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# Human Nature

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ALLEN HADDOCK, EDITOR AND PHRENOLOGIST, 1020 MARKET STREET, SAN FRANCISCO, CALIFORNIA

## WHY WAS THIS MAN LEAN AND HARDY AS A BRAZIL NUT? WHY DID HE LIVE TO BE OVER NINETY YEARS OF AGE?

**B**EHIND the ears, and directly above the Mastoid Process, is located a brain organ by the name of Vitativeness; its Physiological function gives compactness of body; that is to say, when this faculty is large, it is accompanied by hardness of bone and muscle, and the flesh is always *Lean* and tightly packed on the bones, indicating tenacity of life akin to the cat, tiger or lion and other members of the feline race.

This is an illustration of a man in whom the faculty of Vitativeness was very large, and although he lived to be 92 years of age, he was a sick man for over 40 of the last years of his life; and why he held on to life so long puzzled the doctors, who gave him deadly drugs in the vain hope of curing him. He appeared to have nine lives, like a cat, and nothing but a clubbing on the head with a crow-bar would kill him. He was tough as rubber, hardy as a Brazil nut, and the attending physicians are reported as stating that they did not understand him. We knew him well in life, and gave a sketch of him in these



columns twelve years ago, when he was living. The Mental function of this faculty of Vitativeness, when ex-

cessively Large and Active, as in this case, endows man with an intense desire to live on and on; he enjoys exceedingly the mere realization of existence; he clings

tenaciously to life, resists all conditions and influences antagonistic to life with the utmost determination, shudders at the thought of final annihilation, craves immortality and never commits suicide unless demoralized by alcohol or deadly opiates. Those in whom the faculty is small, have very little attachment for life or desire to live, and care very little whether they live or die.

Surely physicians ought to know these things, but they don't; at least only those who have studied the Mental functions of the brain as revealed by Phrenology are in the light.

Dr. Buchanan says: "All parts of the brain have Psychic functions as they act on the Soul, and Physiological functions as they act on the body."

Unfortunately for suffering humanity, physicians (with exceptions) labor in the dark, because they have not studied

Phrenology. Only a few medical colleges (those out of the old ruts) have embraced Phrenology in their curriculum

## MIND.

BY FRANK REED, EUREKA, CALIF.

PART II—CONCLUDED.

**A**LL men in all ages have unanimously held to the idea that nature treaded unconsciously until she reached the animal plane, and that she became wider and wider awake as she shaped the higher organisms, this idea I say, was generally accepted by all men in all ages, until some New Thought writers in our own age, began to declare that "all is mind", and at least succeeded in suggesting the idea into many heads, for men do now and always have acted largely from suggestion. The hypnotic subject will believe whatever he is told, let it be ever so foolish, as I have witnessed, and as many others have also witnessed. If the God we look to is not a personal God, bearing our form and image, then the Bible becomes a foolish book, and the words of Christ those of a madman. When Christ spoke of returning to his Father, he held in his mind the image of a being, one who was endowed with organs, and was intelligent. This may sound foolish to some, but the time is not far off when a better understanding of nature will come to us. If all is mind, and God himself is everywhere, then it was senseless for Christ to speak of going to the Father. The spirit of God, that agent of life that moves and shapes all things, and gives life and motion to all things, is everywhere, but it is not intelligent only as it acts through mental organs. These mental organs need not be composed of brain and nerves as we know them, but they must be composed of some kind of substance as good or better, and this I believe we shall find to be the case when we leave these flesh bodies behind and mount to higher planes.

Whether we regard mind as spirit or as something else, we are nevertheless forced to concede that it is as truly and unalterably bound to the

brain on this plane of existence, and must manifest through it, as we are to acknowledge the fact that steam, in order to manifest power, is dependent upon the iron it acts through. It is not hard to comprehend the fact that the steam is not the iron, nor the iron the steam, though one is dependent upon the other. The great trouble with many who undertake to write upon the subject of mind, is that they think of the mind as a spiritual something that is independent of the physical organism, but merely acts through it as a matter of convenience. This is near kin to the idea that we could walk very well without feet and legs, but that we use them simply because we find them ready harnessed for us. The fact of the matter is, the mind is not a thing at all, for if it was it would, like gold, be mind wherever found, and like gold, would be tangible to the touch, and this is what would be the case if it were true as our New Thought brothers claim—"all is mind." Mind is a form of manifestation, and is as inseparable from material organs having form and size, as a talking machine is dependent upon a perforated cylinder, or a piano on keys and notes. These must be silent without these additions. I freely grant that the brain is not the mind, that it is not even endowed with the power to feel, but the thing that feels must manifest through some medium, it must sound the note before it can hear it, just as the finger must first press the key before the sound wave is liberated. All sensations must take on forms of some kind, just as each note differs from every other note. But we may grasp the idea here from the little boy who made the remark that Topsy made no noise when he didn't bark. We know that all feelings and sensations must in some way express themselves through the mind, otherwise there is no feeling or sensation. Nor is the proof of this fact far to seek, as is proven through injuries to paralyzed members of the body, and

to wounds inflicted upon hypnotic subjects, and in the use of anaesthetics to set broken bones or perform other operations.

There is evolution in mind, showing that it is a thing involved, while there is none in natural law; this remains the same from age to age, always the same and always must be. Mind reflects nature, it acts from within out, while nature acts from without, in, or on the mind. Let us see in imagination a very large building, and into this building there are thousands of telegraph wires leading from all parts of the world to as many operators who receive and read the messages, and let us still further imagine that nature acts on the outer ends of these wires as she acts on our five senses, that instead of men sending in the messages, nature sends them in in all the ways she appeals to our senses. In this picture you have the human mind and the human soul, the soul is the perforated cylinder, and the mind hears its notes.

### Our Students.

In a professional course of 50 lessons (private and individual instruction) our students are taught the location and function of every organ of the Brain and Body together with their Facial Signs, and signs of Health and Disease, as well as to Read Character on sight.

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Workingmen, employers of labor, merchants, lawyers, physicians, indeed, men and women in every walk in life, are taking up this course of study, as it teaches them how to understand themselves and others as no other science can. One student writes: "I would not take \$1,000 for my knowledge that your course gave me."

Human Nature 50 cents a year.

# THE PATHETIC AND COMICAL HISTORY OF ALLAN O'DALE

(ALLAN OF UNDERBANK-DALE)

## CHAPTER XII—CONCLUDED



A BIT OF SHODDYOPOLIS.

“On poverty most folks are severe.”  
—*Minstrel Song.*

“Now that I have a cow, everybody bids me “Good Morning.””  
—*Poor Richard's Almanac.*

**T**HIS is the twelfth and final chapter of my autobiography. Only a few of the main incidents of my life have been related, but if one soul profiteth by the inferences to be drawn from the Lessons of my life, if one reader has received an incentive ambition to rise in the world, or encouragement to buckle on his armor and fight his way through obstacles apparently unsurmountable and succeed, I shall consider myself well paid. In childhood I had felt the sting of poverty. In early youth I felt its pangs and why should I be ashamed to own up to it any more than the present Roman Pontiff, the son of a father who never earned more than 10 cents a day as a farm laborer in Italy?

I have no wish to pose as a martyr to fate. I realized that we are all creatures of circumstances to a certain extent; each child inherits the traits of his progenitors, yet he is influenced more or less by his environments.

Some one has said that “Man is the architect of his own fortune.” He may be the architect of his misfortune or downfall, but I am persuaded the quotations at the head of this chapter reveal traits in human nature are correct, for the spirit they reveal act as a tonic to the ambitious youth anxious to rise in the world.

I was ambitious. Before I was twenty years of age I broke away from a

life of servitude and started in business for myself as a picture framer, with less than \$2.00, and prospered greatly. Before I was thirty I was a house furnisher, auctioneer, and a ticket agent in little Shoddyopolis for all the steamers leaving Liverpool for the United States.

I was too ambitious, I did not know of my lack of commercial abilities, at that time. I believed what New Thinkers preach to-day that “Man can be what he wills to be.” I willed to become a great business man, and if perseverance and integrity of purpose counted for anything I ought to have become a merchant prince. Bah! I arose in the air like a rocket, and came down like a burnt stick.

In a small way I prospered, but I lacked the traits of the Hebrew to conquer by legal profits on sales. Moreover I trusted my customers who either could not, or would not, pay me their just debts, so I won and lost. I became disgusted with the sordid and selfish motives governing commercial life.

L. N. Fowler, of London, declared to me during that time, that I was better adapted for Literature and Phrenology than Commercial business. I had received hard knocks enough to know that I was a round peg in a square hole handling merchandise. I had a penchant for writing and contributed articles for the press on reformatory subjects, and ultimately wrote, talked and practiced Phrenology as an amateur for years; but amateur work brought no grist to the mill; then in England the people are forced to be economical. Shoddyopolis was no better off than other parts of Great Britain. The toiling masses have a hard struggle for existence.

There is no place in the world where life and property is so safe as in old England, but the population there is so dense and congested as in all old countries, that a great majority have to struggle for existence.

In England and Wales there are



588 people to the square mile., Germany 269, France 188, while in the United States the average is only 21 to the square mile.

England exists through her manufacturing industries. The people have no share in the land.

The Landocracy own all the land and draw immense annual revenues from the people *allowed* to live on the Landowners estates. Tories and Royalists did not like it for me showing these things up and agitating reform movements, but I knew that the toiling masses would remain impoverished until the land was restored to them, and so I helped to fan the flame of Land Reform.

It is a shame that England has to import 28 loaves of bread to Germany 12 and France 2.

America not only feeds herself but sells nearly one half of her agricultural exports to England for English gold.

Even to day American newspapers are recording the fact that

"An army of unemployed Englishmen and women yesterday marched to the house of Premier Balfour begging for work."

"Mothers and their babes at their breasts are starving."

The London correspondent goes on to say that

"England has money for battleships and Royalty and revenues for the rich, but no succour for the poor who are the real producers of wealth."

It was this condition of things then, that turned my attention to

"The West, the West, the Land of the Free" the United States of America. Should my own children remain to be drawn into the whirlpool of poverty and distress that is engulfing millions and millions of Englishmen, women and children?

No! I would take them to California, the

"Land of Sunshine, Fruit and Flowers," where they would have opportunities to rise in the world. I made my mind up to start while I had money enough to pay our fares. I left dear

Old England with (almost) a broken heart, For

"Dear Old England, with all thy faults  
I love thee still."

We landed in San Francisco almost destitute of means, but with a clean conscience, and went into a small house with scanty furnishings, but it is no disgrace (morally) to become poor again if we try to lead a good life.

I began life anew in the new world with the determination to succeed. I opened an office on Market street and made \$3 00 in Phrenological Examinations on the opening day. I ran home to the bosom of my family with the glad news.

Four years later I established HUMAN NATURE. It has now a world wide reputation and looks prosperous, does it not? Nothing but a love of my work keeps me still at it, and I shall at last, probably, die in harness.

ALLAN O'DALE.

[THE END]

### A Young Lady Conundrum.

BY PROF. H. W. RICHARDSON, LL D,  
PHRENOLOGIST, BOWLING  
GREEN, OHIO.

WHILE engaged in professional work in an enterprising town in Michigan, I was kindly invited by a gentleman and his wife to spend an evening in their home. The wife informed me that they had a young lady at their house who was a mystery to her parents, to her teachers, and to her friends, and if I could solve the problem, I would have their best wishes and gratitude.

The evening which I spent in their beautiful home was a most delightful and profitable one. The phrenological examinations which I gave were pronounced most accurate, helpful, encouraging, and of a high educational value. The young lady enigma was quite intelligent, with rather weak Firmness, health somewhat impaired, while she had the most negative development of the faculty of Continuity that I ever saw.

This is the faculty that connects the relative parts of any work, subject, or branch of knowledge. Owing to the great weakness of this faculty I said she would find it very difficult to perform household duties which required her to remember the relative parts of the work. She would be confronted with greater difficulties in acquiring an education, as she would find it very hard to concentrate long enough on any subject to reason with correctness, or to remember the relative parts of any study, or any line of work.

The gentleman and his wife were pleased and thankful when I told them the mental causes of the young woman's inaptitude which they acknowledged was absolutely correct in every particular. So in a few minutes phrenology solved the mental problem which had been a mystery to the young lady's friends and educators for years. I gave my client suggestive treatment to develop this faculty which if kept up persistently will cure the trouble. Certain physical exercises which I recommended will contribute greatly to her health, success, and happiness.

The exhibition of indecent postcards and pictures in the stationers' windows of San Francisco is shameful—the illustrations are obscene. Why the police do not put a stop to the traffic is surprising.

These vile exhibitions attract children on the street and corrupt the morals of old and young. The sale of indecent pictures should be prohibited.

We have some beautiful colored and uncolored California postal cards for sale—25 cents per dozen; but they are magnificent views of San Francisco and of places "Down by the Golden Gate," and as works of art they are a treasure. To be had at this office.

We give a thorough course of *individual* instruction in character reading.



WHAT PHRENOLOGY CAN DO

WE have had many interesting cases for delineation. The following is interesting for many reasons, and the points discussed may interest our readers.

Our office door opened and there stood before us an intelligent looking farmer in appearance, about 55 years of age. He possessed a muscular frame of a refined type; the features were sharp—the nose, chin and forehead pointed, which, with his penetrating eyes gave him a keen but not unkindly look. He spoke—

“Are you Professor Haddock?”

“I am, your humble servant. Do you wish a phrenological examination, sir?”

“I came here to have a talk with you.”

“Please take a chair. You look like a subscriber to *Human Nature*.”

“So I am, and have been for many years.”

“Oh! indeed. Pray what's your name?”

“I don't care to tell just yet.”

“Then what part of the continent do you hail from?”

The gentleman evaded the question by asking another.

“Don't you think I am too old for an examination?”

“Never too late to mend,” as the cobbler said, and if the purpose of your visit is to consult me professionally, I can suggest improvement by naming your weaknesses, both physically and mentally, how to strengthen and apply your energies in the right direction—that is in the direction of your talents. As to age you are not an old man yet. I have made phrenological examinations of both men and women over eighty years old.”

“All right, go ahead. I'll take one of your \$5.00 typewritten analysis.”

ANALYTICAL DELINEATION OF THE STRANGER.

Your weight of 185 pounds, stature

5 feet 8½ inches, together with a head measuring 23 inches in circumference in combination with your Mental Motive Temperament, and a constitution of fair Organic Quality, places you considerably above the average man in regard to strength of body and mental power.

Financially speaking you are weak; really you crave more for Mental food—for knowledge, rather than for money—you value money more for what it will bring, or for the comforts it will buy, than you do for hoarding it. You care more for the acquisition of knowledge than for great riches, and you are happier with a book as a companion than with men personally. You are not a demonstrative man, socially speaking rather retiring in disposition; for although you are a strong man physically and mentally, you are as sensitive as a woman or as a sensitive plant, and this is indicated by your thin hair, very large Approbation and smaller Self-Esteem; then again (in this connection) your very large Firmness won't let you bend too much to others. Sometimes you hold yourself too stiff. It is for this reason that some of your neighbors may have thought you rather unfriendly, which you are not; you simply cannot “stoop to conquer. You are no Frenchman, Diplomat, Courtier, Salesman, Waiter, nor Flatterer. You are not a great talker anyway, although the organ of Language is good. You may have ambitions to become a public speaker, as you are endowed with great public spirit, and have no desire to keep your light under a bushel; but you are a better writer than speaker, yet I would not discourage you in the art and practice of public speech; you speak generally to the point, I am sure, but you are more poetic and fluent with the pen than with the tongue.

Your health is good, breathing and circulatory power are full and in good working order, but your digestive system is weak; yet with your

strong constitution you are leading an outdoor life, you do not feel this weakness very much, but you could not afford to dissipate, and you need be careful not to impair it by over-eating, or by the use of condiments, stimulants, etc.

You do not look like a man that has lived on stimulating food. Judging by your rather small Alimentiveness, Bibativeness and Destructiveness, you are neither a great eater, drinker, or hunter. You go in more for solid food than liquids, and you shrink at taking the life of animals.

Your organ of Continuity is too small, you are apt to begin many things you ought to carry out, you are rather too fond of changing from one thing to another before the other work is finished. Firmness, however, being quite large, will be some compensation for your small Continuity; it gives persistency, determination and will power, so probably you turn back to the thing you left unfinished and carry out your purpose at last through the spirit of determination, in spite of your love of change and a disposition to have too many irons in the fire at one time.

Another peculiarity and apparent contradiction in your nature is your large Inhabitiveness and Locality.

The former gives you a love of Home, the latter a love of Travel. When you are at home you long to travel, but when travelling you acquire a longing for home.

It is the back-head of the Farmer and the forehead of the Traveller—such contradictions can only be accounted for by Phrenology, hence it has a physiological basis.

Metaphysicians, New(?) Thoughters and Psychologists prate about Mind and its attributes, but without a knowledge of Phrenological principles they cannot comprehend, understand nor analyze mind correctly. They have no physiological basis, have no scientific data and fail to explain *why* you are thus and so, or *why* you enjoy anything relating to Mind and Body in preference to sub-

jects of a commercial nature; nor can they tell *why* by nature you are a Seer, or in other words why you are so very spiritual and prophetic, and that you can see what is coming for years ahead. I have no doubt but you are a Spiritualist and have communications with the invisible world.

You are living in the future, you think of the future always, because Hope and Spirituality are both large and active; you care less for the past because your Veneration is smaller, you have no great love for the antique or things for the past and out of date.

Some of your Perceptive faculties are well developed, but your Reasoning faculties are better; you are a fair Observer but a better Thinker, a good Logician but a poor Mathematician. As a boy in school you would do better in Geography than in Arithmetic, and as for Music, you enjoy it well, but soon tire of it; you are a better listener than performer.

In vocations you are adapted to many callings and occupations; you can handle men very well and manage them to your own satisfaction; so as Overseer, or as Superintendent over a body of men you could do very well.

You have a strong ambition to paddle your own canoe, to direct rather than be directed. You might do well as a Farmer by raising stock, or crops.

You would do equally as well as a Navigator or Explorer, and better still as a Surveyor or Geologist, but more than all these you are first and foremost a Phrenologist.

#### HIS STATEMENT AFTER THE DELINEATION.

You have described me correctly, Professor Haddock, I am not commercially inclined, but a student of human nature. I have subscribed for your paper during the last ten years and practiced Phrenology as an amateur for thirty years. I have been a farmer for twenty years, a

road maker and waterman for many years, and am successful in handling and managing a large body of men, thanks to my knowledge of men as revealed by Phrenology.

I believe in spirit return because I have had many positive proofs and convincing evidence daily, but I take more interest in the living than the dead, and came this way from a visit to Portland Exposition to take a few lessons from you in order to be up-to-date." We replied.

"Having made your delineation, now I would like to know your name and address."

"My name is Alva A. Tanner, and my address is Oakley, Idaho. You made a phrenological examination of me some years ago, *from photographs*. I have that delineation with me. You told me the same then as now, both delineations being alike and correct."

A strong grasp of hands concluded the proceeding for the present.

#### Plaster Busts

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## THE RUDIMENTS OF MENTAL PHILOSOPHY.

### OR A PHRENOLOGICAL VIEW OF THE MENTAL CONSTITUTION OF MAN.

BY HARRY WHITE.

Farnborough, England, in 8 Chapters.

#### CHAPTER IV.

##### HOW TO LEARN PHRENOLOGY.

ALL cannot become Phrenologists any more than all could become artists or orators. Special gifts are requisite for the study of Phrenology as in all other sciences. An interest in it argues success in the study of its principles. Of all the qualities which tend to constitute a clever Phrenologist the power of "comparison" is the most necessary, which gives logic, inferential ability, observation, and which with large "wonder" peculiarly deals with approximate sciences. To be well versed in the position of each mental organ is not sufficient basis to rely upon in judging a person's character. By giving a cursory glance at a number of figures we do not multiply: but by reckoning and adding. To get at certain numbers we subtract or add as the case may be. In dealing with character as portrayed in the head something more is necessary than to simply consider the particular developments. It involves elaborateness of thought and no small amount of precision or ingenuity to rightly balance and make correct the various fractions, shades and degrees. A person should get a thorough idea of logic before he commences to learn Phrenology with the idea of practising it. He should well acquaint himself with the various phases of character, with the manifold aspects of general qualities, for instance "cautiousness" does not always imply prudence. A person might have

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much witticism arising from the influence of "wit" yet not be humorous or blithe.

The works which we would recommend to those wishing to learn *Phrenology* are Coombe's "Elements of Phrenology," Coombe's "Constitution of Man," Haddock's "Phrenological Bust," Fowler's "Lectures on Phrenology and Physiology," Fowler's "Phrenological Self Instructor," and Dr. Spurzheim's "Lectures on Phrenology." The illustrations contained in some of the so-called modern self-instructors in Phrenology are more in the form of caricatures, that they do not properly convey the true localisation of the faculties. So far as the busts with the position of the organs marked on them are used; illustrative caricatures will do for those who read for fancy's sake, but not for those who read to understand. The meaning of the technical terms should be thoroughly grasped and the real difference between the functions of the organs. The heads of persons characterised for any marked peculiarity of disposition should be compared with the heads of those whose rule of conduct and general tone of bearing is widely at variance. No definite rules can be laid down for the ascertainment of the respective distances between the location of each organ. The distances vary according to the structure of the head. There is no royal road to the acquirement of a practical knowledge of Phrenology. A patient practice is the surest road. It would be advisable to take into consideration the leading traits of eminent men and to consider whether their heads have a corresponding formation according to Phrenology. It is not always that a particular development of a single organ is a true gauge of a leading trait of character. A man may be very deficient in "Self Esteem," and yet having large "Approbativeness" would be more likely to manifest a stronger element of self assumption that one who has fully

developed Self Esteem and Approbativeness which would tend to confer such a sense of self respect that it would be more likely to thwart the exhibition of self-conceit.

## THE UTILITY OF PHRENOLOGY.

Is not Phrenology of a too abstract science to be utilized to the practical purposes of life?—William Tovey.

All true sciences are more or less abstract,—Science has to do with nature and nature does not mould herself into various forms for the purpose of accommodating herself to the ungoverned lusts of men.—Are the general purposes of life a conforming character to its ideal object? Phrenology relates to the development of human nature in its moral aspect. It deals with the utilization of the higher powers of man and not with worldly objects, Phrenology is in short the study of ethical philosophy. It teaches man how to live, but it does not teach him how to enjoy life while pursuing an opposite course to its fundamental principles. Phrenology renders itself of service with regard to the real demands of individual life. Every man has his own individual life and it is his duty to know in what it exists, which Phrenology points out. All men have special talents for the discovery of which some have wasted half a life time, having to turn to this study and to the other, while Phrenology would have pointed them out in the twinkling of an eye. Every man is subject to wants and desires and he resorts to a thousand different things for their gratification with fruitless results. Phrenology interprets the language of each desire and teaches how to satisfactorily answer it. Every man pretends to understand everybody else better than himself, Phrenology reveals self to self.

Every man views others from his own mental standpoint, Phrenology shows the various impediments of the mental vision and thus induces men to account for and resign their prejudices. No man truly knows the nature of his likes nor how long they are likely to last, whether they are the outcome of fancy or not. Phrenology discovers to man, what will be his life-long likes and the most legitimate aspect of their gratification. Phrenology does not simply show what faculties exist in man but

how they can be the most profitably turned to account.

It does not simply remind men of their animal propensities and moral inclinations, but it teaches how to harmonize them, it teaches and upholds the right of conscience. When temptations dance around us like insects in the sunny rays, it reveals where the *larva* is concealed. It is an anodyne to a troubled and distressed mind in that, when the mind is made cognizant of the inner workings of the natural character of its anomalous functions, it becomes at rest with itself. Phrenology stimulates to exertion, give men to know what they naturally are, and they will be disposed to put forth efforts towards acting up to the principles of their manhood. It incites to moral aspiration, for it shows to man the dignity of his nature and reveals his superiority to the brute creation. It guards against moral shipwreck, in that it teaches men where the whirlpool of their passions is situated and they are then warned to steer another way. It teaches men in what their weaknesses lie and wherein lies their strength. It teaches the intensity of feelings and the influence they are likely to have over reason thus inducing men to put the bay to them. It teaches wherein individual energies consist and what would tend to sap them; whether the influence of cautiousness, want of self esteem or what not. It teaches how to exercise those powers which would give the best tone to the mind. Acting under its teachings, labor may become play, time may be saved, and the highest purpose of life served. It enlightens the perception of men of the true standard of ethics. It is of utility as it relates to particular callings in life, to judgment of character, to education, to moral discipline, to the training of the young, to business, to success in life, for moral success in the long run leads to secular, to the exercise of the faculties and their legitimate sphere. It is useful as a study, useful in its teaching, useful in its revelations, useful as a standard of study, useful in the effects of its application to the daily purposes of life and it is by this, that the value of any science is measured. The development of human power and the essentials of success depend upon the application of scientific knowledge. The future prosperity of our nation depends on the proper culture of scientific knowledge.



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—DEVOTED TO—

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TEACHES HOW TO READ CHARACTER.  
in 27 Type Written Lessons, \$5.

### OUR PROFESSIONAL COURSE

Consists of Fifty Lessons for Fifty Dollars. Lawyers, doctors, merchants and working men of all trades and men and women in all departments of life, are realizing the great necessity of understanding the character of those with whom they come in contact. All successful persons are successful not alone because they are working in the direction of their talents, but also because they understand human nature.

Our course of practical lessons teach how to read character as no other system can.

### Your Abilities Described From a Photograph.

We have had more than a score of year's experience in describing character from photographs, and been the means of directing thousands into occupations in which they have succeeded, because they had talents for the work assigned them as revealed by Phrenology.

We can describe the type of person you are adapted to marry according to the law of selection and affinity, as explained by temperament, texture, etc.

Send us your photograph together with a few lines of your own handwriting, present occupation, education and whether married or single, and state of health.

Readings, brief statement, \$1.  
Brief statement and marked chart, \$2.  
Complete written analysis, \$5.  
Allen Haddock, 1020 Market st., S.F. Cal.

### Reading Character from Photographs.

A Phrenologist is also a Physiognomist or he is not a good character reader; if he understands his business he can read character from photographs.

We could fill our paper with testimonials. The following is of recent date; it is modest, straight to the point, and by an intellectual school teacher:

BOYCEVILLE, WIS., Oct. 10, '95.

Prof. Allen Haddock,  
San Francisco, Cal.

Dear Sir:—I received your delineations of my children's character. I am well pleased and feel that I have received many times my money's worth. Please accept my thanks for same, and find enclosed a money order and photograph of myself for delineation.

Yours sincerely,

MRS. C. APPLEBY.

## Human Nature Books

To meet frequent inquiries and a growing demand from Phrenological students, we give the following list of books which may be read with profit by those seeking thorough information upon the Gallian philosophy.

Self Instructor—Fowler.....	\$1.00
How to Read Character—Wells.....	1.25
How to strengthen the Memory— Holbrook .....	1.00
How to read Character in Hand- writing—Firth.....	.50
Heads and Faces, How to Read Them—Sizer.....	1.00
Home Cyclopedia—Foote.....	2.00
Lectures on Man—Fowler.....	1.50
Lectures on Phrenology—Combe ...	1.25
New Model Manakin and Key— Tiers.....	10.00
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Phrenology and The Scriptures— Rev. Pierpont.....	.25
Science of Mind Applied to Teach- ing—Hoffman .....	1.50
Science of Life (Sexual Science) —Fowler.....	3.00
Studies of Mind and Character— Drayton.....	1.00
Uncle Sam's Letters on Phrenology —Uncle Sam.....	.25
Wedlock, or Right Selection of the Sexes—Wells.....	1.50
A Child of Light—Riddell.....	2.00
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An extended Catalogue of books mailed to any address on receipt of postage stamp.

We have the only agency in America for many of the British books advertised in another column.

Address 1020 Market Street, San Francisco, Cal.

### Our Own.

BY J. P. BEAN, LETITIA BLOCK, SAN JOSE, CAL.

**I**N ALL nature (and that means in all things) the great law of equilibrium is ever seeking to bring about a perfect balance. Therefore, as a rule, we get just about what is coming to us. The manipulations of financial thieves and grafters often defeats this law for a time, as far as mere finances are concerned, but about how much "hard cash" has a man ever been known to take "over the divide" with him, and how much of his ill gotten, selfishly hoarded wealth would the dying millionaire give for a few more years of health. So when I say that we generally get what is our due, I can leave out money and property as a rather inconsiderable part of a man's real acquisitions—the things that go to make a man are real tangible possessions—everything else being but illusory. So we almost invariably get our own. If we send out kindness, sympathy and good will to all about us we naturally draw the same from all who have it in them (some have none to spare). If we give good wishes and cheerful words to those who need them (and few there are who do not), we not only help to brighten their lives but we also develop in ourselves a larger measure of the elements from which good is made and thus make ourselves better and happier. The sordid, stingy, self seeking, self centered soul never knows a moments real happiness. He gets a certain amount of gratification out of the fulfillment of his mean selfish desires, but the instinctive self contempt which follows more than offsets any satisfaction over the accomplishment of his schemes. He gets the natural crop of the seed that he sowed, and no matter how great his financial gain, he is a loser. The miser millionaire looks poor, acts poor, feels poor and is poor in spite of his millions. But the kind, gen-

**P**HRENOLOGICAL Examinations made and lessons given from 9 to 5 daily by PROF. ALLEN HADDOCK at the office of Human Nature, 1020 Market St., San Francisco, Cal. Evenings and Sundays by appointment only. Telephone Mint 796, or by mail or memorandum on office door.

erous man, though he has little of this world's goods, gives what he has to give—kindness, sympathy and hearty good will, and both he and the receiver are enriched thereby. The possession of a kindly, generous nature is riches beyond all material wealth, while a cold, selfish, stingy character is brought out into more hideous repulsiveness by the prominence given by great material possessions. One bright, though perhaps distant day, mankind will become sufficiently civilized and intelligent to realize that it is what a man *is* and not what he *has* that constitutes true worth. As regards the making of right character, some of our most (financially) successful men are the greatest of all failures. Under a mountain of gold they have buried a soul that might have been grand and great, but under the pressure of the weight of millions of dollars it has been crushed and contracted into hideous shape and microscopic dimensions. At the close of such a life—a life of but brief duration—who would exchange places with him for all his millions. Yes, he gets what is coming to him.

### Science and Religion.

This is a new book by Professor Loomis. It shows the harmony of the Sciences, and their relation to Religion; Man and the Universe—the Macrocosm and the Microcosm; or the Progress of the World as Explained by Phrenology.

We strongly recommend this book to our readers. Cloth, 339 pages, illustrated, \$1.50, this office.

Human Nature 50 cents a year.

### A Good Find.

On our way down to the office the other morning, we picked up in Golden Gate Park the following relic of a poem. As no name was attached we cannot give credit to the author, but it is a gem that we discovered:

#### IT DOESN'T COST MONEY.

It doesn't cost money, as many suppose,  
To have a good time on the earth;  
The best of its pleasures are free to all  
those  
Who know how to value their worth.

The sweetest of music the birds to us  
sing,  
The loveliest flowers grow wild,  
The finest of drinks gushes out of the  
spring—  
All free to man, woman and child.

No money can purchase, no artist can  
paint  
Such pictures as nature supplies  
Forever, all over, to sinner and saint,  
Who use to advantage their eyes.

Kind words, glad looks and smiles  
cheery and brave  
Cost nothing—no, nothing at all;  
And yet all the wealth Monte Cristo  
could save  
Could make no such pleasures befall.

To bask in the sunshine, to breathe the  
pure air,  
Honest toil, the enjoyment of health,  
Sweet slumber refreshing—these pic-  
tures we share  
Without any portion of wealth.

Communion with friends that are tried,  
true and strong,  
To love and be loved for love's sake—  
In fact, all that makes a life happy and  
long  
Are free to whoever will take.

#### Like Attracting Like.

Do not look for wrong and evil—  
You will find them if you do;  
As you measure to your neighbor,  
He will measure back to you.

Look for goodness, look for gladness;  
You will meet them all the while  
If you bring a smiling visage  
To the glass, you meet a smile.

—Alice Cary

Patron to Phrenologist:—A married man has generally more bumps on his head than a single man. How do you account for it?

Phrenologist to Patron:—Perhaps his wife beats him on the head with the rolling pin.

**Shakespeare on Human Nature.**

## ARTICLE No. 4.

**I**N THESE articles we intend to show that Shakespeare expressed every condition of the Human Mind, as exhibited through Temperamental Conditions and functioned through the 43 Phrenological faculties, although "The greatest dramatic genius that ever lived" was born in 1564, or 200 years before the eminent Dr. Gall, the founder of the system of Phrenology:

**Perfecting and Semi Intellectual Sentiments.**

## CONSTRUCTIVENESS

"To show how simply skill,  
That is the true beginning of our end."

## IDEALITY.

"And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes, and gives to airy nothings  
A local habitation and a name."

## SUBLIMITY.

"The elements  
Of fire and water, when their thundering shock  
At meeting tears the cloudy cheeks of heaven."

"This most excellent canopy the air,  
The brave overhanging firmament,  
This majestic roof fretted with fire."

## IMITATION.

"Action is eloquence, and the eyes of the ignorant more learned than their ears."

## MIRTHFULNESS.

"Brevity is the soul of wit,  
And tediousness the limbs and outward flourishes."

"Frame your mind to mirth and merriment,  
Which bars a thousand harms and lengthens life."

## INDIVIDUALITY.

"He is a bastard to the time  
That doth not smack of observation."

**SPECIAL NOTICE:**

THE EDITOR will be pleased to receive the name of a thinking person who may be interested in any of the subjects discussed in this magazine. A Sample Copy will be sent. 1020 Market Street, San Francisco, Cal.

## FORM.

"Full of strange shapes, of habits and of forms,  
Varying in subject as the eye doth roll  
To every varied object in his glance."

## SIZE.

"And perspective is the best painter's art."

"There is a measure in everything."

"Though palaces and pyramids do slope  
Their heads to their foundations;  
though the treasure  
Of nature's germins tumble all together,  
Even till destruction sicken."

## COLOUR.

"Kissing with golden face the meadows green,  
Gilding pale streams with heavenly alchymy."

## ORDER.

"The heavens themselves, the planets, and this centre  
Observe degree, priority and place,  
Insisture course, proportion, season, form,  
Office and custom, in all line of order."

## CALCULATION.

"But now 'tis odd beyond arithmetic."

## LOCALITY.

"The heavens themselves, the planets and this centre  
Observe degree, priority and place."

## EVENTUALITY.

"Thy gifts, thy tables, are within my brains,

Full character'd with lasting memory."

"The warder of the brain,"

## TIME.

"How sour sweet music is  
When time is broken and no proportion kept;  
So it is in the music of men's lives."

## TUNE.

"Music oft hath such a charm  
To make the bad good, and good provoke to harm."

"Soft stillness and the night  
Become the touches of sweet harmony."

## LANGUAGE.

"He draws out the thread of his verbosity  
Finer than the staple of his argument."

## CASUALITY.

"If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to the most preposterous conclusions."

## COMPARISON.

"For I am nothing if not critical."  
"One touch of nature makes the whole world kin."

## HUMAN NATURE.

"He reads much;  
He is a great observer, and he looks  
Quite through the deeds of men."

## AGREEABLENESS.

"And with them words of so sweet breath composed  
As made the things more rich. Their perfume lost  
Take these again, for to the noble mind  
Rich gifts wax poor when givers prove unkind."

[FINIS.]



### The "Liquozone" Swindle.

A few months ago Dr. Regan, of the San Francisco Health Board, condemned the much advertised liquozone as dangerous to public health and warned the public against its use.

The proprietors of this stuff offer to give to suffers a 50 cent bottle free, with the prospect of selling the "sucker" six large bottles for \$5.

It is advertised to cure all diseases under the sun; the remedy can be obtained through a local druggist. It appears to be made of such an abomination of acids as *Ram Rams*, *Microbe Killer* and *Duffers Solution* for killing parasites on plants, and people swallow these nasty combinations of sulphurous acids and pay out their good money for the stuff that appears to be doing considerable harm too.

Prof. E. F. Ladd, food commissioner of the North Dakota Agricultural College, has gone so far as to officially warn the people of that State against "Liquozone," according to the San Francisco News Letter. He says:

The claim that the virtue of the product is due to oxygen is false. Liquozone contains from less than one per cent to more than two per cent, as shown by various analyses, of sulphurous and sulphuric acid. I consider the indiscriminate use of this product as dangerous to the health of the community. I therefore give notice that on and after August 1, 1905, any party in North Dakota who sells, offers for sale or exposes for sale Liquozone will be prosecuted by this department under laws of this State. I further warn the public against the use of this dangerous product, and as evidence quote the following from the *Medical Times and Hospital Gazette* of London for July 1, 1905: "Dr. Wynn Wescott, the Coroner for the Stoke Newington District, concluded on Monday last his inquiry into the circumstances attending the death of Constance Adelaide Sheppard, aged three years and ten months, and Dorothy May Sheppard, aged two, daughters of a tobacconist's assistant of Stoke Newington. The evidence

given at the previous hearings, referred to in our issue of the 17th ult., showed that the father obtained a free bottle of Liquozone, and doses of half a teaspoonful were given to the children for several days. Both were taken ill and died. The jury decided that the children died from exhaustion after vomiting and diarrhoea, set up by taking Liquozone."

It is foolish to expect health by swallowing the contents of a drug store, but ten times more so in pouring into one's stomach burning liquids to kill disease germs. Fresh air—ozone is the remedy, not bottled nastiness. Fresh air and a proper diet for each individual case accomplish wonders. (See page 12 "Eat to Live.")

### Imported Books.

We have imported from England another stock of good selling books. *20th Century Physiognomy*, 50c.

It contains no illustrations, but it explains Physiognomy in the form of question and answer, in a concise and instructive manner. It is the best treatise on Physiognomy we ever saw.

*Phrenological Text Book*, 25c.

This book is 64 pages, gives the Outlines of Phrenology, embracing Skull, Brain and Temperaments. It gives the Location and Functions of the Phrenological Organs and instructions how to cultivate and restrain the same.

*Character Reading from Hand Writing*, 25c.

Describes individual characteristics as revealed by various types of handwriting. Study it and become your own characturstress and that of your correspondents.

"The New Man"—by Newton Riddell, Phrenologist. We have received another supply of this 25c. book of 100 pages, that has transformed the lives of 10,000 men and put half a million to thinking.

### "How's Your Liver?"

Instead of "Good Morning," the Turkish salute is "How's Your Liver." The Turk knows the importance of the human filter.

The dispenser of medicine, or the advertising quack tells you of a "sluggish liver" and administers calomel, arsenic or other poisonous drugs whipping the liver into a frenzy, so the patient feels good and gives a testimonial; but later on he alone knows or feels the after effects, yet foolishly blames again his "sluggish liver."

Now why was his liver "sluggish" in the first place? But few physicians enquire into the *cause*, and the advertising quack who has pills, powders, tablets and liquids for sale, if he knows the *cause*, he knows also it is not to his interest to call attention to it but to sell the patient his nasty stuff on which he makes 90 cents on the dollar.

The following excerpt from a letter we have just received from a grateful correspondent is very appropriate here:

*Dear Prof. Haddock:* I never knew before getting your letter of advice the *cause* of my so called sluggish liver.

I am 35 years of age and have suffered from liver troubles for the last ten years. I have taken gallons of medicine which gave me temporary relief but left me later on in a much worse condition. Besides that I was almost choked with phlegm.

You changed my diet and I got well in one month. I never thought for once that the food I was eating caused phlegm or choked my liver, but when I discarded the old diet and adopted yours I began to feel better at once, May God spare your life a long time yet, for you are doing a noble work for humanity.

Your well wisher.

M. C. B.

There is character in the bark of a Dog, the roar of the Lion, and the cooing of the Dove.

### Science and Common Sense.

Is it possible that scientific men may become so scientific that they lose common sense?

For hundreds of years the Medical fraternity have been searching dead men's brains for Mental traits without the least result. They are at it yet.

A New York Specialist is reported as offering \$10,000 to Datis, the man with the wonderful memory, if he would bequeath his brain to him for dissection after death. The Doctor expresses but little hope of discovering anything to prove his theories. Then why not study Datis while he is alive? Phrenology will solve the mystery, but Phrenology requires neither scalpel, scales nor microscope, therefore it is not scientific.

Phrenology need only eyes, ears, hands and common sense, it is not covered up enough for the use of medical priests; it is too easily understood by the common people who only possess common sense.

### About Books.

We have just received a NEW Edition of Dr. Riddell's famous work "Human Nature Explained."

The price has now been reduced from \$1.50 to \$1.00. The reduction will give it a keen race with the other \$1.00 books "Vaught's Practical Character Reader," and "Heads and Faces, How to Read them."

We have in stock all three books and will send them postpaid to any address in the world at \$1 each.

We have just received "The Walt Whitman" Calendar for 1906, published by Wm. E. Towne, Holyoke, Mass., price 25c. It is a neat little calendar of twelve sheets—ivory paper. At the top of each sheet is printed a suitable quotation from the poet's writings. The front page contains a portrait of Walt Whitman.

### Two for The Price of One.

During December only we offer "Human Faculty" and "Human Nature" for 1906 both for \$1.00. Or during the same term you can have Dr. Burke's famous Health Magazine and "Human Nature" for \$1.00. Remember these are special offers and not available after December 31st. Subscribe now.

### Prof. Boger.

Prof. Boger, the well-known Phrenologist of Chicago, dropped in to pay his respects to HUMAN NATURE during the past month. He is a keen observer, possesses great executive ability, and full of the vim, force and energy characteristic of the Windy City.

"Printers' Ink," New York, is a welcome weekly visitor to our desk. There is always something useful to advertisers. The special edition for September 6 contains a mine of information to publishers and business men; indeed, the annual subscription price of \$2.00 amounts to nothing in comparison to the value received in original hints to advertisers.

All good practical Phrenologists should be employed by the State. This would enable them to be strictly independent in expressing their opinion on cases under their hands.

To Know the Truth makes man Wise; to Do the Truth makes him Strong; but to LIVE the Truth makes man DIVINE.—Newton N. Riddell, Phrenologist.

We select the proper trades and professions for men, women and children.

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# EAT TO LIVE AND BE HEALTHY.

Our bodies are composed of the food we eat, the liquid we drink, and the air we breathe. If we eat improper combinations of food, or a food not adapted to our occupation and environment, we become ill, and no amount of drug medication can possibly relieve us; the remedy lies in a complete change of diet and living.

There is no hard and fast rule for everybody, but each person should be treated according to his or her temperament, ailment and surroundings.

Whatever may be your ailment, you can rest assured that our method of dieting and hygienic treatment will cure you.

Delays are dangerous. If you desire health act at once. Answer the following questions, enclose our fee (\$5.00) in your letter to us, and you will receive advice by return mail.

### Question List.

1. Sex; 2. Age; 3. Married or Single;
4. Weight; 5. Height; 6. Occupation;
7. Complexion, and color of hair and eyes;
8. Condition of teeth;
9. Give your temperament, vital, mental or motive; or, in other words, are you plump and round, or mental and nervous, or are you boney and muscular?
10. Do you sleep well?
11. How do you feel on waking up?
12. State your general feelings and symptoms;
13. Have you disention of the bowels, or are you troubled with gas?
14. Do you suffer with pain? state where;
15. Do you suffer from indigestion, constipation, sour stomach, bad breath, furred tongue, bad taste in the mouth, diarrhoea, colic, chills, dizziness, heart palpitation, numbness, or sick headache?
16. Do you smoke or take alcohol?
17. How is your appetite?
18. State the kind of food you eat, how often, and what you prefer;
19. How long have you suffered?
20. Give all symptoms and other information you can.

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

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 "Suggestion" is a journal for the New Psychology, for Health, Happiness and Success. Send two cents for postage for sample copy.  
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I will send the above combination for **\$1.75**  
 Foreign subscribers must add 75 cents for postage.

### No. 2

Dr. Burke's "Health" Magazine \$1.00, and "Human Nature" 50c.  
 Both during 1906 for \$1.00

### No. 3

Vaught's "Human Culture" Journal \$1.00, and "Human Nature" 50c.  
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All the special inducements on this page close Dec. 31st

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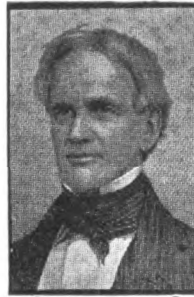
The synopsis tells what noted authors, editors, doctors, physical culturists and reformers think—among them Professor Allen Haddock. Sent for a stamp. In case you can spare a dime and are interested that much, I'll send you a large assortment of Naturopath literature, including my magazine "Naturopath"; a catalogue, health foods and supplies, and so forth.

I have studied Phrenology—and believe in it. Let me prove to you Naturopathy is to be equally believed in.

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Subscriptions on page 13

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page 13

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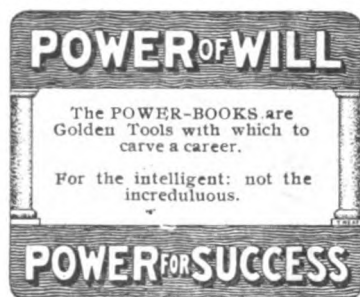
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