

# Human Nature

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## MR. J. W. COLVILLE

POPULAR SPIRITUAL LECTURER AND CLAIRVOYANT.

**T**HIS PORTRAIT of Mr. Colville represents a remarkable organization, and pictures a remarkable man. His mental energy is unbounded. He talks for hours at a time before public audiences upon any subject chosen by his hearers, and often his address will be delivered in *extempore verse*.

His favorite theme, and the one in which he excels, is that which pertains to man's spiritual nature and the after life.

His massive brain running at high pressure is supported by a small but very compact body, endowing him (as he laughingly expressed it) with the endurance, tenacity and nature of a cat. He is remarkably active and sprightly, every movement being like a lightning flash to the onlooker. It was recently our good fortune to have him in our examination chair, when to a few of our students we pointed out his marvellous intellectual lobes.

This portrait does not correctly represent his temperament. The lower face appears fuller than in life.



MR. J. W. COLVILLE

It makes him appear to be a man of the vital temperament, whereas his head, face and limbs all taper to the

extremities.

His face is exceedingly pyriform and his organic quality very high. His vital temperament is so deficient that he appears to be entirely void of animal magnetism, but his large brain organs of destructiveness and vitativeness, to which is added uncommon intensity of organic structure and remarkable intellectuality, tend to render him a forceful speaker along the lines of philosophic and psychic thought.

His large brain organ of spirituality naturally leads him into the realm of the psychic world and causes him to see with clearness the occult mysteries of the border land, quite hidden to mortals less endowed with spiritual insight. His massive frontal brain, aflame with intensity, and activity, gives him the power of philosophical thought, which for more than a quarter of a century he has with tongue and pen freely dispensed over at least three continents of the earth.

## THE PATENT MEDICINE SWINDLE.

**W**HAT is the matter with Jeffries, the champion pug? What is the matter with Jim Corbett, the ex-champion pug? Recently they were boasting of being in the "pink of condition" and in "perfect health." Now they are

singing the praises of a patent medicine, for curing them of a physical weakness, and the manufacturer of the medicine is publishing the testimony and portraits of the poor invalids, for the benefit of suffering humanity.

We know "Jim", we can see his cunning smile as he thinks—well, we don't know what he thinks—but we are inclined to believe he is faking—Jeffries too. The *Character Builder* says:

"Persons who are victims of the

'Patent Medicine' habit should read an article in the December number of *Physical Culture*, by G. F. O'Brien, who is a past workman in the Peruna traffic. No section of our country is free from the drug evil, and never before was the credulous confidence in these deceptive nostrums greater than at present. One firm spent \$800,000 in one year in advertising a single patent medicine. According to the most accurate estimation, the people of the United States spend each year two hundred million dollars for those drugs. Rich and poor, high and low are found among its victims. Quacks and charlatans go from town to town hypnotizing people into the use of their nostrums. Billboards, newspapers, and drug stores suggest the use of those destroyers of health. Barns and fences are covered with advertisements that capture the credulous. Like prize fighters and fashions in dress, patent nostrums become very popular and are soon displaced by others. There is a great similarity in these drugs; most of them contain alcohol; all of them relieve the purse and fill the body with impurities; many of them cost the manufacturer five cents a bottle and are sold to the public at one dollar a bottle; all depend upon ignorance of physiological and hygienic principles for their popularity; most of them are warranted to cure every disease of the body; they all have a mental effect on the user; they are manufactured and patented for the money they bring the proprietor, and all will be discarded when we know ourselves."

John Smith is high in organic quality, that is to say, his hair, skin and bones are clean in texture, so he is clean, and he lives far above the grovelling multitude, but his brain organ of order is so small he appears to have no method or system, and everything he touches seems to get out of place and in tumultuous disorder. Phrenology alone accounts for men's peculiarities.

## MAN:—THE BUTCHER.

BY C. P. HOLT.

Man is the champion butcher of the world. His principle business is to kill—to destroy. No other animal on earth is as rapacious as he. His trail across the planet, through the ages, has been crimsoned with blood. Before the dawn of history, in the dim gray of pleistocene time, as he stood with unkempt hair and forbidding mien, at the entrance of the cave which he occupied as a dwelling, in company with the bear, he was the terror of the forest and the jungle. To him paid tribute all beasts that roamed the plain, fishes that swam the seas, or birds that cleft the upper air.

To appease his hunger he shed their blood and picked their bones, and to clothe his limbs he appropriated their skins. He made of them beasts of burden and servants to do his bidding. He assumed the role of 'lord of creation' and at his decree all animals yielded to him life and service.

Evolving from simian stock, in different parts of the equatorial globe, contemporaneous with each other, the races of the genus homo developed traits of character incident to their environments.

Thus came the races of men. They formed into clans or tribes, and as tigers and lions meet in combat, so met the different tribes of men, and crimsoned the green earth with each other's blood. Ample evidence, however, is at hand to prove that antedating man's bloody, aggressive career, he was of tropical origin, and was not aggressive, but stood formidably on the defensive. Whether cataclysms, the earth's upheaval, change of its poles or the spirit of adventure in primitive man, caused his migration to colder latitudes, is not known, but it is certain that while yet he lived under the

equator his habits were arboreal and his diet and character similar to that at the present day, of his first cousins the gorilla, the orang-outang, and the chimpanzee, as graphically pictured by DuChallu.

No beast of the jungle dare cope with the gorilla; but peaceful, when unmolested, in his native wild, upon a diet of fruit and nuts, he leads an ideal life of peace, plenty and freedom.

The story in Genesis of the first man's brief, but delightful residence in "Eden", subsisting upon the products of the garden, his disobedience and fall, is not wholly fabulous. It is the history of primitive man, who naturally ate only fruit and nuts, was strong of limb and peacefully disposed toward all created things, until, forsaking his natural, and primitive habits, he tasted blood and became like the carnivora, ferocious, aggressive and warlike.

But notwithstanding man's departure from the paths of peace, he still, in lucid intervals, looks back with wistful eye to the Eden he has abandoned, and a Plato, a Pythagorus, a Confucius and a Jesus, decrying war and bloodshed, point to the old-time delectable ways of love and peace.

"Man is what he eats." Feed him upon blood and flesh meat and he becomes ferocious, aggressive and warlike. Environ him with gardens of flowers, and diet him upon his natural food, the fruits of the fields, and he becomes his original noble self; loving, peaceful, kind. Abolish blood from the diet of man, and "the sword shall be beaten into the ploughshare", and "the nations shall learn war no more." C. P. HOLT.

A New Thought writer says: "Phrenology is masculine, New Thought feminine." Then he leaves the reader in a fog, because he fails to explain what he means. His statement is a "New Thought" indeed; something more—its silly.

### The Whole Man—Or Woman.

**T**HE following analysis of a lady ought to show that phrenology takes in the whole man—brain, body and mind. In less than five minutes after the lady had gone out, a tall and stately M. D. came into the office who wanted his "bumps felt." We gave him a severe lecture and a most critical examination, which he admitted was correct in every particular. Before he left he subscribed for HUMAN NATURE, purchased Fowler's Self Instructor, and Vaught's Practical Character Reader, also Prof. Riddell's "Child of Light" on Heredity and Prenatal Culture. He was thoroughly converted to phrenology before he left the office, and we know the knowledge he will gain from the books will aid him greatly in his practice as a medical man. The physician who, from prejudice and ignorance, refuses to use the phrenological key to character, is a very dangerous man, and would do less harm as a Mule Driver.

#### DELINEATION OF MRS. E. B. H.

##### *Bodily Condition and Health.*

You possess a neat compact organization of rather fine quality, and a head of average size; but the body is rather too small and feeble to support your brain which is of an intellectual cast.

Your general health is not good, you are soon fatigued because you work up in physical and mental action, those energies which ought to go to the restoration of health. You need abundance of rest and recreation, sunshine, fresh air and sleep.

Take life easy as possible, reserve your energies, and eat nourishing food—roasted beef, mutton, poultry, game and fish. These are the best brain and nerve foods. Be sure however to partake freely of fruit and vegetables, but never mix fruit and vegetables at the same meal.

Your dark hair and general com-

plexion indicate a bilious temperament and sluggish liver. The liver is too feeble to eliminate the blood, from clogging greasy foods—hence you should not partake too freely of butter, doughnuts, pork, pies or other greasy foods or anything fried in fat or you will be liable to bilious attacks, sick headache and general debility.

New bread, potatoes and other starchy foods are unfit for you as daily food. Potatoes are all starch, and certainly as nourishing as bread for those who can digest them, but in your present enfeebled state of health they are your greatest enemy, and tax your digestive apparatus too heavily. Your digestion is too weak. You need plenty of dry bread toast made of very thin slices from the loaf, with all the (white) starch cooked out of it by toasting thoroughly or dried in the oven.

Zwieback, or twice-baked bread, would digest easily with you, provided you did not drink during eating. Drink before and after meals, and eat only when hungry.

Take a handful of bran—wheat bran, pour on one quart of boiling water, let it stand twelve hours, drain or strain the liquid into another vessel, add the juice from a lemon and sweeten to the taste. This is known as Ralston's Bran Lemonade. It is good for the liver, brain and nerves, and will keep you well and strong, provided you partake freely of the meats and vegetables as advised, and do not over-exert yourself by physical or mental labor.

When you weigh 125 pounds, instead of as now, 115 pounds, you will obtain better health of body and brain (mind), because with a stronger body by ten or fifteen pounds, these will obtain a better balance between brain and body. What you need strive for is to bring the body up to its normal standard. Good health and harmony will result.

If you will drink coffee, take it weak—mostly hot milk. Wean your-

self from it. Coffee weakens your nerves.

##### *Mental.*

You are by nature better adapted to follow intellectual pursuits, than those involving hard work or manual labor.

Yours is the head of the teacher or governess. You would be in your proper place as instructor of the young.

I do not say that you could set the world on fire as an author, journalist or writer, but you possess considerable literary ability.

The selfish or self-protective faculties are so weak, that if you were not so happily blessed with a good intellect you would be badly off indeed. Acquisition is too small, and the chances are it has taken so much of your time to acquire means to live, that you never had sufficient means or time to obtain the best results from your intellectual faculties. The crown of your head being large at self-esteem and firmness, you possess considerable stability or strength of character and dignity of manner and independence—sometimes you have been too independent for your own pocket book—you can hardly stoop to conquer.

Conscientiousness is another ruling trait in your character. You possess a strong sense of justice and of right and wrong. Your moral faculties prevail over the religious. You are more moral than religiously inclined. Spirituality (or faith) and Veneration (adoration) are weak. You are skeptical and have but little respect for creeds and dogmas of the church. Your God is the God of Nature, not of creeds and ceremonies. You are a critic, but not a severe one.

Primarily your memory of events, of facts and detail of happenings was good. It is not so now. It is poor only because of weakened physical conditions. Under better health which you can obtain by the means before mentioned—proper diet, recreation and rest, together with deep abdominal breathing, you can bring



your brain and body into perfect harmony and health.

I have marked the calling, vocations or occupations you are best fitted for, in your book chart; see pages five and six.

On page four you will find your natural affinity according to the law of selection, although, if you expect to marry do not look for perfection. You may never find a mate that would "fill the bill" in every particular. Do not look for it or expect it."

The above delineation is a correct analysis of the lady's character, disposition and talents, and admitted so by the lady. Phrenology reveals character as nothing else can.

### Mr. Brown's Affirmations.

Mr. Ernest P. Lyle, city, and Mr. F. R., have both sent us scathing rebukes to Mr. Brown's silly declaration in "*Now*", that "Food never supplied one ounce of vitality to the body or ever can. Nothing comes from food. Food adds nothing to the power of the individual," etc.

We cannot find space for the refutation of Mr. Brown's nonsense. It refutes itself. Why in the name of common sense does Mr. Brown eat at all? Why does he recommend a certain brand of flour for bread? Why in his February number does he recommend a certain book on eating? And he says those "interested in the subject will find all necessary arguments against flesh eating."

Mr. Brown is inconsistent.

Our correspondents should write to "*Now*," but we know that the editor would not publish criticisms. He refused to publish our reply to a former misstatement concerning phrenology, last year. His excuse was he did not publish contradictions, that he made an "affirmation" which to him being true is enough.

Of course, if Mr. B. claims he is "God" he is infallible and past all argument.

"An Experiment in Fasting," which we print in another column, effectually disposes of Mr. Brown's foolishness, in regard to eating.

### Immigration and Americanism.

If it had not been for immigration there would have been no Americans, for the AMERICAN IS THE CHILD OF AN IMMIGRANT. It is true the early immigrants were largely of the same race. But language makes race. The man who speaks the English language and reads Shakespeare, not forgetting Burns, who has absorbed American principles as laid down in the Declaration of Independence and Washington's farewell address, who has learned to reverence the American heroes, heroes who were not merely decent men—which was very seldom the case with the heroes of the classics—but who were model men in every respect—when all these things are true, I care not where he was born or whence he comes—such a man cannot help being a true American. There is a most astonishing tendency on the part of foreigners who come here to be born again.

Let a boy come here from Germany or Russia or Britain, who has all his life been permeated by the pernicious doctrine that one man is born to a right that is not his, let him learn that here all are held to be created equal and that under our starry flag ONE MAN'S PRIVILEGE IS EVERY MAN'S RIGHT, and you need not fear that that boy will be a German or Russian or Britain any more. He is more American than the native American, who is merely born to it. A man who knows that this republic has for the first time made him a man will never trouble the liberty of the republic. He cannot help loving the republic.

I think that any one who advocates any further amendments of the immigration laws makes a VERY SERIOUS MISTAKE indeed. It is proper to take precautions, of course; but it must not be forgotten that a man who comes here has the ambition to rise in the world, and he has also in some way contrived to save the money to come here—two very important things AS SHOWING CHARACTER.—Andrew Carnegie.

Mr. Moses Harman, editor of the *Light Bearer*, Chicago, is in San Francisco. In a recent issue of his paper he said: "Professor Allen Haddock, the phrenologist of the Pacific Coast, has shown himself a friend and brother in more ways than one. Professor Haddock is a fine delineator of character; seems to have achieved success in a financial way—as his location on one of the best business blocks of the city, 1020 Market street, would indicate. Send for his magazine—only 50 cents per year—and call on him when in San Francisco.

No one can be a good psychologist unless he is a phrenologist.

### A Child of Light.

Prof. N. N. Riddell has written a most wonderful book on Heredity and Prenatal Culture. It is considered in the light of the new psychology—phrenology.

As one of the ablest phrenologists living, Prof. Riddell is eminently qualified to undertake such a work, and he has done it with more skill—a greater insight into character and the causes of peculiarities in mental manifestations—than any previous writer on the subject. We have this great work of 350 pages, in one finely bound volume for sale, and strongly recommend it to our readers. It should be in every home. \$2 00—mailed free. This office.

May the sub. list to HUMAN NATURE

Double during 1904

And after that its issue rise

Annually more and more,

Until it's perused the wide world  
o'er.

Yours truly,

ALFRED RICKATSON,

Market Weighton, England.

When you see any special offer in HUMAN NATURE embrace it at once, as offers are only good from month to month.



### The Virtues of a Hammam Bath.

**DURING** the last fourteen years an advertisement of the famous Hammam Baths, at 11 and 13 Grant Avenue, San Francisco, has been published in HUMAN NATURE.

Wishing our readers to learn of the virtues of these Turkish or Hammam Baths, we recently went to interview Mr. Burns, the proprietor. In his absence we were courteously received by his capable manager, Mr. Wm. Knorre, a gentleman who has had twenty years experience in Europe and America in the management of such establishments. His pleasant and agreeable manner impressed us very favorably. He appears to be able to adapt himself readily to his company, be they friends or strangers.

We soon learned that baths, so well conducted as is this establishment at 11 and 13 Grant Avenue, is a comfort and blessing to the community. All its rooms are large, airy, clean and healthy.

The patron first goes into the hot room, heated to 140 or 150 Fahrenheit. If this is not hot enough he can step into the steam room and sweat in a few minutes.

Experienced attendants advise according to the "build", temperament or condition of the patron. After the sweating process the masseur takes him in hand and treats him from head to foot. This is followed by a hot and cold shower bath, or better still a plunge in the great tank of artesian well water, which has a temperature of ten degrees below the atmosphere outside; and this is the reason patients never catch cold after leaving the baths.

Respiration diminishes animal heat and equalizes the temperature of the body. It brings to the surface of the skin a great amount of effete matter (Mr. Knorre says 2 ½ pounds at a bath), which is thoroughly removed by soap and water in the hands of the masseur.

Those who never bathe, but sweat at their work, the pores of their body remains clogged and disease is the result.

A beautiful child was gilded all over and presented to the Pope as an emblem of purity; every pore in its body was closed with gold leaf. In thirty-six hours the child was dead; it died for want of breath; every pore is a breathing tube, and there are millions of these pores in every human body. The gilded child's fate ought to be a warning to keep the pores open in order to breathe and live.

Mr. Knorre says: "Keep clean, eat well, sleep well, and you will be content and happy." There is much philosophy in this remark.

Before leaving we were informed that the upper floor was a duplicate of the lower one, and was set apart for ladies, with experienced female attendants.

On the outer steps we met a friend from the country, a reader of HUMAN NATURE. We enquired if he was going to take a bath. "Yes", he replied, "Every time I come to 'Frisco I call here. I get a first-class Hammam Bath and a night's lodging for about the same price I would have to pay for a bed at any ordinary hotel. I thing you ought to write something about it in HUMAN NATURE for the benefit of its readers." We took the hint and here is the result.

#### "Selected."

It is a common practice with some publishers to print articles from other papers without giving credit to the author of the production or the periodical from which it was taken bodily, but adding the word, 'Selected.' An article "selected" from the pages of HUMAN NATURE afterwards appeared as "selected" in other papers. We suggest a more fitting word—STOLEN—and the man who stole it ought to be branded as a thief.

### Nature is Cruel.

**NATURE** is blind and deaf to the cries of the suffering and distressed, and punishes with an unsparing hand all who violate her laws. But she is also cruel; she snatches from earth the loved ones, leaving innocent victims to console themselves as they may. She destroys millions of innocent lives by fire, flood, lightning and earthquakes, and creates havoc with property belonging to those whom she did not reach. She is unmerciful.

Whether on land, in the sea or in the air, might appears to be right. Birds of prey live on their weaker brethren, the shark feeds on the haddock, and on land only the strongest or swiftest survive. The bull-dog may, in a contest of strength, win and his life thus be spared, but in a contest of speed there is a chance for the greyhound. The success of the struggle is with the strongest and swiftest—the so called survival of the fittest.

In the matter of evolution nature is destructive. Science has proved that all things have life; even a rock lives and grows. Life in the *mineral* form is advanced to the *vegetable* or plant form by the destruction of the mineral.

The plant is destroyed (eaten) by the animal, and in turn plant and animal are destroyed (eaten) or absorbed in the form of food by man. It is a sacrifice all through. It is nature's way, it may be cruel, but that is nature's method of evolution. Did our Creator make a mistake in ordaining things thus? What have our vegetarian friends to say about this? OBSERVER.

*Dear Prof. Haddock:*

Please forward my HUMAN NATURE to my new address, Salvation Army, Stockton, Cal. Fight on! Never say die! Keep true! Onward! Upward! Heavenward!

H. C. STEDMAN.

## “ Unity.”

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I have chosen this word because it best expresses the power of accomplishment. Probably nine-tenths of the people in the United States would like to see the social, financial and industrial conditions changed—made better.

Yes, I think I might say that 99-100 of the people would like to see these conditions improved. Now if only one man in one hundred wants things just as they are, why is it that the other ninety-nine can't get the reforms that they want? Where is your theory about the rule of the majority.

Here is the key to the whole situation. The 100th man gets 99 more 100th men. They not only *unite* but, by shrewd scheming, set the 9900 of their opponents to fighting among themselves. And it comes to pass that 100 men become more strong and numerous than 9900, and vanquish them and rule over them and make bondmen of them. Now had these 9900 been as strongly united as were the 100 they could have easily accomplished their objects and had none to oppose them, for the 100 finding themselves so outnumbered would have joined the majority, and all would have been peace and harmony.

Don't you know that a coward and a scoundrel are nearly alike. It was selfish rascality on one side and cowardice on the other that made tyrants and slaves out of those 10,000 who should have lived in harmony. A good deal of the trouble in this world is caused by believing old laws and maxims. Some of those old sayings are so old as to be considered infallible as truth itself; and a big majority of these are just common nonsense. For example—“What is one man's loss is another man's gain.” That's not true. No man was really ever a gainer by taking something that rightfully belonged to another. No one is really

benefitted by a transaction that does not benefit *all* connected with it. To be sure, a man might get possession of money or property in a fraudulent manner; but every dollar gained dishonestly brings with it a \$150 “hoodoo” that will stick to that money and prevent it from ever doing him any real good. No sensible man wants any such a fool's bargain as that.

Selfishness is based on ignorance of this truth. It is selfishness that keeps the great mass of people fighting among themselves, thus wasting the strength that should be used in accomplishing human progress. Suppose the cost of wars and lawsuits could be used in educating and providing for the worthy poor.

There is a great deal more good than evil in the world. But people are deceived. They deceive themselves, and are deceived by others. Personal self-interest is appealed to, and they are deceived into believing that good can come of it. Every man who is working for wages, as well as every man who is running a small business, should belong to a labor union—and *stand by it*. A “scab” workman who fills a striker's place is the most short-sighted-suicidal *ass* on earth. The great working masses are and always will be in a large majority. If they would only unite they could have anything that they wanted. Dis-united, scattered, arrayed against each other, they cannot get *anything* that they want. If labor would form one mighty trust or corporation, and stick together, what power could resist it? Capital would be willing—nay anxious to combine with labor in a co-operative combination. The laboring man would be everywhere respected, as he should be. All men would then indeed be equal, nature's aristocracy being the only one recognized. Unity is the key to the whole situation. The working people as a unit have themselves to blame for all their troubles. They have the power to command respect

and living wages. Why don't they use it?

Now understand me, I am not condemning capitalists, corporations and trusts. They are the natural outgrowth of prevailing conditions. Capital combines, as it has a legal right to do. But labor should form a trust beside which the combined trusts of the world would look like a Chinese copper coin beside a \$20 gold piece.

Is it not true that nearly every laborer tries to get the highest possible price for his labor? And is he always particularly interested as to whether his employer is getting a fair profit or not? Why then condemn the man who tries to get the highest possible price for his goods, regardless of whether the purchasers can afford the price or not, or his employees are well paid or not? I tell you that unity and fair dealing are the only means by which any real reform will be effected. Unite for protection, then do not use your power to the injury of any. Present conditions are the outgrowth of ages. We cannot tear them to pieces at once. Nothing is to be gained by violence. Form unions of mighty strength and when any institution deals unjustly with your members, with the strike and boycott, peacefully conducted, bring it to terms.

In the far-off future—and perhaps not so very distant—men will have learned the truth that “He who does an act of wrong or injustice towards even the lowest and meanest thing in human shape not only wrongs all mankind thereby, but for the time being degrades himself even below the object of his injustice.

If all men could understand this truth, then would there be no need of offensive and defensive alliances. The common band of humanity would, when recognized through knowledge of the truth, make the Golden Rule the law governing all business and social relations. That rule is not only entirely practical, but is the key to all true success.

That would be the ultimate—the acme of unity.

But we must begin with the individual. A man must reform himself before he can hope to reform others. Cultivate the spirit of kindly good will towards others and you will attract like feelings to yourself from them.

Begin with the unit and the aggregate will take care of itself.

J. P. BEAN,  
Visalia, Cal.

*Dear Prof. Haddock:*

Please find enclosed money order for the sum of fifty cents, for renewal to HUMAN NATURE. I do not mean to do without H. N. so long as I can manage to scrape together the price to pay for it. I have added it to my list of *life* papers, to be taken and read while I remain on this mundane sphere. I have *not yet* concluded to *live always on earth*, and in my opinion all the others who have declared their intention to do so, will change their minds yet. At any rate, they couldn't remain here always if they wanted to ever so bad, but they wouldn't want to if they would stop and think the matter from beginning to end.

Yours truly,  
FRANK REED,  
Eureka, Cal.

### Character from Photographs.

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. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

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

### The Street Faker.

According to the *S. F. Bulletin* a street faker whose figure is familiar on Kearny and Market streets was sitting in a barber shop the other day, waiting his turn, when one of the barbers called out facetiously:

"Doc, why don't you go to work?"

"Because I don't have to work. Only fools like you have to work for a living."

A few days later the same faker was selling on a corner a sovereign remedy which, he said, was pure tiger's marrow, an infallible cure for bruises, burns, cuts, catarrh, consumption, dropsy, headache, heart disease, cancer, unrequited love, dyspepsia, melancholia, madness, baldness, and all other known and unknown ailments. In a passionate recital he told of the chase and slaying of the tiger in Bengal, of the process by which the marrow was drawn from its bones, and the marvelous results that followed from using the marrow as medicine. He assured his auditors that the marrow, besides curing all diseases, conferred on those who ate it the good qualities of the dead beast; the cunning and courage, the strength and swiftness of the Bengal tiger.

The precious marrow was for sale, by him alone, at the remarkably low price of 25 cents a package. Kings and capitalists, he shouted, had paid hundreds of dollars for an ounce of this marvelous grease—the genuine marrow of the terrible Bengal tiger—but he, by good fortune, had been enabled to obtain cheaply the marrow of one entire tiger which he was retailing at an absurdly low price to the poor. Emperors and millionaires, he exclaimed, would find him a hard bargainer, and if there were any emperors or millionaires, or the agents of such, within the sound of his voice, he defied them then and there, and warned them that they must pay the full market price of five

hundred dollars an ounce.

Whether this remarkable harangue really convinced any of the auditors it is impossible to say, but within a few minutes the faker sold eight or nine packets of his remedy. The crowd about him was very large. Many of those who listened were merely amused, and probably the great majority were incredulous, but there were enough purchasers to make the faker's enterprise exceedingly profitable. During the course of five or six hours he must have taken in as much as an ordinary good mechanic makes in a week. Thus he thrived on the curiosity or credulity—or both—of the public.

As a great number of fakers boldly advertise and seem to make plenty of money, one is driven to the inference that there must exist a multitude of fools. Charlatans always flourish. Let a man assert any nonsense in a loud voice and with a manner of authority and he will speedily collect a following. Witness the success of Dowie. Witness the large number of converts to the "New Thought" which is not thought at all, but only meaningless language. Count the seventh daughters of seventh daughters and all the other people who live by fooling the public.

### Phrenological Text Book.

We have imported the Phrenological Text Book. It embraces the outlines of phrenology, describing skulls, brain, temperament, locations and functions of the phrenological organs, and how to cultivate and restrain them. It contains sixty-five pages of subject matter, including twenty-five illustrations. Only 25 cents, postage paid. To be had at this office.

In the art of combining the faculties in conjunction with and in relation to the temperament and quality of organization lies the secret of reading character.



# Human Nature

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## Graphology.

IT IS surprising how well character can be read by handwriting. Of course one can *assume* a different stroke of the pen about as easily as he can assume the character of another; but let any one write *naturally*, and we guarantee that "Sunset", our new Graphologist, whose advertisement appears on another page, will accurately describe the character of the writer, when submitted to the test.

Indeed character is exhibited in everything we do. Walk, talk, habits, dress—all express character.

There is much character in the hand, more than in the foot; more in the face than in the hand, and more at "headquarters" than all put together.

Expert graphologists, however, read character in the *action* of the mind. Nervous energy dribbles, as it were, through the nib of the pen.

An interesting case occurred recently. A lady submitted two specimens of handwriting, first to an eastern graphologist, then to "Sunset." Both described the writer of the first specimen alike and both were accurate in their delineation of the writer, but the second specimens

submitted were of another character entirely—both specimens were written by the same hand and both delineations were different from the first, because the characters in the handwriting were different. The writer wrote later on to say that she could write one way as well as the other, and the graphologist says that proves the lady has two sides to her character, and that the correct delineation from the first specimen of handwriting show her natural or normal disposition.

Character study is interesting even in handwriting, but the writing should be natural.

## Herbert Spencer's Head.

In the February number of HUMAN NATURE I noticed an article upon the greatness of Herbert Spencer. The *Worlds Events* for January, 1904, published a picture of that great man, from which it can be seen that he was decidedly flat in spirituality. Just where Swedenberg had his greatest strength, Spencer had his greatest weakness. Does not the writings of Spencer indicate that his spirituality was small? I do not wish to detract anything from Spencer's true greatness. I am only a humble truth seeker. I have been a reader of HUMAN NATURE for many years, and this is my first attempt to impose upon its columns.

ALVA A. TANNER,  
Oakley, Idaho.

Yes, the writings of Spencer indicate a lack of faith in spiritual matters, and his portraits exhibit the organ of spirituality small.

Compare his head with that of Swedenberg. In the latter spirituality was exceedingly large and abnormally active. Spencer's writings are clear and philosophic. Swedenberg was misty, dreamy and impractical. Spencer was remarkable for clear analytical reasoning; his forehead, high quality of organization and highly strung mental temperament were necessary for him to attain the high intellectual eminence he did. Swedenberg's organization rendered him too theoretical. He saw "visions" that Spencer never could see, with such an organization as he (Spencer) possessed.

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### The Organic Mind.

Could you imagine any other mind than the organic mind or a mind that expresses through organs? We can understand how life acting through organs may explain some of the causes and *modus operandi* of nature's laws, just as it is not hard to understand why music may be wrung from the keys of a piano by the touch of the fingers. But we cannot understand why the mere operations of heat and cold can have any thoughts, ideas or sentiments, to say nothing of being endowed with feeling, being pained at an excess of both heat and cold. It is nothing short of the ravings of a madman, to declare that the mere contraction of matter by heat and cold, are the causes of all man's sentiments, aspirations and hopes, or that heat and cold are causes at all, being mere effects of a hidden cause. Cold is caused by the absence of heat, while heat is caused by the motion or vibration of a substance. No kind of chemical action can make life. Life is a thing of itself, a living substance. One of the bad qualities in man is that he is in love with himself and that he likes praise. Some men would formulate theories that would wreck the universe, could they be true, and will swear by them that a little praise may come their way. Franklin H. Heald, of Los Angeles, and editor of what he chooses to call *Higher Science*, reduces all nature and phenomena to the mere expansion and contraction of matter by heat and cold. Heat, mind you, is not a substance according to Mr. Heald, but is merely the motion in matter, not being the cause of itself. And the most surprising thing I meet with in this man's claim, is his notion that there is a real up and down in universal space. The weight of matter he appears to imagine an attribute belonging to it, imagining of course, that up and down are not relative terms, but have a real substantial existence. When Mr. Heald

and others once come to see that weight is caused by the drawing power of an invisible force upon tangible matter, drawing it towards a common center, much of the foolishness that is now claimed will be discarded and rejected. If Mr. Heald is correct, the phonograph is as conscious of what is being ground off on it, as man is conscious of what passes through his mind, and Mr. Heald's idea involves this absurdity whether he is wise enough to see it or not. If the mere contraction of the brain by cold and the expansion of it by heat are the causes or all his wisdom and wise remarks, certainly the phonograph that is supplied with a few good speeches, is wiser than the great majority of human beings. Mr. Heald and his friends will not see the connection at once; they will pall and haw and hum for a long while before turning from their foolish notion, but turn from it they will, and in disgust at no distant date in the future, for the unfolding wisdom of the near future will make such claims laughable even to children.

The Phrenologist is not puzzled as to why such material claims are advanced to weaken a faith in a future or continuous life. He knows why the color-blind cannot read colors rightly, or why this man regards harmonious sounds as discord and inharmony. The Phrenologist knows why all men are not inventors, why some are honest while others are not, why some men can reason from cause to effect, while others never can see effect until struck by it. The Phrenologist knows that a man with only the rudiments of a faculty for a belief and hope in things not seen with material eyes, cannot explain the plainest facts of nature, for his spiritual eyes are blind. Some of these blind materialists, not being able to see beneath the shell, hoping to live or wishing to live right along, have tried to invent ways to prevent the flesh from growing old and wrinkled, hoping to remain here on earth for time and eternity. We

really should pity these blind people, and not ridicule them. I am not meaning to harm Mr. Heald nor do I have any hatred for him, but his idea would freeze the blood in the veins of a brass monkey, and would make the human race see the necessity of committing suicide, and wondering why Mr. Heald did not do so as soon as he made himself believe in his so called processional theory.

When the world finally comes to understand the great science of phrenology, which cannot be held from universal recognition not more than two decades, the man who theorizes under the balancing power of forty-two faculties, will be heard first; the man with less than forty-two, will be heard last and not long. The world will then know better than to look to the color-blind man as authority on color. When that day comes, and it is dawning, the world will no longer look to shoemakers for tailor-made suits, nor to butchers for bakers' bread. The man without the power of belief "in things not seen" with the physical eyes and telescopes, is no more competent to explain creation and the laws of the universe, than the color-blind is to read colors aright. Men can only give expression to ideas in accord with brain development. The blank materialist can see only a chain of broken links in the universe. The man with forty-two faculties can see with Sir Isaac Newton, that two atoms, separated by some distance, can have no power over each other, that gravity calls for an unbroken substance, and we choose to call this spirit or life, for it is this that gives motion to all things, and gives to matter the quality we call weight.

FRANK REED,  
Eureka, Cal.

Students coming to HUMAN NATURE office for a course of lessons, have the advantage of using any book or books in stock, that will aid them in their studies.

### A Lesson in Hypnotism.

That the power of hypnotism, or personal magnetism, is simple and easily applied, cannot be disputed, nor will it be by any person that can comprehend a few concise principles—the primal element of mind. Every operation of mind has its counterpart in the external world, the contact of which excites the same quality in mind. For in the very nature of existence, how could we ever keep alive those organs of body or special operations of mind if there were no food for them to feed upon? As cave dwellers always go blind by reason of having no food for their organs of vision; light an use being their natural function, and there not being this external counterpart, they become extinct. Under such conditions the organs of sight must in the nature of life degenerate and die. This illustration equally applies to every operation of mind. Suppose every object of beauty in the world be effaced at once, how long could the organ of beauty, Ideality, or that operation of mind which recognizes beauty, exist? It would die, as the organs of sight would in time in a dark dungeon, without use. Would or could any animal organism created to perform some specific function or exist on some special pabulum, continue to exist without the means by which it sustained itself or existed on? Could a human being ever come into existence unless environments were favorable to growth, and is one not by the very nature of being adapted to the environments which usher him into life? If food is necessary to exist on, then could we be here without food, or be here without an organism adapted to food?

This law applies to mind throughout. If the food required for a balanced mind is not furnished, then the mind becomes warped, or weak in some directions, or strong in others, on the principle that exercise develops and use strengthens. And

if placed in certain conditions or environments, we will become good, or bad; for we cannot prevent the activity and growth, if the conditions and food are furnished. Yet we are not destined; for we can change our environments, or, if not, we can move on until different environments exist.

Now a successful hypnotist's business is to arrange conversation and environments so that he excites to action that part of the mind which he wishes to influence. As, for instance, if you desired to interest a person in ethics or religion, you would not try to excite his animal propensities or his financial interests, unless this was a means or way of reaching or exciting his moral or religious qualities, which it would be if the man be religious or moral from selfish or financial motives. Some men's hearts can be reached only by way of their stomach, etc. And it is by knowing just which route to take that you reach the desired goal and wished for influence.

This equally illustrates mankind as a whole. One person can be induced to do so and so from one standpoint or reason, and another the same thing from some other, and so on. And by this very means every person can be caused to do your bidding, if the proper mode of procedure, guided by discretion, can be pursued, and yet be acting volitionally on their own part. Think this over, each for himself, deliberately, and see how one person can be flattered into doing a thing, another can be induced to do the same thing by showing it up as a means of self-promotion, another because of philanthropy, still another as a means of financial betterment; and so on throughout all the known characteristics men possess; and in proportion to the minuteness in which you can comply with said laws of each being will you be able to obtain influence in like degree. And can they help doing these things, any more than they can help hear-

ing, when the ears are normal and some sound is made? Is not love blind in itself? Is it not the action of the intellect which guides and keeps it in abeyance to the moral and correct laws; and when the intellectual faculties do not act, or are passified, does it not go blindly? Is not this equally true of all the operations of mind? Take appetite and bibation,, and are not the same results inevitable under like circumstances? There does not one single terrestrial exception exist.

This form of hypnotism is the form that is employed in every day affairs, social, business, political, etc., and not to laboratory or the stage side of the question. Is this not the method that the man uses to sell the gold brick? It is, and he holds out a scheme whereby you will double your money; and if you are a money grabber and the scheme looks plausible, you become credulous and bite. A like means catches them all. Of course, all men are not after money; but every person has a motive, an ambition, or desire, for that is human. It does not matter if there is a fake about it, or if it is the real thing; it is a matter of keeping your reason in an inactive or passive state, and to excite the desire, ambition or motive to a zealous state of enthusiasm or activity. Of course, many persons are shrewd and sagacious and see through schemes pertaining to money very readily, and are easily carried away on other lines; and vice versa, *ad infinitum*. Many men are very well balanced, have good judgment on all lines, and are not easily influenced by every person that comes along. Yet, all men have some desire or ambition that is easily excited under the proper stimulus—the proper line of suggestions, environment, repeated trials, etc.

Another illustration can be seen in people seeking health. Any doctor that will uphold hope of a cure in a good confidential manner induces them to spend all their money, time, and even allow themselves to be ex-



perimented upon; over and over again they are hypnotized, made literally medicine-crazy, and keep on till they either die, or for some reason quit taking medicine, when, to their surprise, they often get well. They are weary of suffering, have a great discomfort in living; and when a cure is held in sight, they become enthused with hope, the acquisition of health and the enjoyment to be derived from living with health, and their reason becomes inactive or passive, and they take "bread pills," pure water and epsom salts, etc., under Latin names and pay enormous prices for them, and often even injure their digestion, nervous system and other organs, beyond repair by taking drugs; and all brought about by this same power. When will men learn to know themselves? When they study Phrenology.

PROF. CLARENCE W. COX.

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### "The Book Lover"

*The Book Lover*, for January, began the year in a new and elegant dress, at the popular price of 25c. We have no hesitation in saying that *The Book Lover* has no peer as a periodical. Lovers of good literature—ancient and modern, subscribe for it. The best writers of the day write for it, but how, when and where, our old friend and former townsman, Mr. W. C. Price, the publisher, finds such curiosities of ancient literature that adorn its pages every month is beyond our conception.

A poem by Frances H. Lee, of Philadelphia, evinces the true spirit of a book lover. We reproduce it for the entertainment of our readers:

IN WINTER WHEN THE NIGHTS  
ARE LONG.

In winter, when the nights are long,  
I sit and dream before the fire;  
My heart is light, my love is strong  
For books, dear friends that never tire  
In winter, when the nights are long.

I read from eve till midnight comes;  
I stir my soul with history;  
My spirit then with heroes roam,  
I quaff off poet's mystery  
From out the warm beloved tones.

In winter, when the nights are long,  
When lamp burns bright and fire  
burns low,  
I hear again full many a song,  
And voices out of the long ago,  
In winter, when the nights are long.

Loved poem; ah! how sweet you seem,  
Ballade, rondery, villonelle;  
Before the glow I sit and dream,  
Your music casts o'er me a spell,  
As shadows dance and embers gleam.

*The Book Lover* is a cabinet of rare literary treasure. It can be had of booksellers or from the Book Lover Press, 32 East St., New York.

### An Experiment in Fasting.

BY FRANK REED, EUREKA, CALIF.

On the 6th day of last December I entered upon a fast, during which time I abstained from food of every kind, not a particle of food was taken into my stomach till seven full days had passed. I drank freely of cold

water, took plenty of outdoor exercise and practiced deep breathing, and took a cold water bath each morning on arising. My weight at beginning the fast was 160 pounds. At the end of the first 22 hours my weight had dropped to 156 pounds, a loss of four pounds. At the end of the first 25 hours my weight was 154¾, a loss of 5¾ pounds. At the end of the second day my weight had dropped to 153¾ pounds, a loss of six and three-quarter pounds. At the end of the sixth day my weight had been reduced from 160 to 146 pounds, a loss of 14 pounds. My weight did not fall below this, but remained at 146 pounds to the end of my fast.

And now for the other part of it: At the end of the first twenty-seven hours after breaking the fast, my weight rose from 146 to 153 pounds, a gain of seven pounds. I have kept a tabulated statement of loss and gain in weight, for the whole period of my fast and feast. At the end of the third day after breaking my fast, I had gained exactly what I had lost during the fast—my weight had gone up to 160 pounds again. At this time (February 6th), just two months after beginning the fast, my weight is 170 pounds, which is fourteen or fifteen pounds more than I have ever weighed during the forty-six years and upwards of my life. Where did my flesh go during the seven day's fast, and what is the cause of my weighing so much now?

### Twentieth Century Physiognomy

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## Nature Is Not Cruel.

BY C. P. HOLT.

Nature is neither cruel nor merciful. She knows no high, no low, no good, no bad. She destroys no creature, neither does she succor those in distress. *She is the universe.* From the mote that dances in the sunbeam, to the mighty, revolving world, nature is in all things. She is everything, and nothing exists but nature. She is both cause and effect. She is the flood, the fire, and the earthquake; and she is also the mountain, valley, and city, that by the flood, the fire and the earthquake, are changed from what they were into some other form, but not destroyed, for *nothing can be destroyed.* Nature is the worm that eats the plant, and she is also the plant eaten by the worm. She is the shark that feeds upon the haddock and she is also the haddock devoured by the shark. Nature punishes none who disobey her laws, because she makes no laws. She is herself the law, and also the governed.

In the matter of evolution, nature is *not destructive*, because *nothing can be destroyed.* Following is Herbert Spencer's succinct definition of evolution, which disposes of the idea that evolution is destructive: "Evolution is a change from a simple, incoherent homogeneity, to a complex, coherent heterogeneity, through continuous differentiation and disintegration."

In this definition we perceive "change", "differentiation" and "disintegration", but no destruction. Nature does not "destroy loved ones", nor "innocent lives"; "science has proved that all things have life", "the rock lives and grows." Prof. Larkin, of the Lowe Observatory, is authority for this thought, and hastens to add that we may have to revise our dictionaries and eliminate the word death, because life cannot be destroyed, and everything is alive. Life is immortal, it may change its

expression as to form, but death and destruction are impossible. Disintegration is not destruction. Let those who talk of a Creator prove the existence of such a being. There has been no creation; the universe was not created, it evolved; a beginning of the universe is inconceivable. There has been no mistake in evolution, nor in nature.

The doctrine of a vegetarian diet for man has no relation to the above ideas, but rests upon the proved anatomical fact that man is constructed like the anthropoid ape, for eating fruits, nuts, grains, and succulent vegetables.

This is a vegetarian's reply to the writer in another column, who says that "Nature is Cruel." Nature is *not* cruel, neither is she merciful.

C. P. HOLT.

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## WEDLOCK; OR, THE RIGHT RELATION OF THE SEXES.

A Scientific Treatise Disclosing the Laws of Conjugal Selection and Prenatal Influences, also Showing Who Ought and Who Ought Not to Marry.

By Samuel R. Wells, author of "New Physiognomy,"  
"How to Read Character," etc.

To show something of the character of this work, we copy the following from the table of **CONTENTS**:

Qualifications for Matrimony; The Right Age to Marry; Motives for Marrying; Marriages of Consanguinity—of Cousins—when Justifiable; Affinities; Courtship—Long or Short; Duties of Parents; Ethics of Marriage; Second Marriages—are they Admissible; Jealousy—Its Causes and Cure; Grounds for Separation and Divorce; Celibacy—Ancient and Modern; Polygamy and Pantagamy; Love Signs in the Features, and How to Read Them by Physiognomy; Sensible Love Letters—Illustrious Examples; The Model Husband and The Model Wife—their Mutual Obligations, Privileges and Duties; What Constitutes a True Marriage; The Poetry of Love, Courtship and Marriage; Development and Renewal of the Social Affections; Inordinate Affection; Function of Adhesiveness and Amativeness; Admiration not Love; Addresses Declined, How to Do It; Matrimonial Bargains; True Beauty; Celibacy and Health; Law of Conjugal Selection; Conjugal Harmony; Conjugal Resemblances of Husbands and Wives; Pleasure of Courtship; Confidence in Love; Woman's Constancy; Laws and Remedy for Divorce; Etiquette of Long Engagements; Falling in Love; Whom Great Men Marry; Girls of the Period; Housekeeping; Good Habits Essen-

tial; How to Win Love; Honeymoon; Mutual Help; Conjugal Harmony; Hotel and Club Life; Inhabitiveness; Terrible Effects of Morbid Jealousy; Juliet's Confession; Kisses; Parental Love; How to Win it; Declamations of Love; Romantic Love; Second Love; Is Love Unchangeable? Should Parents Interfere? Love Letters; Love Song; Early Marriage Among the Ancients; Motives for It; Marriage Customs; Marriage Defined; Its Legal Aspects; Marriage Ceremonies; Health and Marriage; Hasty Marriages; Marriage Maxims; Morganatic Marriages; Marrying for a Home, for Money, for Love, for Beauty; Right Motive for Marrying; Advice to the Married; Matrimonial Fidelity; Matrimonial Politeness; Legal Rights of Married Women; The Mormon System; Man's Requirements; The Maiden's Choice; Letters of Napoleon; When to Pop the Question; Meddling Relatives; Step-Mothers; The Shakers; Singleness; Temptations of the Unmarried; Hereditary Talents; Temperaments; May Women Make Love; Lesson for Wives; Wedding Gifts; Plain Talk With a Young Man; Soliloquy of a Young Lady, and much more covering the whole ground of Marriage.

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