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# Human Nature

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## Form and Shape of Head ( Brain ) Determine Character

TEMPERAMENT INDICATES *CONDITION*, AND TEXTURE THE *QUALITY* OF MIND.



OBSERVER but NOT a Thinker



THINKER but NOT an Observer



OBSERVER and THINKER

An Occult Magazine, and one of our esteemed exchanges, states that "Shakespeare was a wonderful Observer, and Observers are *always* Thinkers." This is not true. Such a statement is not based on a full knowledge of man's physical and mental constitution.

**T**HE *Observer* sees things. He observes their Form, Size, Density, Color, Order of Arrangement, Number, Location and the facts concerning them.

He is not imaginative nor creative, he is practical and makes a practical application of other men's ideas.

It is hard for a man to think or reason with a narrow and contracted upper forehead like this.

But his Perceptive intellect, or *knowing* faculties are exceedingly large; so if the Mental Temperament and good Organic Quality prevails, he will be a *knowing* and practical matter of fact man.

**T**HIS *Thinker* thinks. He thinks and theorises without a foundation to sustain his theories. He fails to see important facts. He is a dreamer, and lacks not for ideas, but when put to the test they do not work out. He is unpractical.

He lives too much in the clouds, is often absent-minded, and constantly forgets.

The popular opinion is that a man with a large forehead ought to be wise.

A man with a forehead like this does not know enough. He fails to comprehend and often acts like a fool.

**T**HE *Observer and Thinker*. He grasps facts readily and applies them intelligently, provided, of course, that the Mental Temperament and good Organic Quality obtains; in that case he is a capable and broad-minded man. He *knows* things. His ideas are practical, concrete, substantial. His high and expansive forehead shows he is logical and reasonable in all things.

Our artist did not do justice to his ears, nor give sufficient width and fullness between the eyes. The Face does not correspond with the Head. Otherwise the sketches illustrate our meaning.

Phrenologists Study the *EXTERIOR* Side of Man and Thereby Discover the Key to His Character.

### Childish and Foolish.

The *Toledo Blade* has a keen edge, but it resembles its editor—keen on one side and dull and blunt on the other.

A childish subscriber to the *Blade*, who imagines the editor of a newspaper knows everything, writes to that paper an inquiry about Phrenology. In reply the editor makes some foolish statements. If he were informed on the subject himself, instead of relying on the statements of *some* medical men, who have constituted themselves "authorities" on the subject, he would be a wiser man.

Medical men have been on the wrong track for a thousand years in search for the key that unlocks the chamber of the soul. They have studied the *inside* instead of the *outside* of man, and have searched in vain. They will continue to search in vain until they turn to the paths marked out by Gall and Spurzheim, and there find in bodily structure the truth that men act in accordance with their organization, as shown by size and shape of head (brain), body, color, expression, etc., modified by Temperament and Organic Quality. Editors of newspapers are only human, some of them are apt to become egotistical when readers look upon them as centres of light on all subjects.

The editor of the *Blade* is not an authority on Phrenology. He has not studied men and animals in relation to character. There are editors and editors, but not every editor writes himself an ass.

Read the grave and comic history of Allan O'Dale; but you must subscribe to HUMAN NATURE for 1905 to do it, as this is the only publication in the world in which the history will first appear.

Whatever you do else, buy *The Phrenological Journal* for October. Only 10c. mailed. We know it will please you.

### EVENING CLASS.

Join our Evening Class. It is held every Tuesday and Thursday evening from 8 to 10 o'clock.

Phrenology, Physiognomy, Psychology, and Suggestion are taught by practical demonstrations. You may join any evening.

### Human Nature Dont's.

Don't be a pessimist, or believe that everybody in the world is happier than you are.

Don't hate everything or anybody. Try to love somebody or something, even if it is the cat.

Don't think or conclude you never had opportunities in life. Read the history of Allan O'Dale next year.

Don't be inquisitive about the affairs of others.

Don't stare at others you meet in the street or in a car. Rudeness bespeaks vulgarity.

Don't consider that editors know everything. Editors, like doctors, express opinions sometimes on subjects they have paid no attention to, and know very little about.

Don't jeer at anybody's religious belief. Superstition is mixed with beliefs as chaff is mixed with wheat, both are important factors.

Don't listen to scandal. Without listeners there would be no tale bearers.

Don't be afraid of standing up for your rights. Read the comic history of Allan O'Dale. The first chapter will be published in January.

Don't overdress or underdress. Wear clothes that no one can remember exactly what you had on.

Don't neglect the Golden Rule, "Do unto others as you would be done by."

Don't cry when you read the comical history of Allan O'Dale next year.

Don't be gulled by the opinions of so-called "authorities" on any subject, but THINK for yourself. You will never be free until you do. The man in "authority" has stopped the world's progress for thousands of years.

### Psychometry and Psychometrists.

Before a person can become a psychometrist he must have an organization attuned to the Vibrations or Brain waves around him. It is nonsense to assert as some do, that anyone can become a soul reader or psychometrist. Faculties can be cultivated and organizations refined and improved, but some are so far behind the requirements that it were impossible during the short period allotted to men on earth to accomplish much in a life time; no more than one who is deficient in the Organ of Tune can become a proficient musician in one year.

There are some very good soul readers—so-called, but they are not scientific.

Some years ago a famous psychometrist visited San Francisco, lectured in a popular hall and gave tests of his ability. Many of his readings from the hall were as correct as if given by an expert phrenologist. But one lady in the audience stood up to be read. Everyone present except the psychometrist knew her. She was Mrs. Dr. Wenzel, a resident of San Francisco, but was known throughout the western cities and states as an electrician and magnetic healer.


Dr. Wenzel possesses a strong masculine nature, with a high crown, stiff upper lip and positive expression; persistent, resolute and determined in her character.

The psychometrist closed his eyes (that was where he made the mistake) and began:

"The lady before you is of a vacillating disposition and too easily swayed by others"—

"Stop," cried Mrs. Wenzel, "that is not true. I appeal to the spectators present whether I am easily swayed or not. I have the reputation of swaying others, but there is no man or woman living who can drive or sway me. I defy them to do it."


Psychometry is all right, but psychometrists are entirely blind on the physical side, therefore not always correct.

 The following article was written especially for, and appeared in *The Phrenological Journal* for October:

## The Correlation of Mind and Body

BY ALLEN HADDOCK

Editor of *Human Nature*, San Francisco, Cal.

 EACH human being differs from every other human being. Each person possesses forty-two mental faculties in the degree of development that stamps him with his own individuality, and yet the principles that govern him are the same as those governing every other man, the difference being in the degree of unfoldment of the soul's various bodily functions, the brain being a part of the body or physical organization.

Phrenology is not a system of "humps," as those uninformed on the subject ignorantly suppose.

In accordance with its principles, character is determined by the length of brain fibre extending from the medulla oblongata to the cortex; size and shape of the head, hands, feet, and all the body; texture or quality of organization, culture, health, expression of face and environment, are all in evidence, and by and through them and them only the competent, scientific phrenologist can accurately determine character.

Long years of observation have taught him that there is a direct relation between the body, or physical organization, and the mind; this relation is so perfect that he reads character as readily as ordinary men read a book.

He knows that each organ of the brain has psychic as well as physical functions, the strength or weakness of which is determined by external expression, as hereinafter stated.

It is not my purpose here to deal with all the forty-two established mental faculties, but I will mention a few illustrating the correlation of body and mind.

Etymologically speaking, the body is the trunk of the man or animal,

but in this connection, and physiologically to make it plain that Phrenology includes the entire physical organization, I deem it better to make no distinction between the brain and the rest of the real corporeal structure. The term "body" here expressed includes the entire physical man.

Take for example the brain organ of Vitativeness, located behind the ears, above the mastoid process; when very large there will be a great prominence in this region; the ears will be long, accompanied generally by an acute angle of the inferior maxillary or lower jaw, and a compact body; the flesh is well and tightly packed on the bones, rendering the subject wiry and enduring, enabling the brain (or soul) to resist disease and death of the body, and to shrink from annihilation.

When this organ is small the mastoid process and the region above will be small, the ears short, lower jaw weak, flesh loose and flabby, and the mind, so far as life is concerned, will be yielding.

Let us now go to "Firmness." When this brain organ is very large the crown of the head will be high and prominent; the spinal column will be stiff and unbending as an iron rod; there will be a "stiff upper lip," and all the muscles of the body will be rigid, and the person so endowed will possess an unyielding disposition. His opinions and purposes will be fixed and immovable, he will be persistent and set in his way, he cannot be driven in any direction and will be liable to become very stubborn, obstinate and mulish.

If Firmness be small, that part of the head wherein is located this organ will be shallow, the spine lack strength; like all the muscles of the body, it will be weak and flexible, as will also the upper lip, and the character will be correspondingly weak, because the mind can only manifest itself in accordance with its instrument—the body, which includes the brain.

Alimentiveness is located in front of the upper part of the ear and above the back part of the zygomatic arch. When this faculty is very large and active, it is accompanied by a large abdomen, a fullness of flesh and strong power to assimilate food. The cheeks are full and plump over the molar teeth. Persons so endowed have a hearty relish for food and drink, the dinner-bell is music in their ears and their meals have a very important place in their thoughts and they seldom eat too little.

When this brain organ is weak the region is shallow; so are the cheeks and abdomen, accompanied by sparseness of flesh. The person will pick at his food like a bird and seldom come to time at the table. Eating is the thing he puts off to the last. As a restaurant-keeper or cook he would be an utter failure.

Every organ of the brain has its special and separate mental and physical function; to describe them all would make this article too lengthy; suffice it to say, that there is a strict relation between the body, brain and mind, and that no other system of mental philosophy can demonstrate this fact so clearly and positively as does the science of Phrenology.

### You Will Laugh

until your sides are sore, and cry as tearfully as if you had been peeling onions, when you read the grim, pathetic and comical history of Allan O'Dale. It is written by himself, never before published, and the subject matter is something *new* and startling. The first chapter will appear in January number of HUMAN NATURE. Subscribe now.

We have Wells Charts in stock at New York prices—\$10 per 100. Smaller quantities same price. One cent on each chart must be added for postage, when smaller quantities are ordered.

Allan O'Dale will please you, tease you, and make you inquisitive all next year.



### Phrenology and Reform.

SADIE ARAMINTA WILLSON, S. F.  
A Phrenological Student.

Phrenology is the key to social reform. My illustrious and great-hearted namesake, Stitt Willson, while advocating the principle of universal benefit and brotherly love, has never yet made it clear how this grand system shall be begun.

Our rich brothers and sisters are not nearly as heartless as they appear to be. Thousands of dollars are freely spent annually by them on the different institutions reared for the comfort of less fortunate beings.

But the benefit fad has been run into the ground; why, it is commonly remarked by some poor struggling individual—"Oh well, if I get sick they will have to care for me at the hospital, or if I go to the pen I will at least get enough to eat."

Pitying God how much further can a good intention be run?

Now, I have no intention of advertising Prof. Haddock, but I take him for an illustration (and I know of no worthier one.) For example, if his office was a state institution and the Professor paid a generous salary by the state, and all persons could go to him for a free examination, it would be only a short time till going for a Phrenological reading would be so popular through California, every one would soon know just what position he could most satisfactorily fill. Here is where the generous purse would be the real thing. We all can't surmount the dreadful wall of poverty, there is a place for us which the surplus wealth of our land keeps in running order. What is the matter with part of that money going to a Phrenological educational fund? For instance, some poor man goes to a good practical Phrenologist and finds that he is in every way fitted to become a merchant, mechanic or a sculptor, painter or writer. With a certificate guaranteeing this fact he applies to the fund, and is rewarded with money sufficient to pay all his

expenses and start him going. Then let the state require the return of the money in such amounts as will not cramp the individual.

Of course the Phrenologist acting in the capacity of state adviser should be an adept.

Looking to nature we find specialty her hobby. Each class of animals have their places in the world. If you want a race horse would you select the heavy dray beast? If you had in a case of emergency to hitch the latter up to drive in a hurry for the doctor, the animal would probably drop dead at the end of the line.

These creatures are no more born for their real sphere than we are, supposed superior beings.

And thousands of us die in the harness of cruel environments, when we could be saved, what a gain it would be for the world.

In our big cities nothing goes to waste but human souls, brains, genius. Many a gifted man or woman lives so far in the back woods he could not get to the free institution alone. In this case a photo can be sent, then if favorable let the state defray expenses. I would have one or more Phrenological institutions in every state of our blessed Union.

Our insane asylums are full and our penitentiaries filled because people and conditions are out of joint. Establish Phrenological institutions. I believe if such a course was adopted we would be taking our first steps to the millineum. Crime would be only a memory, poverty almost unknown.

Below I give a few lines not true as to metre, but arranged to best express my meaning.

#### POVERTY'S WORK.

He came from the realm of somewhere,  
A something brooding and gaunt;  
From his well-filled arms he flung abroad  
The curse of lack of want.  
Throughout the land the plague increased,  
What might have been our best—  
Was warped by the hand of a cruel fate  
And by this nave oppressed.  
The intended artist failed to paint  
A picture that made him great.  
The gentle girl with the singer's voice  
Was sent to a stern hard fate,  
And neither did well the chosen task

That each was forced to take.  
So labor seemed vain and life a blight;  
All this for a livings sake.  
Some sought relief in the suicide's way;  
Some hid in the haunts of shame  
And chaos and misery hovered where  
Grim poverty reared his name.  
Our institutions were running o'er  
With inmates conditions gave,  
Some brilliant intellects dimmed away,  
Some went to a pauper's grave.  
Oh! God! send us a plan to solve  
This riddle of every clime,  
That is racking the brains of our greatest men  
And wrecking our life and time.  
It is not the money that causes wrong,  
But it's dirth that drives to grief,  
From the power of this monster poverty  
We pray you send relief.

### A Midnight Murder.

It was midnight. The stars were shrouded in a vale of mist. The winds whistled. The storm spirit was in the air. The thunder rolled and the lightning flashed as the murderer sprang from his sleepless couch. Murder in his heart. Vengeance on his brow and the fell instrument of destruction in his hand.

It was at that moment the thunder rolled with deeper energy and the lightning flashed with greater glare, when the fiend turned down the white sheets to uncover his bed-fellow; then raising his arm he brought his hand down on the victim and relentlessly killed—a bug.

But we have a double murder to report. One by a former pupil of ours, Prof. N. Walker. He has just *murdered*—we mean *married* an amiable school teacher of Colorado Springs, Colo. The other is by an attache of HUMAN NATURE office, Prof. Geo. S. Dove; he has just *murdered*—married a lovely widow of noble character. We feel sure that both gentlemen have married according to the law of selection and affinity and on phrenological principles. Our readers no doubt will join us heartily in wishing our friends much joy and happiness in their new sphere of life.

Are you sometimes discouraged?  
Read the life and character of Allen Haddock, by Jessie Fowler, in *The Phrenological Journal* for October. Price 10 cts., this office.

### Some "New Thoughts" that are Old and Untrue.

BY FRANK REED, EUREKA, CAL.

In this September number of *New Thought*, published in New York, Hugh O. Pentecost, a regular contributor to that magazine, mixes himself up fully as badly as Mrs. Eddy does in her famed book, where she says there is no sin, sickness or death. Mr. Pentecost is not one whit more reasonable or clear in his ideas, for he also denies that there is good and evil, right and wrong. Says he: "The New Thought is the thought of unison good, and good only; right, and right only", with remarks following that in nowise modify or nulify what I have already quoted. Mr. Pentecost does not even begin to understand the meaning of his own assertions; his mind is yet in its embryonic state, and because he is protected like a potted plant from outside attacks, he exuberates with childish joy over ground that he now holds, but holds by virtue of the guns of exclusion. His address is carefully concealed, and it appears the publisher and manager of *New Thought* will not allow his ideas to be attacked in his magazine. So by virtue of the power of exclusion, Mr. Pentecost lives in a little heaven all to himself; since no one can reach him, like the child that finds itself safe in its mother's arms, after being pursued by some imaginary something, he is as happy as he imagines any one can be. But if tomorrow, while extolling himself over his wonderful discovery that there is no evil in this world, some thief should steal in and sand bag him, leave him in a dying condition, take all his earthly possessions from him, after being restored to his senses, he would doubtless modify his claims to a considerable degree.

The state of one's health and the size of his pocketbook has much to do with his aerial flights. The tramp with five dollars in his pocket with a

farmhouse in sight, is far more cheerful than the one with not a bean in his pocket, and with nothing in sight, tired, hungry and worn out. When Mr. Pentecost comes from under the roof of exclusion, out into the open, where he shall be forced to face guns equally as good as his own, guns that are loaded with the wads of silvery truth, his feathers will not turn water nearly so well as those of a duck.

But to the point. What does Mr. Pentecost mean by declaring that there is no evil? He doubtless means just what he says, for he reiterates and re-affirms it, as we shall presently see. But it is not true that there is no evil in this world. Evil is not a concrete substance, it is not a substance at all, but is a mental conception, as I have heretofore shown in these pages, and no sane man will claim that there is not both good and bad thinking in this world. If Mr. Pentecost does not recognize that there is a great conflict of ideas in the world, what then is his notion for giving his versions? He will recognize that my ideas are at war with his, and while I have no intention of going after him with a "gun", as a result of our disagreement in ideas, yet should I do so, and should bore a few good respectable holes in his anatomy, from which he might recover, he would willingly appear as a witness in court against me, and would testify that I was a bad and dangerous man. And he would be right in so doing. The Scriptural declaration that there is nothing unclean of itself, is very true; but reference is here made to things, and not to thoughts. In a world of things, minus life and mind, there is neither good nor bad, right nor wrong, for thinking makes both good and evil. If I kill you by accident, I have committed no sin and have violated no law; if I do so on purpose I have committed a sin and have broken the law and command not to commit murder. You see it all depends upon mind and purpose. When Mrs. Eddy

declared that there is no sin, sickness or death, she did not know what she was talking about. She thought of these things as a concrete substance, and as such they have no existence. But to think of them in that relation is unworthy of a human being. That there is sin, sickness and death, or these changes and conditions, no sane person will dispute.

To quote again from Mr. Pentecost: "I, myself, as a consistent and logical New Thoughter, have no religion and no morality. To me, whatever is, is right—is now, always was, and ever shall be, world without end." That is nonsense, pure and simple. Nature works upon the plan of expediency; whatever is is best in its time and place, because the world will not arrive at its destination by any other than the most crooked and hazardous route. Murder gives birth to the law to prevent murder; millions of lives have been sacrificed that the world arrive at these right estimates without such sacrifice. Murder is never good nor never right, but through murder the world has come to set a more reasonable estimate on life. "Out of corruption there grows incorruption." That is the soil from which all good springs, Mrs. Eddy and Pentecost to the contrary notwithstanding.

In this same number of *New Thought* I recommend for careful reading an article by the editor, William Walker Atkinson, entitled "New Thought Bigotry." It is sound to the core. Mr. Atkinson is a good writer and a clear thinker. His ideas do not conflict with common sense nor with the grand science of Phrenology. I recommend him to all who wish to join truth to truth, and are willing to receive facts from any and all sources. Mr. Atkinson accepts the truth from wherever it may come, and welcomes it. That is a man for you, one who freely acknowledges that he has only a part of the truth, willing to admit that others have part of it, and is anxious to meet and exchange, one with the other.

### Phrenology and Progress in the School Room.

Our former pupil, Mr. G. H. Brinkler, M. A., of Queen's College, England, is now Head Master and Proprietor of the Cambridge School for Boys, at Dallas, Texas, assisted by a good string of teachers.

From a pamphlet he has issued we find his work is much appreciated by his patrons.

The following remarks on pages 14 and 15 show the knowledge he obtained in Phrenology is invaluable in the school room:

#### CHARACTER.

"The boy is taught the habit of self-confidence, which will do much to insure his future success. Few people make the most of their abilities. Often it happens that really clever people will allow others intellectually far inferior to get ahead of them, merely because they lack the training in habitual self confidence.

A correct moral bearing and a respect for the duties to others is, of course, inculcated in class conduct.

An important function of the teacher, especially in a democratic system, is the practical study from life of the particular character required for each of the numerous vocations, and more particularly the discovery and development of the special capacity of each of his pupils. Quite a little exceptional quality or combination of qualities is sometimes all that is required to bring a boy to eminence if only discovered and applied early enough. Extraordinary perceptive give a surgeon the advantage over all his competitors. A delicate sense of touch makes the fortune of a wool buyer. That neatly dressed sociable boy, who is holding the other boy by the arm and doing all the talking while picking his way so carefully, possesses all the qualities of a first rate insurance man, and yet he may be quite unconscious of it himself; in fact he may at present be seriously possessed with a fleeting aspiration for the ministry. The boy who dreams of gold mines in his back yard, and teases you by day with problems in mental arithmetic, may blossom into a financial broker or banker; and if he also have a good memory for places, he may do well as a real estate man; and if a born adventurer he may become a pros-

pector. That little curly headed boy with the corners of his mouth screwed up and eyes rolled up, who greets you with a droll "Good morning, sir!" is a coming lyceumnite. The boy with the massive looking demeanor, with keen features and searching eyes, who takes a pleasure in doing just what others can not do, may some day be the business man's schemer—the lawyer. A boy with keen space perception and a love of the massive and the cumbersome, might be a successful lumber merchant. A boy with a discriminating sense of fine qualities and fine values and an affable manner may make a fortune in dry goods. The cunning and artful boy may find congenial work in the customs, or detective agency. The inveterate chatterbox if properly trained could make a successful interviewer and perhaps a newspaper man. He who against all rules surreptitiously festoons his arithmetic book with suspension bridges, and engraves his desk with locomotives, ships and houses, certainly has some constructive energy to let loose, but whether his imagination will lead him to write books or design houses, remains to be decided from the evidence of his other propensities. Of course these are the mere shadows of a boy's future. It generally requires most careful and systematic observation and deduction to discover and apply the boy's latent abilities, but the sooner they are clearly defined and accounted for, the better for the boy, his studies and his future. The boy can be taught to analyze with tolerable accuracy his own qualifications and adaptations in the world's arena; to invest his studies with a definite purpose. His mind then puts out all its tentacles to seize on every scrap of useful knowledge and training likely to bring him to the goal of his ambition. And if he learn to analyze historical characters, to "size up" a man, he will be gradually forming an ideal standard of his own guidance."

Mr. Brinkler informs us that he uses his phrenological knowledge with great advantage to himself and his pupils, and that in fact it is the key to his success as a teacher.

Subscribe for HUMAN NATURE for 1905—only 50 cents for 12 monthly visits, and you will get the comical history of Allan O'Dale.

### Free Thought.

BY J. P. BEAN, - SAN JOSE, CAL.

There are two great dogmatic factions or elements in society. The one is the narrow, bigoted, religious element, the other is the narrow, prejudicial, anti-religious element. Each represents about the same degree of uncompromising intolerance, the only difference being in the conditions and circumstances which lined them up opposite each other instead of all on one side, where they really belong.

Free Thought in its broadest sense is thought absolutely untrammelled by any form of prejudice whatever. In order not to be prejudicial, either one way or the other, it is necessary to have a thorough knowledge of the subject under consideration. This must be so far as possible your own *personal* knowledge resulting from your own experience, or the evidence of your *own* senses. From this standpoint alone are you able to express absolute freedom of thought. He who would attack his neighbor's religion, or lack of it, must first acquaint himself with just what the other does or does not believe, and what evidence he can bring in support of his position. Most of the strife and contention in the world is due to the fact that people do not understand one another. For example, Ingersoll was a better true Christian than many who occupy pulpits. But the Christian world did not understand him, nor did *he* fully understand Christianity, and so they were presently engaged in conflict which of course shut out all chances of arriving at an understanding. The true free thinker is always liberal, forbearing and just. He takes snap judgment on no one, but accords to every man the same freedom of thought and action that he claims for himself. I believe in liberalism. Yes, the broadest, freest form of liberty for all. But to get up and abuse your neighbor for expressing belief



in something which you have not fully investigated, is *not* liberal—it is prejudice, born of ignorance. An ignorant man is not liberal—he can't be, because he don't know how. Now to me certain phases of modern spiritualism are rather trifling and a bit tiresome. But I recognize the fact that there are people who want them, need them and get much out of them, therefore why should I be so unjust as to oppose them simply because I don't care for them. As well destroy the toys of a child because *you* are no longer interested in them. Many old people derive great comfort and consolation from reading the Bible and attending religious services. Then why disturb the serenity of the close of life by trying to upset those old cherished ideals, simply because *you* in the flush of youth's vigor and ambition may perchance have climbed to a point where *you* have a broader view of the same thing that to their feeble vision does not appear just as you see it. Let the old folks alone with their faith. You can't change them any more than you can shape anew the form of an old tune. You only disturb them. So let them alone.

### Do You Want a Treat?

If you want an intellectual feast, something to instruct as well as amuse, then we ask you to send us 10 cents for the October number of *The Phrenological Journal*.

Among other good things, this number of *The Journal* contains the latest photographs of "Mr. and Mrs. Allen Haddock, of San Francisco," with a racy and amusing character sketch of the editor of HUMAN NATURE, by Jessie A. Fowler. We ask our readers to send for a copy; the number will please you all from front page to finale.

Address 1020 Market St., San Francisco, Cal.

Phrenological books and mental science literature for sale.

### What is the Sixth Sense.

BY F. B. C. EILLERSFICKEN, M. D.  
Professor of Psychology and Pathology.

There are many persons who talk and write about a sixth sense, but when they are asked what it is are unable to explain.

I have heard some say that its organ is located in the frontal lobe somewhere between the right and left optic thalamus. According to my mind there is no such a thing as a sixth sense.

The brain and nervous system of the body is the instrument through which soul or mind expresses itself, and by so doing produces the five senses — seeing, hearing, tasting, smelling and feeling. Now what is called the sixth sense is nothing more or less but exalted feeling, produced through active Intuition and Ideality, and if in addition to this the organ of Spirituality is large, the person possessing this combination may see Clairvoyantly, etc.

When a person can see Clairvoyantly it is no evidence that he possesses a sixth sense, but rather proves that one or more of the five senses are active in a superlative degree. We have not as yet explored all the possibilities of the five senses, which are but very little understood, even by the best scientists of the day, because man has not given this subject enough attention, and therefore anything not easily explained is waved with a sixth or supernatural sense.

Here I would suggest that we stop the prattle of the sixth sense, until we become more acquainted with the scope of the five senses, which I think will prove that we do not have a sixth sense as is commonly understood, but that the five senses all blend in one, same as the three distinct Temperaments (Mental, Vital, Motive,) do into the Harmonious Temperament. When all the five senses are equally active we come near the Christ Ideal of man, and

very likely approximate the balanced temperament.

In most persons some of the senses are more or less dormant; but by studying the principle underlying the law of Human Nature and applying it faithfully, we may arouse these dormant senses and of their lethargic state to activity and thereby demonstrate that we are in reality the masterpiece of the Creator, and at the same time become better members of society.

Send us 10c. for the October number of *The Phrenological Journal*. It contains a remarkable characterograph of Prof. Allen Haddock, by Jessie A. Fowler, with illustration. We think if you see this number you will perhaps subscribe for it next year. We offer both *The Journal* and HUMAN NATURE one year for \$1.25.

Allan O'Dale will speak to you all next year and tell you of his life troubles and his joys. "One touch of nature makes the whole world akin."

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