life, which is adroitly rehashed back to him from the stars of the psychic world or the creases of his palm.

The unfolding of the future is an easy matter and only requires a vivid imagination and glowing words to picture to a credulous patron two dollar's worth of gingerbread nonsense.

All fortune tellers have a little hole, hedged with an if, to crawl out of in case of failure. The astrologer requires the exact date of year birth, and if it is not correctly given (which no mortal can give exactly) then in case of failure he crawls out of the if-hole. The psychic or clairvoyant requires right conditions, and if his prophesy fails he emerges from his if-condition hole. The palmist completely covers your palm with if-lines, if-moons, if-stars and if-crosses, and if you don't stop to look over your shoulder, and if you catch the boat, you will be drowned. The medium fortune teller ifs the spirits all up and down ghost land, and if the spirits don't lie and if they

are not mistaken, then you will marry your rich and handsome lover and live happy ever afterwards.

The fact that a cyclone, an earthquake, a volcanic eruption, a tidal wave, or a ship wreck, bears to destruction at the same instant a multitude of human beings of all ages and with all sorts of birth dates and palm creases, is unanswerable evidence that all fortune telling is a delusion.

If coming events ever "cast their shadows before," the premonitory shadows come unbidden, and never at the beck of a fortune teller. We stand always in the middle of eternity, with our feet pressing the eternal to-day. There will be no to-morrow. To-morrow is an ignis fatuus—a country always in the distance, when we reach its silver strand it will be NOW.

"To-morrow never yet
On mortal rose or set."

Its Human Nature.

HUMAN NATURE receives many flattering testimonials; to publish them would occupy too much space, but here is one from an old subscriber:

Prof. Haddock—I feel like beginning my dear friend. Reading HUMAN NATURE begets this kindly feeling towards you, although we have never met personally, I feel you are my friend, as you are the friend of all humanity.

I enclose amount for another year's subscription and 25 cents for *The Phrenological Annual*, because you say it is a good one.

Your HUMAN NATURE always brightens my home, and I hope your good work in the phrenological field will continue for many years to come.

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Our Thursday Evening Class.

A new class will commence 15th of March. Terms, \$5 in advance, for 20 nights. Students become enthusiastic and learn to read character from Teacher's delineation of their own friends. Apply early for seats.

On Jan. 10th, 1903, the following letter, which explains itself, appeared in "The Express," published at Holmfirth, Yorkshire, England:

A Protest from the Golden Gate.

BY PROF. ALLEN HADDOCK.

Editor of HUMAN NATURE, San Francisco, Cal.

A few days ago I was pleased to receive a copy of the Holmfirth *Express* for Nov. 8th, because it is edited and published by an old schoolmate, and reminded me of the days of yore, and my old native town—far away Holmfirth.

The first thing that attracted my attention was the report of a lecture on "The Brain as the Apparatus of Mind," by Dr. Alex. Hill, Master of Downing College, Cambridge.

The lecturer showed deep research from an anatomical and medical point of view, but not from the view of the phrenologist who studies the *living* man, not alone the Form and Shape of his Head, but his Temperament, Quality of Organism, Activity of his Brain and Body, his Magnetism, Color, Complexion, Tone of Voice, Facial Expression, and all and every indication of character; thus Dr. Hill appears to be not well informed in the fundamental principles of phrenology.

I do not doubt his honesty for a moment, but I do know from the language he uses that he is not acquainted with even the elementary principles of phrenology, or he would not labor under the impression that phrenologists read character by "bumps."

Phrenology is not "bumpology," a delusion held only by those who are not well informed on the subject. Dr. Hill in this respect stands in poor company.

He says "the methods of phrenologists, by which the bumps were found, were by no means scientific," and he, childishly, I think, refers to the "bump of Benevolence" and to the "bump of Destructiveness." After this, perhaps unwilful misrep-

resentation of phrenology, he misinterprets the various functions of the faculties, and charges this misinterpretation to phrenology.

Sir Samuel Wilks, M.D., ex president of the Royal College of Physicians, apologizes for the common medical ignorance of phrenology in the following words, which can be found in his annual report of Guy's Hospital for 1879, vol. 24:

"One can only account for the ignorance of physiologists and the medical profession of well established doctrines by their antipathy towards the phrenological school, which prevented any of its literature entering the portals of our college libraries.

"Our works on physiology strangely enough were silent on the subject of speech in connection with any localized seat in the brain whilst a heterodox literature (phrenological literature) contained the whole of the facts, which have only just now been taught in our medical schools."

Before Dr. Hill exhibited his lack of knowledge of phrenology, or the fundamental principles of the science by which character can be read, he modestly and truthfully paid a compliment to the founder of phrenology in these words:

"Dr. Gall told the world for the first time that it is the brain that thinks, that it is divided into faculties, that it consists of a number of organs, each of which is divided into different faculties. * * * In 1800 a great change came over thought, and many results fruitful to science, when Dr. Spurzheim went to Paris to attend the lectures of Gall."

After this compliment to Gall, he utters a tirade against phrenology, and states that phrenologists assume that "pickpockets possess to an unusual degree the faculty of Acquisitiveness," etc. Now, as a matter of fact and common observation by phrenologists, pickpockets and thieves possess to an unusual *small* degree, the organ of Acquisitiveness, with Conscientiousness and Abnormal Secretiveness.

No phrenologist of repute and no phrenological work will corroborate Dr. Hill. As a rule, men with a high degree of Acquisitiveness are industrious, economical and saving. Pickpockets and thieves are usually so small in Acquisitiveness they appear to possess no sense of values, of money, or of property, and squander what they get illegitimately, because they have no legitimate sense of values, and they steal through lack of a full sense of right and wrong, owing to small Conscientiousness, and are cunning owing to an abnormal degree of Secretiveness.

The manner in which Dr. Hill expresses himself is proof positive that he has never studied the combination of the faculties, nor even the elementary principles of phrenology, or he would not be so unjust as to misrepresent a science that will yet revolutionize the world. If it has been driven into the hands of charlatan and cheap tramping bumpologists, then medical ignorance, intolerance and bigotry are entirely to blame.

If critics would observe more and read the latest phrenological literature, they would shine better. A book recently published entitled "The Mental Functions of the Brain," by Bernard Hollander, M.D., F.R.C.S., L.R.C.P., will open the eyes of medical men. It goes to show that the mind or soul cannot be weighed or revealed by the scalpel or microscope. Dr. Hollander, in the preface of his book, says: "What Gall knew at the close of the 18th century is only just dawning upon the scientists of the present day * * * No subject has been so thoroughly misrepresented as phrenology even by learned men of acknowledged ability, and no author has ever been so libelled and with such malice as Dr. Gall."

It would take a column of the *Express* to state even briefly the fundamental principles of phrenology, but readers can find them in phrenological works without any hint as to "bumps." Dr. Hill's reference to

"bumps" goes to prove that a man may be highly educated on general principles yet as poorly informed in other questions or subjects as the most illiterate; but I do not see why any man should publish his own ignorance.

Phrenology is popular with the masses because they are better informed on the subject than medicos, who are usually hidebound by the creeds and dogmas of their school.

The brain, in regard to mental functions, is a dark continent to the men of the knife and scalpel and microscope, but phrenologists have traversed it thousands of times and explored every area. Dr. Hill says that "phrenologists cannot map out the whole of the brain, especially that part behind the forehead."

He refers to the superorbital plate; that is an old objection that has been answered by phrenologists hundreds of times. Texture, Temperament, length of brain fibre as indicated from the opening of the ear to root of nose, or from Auditory Meatus to the Frontal Sinus, Temperament and Texture, together with Facial Expression, fineness or coarseness, or thickness of bones and skin; all these and other outward indications enable a phrenologist to approximately estimate the size and activity of all the brain organs behind the superorbital plate, or superciliary ridge.

Sir Alfred Russell Wallace in his book, "The Wonderful Century," published four years ago, devotes 35 pages to the defense and proofs of phrenology. In speaking of the successes and failures in the 19th century he concludes with the following paragraph:

'In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self discipline, in the reformatory treatment of the insane, will give it one of the highest places in the hierarchy of sciences, and its persistent neglect and obloquy during the last sixty

years, will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and action.'

I think I have said enough and quoted enough to prove that phrenology is a much maligned and neglected science, but it will become more appreciated and popular as it becomes understood. I ought to say in conclusion that it has so far had to fight its way step by step, inch by inch, through medical bigotry, intolerance, and even the jeers of the ignorant crowds who think it a pseudo science of "bumps." Phrenology is popular with the well informed.

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Several important articles are unavoidably crowded out this month, but will appear later.

The author of the following beautiful poem, Mr Richard Realf, an Englishman, lived and died in San Francisco.

Spirit--The Essence of Life.

I.

Fair are the flowers and the children,
but their subtle suggestion is fairer.
Rare is the rose burst of dawn, but the
secret which clasps it is rarer.
Sweet the exultance of song, but the
strain which preceds it is sweeter,
And never was poem yet writ but the
meaning outmastered the meter.

II.

Never a daisy that grows, but a mystery
guideth the growing.
Never a river that flows, but a majesty
scepters the flowing.
Never a Shakespeare that soared, but a
stronger than he did enfold him.
Nor ever a prophet foretells, but a
mightier seer hath foretold him.

III.

Back of the canvas that throbs, the
painter is hinted and hidden.
Into the statue that breathes, the soul of
the sculptor is hidden.
Under the joy that is felt, lie the infinite
issues of feeling,
Crowning the glory revealed, is the glory
that crowns the revealing.

IV.

Great are the symbols of being, but that
which is symbolled is greater.
Vast the create and beheld, but vaster
the inward Creator.
Back of the sound broods the silence,
back of the gift stand the giving.
Back of the hand that receives, thrill
the sensitive nerves of receiving.

V.

Space is as nothing to spirit, the deed is
outdone by the doing.
The heart of the wooer is warm, but
warmer the heart of the wooing.
And up from the pits where these shiver
and up from the height where those
shine.
Twin voices and shadows swim starward,
and the essence of Life is Divine.

Some people are very thoughtless, they send for sample copies by mail, or write for catalogue of books and ask question, but forget to enclose stamp for postage. We are willing enough to send copies of Human Nature, catalogue of books and even write letters, but it is too much to expect us to find stamps as well.

Read page 16 and see what you get for one dollar.

HUMAN NATURE

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

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

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
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SAN FRANCISCO, MARCH, 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.

MONEY ORDERS

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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To discourage *slow renewals* and carrying old stock, we charge 10 cents each for back numbers.

Will city subscribers kindly call in the office to renew or subscribe.

The Philosophy of Prescience and Palmistry.

BY ELMER G. STILL.

How it is possible for future events to be foreknown may be briefly explained by these simple axioms: Everything that happens has a cause. Cause always precedes effect. The cause of the future is the past.

The writer has proved by five year's close investigation that certain past and future events of one's life, with "dates," are indicated in the hand, and the fact alone that the lines extend past the present age of a person proves the future is indicated.

Clairvoyant prescience is also clearly proven. There are many well-authenticated instances in which dreams, visions, premonitions, etc., have come true, the person foreseeing and telling in minute detail what afterwards actually happened, thus refuting the hackneyed, makeshift argument of "coincidence." Several cases of it are described in *Human Science* by O. S. Fowler, pages 862-9; many others in *The Unknown*, by Camille Flammarion, and more in the newspapers every few days. But these cases are generally left unexplained, except for the sophistry of "spirits" or "divine guidance," and thus they simply foster superstition and a false version of the true fatalism. There is not and cannot be anything miraculous or supernatural; all is Nature's always existing, never-changing laws.

That the brain itself discovers the future, and that the same part of it knows the future as it knows past events, is proved by the following, from *The Secrets of Clairvoyance*: "In exerting this power, she knits her brows and wrinkles her forehead vertically, evidently making a great cerebral exertion. The part at which she says she sees, so to speak, clairvoyantly, is the center of the forehead, midway between the temples, but a little lower than half way between the root of the nose and the top of the forehead—exactly at the spot called by some cerebral physiol-

ogists the organ of Eventuality." Clairvoyants generally have a strong memory of events.

The brain knows unconsciously, by one its wonderful and inexplicable thinking processes, whatever it is bound to know or experience in the course of time, as the result of causes and conditions already existing. This knowledge of one's future, like a good deal of that one's past, is stored away unconsciously in the brain cells and can only be brought out, or known to the conscious mind, under extraordinary conditions. We know that forgotten things are often revived by fever or local brain injury, and that what is most interesting to us is most impressed on our memory. Similarly with prescience (inverted memory), uninteresting happenings are but faintly recorded in the "future brain cells," and we can only get glimpses of what is especially startling or interesting to us, and even then only when the mind is concentrated or undisturbed, as in sleep, somnambulistic hypnosis, trance, or crystal gazing, depending on first impressions (waking clairvoyance) or the like. It is under these conditions that all the recorded instances of clairvoyant prevision have occurred.

The unconscious mind registers only a general idea of its knowledge of the future in the hand, and such things as a description of one's lover, exact dates, etc., cannot be told by chiromancy, but a clairvoyant mind reader can often tell these details and others concerning marriage, death, good or bad luck, etc., that may be found indicated in one's hand, especially if for the near future. The prediction of an event may sometimes help it to happen, and in other cases prevent its happening, the prediction being true when made, but causing itself to be not verified. Here is where the great practical usefulness of palmistry and clairvoyance comes in. "Forewarned is forearmed." Hence, all palmistical predictions must be made with the provision that that so and so will come to pass at a

certain age unless the lines indicating it change before that time, which I have personally observed them to do. They are subject to change in only one hand, the one with the larger and faster growing nails, and both hands are exactly similar at birth.

A little event may make a great change in the future, as by changing the chain of events. For instance, a man would have been drowned in a boat that sunk, if his eye had not happened to catch an article in a show window, and, stopping to see it, he missed the boat, and thus saved his life. Yet that glance of his eye in that direction, and in fact every ever so small an event, and also what we call "accidents," must, it is self evident, all have a cause—namely, previously existing conditions; for, as nothing can happen without a cause, what else can be the cause of the future if not the past?

The false idea of "spirits" or some overruling power revealing the future is mostly due to the wrong explanation of the fact that often when clairvoyant impressions come a vision of a person or other being, who may speak, is apparently witnessed, or simply words are heard; as, for instance, this actual case: A man seemed to hear the words "That wall" and got a frightful premonition with it, causing him to run away just a moment before a brick wall fell where he had been. But such words or visions are not real, any more than those in ordinary dreaming are, the brain automatically forming sounds and sights to suit the impressions received.

Women are more clairvoyant than men, and "woman's intuition" is proverbial. James Coates says in *Mesmerism and Clairvoyance*: "The best clairvoyant sensitives have been women from about 15 to 25, whose organizations were healthy, refined and pure, and whose heads were favorably developed in the spiritual, moral, intuitive and mental faculties." Nearly all clairvoyants have large spirituality and human nature,

evidently because the belief in possessing this wonderful power, as with any other power, strengthens it, while depending on first or easiest impressions, not allowing reason to prejudice the opinion, the characteristic function of the organ of human nature, is very favorable for the perception of startling future events known to the unconscious mind.

Livermore, Cal.

How the Race Improves.

BY T. J. BROOKS.

We cannot separate social economy and human progress.

Advance in material civilization is essentially cumulative, but material progress does not necessarily imply any general increase of mental power.

By what means and under what laws do mankind advance as intellectual and moral beings?

Brevity forces us to state conclusions rather than elaborated processes of reasoning.

Human progress is made possible only by the continuous action of two general principles, or two forms of selection.

The one is that process of elimination by which vice, violence and recklessness so often bring about the early destruction of those addicted to them. The other, and by far the more important for the future, is that mode of selection which will inevitably come into action through the ever-increasing freedom of choice resulting from the economic independence of woman, joined with her higher education.

The result be a form of human selection which will bring about a continuous advance in the average status of the race. Under such conditions, all who are deformed either in body or mind, will, as a rule, leave no children to inherit their deficiencies. Even now we find many who never marry because they have never found their ideal.

In such a society the vicious man or woman, of degraded taste or

of feeble intellect, will have little chance of finding a companion, and his or her bad qualities will die out with the death of the defective. The most perfect and beautiful in body and mind will, on the other hand, be most sought and therefore be most likely to marry early; the less endowed later, and the least gifted latest of all, and this will be the case with both sexes. This will result in a more rapid increase of the former than of the latter, and this cause continuing at work for successive generations, will at length bring the average man to be the equal of those who are now among the more advanced of the race.

The elevation of the mean level of humanity, both intellectually and morally, is rendered possible only by raising the standard and quality of the average birth, and getting the best result from their undeveloped possibilities. This is the highest ultimate purpose of man. The first is biologic, the second economic. It is only by a true and perfect system of education and the public opinion which such a system will create, that the special mode of selection and generation on which the future of humanity depends—the vounteer selection of the fittest, by following the law of choice, guided by love and science, and observing the law of genius in generation—can be brought into general action. When we are wise enough to reform our social economy and give to our youth a truer, a broader and more philosophical training, we shall find their minds free from any hereditary taint derived from the evil customs and mistaken teachings of the past, and ready to respond at once to that higher ideal of life and of the responsibilities of marriage which will, indirectly, become the greatest factor in human progress.

It is time to lift this matter of selection out of the category of chance, worse confused by modern hallucinations, into that of certainty. Not by arbitrary edict, or the setting up o

an imperious "come thou here and go thou there," but by the erecting of light houses and the providing of compasses and charts for all who start out for the haven of a happy marriage.

The history of man has been at once an evolutionary growth, and a search for happiness. In the coming age we may expect society to hold in reverence that lofty dream of seer and bard, that persistent prophesy which one generation has handed down to another, clothed in the varied imagery, peculiar to different climes and ages, but ever bearing the same significance — Forward! Behold, even now, the world is aglow with a truer inspiration than has hitherto blossomed along the highway of time!

Atwood, Tenn.

Body and Mind.

BY S. F. MEACHAM, M. D.

In order to read understandingly these articles one must keep ever in mind that the Spiritual Substance constitutes one great organic whole with no separation anywhere in the sense of independence. Each thing, or force, or personality is related to the whole at every point, born out of it, sustained by it, correlated with it at all time.

A perfect understanding of the smallest segment implies an understanding of the whole for the same principle of life and conduct, or action, exists throughout.

It is also well to know that not one step can be taken toward an understanding of an individual mind without a knowledge of heredity. Let me define heredity, as I wish to use the term. As this conception is radically different from that ordinarily held, let me call your attention to it. As it will furnish a key to many obscure problems, read it 'till you absorb what it means. *Heredity is the transmission of power to do things in a special way.*

Heredity is sometimes defined as

the transmission of special knowledge, but as knowledge implies consciousness to most minds, I prefer the other wording, as it meets all the requirements and advocates no questionable standpoint. The ordinary conception of heredity is that of mechanical transmission, or the transmission of instincts, moods, tendencies, etc., rather than of power to do special things, which have always to be learned.

Parents cannot transmit what they do not possess, and I hold that it is always the living, active power that transmits and never the machine. The machine is built, not builder. It is compounded out of the matter above mentioned, that is without potentiality. The real transmission then is that of living, active potential substance, which I call Spiritual Substance, but which can, with equal truth, be called life or mind. This transmitted substance has a particular character, that is, power to do certain things that has been acquired by the entire line of parentage backward without end as far as we can know. Inheritance is not from father and grandfather only, but backward without end, each having added to its constitution or character, according to its living, which is influenced powerfully by environing conditions and even by surroundings, the two being almost synonymous in all lower types of life, but far from it in the higher types of men. For fear some may not know the distinction I make, I will say that surroundings are what is close to me in space, while environment is close to me in character regardless, or nearly so, of space.

As my heredity is practically endless in the past, it is easy to see that we are in the habit of exaggerating the importance of our immediate parentage and minimizing that of the more remote past. All are important, for all contribute to character. The two parental sparks that constituted me at the beginning, were really an epitome—a crystalization of the entire past along special lines,

hence having special powers. That is, the life of the cell that constituted me at that early date knew how to do certain things, but did not know how to do others. Here, as everywhere else, there is a vast difference between actual knowledge and available knowledge. Let me call your attention to this distinction.

Actual knowledge is what I really know, available knowledge is what I can use when needed. This same distinction holds as to character. Actual character, embracing all the potency of the me, while the available character is simply that that is active at any one time. My actual character at any time is the entirety of my inherited and acquired powers from all time, but I cannot manifest all this by any means. The character that the world knows is the manifested self only. My immediate parents have far more to do with the latter than the former character. Environment, education, etc., also exert a powerful influence in determining what shall constitute the available me.

It is only the active powers of the early life, the life of the ovum, that builds the body and brain, hence its many weaknesses.

When you look at it seriously you will readily see that you need not look far into the past 'till you will have an army of grandparents transmitting all kinds of traits of character. Trace any line of heredity far enough and you are likely to come across unusual power of all kinds. As this power is the expression of character, and character is what is transmitted, why are we not all far more able than we are to do things of worth, why so limited minds?

Some lines of heredity are far more fruitful of mentality than other lines, but all are more potent than appears in actual life. Here is where we need to keep the above distinction of actual and available character in mind. It is very likely that each parent, at all times, transmits potentially all that it has and is. In fact it cannot be

otherwise, as the spark that separates to form the new life is of the same character and power potentially as the whole to which it formerly belonged. Character is the same at all points; it is diffusive, so that any change in one place is rapidly transmitted throughout. But it is clearly impossible that all of these traits can be equally active at any one time, and as the active is the available, so it will determine the dominancy—the traits that will appear in the active new life.

Potentially each of us is the sum total of our entire line, actually in the manifested life, we are far less than this, owing to thousands of limiting circumstances we have no time to even name. This is what makes reform so possible and education so powerful. We by these means bring into activity, into availability the latent powers which we all possess to so vast a degree as to really stagger one when he coolly reviews his past parentage through all the known life preceding him, along his own line even. We can see why we are not fated by heredity but have a wonderful destiny awaiting our fulfillment by evolving out of us what is really there. In the next article I shall commence to apply this, so that my readers will be able to see what I am driving at.

121 Geary St., S. F.

Indorsed in India.

Ram Sahai, Bazaar Walchhoweli, Lahore, India, writes:

"*Prof. Haddock*, Dear Sir—My poor pen is unable to express the joy I feel at receiving HUMAN NATURE. I subscribe to several scientific papers published in England and America, but none of them satisfies me as your magazine does."

A very earnest man came to us for a full type written analysis last week; he made a special trip from Chualar, Monterey county, California, at a cost of \$20 in railroad fare alone. He knows the value of a scientific analysis, because he is an earnest and intelligent man.

A STILL HUNT.

BY C. P. HOLT.

In this number of HUMAN NATURE Mr. Elmer Still makes some remarkable statements in support of the theory that the future of human beings can be foretold by observing certain lines on the hand and by clairvoyance, which statements need a good shaking up.

I protest against mixing palmistry with clairvoyance; they two, no more relate to each other than the digging of post holes has to do with astronomy. Clairvoyance (as its name implies) is clear-sightedness, and like all vision, comes unbidden to the possessor of the gift. It is difficult to tell just what clairvoyance is capable of accomplishing, but it has the characteristic of keeping strictly to its own business and never allying itself with palmistry or any other man-made contrivance.

Mr. Still has given us a definition of palmistry which, if correct, makes it out to be a very funny affair.

My next protest is against calling sophistry by the honored title of philosophy. The dish which Mr. Still offers us to digest is not philosophy, nor yet science, but something quite different.

It is a truism to say, as does Mr. Still, that every effect is preceded by a cause, but it is incorrect to affirm, as does Mr. Still, that "the cause of the future lies in the past," for the reason that there is no future, nor will there be a future; there is nothing but the ever present NOW. The future is intangible and unreal, of which nothing can be predicated.

The minute we depart from the known, and speculate upon the unknown, our cogitations become grotesque, and often ridiculous.

The trouble with the fortune telling part of palmistry is that it has no solid foundation. From Chirido to St. Germain, and thence to Mr. Elmer Still, no two authors upon palmistry agree as to the significance of the lines, mounts and crosses which they

discover upon the human hand. Each palmist leads you into a deeper labyrinth of mysticism than the one who taught you before, and assures the public that *he* is the *only* palmist who has discovered and can give the correct date of your marriage, the number of your children or where you will die when you go to—

Mr. Still assures us that he has investigated the lines of the human hand and knows for certain all about the dates of future events. We will have to take his word for his assumption, but let us be excused from joining him in his visionary speculation regarding the function of the brain.

O, shades of Gall, of Spurzheim, of Combe, and of Sizer, if it be permitted you to look from your serene heights upon this modern fortune-telling interpretation given by Mr. Still, regarding the functions of the brain organ Eventuality, and to know of his remarkable statement as to the office of brain cells, what, dear, honored Immortals, do you think of such nonsense? I feel just now like posing as your spirit medium, and delivering your message from the land of the leal to Mr. Still that hereafter he keep still and get back to common sense.

The idea of converting the brain cells of a man into a storage battery and there secreting the juice of a vapory future nothingness, with the organ of Eventuality as its nucleus, is worthy of Don Quixotte or perhaps of Mr. Still.

Let me repeat, and insist, that by all known principles of brain function, and of Natural philosophy, the human brain can record nothing but what is *now* actually taking place, either in imagination or in fact, and can by no known law of mentality take cognizance of a vapory future which has no existence except in the vivid imagination of a fortune teller.

Mr. Still, with naivete, says that the process of storing future events in the brain cells is inexplicable; to which sentiment all men of sense will give assent. I would add that it is also

HUMAN NATURE

Clairaudience.

inexplicable how (as Mr. Still avows) an unconscious mind can do any registering of the future or (being unconscious) can perform any act whatever. If the mind, or the brain, is unconscious it is practically dead, and can do nothing whatever. An unconscious mind is like a pugilist in the prize-fighting ring when he gets a blow upon his solar plexus — "knocked out," and that is precisely what has happened to Mr. Still's brain-cell-storage-battery, fortune-telling, chimera.

Human Faculty has changed its name to *Human Culture*, but its editor, Prof. Vaught is as original and unique as ever. February number contains our article on "The Importance of Being In Earnest" from "The Annual" for 1903. *Human Culture*, \$1, HUMAN NATURE 50 cents. The two for one year \$1.25. Address HUMAN NATURE office.

"Mr. S. B. V., a soldier," whose delineation appeared in HUMAN NATURE last month, writes: "The delineation and chart came safely to hand. Please accept my thanks for same. It is very accurate and pleases me very much. I shall take the course you recommend, it is according to my liking, too. Yours very truly,

SIDNEY B. VAUGHN."

Marine Barracks, Mare Island, Cal.

The February *Phrenological Journal* contains the following interesting articles: Dr. Adolph Lorenz, the Woodless Surgeon, accompanied by an original drawing of the doctor. Types of heads—long and short, is a practical lesson in Phrenology. The Child Culture Department contains a portrait of the great-grandchild of General Grant.

J. P. Bean's article on "The Social Evil" is crowded out this month. So is "Our European Trip." Mr. Wm. will also have an article for next month on Osteopathy.

Owing to our students' essays, the illustrations are crowded out this month, also several important articles.

Prof. Dutton, of Lincoln, Neb., sends a long article for HUMAN NATURE on "Clairaudience." To develop the clairaudient condition, he says: "I entered a state of perfect concentration when reading a book. In this condition my body became very passive, while my mind was very steady and concentrated. I read page after page in this condition until I heard the voice of my mind, as if I were reading aloud. In this extreme silence the mental sounds would rise and fall and the tones of the sound would change and the voice of my soul was as plain to my natural sense of hearing as if I were listening to a polished orator. * * * The development was slight at first, but in the course of a few months became very audible." * * * *

He gives these rules for observance to enter "The Silence" and obtain good results:

First, have an intense interest in the article you are reading.

Second, perfect concentration of the mind.

Third, extreme passiveness of the body which will follow these conditions.

Fourth, "The Silence" and hearing of the voice of the soul.

Observe these conditions and success is assured. I found when I went down into a deep well of about 100 feet there was formed a shrine of silence that allowed the voice of the soul to become so audible it was unpleasant to remain. It was not a silence but a great commotion of sound from the ethereal plain. Closing yourself in a tight closet you will notice much of the same condition.

KINDLY OBLIGE

When answering advertisements, our readers will kindly oblige us by mentioning

HUMAN NATURE.

The Regenerate Life.

A couple of years ago Mr. Walter S. Pence, a machinist, came for a phrenological examination; we found in him great ambition and aptitude for reform work on the lines of morality and physical and mental improvement of the race

Since then he has practiced, lectured and sold books on the subject in San Francisco. He has now gone to Los Angeles, where his specialty is teaching the Life of Regeneration.

He claims that man by living the life of a pure celibate becomes physically, mentally and morally better.

Walter had a hard time in converting the sewer rats of our city front, but he is earnest and sincere.

Irish Wit.

An Irish soldier was crossing a barrack square with a pail in which he was going to get some water.

A sergeant, passing at the time, noticed that Pat had a very disreputable looking pair of trousers on and, wishing to make a report, stopped the man and asked:

"Where are you going?"

"To get some water."

"What! In those trousers?"

"No, sergeant; in the pail!"

Constipation.

The diseases that arises from constipation are very numerous.

Constipation arises from *wrong diet*. The cure is not in the domain of drugs, mineral water or other weakening purgative, but in *proper diet*.

The body is made up of what one eats; eat the food in proper combinations and you will be well.

We are having remarkable success in treating constipation by diet and other natural methods, without drugs or appliances.

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Facts will entertain a few, but mystery will lead millions by the nose.

A PHRENOLOGICAL EXAMINATION

MADE BY



Photo by Holler, October, 1902.

PROF. ALLEN HADDOCK

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If you would look young and become healthy in mind and body, please answer the following questions; your answers will give symptoms and indicate the cure. You can cure yourself at home.

QUESTION LIST.

1. sex; 2, age; 3, are you married;
- 4, weight; 5, height; 6, occupation;
- 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.

We treat each case according to temperament and individual needs, as revealed by Phrenology, or mental and physical conditions.

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Chronic or complicated cases require a course of dietary advice. Terms on application.

Please answer all Questions conscientiously and address all communications to

HUMAN NATURE OFFICE
1020 Market St., San Francisco, Cal

I am pleased to note that our American cousins will not let us remain in darkness, without an effort to illuminate this benighted old country, for in *The Holmfirth Express* of Jan. 10th is a column and a half article from friend Allen Haddock of San Francisco (editor of HUMAN NATURE) in reply to a lecture on "The Brain as the Apparatus of the Mind," delivered by Dr. Hill, Master of Downing College, Cambridge. I am sorry I cannot reproduce it, but my readers may be sure that it is illuminating and effective.—*Popular Phrenologist*.

The article in the "Annual" on "The Importance of Being in Earnest," by Prof. Allen Haddock, of San Francisco, is bright and stimulating.—*Popular Phrenologist*.

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BY FRANK REED.

Is an essay upon Creation, just issued from the press. The pen of no other writer, in any age, has painted the facts and the truth, as pointed out in this essay. All other efforts to explain Creation will be forgotten; the fundamental principles set forth here will live forever. Price, 25 cents. For sale at HUMAN NATURE Office.

MILL VALLEY —AND— Tamalpais Scenic Railway

TIME TABLE

Commencing September 29, 1900

WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—

9:30 A. M. 1:45 P. M. 4:15 P. M.

Arrive Mt. Tamalpais—

11:30 A. M. 3:43 P. M. 6:00 P. M.

(Remaining over night at the Tavern.)

Leave TAVERN of TAMALPAIS—

7:50 A. M. 1:25 P. M., 4:10 P. M.

Arrive San Francisco—

9:45 a. m. 3:40 p. m. 5:55 p. m.

SUNDAYS AND LEGAL HOLIDAYS.

Leave SAN FRANCISCO—

8:00, 10:30, 11:30 A. M. and 1 5 P. M.

Arrive Tamalpais—

10:10 a. m. 1:00 p. m. 2:20 p. m. 4:00 a. m.

Leave TAVERN of TAMALPAIS—

11:00 A. M. 1:10, 2:30, and 4:00 P. M.

Arrive San Francisco—

1:00 p. m. 3:00 p. m. 4:25 p. m. 5:55 p. m.

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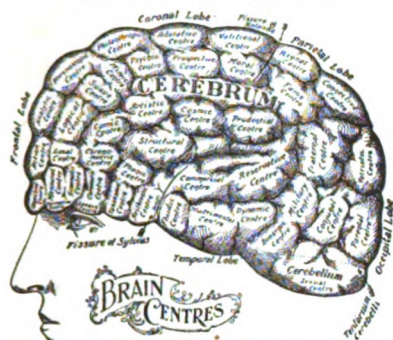
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