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Human Nature

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BEHOLD THE PROOF!



This man is a financial failure, because his brain organ of Acquisitiveness is small as seen in his narrow head. For this reason he can never equal in financial ability the man whose broad head is seen in the next picture.



This man is a financial success, because his brain organ of Acquisitiveness is large, as seen in his wide head. For this reason he will always be superior in financial talent to the man with the narrow head, whose picture is seen opposite.



This man is in possession of small brain in the intellectual and moral region, and is endowed with a physical organization of coarse texture. For this reason he can never achieve greatness in thought or morals, as did Shakespeare and Lincoln.

"Each man has an aptitude born with him to do easily some feat impossible in any other."—Emerson.

WHERE is a difference of opinion as to what "New Thought" really is, but the idea seems prevalent among its advocates that no matter how a man is organized or what his environments, he can become what he wishes to become and can achieve any result he determines upon, and that what is possible for one man to perform any other man can do equally as well. This idea is opposed by phrenology, which insists that every man acts in accordance with his organization and en-

vironments, and that by reason of organization and environment of different men, what is possible for one man to do, is utterly impossible for another man endowed with a different organization, to accomplish.

Prof. Weltmer (a "New Thought" advocate) asserts as follows: "I can do what any other man can do, and I concede that any man can do what I can do." To prove this will Prof. Weltmer please write and send to us a play or poem equal to those attributed to Shakespeare, Byron or

Shelley? Or will he compose a symphony like Wagner's, Mozart's or Bethoven's. Will he construct a steamship like the Great Eastern, or will he produce a painting like those of the great masters Raphael and Rembrandt? Will he achieve the results of Michael Angelo? Will he or any other "New Thought" advocate perform some feat which phrenology proves his organization incapable of performing? Then we will acknowledge that chickens can swim as well as ducks. It is unfortunate

that the advocates of "New Thought" are ignorant of the principles of phrenology. A gentleman by the name of Purinton writes in the December number of the *Naturopath* some items which show him to be ignorant of phrenology. He says: "Phrenology does not embrace everything in man—brain, body, mind and soul. It is a science more or less accurate, pertaining to brain-structure alone, with perhaps cursory attention to brain-function." This is an astounding statement for any writer upon mentality to make. If the writer of that inaccuracy knew just a very little of phrenology he would know that it is the only science that does give or *can* give us the key that unlocks the mysteries of man's nature, and that its scope embraces every part of his being and proves positively that men differ from each other as the stars differ from each other in glory.

Good Words for Human Nature.

The writer of the following, a former San Franciscian, is one of our old class students:

Dear Prof. Haddock.—I have just read March H. N. and regret that it is not the guest of every home in the land. It certainly deserves an enormous circulation.

I admire your courage for the truth, as manifested in "A Protest from the Golden Gate," and hope you may be with us long fighting the good fight, and as to your reward, I am sure your efforts are appreciated. "The good that men do live after them."

As an agent for an educational institution, I find so many, oh, so many misplaced students. It is an everlasting pleasure to me to enroll students by the aid of Phrenology.

I am sorry I did not take your full private course while I was in San Francisco.

Our office hours are from 9 A. M. to 5.30 P. M. Other hours only by appointment. Phone Mint 796.

The Literary Grotto.

BY C. P. HOLT.

"What Is Spiritualism, Who Are These Spiritualists and What Has Spiritualism Done For The World?" Published by Peebles' Institute Print, Battle Creek, Mich.

Such is the lengthy title of another good, new book by that indefatigable and voluminous writer, Dr. J. M. Peebles. Those creed-bound theologians who think Spiritualism is either a fraud or from His Satanic Majesty, will do well to read this book and learn from page 11 that "when Spiritualism in its divinest aspects is literally practiced, our country will be the universe, our home the world, our rest wherever a human heart beats in sympathy with our own, and the highest happiness of each will be altruism."

Then let them read the long list of names of eminent men and women who have been or now are avowed Spiritualists, and then let them hasten to join the ranks of these progressive thinkers.

Of course Dr. Peebles could not crowd into his pages all, or even a small minority of the names of the great host of Spiritualists who have adorned history's pages. It would take a book as large as "The Lamb's Book of Life" to place them all on record, but Dr. Peebles has called the roll of a good many men and women that will be a surprise to those bigots who think all Spiritualists daft.

The next time Dr. Peebles gets up a list of names, will he please "write me as one who loves his fellow men"? That will make me out to be a Spiritualist also.

The Psychic World, edited by Geo. W. Payne, Ps.D., 1104 Market street, San Francisco, is "A Monthly magazine of New Thought," and the March number before me presents a melange to suit all sorts of inquirers into the new and strange, Hypnotism, Astrology, Palmistry, Clairvoyance, Slate Writing (ugh!) Physical and Mental Culture, Physiology and Phrenology are topics in this number. If I had space I would tell all about what is said in this red-covered magazine, which to be appreciated should be read all through. Do you like the color? It's good.

The Vegetarian—Adams Express Building, Chicago. The February number of this unique diet-reforming magazine has for frontispice a strong portrait of Leo Tolstoy and an article from his pen entitled "The First Step," "How to Become a Vegetarian" and "The Children of The Stock Yards" are articles that should be read by everybody.

Profits from Hell.

From a bushel of corn, converted into hellish whisky,
The farmer gets..... 50
Distiller gets..... 5 00
Government gets..... 4.40
Railroad Co. gets..... 1.50
Saloon keeper gets..... 7.80

Total from 50cts worth corn.. \$19.20

Out of this the customer gets drunk.

His wife gets hunger and neglect.

His children gets poverty and rags.

Taxpayer gets increased taxation to support jails and poor houses.

"It's a hellish business," said an old reader of HUMAN NATURE, the other day. "I have got out of it because I hate the business; it degrades the best of men who engage in it."

Money on the Road.

Prof. Alexander gave us a pleasant call Monday, March 9th, on his way East, after a successful tour of the north coast towns and cities, including British Columbia.

He stayed in one town 4 weeks, clearing \$1800. In smaller towns, where he stopped from 3 to 6 days, he seldom cleared less than \$300; sometimes double that amount.

Who says there is no money in Phrenology? There is plenty money in it to the right man, who, like Alexander, is a phrenologist and not a faker. The world still admires and patronizes an earnest man.

No Patent On It.

We believe that knowledge is free. If it would benefit the world no man has a right to keep all his knowledge to himself. Two phrenologists we have known possessed peculiar information and facts which they kept to themselves and they died without imparting their knowledge to the world. We hope they obtained forgiveness and went to a little better place than this. We are always willing to impart all the knowledge we have to others, expecting remuneration for our labor only. We have no patent on it.

Phrenology vs. Criminology.

BY R. C. WILSON.

The names of Lombroso, Sarefote and Farrer have been so intimately associated with all that has been advanced tending to establish criminology as a science, that no article however brief, which pertains to the question of criminology would be complete did it not embrace some statement that has been made by one or all of these learned men.

The deduction of this trio constitute practically the sum and substance of the authentic information that is obtainable in this particular line of study.

If after years of diligent application and endless comparison of peculiarities, both physical and mental, supposed by the criminologist to characterize the criminal, thereby differentiating him from his fellow man, it becomes possible for the student of this science to determine whether man, after he has been convicted of a crime by due process of law, belongs to the professional, the habitual, the inherent or the occasional class, how can this knowledge be turned to account in behalf of the society that has been preyed upon, the individual who has committed the crime, or the student who has rendered the judgement?

The argument advanced by the criminologist in support of this study is that by determining the class to which any particular criminal may belong, he also determines the method of treatment that should be meted out to him, with a view to reformation, provided he be not judged by him as habitual or inherent criminal, in which case no reformation is possible, hence the criminologist pushes himself to the front as a reformer, and is even now seeking to gain recognition from our legislative bodies, with the ultimate aim of establishing reformatory measures in our penal institutions, consistent with his own theories.

To the student of phrenology the inconsistency of the methods pursued by the criminologist in making his deductions is apparent at a glance, and forcibly recalls that trite saying that "a little knowledge is a dangerous thing," for it will be found upon a brief investigation that the conclusions of the criminologist are arrived at chiefly through the comparison of certain physical abnormalities, and the peculiarities of habit, disposition, occupation, associates, etc., all of which indicate a crude knowledge of phrenology unsupported.

The Bertillon method of measuring criminals for the purpose of identification has been universally adopted by the seven leading nations of the earth, and it is through the comparison of these measurements, which have been secured by the criminologist from the police departments of these different countries, that most of the data in support of their theories have been compiled.

In phrenology it is an established fact, admitting of no dispute, that there is not an exterior development in the human anatomy indicative of any given faculty which is not modified in a greater or less degree by the development or diminutiveness of a relative functional faculty. Upon the proper interpretation of these combined indications depends the accuracy of a phrenological delineation.

In view of this fact it is easy to see how far one may be led astray if he depend for guidance upon the meager cranial measurements that are observed in the Bertillon system.

I call the attention of the students of phrenology to the unlimited benefit that would accrue to society in general, and to the malefactor and lawbreaker in particular, should the task of reducing crime to a minimum be taken up, not as an independent branch but co-ordinate with the other numerous philanthropical purposes incorporated in the objects of phrenology, which so often brightens the path of the student when in pursuit

of scientific knowledge, leading him as it were to the very fountain head of human nature; granting him the occasional privilege of lifting an edge of the veil that hides from mortal eye the grand possibilities of achievement yet in store for the human race.

My intimate association with the criminal during his incarceration, as well as when he is at liberty, following his material instincts and shaping his actions according to his inclinations, has afforded me more opportunities to study him advantageously than usually falls to the lot of the average scientist, and it is owing to my firm belief that a little energy expended in the right direction, a little application of the wisdom gleaned from the science of phrenology would prove of inestimable value in leading back to the paths of usefulness and honor those who have temporarily gone astray that prompts this article.

We are at present in an age of expansion and inquiry. More workers are being added daily to the ranks of those who are forging link by link the chain of evidence that is soon to bring in one inseparable whole. Religion, with the science of physics and metaphysics.

The ultimate aim of every science is the uplifting and upbuilding of humanity, and there is no science in which this truth is found more emphasized than in the science of phrenology. In his delineation the phrenologist is not only called upon to determine character, possible attainments, dangerous weaknesses, etc., but he must needs also constitute himself a counselor and adviser, than which no greater responsibility rests upon any man.

Let him see to it then that no false prophets push themselves to the front, usurping the position and assuming the responsibilities that belong to the science of phrenology by right of its unimpeached superiority.

San Quentin Prison, Cal.

Environment, like everything else, has its influence on character.

Physical Culture and the Social Evil.

BY J. P. BEAN.

A rugged, well-trained young athlete is indeed a magnificent specimen of the combined creative efforts of art and nature, and with that still more perfect creature—a strong, healthy well-formed young woman as a mate, is the pride and hope of the human race. For by the products of such unions is the law of evolution fulfilled in the improvement of mankind. Women who are endowed with the best material qualities naturally prefer the best specimens of manhood for their mates, while strong, virile men are as naturally attracted by the best natural mothers, providing natural tastes and feelings are allowed to rule. But, generally, they are not. For, as a rule, the splendid young athlete, instead of marrying early and transmitting to posterity his magnificent vitality, must needs first "sow his wild oats," which results in making a wreck of him by the time he is 40 years of age, at which period he is usually ready to settle down, marry some fine young girl, burden her with his infirmities and, if unfortunately, his procreative powers are not entirely gone, proceed to transmit to posterity the mass of physical and moral rottenness, constituting his general make up.

The most hideous mockery on earth is for a representative of the church to "bless" a marriage between a broken-down old rake and a young, healthy, virtuous girl. It makes one think of the devil saying mass. But such unions take place every day, and thus are our prisons, almshouses and lunatic asylums kept filled, and the ranks of drunkards, "dope" and cigarette fiends and prostitutes recruited. For the man who wastes his manhood in vicious indulgence inevitably transmits his poisoned condition to his offspring, and when his son takes to drink, cigarettes and low company, or his

daughter goes to the bad, he can reckon it as one of the natural results of his own folly, or the fruits of his crop of "wild oats."

So, instead of blaming them for their shortcomings, it is eminently in order for him to go off somewhere and hate himself to death by way of penance for his responsibility in the matter. He who creates the demand is responsible for the supply, therefore he who patronizes a lewd woman is, to just that extent, responsible for the social evil. But he who sends a young girl down into the "half world" commits the greatest crime that can be committed. For he is not only responsible for the destruction of her body and soul, but for all the evil influences that she may exert on others. Yet, "society," while closing its doors against the poor, deluded girl, forgives and takes again into favor the seducer, who forthwith goes in search of a fresh victim.

Were it not so, and the man who makes a prostitute be compelled to marry one, as should be the case, there would soon be a beautiful falling off in the number of recruits for the "half world." It is a sad, pitiful commentary on our boasted civilization to see a poor, abandoned woman—gentlemen our mothers were women—seeking some one to buy the use of her body for enough to pay for her bed and a meal or so, and what must be said of the man who is responsible for placing her in that position?

But what of the heiress to millions who, to gratify her vanity, gives herself and her money in exchange for a title with a lecherous old villain attached to it. It is not for her to point the finger of scorn at even the lowest and most abandoned. Her fall has neither love or necessity as its excuse, only plain vulgar, selfish vanity.

Of a truth the greater "social evil" is not always where one might expect it. What of the children born of such unions? Are they not cursed from their birth by hereditary influ-

ences of the worst possible kind? A boy born of such parents will as inevitably gravitate towards low, evil associations as a stone will sink to the bottom of a lake.

His wealth will be used to promote and encourage vice and degradation, and he will be a curse to himself and others. Examples of this sort are not wanting. As to his sister, she is likely to be no better than her mother.

The remedy for all these things lies in a broad, liberal, practical education of young people, along the lines hitherto sadly neglected. Even those with bad hereditary conditions may be greatly aided by right education, and I am optimistic enough to believe that, in spite of all the evil in the world to-day, it is better than it ever was before, and is growing still better, and will continue to do so until mankind is not only emancipated, but really civilized. More anon.

1611 Sutter street, S. F.

Worth Ten Times the Money.

Dear Prof. Haddock.—I wrote you a month ago, enclosing \$5 and photograph, for a delineation of my character and advice on health.

The analysis came in due time and I was surprised and still am surprised at its accuracy, but your advice on what I should and should not eat for the cure of pains in my back has been worth ten times the money to me in the relief I immediately obtained from kidney troubles by abstaining from certain foods.

I have taken a barrel of medicine, costing me scores of dollars, and paid large sums in doctor's bills, but all to no good purpose.

Thank God! your dietary system has cured me; you understand my nature all through. Yours, D. W.,
Denver, Col.

HUMAN NATURE for March shows the importance of studying prenatal post natal influences. What a study is man; how interesting he is to a phrenologist, especially.

A. BELLOWS.

M A N A N A .

(Spanish for To-morrow.)

BY C. P. HOLT.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."--*Bible.*

"Take no thought of to-morrow."--*Jesus.*

"Trust no future, howe'r pleasant."--*Longfellow*

It will be seen by another article from Mr. Elmer G. Still in this issue of HUMAN NATURE, that he feels agrieved because of my pleasantry in last month criticizing his expressed belief in voluntary fortune telling. I will try to be gentle this time and restrain my natural impulse to ridicule the absurd, while I calmly answer the thoughts of Mr. Still and restate why to the philosophic and scientific investigator such a thing as foretelling the future is impossible.

I emphasize the word "voluntary" to distinguish between the attempt to foretell events by the voluntary effort of astrologers, palmists and others, who for a fee, or gratuitously essay to peer into the future, and the possible, involuntary reception of premonitions by spiritual or psychic methods.

I said last month that "Clairvoyance (as its name implies) is clear-sightedness, and like all vision, comes unbidden to the possessor of the gift." I also said, "If coming events ever cast their shadows before, the premonitory shadows come unbidden, and never at the beck of a fortune teller."

The quotations noted by Mr. Still from O. S. Fowler, Jessie Fowler and Nelson Sizer, are only in support of involuntary premonitions, through involuntary clairvoyance and spiritual or psychic means. With such psychological phenomena I have no quarrel and confess that spiritualism and psychic clairvoyance afford the key to unlock spiritual and psychic phenomena, of which earth-bound mortals have but faint perception. It is probably possible for our spirit friends, who have shuffled off this mortal coil, and who being free from a gross, material body, can see into causes better than we can, may perceive an impending calamity, and

when their mortal friend is receptive in sleep or otherwise, impress upon that mortal the premonitory vision; or this may perhaps be true of the sensitive clairvoyant or psychic, but these premonitions are always involuntary and unsolicited by the mortal receiving them.

Up to this date and stage of evolution, man has not reached in his earth-bound organism, the state of spiritual receptivity wherein he can rely upon a practical every-day application of these phenomena, and it is probably well that this prevision is denied him, otherwise he would be aways on the anxious seat.

In the case of Czolgosz, of which Mr. Still makes mention, how sad it must have been to the mother of that assassin had she been able to have foreknown the career and fate of the babe she nursed.

To know in advance a calamity which is to befall us, is to live a life of misery until the fatal day, that is to say, if the event is really *sure* to take place; if it is only a fact that danger is to be apprehended from causes unseen by us, but revealed through involuntary premonition; then, in that case, it is not foretelling an event, but a warning to perceive the cause and avert the calamity, which is not in any sense fortune telling.

If we admit that the so-called life line on the hand of Czolgosz broke at the age of 29 years, and that fact meant that he was to die at that time; then, in that case, the fate of Czolgosz was sealed, and 29 years was the date of his demise, and he could not dodge his doom. Why is it that all fortune tellers, like novel writers, leave their heros at the portals of the tomb? It would be interesting to have the narrative continued into the land of souls. This would be fortune telling with interest. Under what vine and fig tree shall I sit ten thousand years from to-day? Is this revealed in my stars? Do the lines on my palm reach into the land of the leal? Haeckel says that our inverti-

brate ancestors had no hands or feet. It would have been difficult to have read their palms. Can the lines on the paws of our cousins, the anthropoid apes, be read and thus their fortunes told?

I have said that "there is no future, nor will there be a future; there is nothing but the ever present NOW.

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

To this thought I adhere, and if there be those who fail to understand the meaning and significance of this truth, then, in that case, it is their misfortune. The utterance of this idea is not to deny a fact, as does the Christian Scientist, when he says "there is no such thing as pain," because pain is a present, existing, palpable fact, while the so-called future has no existence. Is it not plain that what is called the future and to-morrow has never yet dawned and consequently is not in existence? It could not with truth have been said of George Washington, 79, B. C., that he existed, because he had not then been born. It was not until A. D. 1492 that it could be said that Columbus discovered the Islands in the Caribbean Sea. A thing is not until it is. The future is not, hence nothing can be known of it.

Voluntary predictions, such as astrology and palmistry are like the baseless fabric of a dream. The involuntary premonitions of the psychic, although sometimes a warning of danger from existing causes, are nevertheless too vague to be practical.

Regarding my belief in man's immortality, I have had evidence that convinces me that those human beings who up to this date have lived on earth and have died, still live in some spiritual existence and under some certain conditions can and do communicate with those friends they have left on the earth plane. This does not prove a continued existence beyond the ever present NOW. I fancy that there will be a succession of NOWS, continued indefinitely, because the human mind cannot conceive of a beginning nor of an end of time; nor does it know of any time but NOW. We are constantly stepping into the dark, with only the day star Hope to light our pathway. Let us hope.

The Ultimatum Has Gone Forth.

BY FRANK REED.

At a meeting of the Prentice Mulford Club in Chicago not long since, among many other things said, agreements and disagreements, one of the members, Mrs. Forweg, "agreed with Prentice Mulford, that by allowing ourselves to dwell on sickness, poverty, murder, burglary and such negative thoughts, we drew them to us; we deceive ourselves by saying all is good."

There is no doubt much truth in Mrs. Forweg's remarks; but Miss Willard, another club member, does not take this view of the matter, for we read: "Miss Willard entered a protest to what Mrs. Forweg said, and believed that all is good, which view was entertained by a majority of the club."

That settles it, according to the time-honored custom of majority rule; the ultimatum or mandate has gone forth cannot be recalled. But there are some of us not members of the Prentice Mulford Club or any club, who do not believe that numbers can change facts by their beliefs or disbeliefs. The opinions of an expert on things which he has made a study of, are worth more to me than the denials or affirmations of a whole nation of impulsive animals.

For instance, on matters of mind, its powers and peculiarities, the editor of this magazine, Prof. Allen Haddock, will give me more exact facts than all the rest of humanity, save a score or so of men who have made a life-long study of that much abused science—phrenology, the real and only key to mind.

And again, these people give a flat denial to their affirmations that all is good, by refusing to receive as members in their club pickpockets and burglars, and if you offer to pass a counterfeit coin on them, they straightway go and have you arrested and hauled up in court under the ban of a grave charge! They seem not

wise enough to grasp the fact that evil and good are not entities of mind, hence they imagine that the safest plan is to go on asserting that all is good, hoping some time to be able to define their meaning.

With these few hints to help them out of the wilderness, I will now leave them to work their way out.

Eureka, Cal.

QUERIES.

BY DR. I. L. DUNHAM.

A matured grain of wheat contains an inherent life germ or element, which, under certain conditions of warmth, moisture, temperature, light, etc., evolves a vegetable growth which is a cereal grass, having the power of fructification, by which more wheat is produced. That this latent vital energy or life element can remain dormant for thousands of years and still retain its potency, has been demonstrated by the planting of wheat found wrapped up with Egyptian mummies, at the time of their disinterment.

Experiments have proven that this grain still retained its germinative power. Science teaches that no material or force can be annihilated or reduced to non-existence. There can be change of conditions or appearances, but the force or matter still exists in some form. If we take wheat and by burning reduce it to ashes, what then becomes of this hidden life force? Where does it go? In what form does it then exist? Can we ascertain that it does exist? Suppose the wheat is eaten by some person or animal, what then becomes of the inherent principle? Is it appropriated by the person or animal, or does it pass out of the system with the effete matter?

If, the life force of the grain be not wasted, but, by some assimilative process is appropriated and becomes added to the existing vital force of the person, would it not show that grain or cereals have a greater food value than that of flesh, which has by

death been deprived of its original vital power? Who can answer these questions?

Chicago, Ill.

He Realizes It Now.

Prof. Haddock, Dear Sir.—In answer to your inquiry, I am now enjoying perfect health. I never realized until now that food played such an important part to health, yet when I come to think about what you once said in HUMAN NATURE that "The body is built up by what it absorbs, food, air and water," I see the necessity of getting proper nourishing food, according to the individual needs, also pure air and pure water.

I took a course of "Absent Treatment" from New York. The mind cure man told me it mattered not what I ate, provided I believed I was well! How could I fool myself that way when I knew I was sick?

I believe as you do, that the mind has much to do with it; it is a great aid to cure, but these mind-cure faddists and Christian Scientists appear to ignore natural laws and stark staring facts.

I was very sick for a year; I tried doctors and drugging; I tried Christian Science, faith cure and all other cures, which cost me over \$100, and still grew worse; but the only relief I have found is the diet cure. I was thin as a rail, weighing only 118 pounds and standing 5 feet 10 inches. To day I weigh 138 pounds; my usual weight is 165 pounds, and I am getting there again.

BENJ. ORLOW.

[Mr. Orlow sent photos for a complete analysis of character in November last, which includes advice on diet. He was very poorly nourished and his memory nearly gone. Of all the cures we have made in a type written analysis for \$5. this is really the most remarkable. He was eating *thinning* foods (foods that made him thin), we put him on a fattening and nourishing diet and his improvement is phenomenal.—ED.]

Phrenology and dietetics are twins

Model Nurse and Born Physician

DELINEATION OF MISS M. C. H.

To an ordinary observer you do not appear to be so heavy as to weigh 130 pounds, but your physique represents a compact organization, dense in structure, with closely-knit bones and muscles, indicating considerable tenacity and vital and mental endurance.

An ordinary lady of your height tips the scales at about 110 pounds, but your weight of 130 pounds is 5 pounds more than that of the average woman.

At present you possess good health and your physical and mental organism ought to work in unison and harmony, because you have a rather well developed head, and your character and disposition should be harmonious.

Your head measures 22 inches full and predominates a trifle over your well compact body, but the latter is well supplied with vital stamina to supply all the demands of the former.

The natural inference is you are well equipped to follow a vocation where activity of the mental and physical powers are required; you possess vigor of mind and body enough to continue at work a considerable length of time without premature exhaustion, for you have a good stock of vitality to draw from.

Your dark hair indicates *intensity*, your dark brown eyes *warmth* of feeling and magnetism; your back-head is full; there is a restful disposition and social qualities of mind that adapts you as a nurse for the sick, and with your superior mental qualities, together with a well cultivated intellect, you could easily graduate from a nurse to that of a physician.

Judging from your facial expression and intellectual forehead, I conclude that you have secured a rather good education; at least those endowed with such a type of brain as yours are capable of becoming good scholars; thus you can fit yourself to

fill a position in life where your talents may be properly employed for the benefit of yourself and the world; even if you were a wife and mother, your full back head denoting the domestic sentiments are strong enough to attach yourself to home life and such duties as belong to it.

Coming to the moral region, which predominates over the selfish sentiments, it is evident you possess a reformer's type of head, but owing to large caution, secretiveness and veneration—all restraining faculties, I surmise that you are rather conservative in your views—a sort of conservative radical who would not necessarily sweep away all existing institutions.

As a medico you could hardly associate yourself with the old allopathic school to administer calomel and other poisonous drugs. If you believed that drugs are poisonous you could hardly square it with your conscience to pour drugs into your patients, whatever the old school of therapeutics declared.

My advice to you is to take up a course in osteopathy; you are pre-eminently adapted as an osteopathic physician. Osteopathy is based on the constitution of man and on nature's laws. It is the coming school of therapeutics. The world is awakening to the dreadful drug delusion.

You would find this work very congenial and the profession a noble one.

If you choose you could take up nursing as a means to an end, that is, if your circumstances are such that it were necessary for you to earn money enough until you could go through a college—if not then waste no time but prepare at once for the profession of a physician, for you are born to it.

With your large brain organ of human nature, you will make a splendid diagnostician. This faculty, when large and acute, endows one with great intuition, enabling its fortunate possessor to divine the motives that impel others; for this rea-

son your first impressions of those you meet are invariably correct, and you can almost divine their wants and needs.

Calculation is well developed, so is memory and other faculties that are required in clerical work, so you could engage as bookkeeper, cashier, etc.; but with your rather high crown, denoting strong ambition, I hardly think you would be satisfied with such a position; yours is not at any rate a commercial type of head; I do not think you would care to be a saleslady, much less a merchant, or to run a store; as a secretary or clerk you would do better, but such an occupation would be beneath your talents, and one ought to follow an occupation in harmony with his or her best abilities in order to reach their highest ideals.

Comparison and other literary faculties are well developed and active; as a critic in art or literature you could accomplish more than ordinary results.

Your language and causality too are well developed, so that you could become an excellent writer or editor of a magazine; but before and above all, I place you as a nurse or physician.

In the book chart accompanying this analysis, you will find a true record of your general strength and weaknesses, marked in degrees of one to seven, bearing in mind that no one faculty however strong is absolute, but that character and talents are manifested by the combination of faculties, or as they act in the aggregate.

The largest group of faculties determines character, subject to temperament, texture and modified by education or the reverse.

On page 4 of the book chart you will find a description of your true mate in marriage, according to the law of selection and affinity.

Our students are very studious.

Diet is the handmaid of phrenology

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

Back Numbers.

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 Water Queen.

BY DR. G. A. ESTERBERG.

Yellow or green, with its silver sheen,
This is the dress of the Water Queen,
As she sits and basks in the sun all day,
Dreaming her pretty life away.

Into the water she slyly peeps,
As the windsprite o'er its bosom creeps.
Softly he whispers in her ear
"Come pretty Queen do not linger here,
This bubble pond is no place for thee,
Come dwell on the bosom of the sea;
I live in a tavern on the ocean's side,
And thou shalt come and be my bride."

The Water Queen smiled and turned
away,
"Ah no," she cried, "I would rather
stay
Where the sunbeams rest and moon-
beams play;
There the humming bird and bumble
bee
Would never come and play with me.
Away to your tavern by the sea,
I do not care your bride to be."

He flapped his wings and away he flew,
To a red red rose all sprayed with dew.
Softly he whispered in her ear,
"Come pretty Queen do not linger here,
Let us wander o'er the world so fair,
And I will make you queen of the air."

The little rose, lifted her pretty head,
And sprang to meet him, but away he
fled,
Scattering her petals all around,
The poor little rose lay dead on the
ground!

"Poor little rose," sighed the stately
bees,
And covered her o'er with autumn
leaves.
The wind spirit killed the poor little
rose,
And the summer comes and the summer
goes,
But the Water Queen sits and basks all
day,
Where the sunbeams rest and the moon-
beams play.
Stockton, Cal., 1903.

Phrenology and Dietetics.

One of our former students—a teacher in an Eastern college—writes under date of March 2, as follows:

Dear Prof. Haddock—I ought to have written you before, but I have been too busy. At a Teacher's meeting the other day, one teacher was

finding fault with a boy for never being able to recite his history lesson, nevertheless the boy was of a studious turn and did his other work fairly well.

Without thinking twice I said that the solution was obvious. The boy's memory was the memory of sequence (Causality) and could only remember the *principles* of history while losing entirely the plain isolated facts, because he had small Eventually. They at once asked me what I knew about it, as I had never taught him.

I was compelled to point to the hole in his forehead. The dean became annoyed, but wait, I haven't finished with him yet. * * * One teacher spoke favorably of phrenology, but the dean and others appear to be entirely ignorant of its merits.

Last evening I attended the boy's debate, "Is Prohibition Desirable?" All the speeches were in favor of it. I gave a ten minutes impromptu speech, in which I endeavored to show that prohibition would fail to prohibit, so long as people would take such condiments as hot tamales, bacon, grease and doughnuts. I traced the history of a man who took an extra hot tamale for supper and tried to convince everyone that prohibitionists should first deal with the cause. The man whose stomach was inflamed with condiments would procure beer any cost, even at the point of a gun.

Phrenology and dietics have burst their shells in ———

Though I cannot see you I have still you constantly in mind.

Your sincere friend, G——

Prof. Allen Haddock, Dear Sir—Delineation or Life Guide with chart received, and I thank you for the timely advice and the very clear way you have described my character.

C. F. A., Feb. 28,
Coquelle, Wash.

We are directing the forces of nature and making remarkable cures.

Osteopathy Not Massage.

BY W. C. BEAN.

Many people have a wrong notion about what Osteopathy is. Some think that it is massage, others that it is a combination of Christian Science, massage, bone-pulling (as they are pleased to call it) and fake.

Such conclusions (so far as my knowledge goes) are erroneous—in fact show ignorance of the person who gives expression to such opinion. Osteopathy is *not* massage, nor does it resemble massage treatment in any way, except that it is to a certain extent manipulation with the hands.

As to the claim that it is Christian Science, the writer not being familiar with that science, is not competent to judge; though from what little knowledge he has of it, he feels safe in saying that it has no resemblance to it. Furthermore, his opinion is that those who make such claims know about as much of Christian Science as they do about Osteopathy, which is next to nothing at all.

Persons who will make claim of knowledge which they do not possess, are to say the least, unreliable and dishonest.

Osteopathy is a science which is in its infancy, but enough is known about it to warrant the claim that it is sure to reach a high position in the scientific world as a healing agent. Naturally, there are all kinds of vicious attacks made on it by the narrow minded egotists, who claim to know it all.

The false statements by such persons at first seems to injure the Osteopaths, but in reality it is a good thing, for the reason that the statements are proven to be false, and the one making them ignorant of the subject. It is claimed that the Osteopathic physician is illiterate and ignorant of the requisite subjects, viz: anatomy, physiology, chemistry, pathology, physical diagnosis, etc.

This claim may be true to a certain

extent, but it certainly applies to the medical profession as a whole. This last statement may seem to be incorrect. Investigation however will prove its truthfulness.

We believe that the Osteopathic physician compares very favorably, everything considered, with graduates from other medical colleges.

The scientific Osteopath does not claim that his method is the only correct one; that all others are wrong. That the physician who has spent many years obtaining a medical education, and who has had years of experience is an ignoramus; on the contrary, he realizes that knowledge demands respect; in fact it is the greatest of all possessions.

At the same time he believes that the scientific principles of Osteopathy are correct, and the fact that he does not understand all about it does not in any way detract from the science but rather shows that the fault is with the individual operating and not the science.

Space does not permit of a description of Osteopathy in this number, I shall try to give the readers of HUMAN NATURE a correct idea of what it is in the next number.

305 Larkin street, S. F.

If Mr. Brown of *Now* and Mr. Purinton of *The Naturapath* will read the delineation of a young lady in this issue, they will see that Phrenology includes body, texture, temperament, etc., as well as the head (brain).

"The brain is the organ of the mind," but the mind can only perform its function in accordance with the form and shape of its instrument, the brain.

The texture and temperament of the brain can be determined by the texture and temperament of the body.

According to the law of correspondence character or mind corresponds. How foolish for anyone to think that Phrenology ever ignored the body. Phrenology is founded on physiology.

We refrain from publishing full names, without consent.

Telepathy.

A subscriber wishes us again to discuss Telepathy. We gave in former issues of HUMAN NATURE the result of our experience in attempting to establish telepathic communication between San Francisco and London, also between two towns in Yorkshire: the result was not altogether satisfactory.

It is our firm conviction that sender and receiver should practice first at short range. We got good results from thought transference with Dr. J. E. Morton before he went back East. Three times we caught the mental pictures he projected when less than a mile apart. We have no doubt in our mind but that in course of time friends will be able to communicate with each other constantly, and without the medium of the mails, telegraph, telephone or wireless telegraphy.

It is the opinion of eminent men that sometime in the future it will be as easy for friends to communicate with each other across the sea as they do now sitting face to face.

Rev. Dr. Parkhurst of New York says: "When we have learned all that there is to learn we may prepare to throw away the useless instruments of steel and wire that have served us so long and communicate from brain to brain through the invisible ether, with nothing of clumsy apparatus, sending a thought to a friend direct from the brain much more easily and quickly than can possibly be done by the world old medium of words."

In future numbers we propose to publish some features of mental telepathy.

"Cursed Before Birth" in March number ought to open the eyes of educators, professors, teachers, parents, guardians and legislators. Keep on Brother Haddock, you are doing God's work.

A. S., Portland, Oregon.

Read our offer on the 16th page.

Ridicule vs. Facts—About Prescience and Palmistry.

BY ELMER G. STILL.

Replying to Prof. Holt's two articles criticising my ideas in *MARCH HUMAN NATURE*, and in which he likens me to Don Quixote, makes puns on my name, etc., I respectfully submit that ridicule is not argument and is rather out of place in scientific discussion. However, my side of the question can hold its own.

Prof. Holt claims that "no person was ever born with power to look one second into the future." He seems to think anyone is a fool to believe in prescience. But many persons with as much "common sense" as Prof. Holt—if not more—(including several famous phrenologists) have declared themselves convinced of its reality, as the following extracts prove:

"Spiritual forewarnings and guidings are unmistakably an actual fact. Sensible persons by thousands not only have them, but *prove* them, by telling *beforehand* what *will* and afterwards actually *does* happen. All communities, all neighborhoods teem with practical illustrations of this great fact."—*From Human Science, by O. S. Fowler.*

"So it is with this power of presight into the future, which is explained largely through the action of human nature and spirituality."—*Miss Jessie A. Fowler in Intuition.*

"Those who are favorably organized have promonitions of coming events, accidents, death, etc."—*Prof. Allen Haddock in Human Nature, August, 1901.*

"There are those who exercise the calling of clairvoyants who are thoroughly sincere in their belief that they are endowed with extraordinary powers in the way of reading the future, and some of these have given accounts of extraordinary events in the history of individuals and nations that subsequently were practically verified,"—*From Heads and Faces,*

by Nelson Sizer and H. S. Drayton.

No one can investigate clairvoyance without finding as much proof of it as relating to the future as to the present and past.

Prof. Holt admits that "every effect is preceded by a cause," but denies that "the cause of the future lies in the past," and then calls *my* reasoning sophistry! That is like saying that 2 plus 3 is 5, but 5 minus 3 is not 2. The one proposition is exactly equivalent to the other, in each case. As cause always precedes effect and the future has a cause, as everything must have, it is self evident to any logical reasoner that the past is eternally what is causing the future. The condition of things in the universe at this moment must be the cause of all that happens after this moment. Everything is caused by things preceding it, and these in turn by other things preceding them, and so on *ad infinitum*. What caused what happened yesterday? Was it anything that happened or existed to-day, or was not things of day before yesterday and sooner, or else earlier yesterday than any event in question?

As to there being no future or tomorrow, as Prof. Holt professes, that is sophistry, pure and simple. What about his belief in immortality and in fate or destiny?

My critic states it as a "fact" that in cases where many persons perish simultaneously in catastrophes, like volcanic eruptions, shipwrecks, etc., their hands have "all sorts of palm creases." Has he ever examined a single hand of a person so killed? It is safe to say no. But the writer has examined several related cases, and has invariably found the life line cut off to indicate death at that age. I sent to Professors Holt and Haddock a photograph of President McKinley's assassin, Czolgosz, which was taken, and published in *Leslie's Weekly*, nearly eight weeks before the latter's execution and one week before the President's death, and in which the lines in the hands happened to show. The life line in his

left hand was cut off abruptly a little less than half way down the palm, its length corresponding with his age (28 to 29), according to the date charts in books on palmistry previously published. There are several other proofs of palmistry in it. Antipalmists cannot disprove photographic evidence.

I think coroners, undertakers and physicians will find that the age of persons at death corresponds with the length of the life line in the changeable hand. Nature's forewarning in the hand will some day be made practical use of in averting accidental and other deaths. Verily, everyone has his life in his own hands.

To state that "no two palmists agree" is hyperbole. Palmists agree as to most of the great principles of the science, but, as it has never been exhaustively investigated by intelligent persons, palmists to-day, like the early phrenologists, disagree on a good many minor points. Gall disbelieved in the Conscientiousness and Hope; Spurzheim and Combe disagreed with Gall about the division of Language, etc. But the science of phrenology was just as true then as it is now, and so with chiromancy, which is worthy of the attention of the greatest scientists. Much discredit has been thrown on the science by self-styled "palmists" who are merely charlatans.

As to the phrase "unconscious mind," it is plain that I simply used it in preference to the ordinary term, "subconscious."

Livermore, Cal.

Prof. Haddock, Dear Sir—Analysis and chart to hand O. K. Thanks for your kind attention to my case; the delineation is very satisfactory and correct. Yours truly,

E. J. C., Monterey, Cal.

In sending your photo for examination please give circumference of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single.

Fibroid Thickening of the Stomach.

BY DR. T. R. ALLINSON.

This complaint is also called cirrhosis of the stomach. It consists of a thickening of the various coats of the stomach. The walls of the normal stomach are less than a twelfth of an inch thick, but in this complaint they may vary from a quarter of an inch to an inch in thickness. The cavity of the stomach is also greatly lessened, instead of being able to contain a couple of pints of food it is only able to hold a few ounces with comfort. This fibroid thickening is more common in men than in women, and comes on usually before the fortieth year, and occasionally in quite young persons.

CAUSES

It may follow an injury. But it usually follows some acute or chronic disease of the stomach. It may arise from the free use of stimulants, tobacco, strong tea and strong coffee, the long continued use of drugs; a neglect of health rules also favors its appearance.

SYMPTOMS.

There is sometimes pain at the pit of the stomach which shoots through to the back, and it comes on directly after food is eaten. Vomiting is a common symptom, and it comes on soon after food is taken. The vomited stuff is usually thin and watery. The appetite is poor, and very little food can be eaten at a meal. There is great wasting of the body, much weakness, and a small pulse; we expect these symptoms as a result of little food being eaten or digested. Towards the end of the complaint there may be ulceration of the stomach and vomiting of blood. Dropsy of the abdomen and feet are seen at the later stages of the disease. On pressing with the hand a hardish mass can be felt in the abdomen, usually on the left side of the ribs.

TREATMENT.

At once stop the use of tobacco, stimulants, drugs, tea, coffee and

such worthless stuffs as beef tea, meat extract and animal broths. The patient may have a small quantity of food every three or four hours. It may consist of milk and barley water and a banana or baked apple. Or, some farinaceous food like ground rice, arrowroot, semolina or barley meal. Once a day some vegetables may be cut up, well stewed with a little pearl barley, and then rubbed through a sieve. A cupful of this may be given for dinner. Exercise may be taken according to ability. The windows should be kept open a little in cold weather and fairly wide in warm weather. A warm sponge bath should be had once or twice a week. Flannels may be wrung out of hot water and applied over the bowels for half an hour twice a day, and warm olive oil gently rubbed in afterwards. By this diet and rules the patient has the best chance to recover health.

Vaccination.

A prominent physician says smallpox is a filthy disease, and vaccination is its handmaid.

Belief in this curious dogma has tended to foster a disregard for cleanliness. By leading people to overlook the real cause and to neglect the true preventive of smallpox, it has done much to obstruct the progress of truth and to retard the evolution of hygiene and sanitary science. * * * Think of the unparalleled absurdity of deliberately infecting the organism of a healthy child in these days of sanitary science and aseptic surgery with the poisonous matter obtained from a sore on a diseased calf, under the pretense of protecting the victim of the ingrafted disease against the contagion of another disease! Can inconsistency go farther than this? Inoculating an indeterminate lot of microbes into a healthy organism "under aseptic precautions"! Just think of it!

Vaccine is syphilis! The vaccinators are guilty of injecting germs of syphilis into the veins of innocent

babes and corrupting the blood of adults under the plea of preventing a less filthy disease—smallpox.. It is murder!

Dr. Jenner, who discovered vaccination in 1798, and who received £20,000 or \$100,000 from the Parliament in 1806, told the then House of Commons: "The cowpox admits of being inoculated on the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the persons so inoculated perfectly secure from infection of smallpox." But in 1895 no fewer than 1,211 vaccinated persons in the town of Gloucester were assailed by smallpox, and 120 of them died of it.

Hundreds of thousands die annually of diseases engendered by syphilitic vaccine virus. Oh, the shame of it all.

He Got the Turkey.

Booker T. Washington, talking what he calls "hard sense" to a gathering of his race, was trying to explain the shades of difference between self-help and the mere moral obliquity of self-interest. He told them that there is little or nothing to be obtained without work, adding: "There was an old negro professionally pious, who wanted a luxurious Christmas dinner and who, night after night, prayed to the Lord to send him a turkey. The days passed, Christmas approached and the old fellow undertook to compromise by asking the Lord to send him to a turkey. He got one that very night."—*Philadelphia Times*.

"The trouble with you" the doctor said, after examining the young man, "seems to be that something is the matter with your heart."

"With my heart?"

"Yes. To give it a name, it is angina pectoris."

"You'll have to guess again, doctor," said the young man. "That isn't her name at all.—*Chicago Tribune*.

Phrenology.

BY A. L. BILLMAN.

Man, whether we regard the materials of which he is composed, or the organs by which he is constituted, is a compound being; he is composed of a variety of materials which are wrought into various organs, all necessary to perfect the system of the body and sustain animal life. The science of Phrenology is based on physiology; it is a science that is but little understood by those who do not study its principles; it is a modern science.

The ancient physicians, metaphysicians and physiologists mentioned that man was composed of four elements—earth, air, fire and water. This doctrine originated with Empedocles, a celebrated philosopher who flourished before the Christian era.

Phrenology is a revelation, it throws a true light on the laws of mind. Man is the noblest work in creation. Mind is the masterpiece of the Creator. The study of mind towers far above all other subjects, and its instrument, the brain, is a wonderful piece of work; it is folded up into layers named convolutions, which are deep in all intellectual men.

A writer says: "What a piece of work is man; how noble in reason, how infinite in faculties, in form, how expressive and admirable in action; how like an angel and in apprehension how like a god."

Is it any wonder that the Psalmist said

"Man is fearfully
And wonderfully made."

Let us study him then, but we can never understand him without the phrenological key.

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FOR 1903.

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- 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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BY FRANK REED.

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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. 6:15 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, 10:00, 11:30 A. M. and 1 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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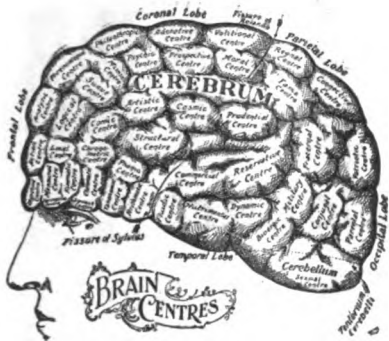
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