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# Human Nature

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## BUMPOLOGY EXPLAINED AND EXPLODED.

**D**URING past years, and especially of late, we have had occasion to remark about the silly reference to "bumps" by some frivolous writers on the topic of Phrenology.

We believe that now the time is opportune to explain more fully some of the principles on which the science of Phrenology is founded. We cannot do better than let two eminent authorities appear in this connection, therefore we quote Nelson Sizer and H. S. Drayton, A. M., M. D., from "Heads and Faces," a most popular work on Phrenology, in which they were the joint authors.

Fowler & Wells Co., the publishers, have kindly loaned us the cuts.

"The first difficulty the phrenologist meets among the public, is, that he is supposed to study the brain by means of certain "bumps" on the cranium; that he looks for hills and hollows, and that his opinions are based on the presence or deficiency of these bumps. Intelligent and even college-bred men, distinguished in the professions, will come to the phrenologist and say in all sincerity, "You must have an exceedingly delicate touch to be able to discover the bumps or the organs and their development on a head as smooth as mine is." Perhaps it may be bald, and by that time ought to have known better about the teachings of Phrenology than to have made such an observation.

If, however, a man with a bald head is seen to have towering eleva-

tions in different parts of the head; if some great section as large as a man's hand is elevated considerably above the general outline, people can see that in such a head one might study "bumps," but on a head that is as smooth as a billiard-ball, nine-tenths of the general public to-day think that it is impossible for them, and it must be for a phrenologist, to determine whether organs are large or small. Until this error can be rubbed out of the public thought and the true principle of phrenological examination established, no progress can be made in the education of the people on this subject.

For half a century lecturers and writers on the subject of Phrenology have been trying to convince the world that in the examination of the head we do not look for "bumps" to ascertain the development of organs any more than we look for "bumps" to ascertain that one apple is larger than another, or that the hind-wheel of a wagon is larger than the fore-wheel. The relative proportions of a head are estimated by measuring the distances from the spinal axis located at the top of the spinal cord to the points on the surface of the head where the organs are located; on the same principle that a wheel is large in proportion to the length of the spokes from the hub to the rim; or an apple is large in proportion to the distance or length of its fibres from the core to the surface.

In stating the claims of our science in reference to its principles, Dr. Thos. Sewall, Professor of Physiology and Anatomy, Washington, says: "The brain is composed of at least

thirty-four organs or pairs of organs, all commencing at the medulla oblongata or top of the spinal marrow and radiating to the surface of the brain." \* \* \* \* \*

To make the matter plain to the reader, we may say, if a line be drawn through the head from the opening of one ear to that of the other it will pass through the medulla oblongata, that central ganglion at the base in which the fibres from cerebrum and cerebellum converge. The brain is developed by fibres running from this central point to the surface of the head, and volume of brain is dependent upon the length of these fibres, and consequently an organ is large in proportion to the distance from the brain center to the surface where it is located. See Figs. 1 and 2.

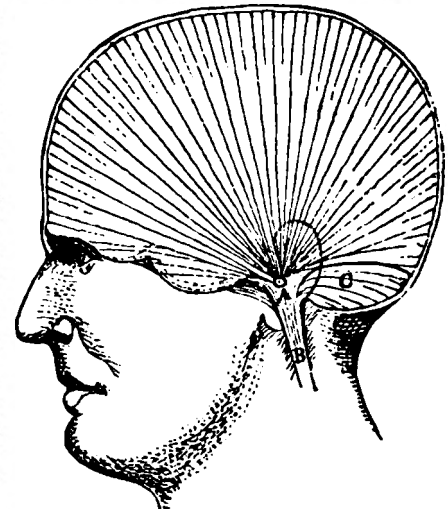


Fig. 1. A. Medulla Oblongata, where the fibres start. B. Spinal Cord. C. Cerebellum.\*

Some heads are two inches wider from side to side than others which measure the same distance from forehead to back head, yet on the surface

show no bumps or little irregularities; some eggs are short and chunky, others are elongated. Let the reader look into the hats of different men and study the form of the oval where it embraces the head, and he will not have to look long to find that some hats are long and narrow, and some broad or almost round. Some

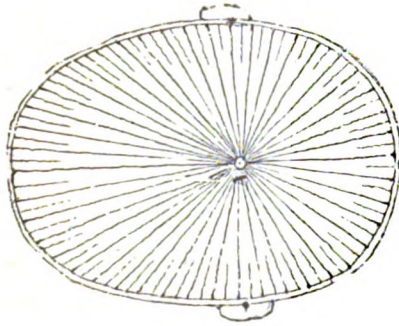


Fig. 2. Base of Brain, showing length of Fibres from the centre to the circumference. \*

heads are longer than others and yet could wear the same size hat; some heads are irregular in form, showing a difference in the length of fibre lines in different parts; some are very broad and short, and others long and thin. One head is large at the base and low at the top; another is developed mainly in front of the ears, showing that the man has talent but little force. The head of another is mainly back of the ears, and is short and light in front; in this we would find little intelligence, but an excess of passion, selfishness, and base, animal instinct. Another head is high at the top and well expanded, and narrow at the base.

All these different forms and many more can be found by observation, and all this might occur without showing what might be called a bump. From this view of the subject, some physicians repeat the observations which they have heard from their old preceptors that skulls are not always of the same thickness in different places, and sometimes there seems to be a hollow on the inside of the skull and no corresponding protuberance, and that the little hills and hollows that may be

found on the surface of the skull were the only basis of phrenological investigation.

When men talk like that, we know that they have not been instructed in regard to this old doctrine of the fibrous length from the brain centre, and they are astonished when the explanation is made to them, and are apt to say, "That is a new dodge." Doctors, therefore, who object to Phrenology and try to throw discredit upon it, as they teach students in medical colleges, or as they go among the people, do but show their ignorance of the principles that Phrenology has maintained since the days of Dr. Gall, and which are older than the century. But the reader may ask, "How did this idea get abroad?" "Where did the bump theory come from?" Let us suppose some bald-headed man to have had excessive Firmness or Self-esteem, and that some phrenological examiner directed attention to the tremendous development of the organ in question, the observers probably called it a "bump" because it looked like a bump in consequence of the deficiency of the surrounding regions. And suppose also that all the organs in another head were of equal development, as large as the first man's Firmness or Self-esteem; if the phrenologist said that Firmness and Self-esteem were large in this second case the public saw no bump and was bewildered.

Some people to-day quote to us Sir William Hamilton's criticism, which is more than fifty years old, in regard to the difference in the thickness of different parts of the skull, as being a settler against the possibility that Phrenology can be true.

The last quarter of an inch on the surface of the head, or the want of it, is not the means of determining the strength of the given phrenological organs; therefore, that old, stale, falsely-based objection has no weight; judging as we do by the length of the lines from the central point to the surface, the bump objection goes to

the wall, and a sound scientific basis of Phrenology is established. \* \* \*

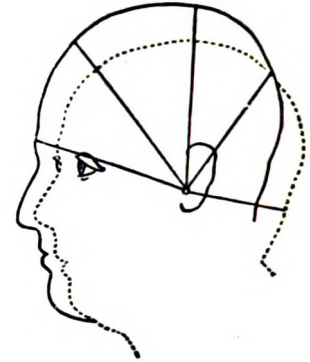


Fig. 3. Criminal and Moral.

In the engraving, Fig. 3, there is a marked difference between the two heads; there are no bumps visible in the outline of either, but the length of line from the opening of the ear in each case shows a great difference; the dotted line shows a weak intellectual and moral development, and a very strong development of the propensities; the head is broad from side to side, corresponding with the deficient front and top head. The other is a good moral and intellectual character.

Fig. 4 shows the normal growth of the head from infancy to full maturity, and viewing the development and growth as being by length of fibre from the opening of the ear, it will be noticed that the infant's head increases relatively more forward and upward than it does backward; being larger in the middle and back region

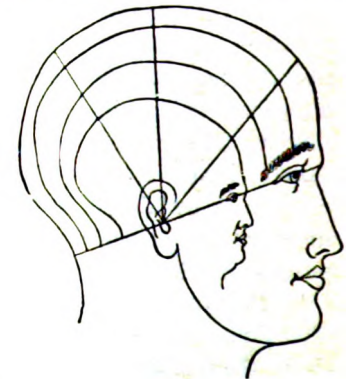


Fig. 4. Form and growth of head, from Infancy to Manhood.

proportionately than it is in front, because the life-power located in the

central section of the brain needs to be stronger in a new-born child than the intellectual and moral regions are required to be; hence a young mother is apt to think her babe has such a little, contracted, sloping forehead, she is afraid it will be an idiot; but as the child's mental activity comes into play, the anterior and superior portions of the brain are gradually developed.

[Of course, the brain fibers do not radiate from the centre ganglion in a *direct* line to the surface as they appear in above diagrams, but are intended to show the relative length and strength of each organ of the brain which takes its root in the *Medulla Oblongata* at the top of the spinal column.—EDITOR HUMAN NATURE.]

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### “Heads and Faces.”

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### Phrenologists and Anatomists Agree.

Phrenologists and anatomists agree that the fibres of the brain radiate from the centre ganglion or *Medulla Oblongata*, to the surface of the brain. Phrenologists, however, do not assert that they radiate in a *direct* line as shown in the illustrations in the first page of this number. These diagrams are given to illustrate the proportionate strength of a brain organ, as “an organ is large in proportion to the distance from the brain center to the surface where it is located.”

On this subject we consulted Dr. Miller, formerly the Professor of Anatomy at the California Medical College, and he has supplied us with his notes on the subject from the highest authorities. His first article appears in this issue.

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THE hen that cackles loses the egg.

## LECTURE NOTES ON THE ANATOMY OF THE NERVOUS SYSTEM

Compiled By  
DR. C. N. MILLER  
SAN FRANCISCO, CAL.

### NO. 1.

GENERAL ARRANGEMENT.

THE Spinal Cord and Encephalon, together, are known as the Cerebro Spinal Center or Axis; this may be divided into three portions, independent and separate, yet intimately connected. These are: the Cerebrum; the Cerebellum and its apparatuses of innervation; and the Medullary portion of the Spinal Cord, with its expansions to the different parts of the encephalon.

The entire nervous system consists of two histological elements, nerve-cells and nerve-fibers.

The cells may be compared to the battery cells of an electric circuit; the fibers to the wires which conduct the current generated in the batteries.

The nerve-cells are the chief histological elements of the *gray matter* of the cerebro-spinal axis; while the white substance may, by the aid of the microscope, be divided and subdivided into delicate yet distinct fibers, which serve to connect the nerve-cells of some particular region with other nerve-cells, or with the muscular apparatus and the other tissues of the body.

Nervous impulses which travel from the peripheral portions of the body toward the nerve centers are known as afferent or centripetal or sensory impulses; while impulses that in any way cause the muscular apparatus of the body to act are known as efferent or centrifugal or motor impulses; they all proceed from the nerve-centers outward.

Both forms of impulses are conducted partly through direct tracts of nerve-fibers, and partly by the intercommunication established be-

tween nerve-fibers and nerve-cells, and nerve cells with each other. We may infer, therefore, that nerve-cells, as well as nerve-fibers, serve to maintain *isolated conduction* of nerve impulses. We must also accord to nerve-cells the power of recording impulses, or of memory; and the functional attribute of sensibility, as well as the power of generation and storage of nerve force, and the discharge of this unknown power in the form of motor impulses.

All the centripetal and centrifugal conducting nerve tracts are prolonged to the most distant centers of the nervous mechanism, and find a direct and intimate connection with the nerve-cells of the gray substance of the cerebral convolutions.

It seems but rational to assume that the phenomena of consciousness have their seat in the activity of the cerebral convolutions to which all the centripetal or sensory tracts converge, and from which all the centrifugal or motor tracts arise.

#### THE GRAY MATTER OF THE BRAIN.

Nerve-cells occur in five large and distinctly isolated masses, which may be enumerated as follows:

1st. The Cortex Cerebri, or the gray matter of the exterior of the cerebrum that invests the convolutions; the sole object of the eminences and depressions of the brain seems to be to obtain a greater extent of brain surface for the disposition of the cortex cerebri.

2nd. Buried within the substance of each hemisphere, are found two masses of cells, which rest nearly upon the floor of the cerebrum, and from this position are named the *basal ganglia*; each anterior mass is called the *corpus striatum* from its striated appearance when cut through, and each posterior mass is called the *optic thalamus* from an association with vision attributed to it by early investigators.

3rd. The cerebellum presents collections of gray matter which occur partly in layers, the cerebellar cor-

tex, and partly as scattered masses within its substance.

4th. The so-called "tubular gray matter" which may be traced as a lining to the inner portions of the cerebro spinal axis, from the tuber cinerum to the upper part of the fourth ventricle; this may be recognized as the permanent expression of the primitive generic brain.

5th. Distinct groups of cells are found within the substance of the crura cerebri, the pons varolii, and the medulla oblongata.

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### Professor Dove Retires.

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We are sorry to lose the Evening and Sunday services of Professor Dove; he failed to receive the patronage he deserves, for he is a conscientious examiner and a congenial man.

The fact is patrons "wanted to see Professor Haddock" but Mr. Haddock is too busily engaged during the day to stay in the office Evenings and on Sundays, and will only do so to meet engagements.

Mr. Dove has opened an office on his own account at 917 Market St., where he hopes to secure daily as well as evening business, and we heartily wish him success. See his advertisement in another column.

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### THE INCONSISTENCY OF NEW THOUGHT.

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**F**OR a long time we have been calling attention to the inconsistency of New Thought, and the absurd conclusions arrived at by its advocates for ignoring the *physical* part of man, and proclaiming that "All is Mind."

A leading New Thought lady writer now "comes from under" the New Thought cover, and calls attention to the error they have been committing by ignoring man's physical nature, and affirms that: "Nature has her fixed and unvarying laws on all three planes—Physical, Mental

and Spiritual, and each must be regarded independently of the other."

The writer is Jessie Twiss Harris, in *The Occidental Mystic*, and her article is headed:

#### CONSISTENCY.

"With all our getting let us get Consistency. The vanguard of the New Thought movement have run their race, and have reached and investigated the full limit of its extremes and inconsistencies. Now the hour has struck when they must face about and come back—not to the starting point, but just half way—they must find the happy medium between the two extreme points of consciousness which they have touched in their journey from materiality to spirituality.

And this applies especially to that all-important line of the New Thought teachings, healing of the body, every step of which has been a hard fought battle, and for which many of our martyrs and pioneers have laid down their lives. Let us in Mercy's name join hands with consistency in this matter, and view it in the clear white light of truth rather than in the light of an exaggerated hypothesis, or of a blind dogmatic faith, utterly devoid of reason or the first principles of nature's law. And the light of truth, by the way, is created only by the union or blending of reason and intuition, not by the operation of either one alone. "Come let us reason TOGETHER," saith the Lord.

Undoubtedly the mentality has a far greater effect upon the physical body than has been recognized in past ages, and that many physical ills can be remedied by thought power as applied through suggestion is an established fact; but, on the other hand, let us also recognize the fact that there are immutable laws on the *physical* plane which must be followed regardless of any mental states whatsoever. If we over-eat or under-eat nature demands her reckoning. If we over-work she demands the same, and if we prodigally scatter our life forces we are called upon to

square the account and strike a balance. And so on through an infinite number of laws which we must follow according to nature's dictates, but which many of us persistently disregard and even fail to recognize or acknowledge. It is true, we may be able to remedy a few mistakes of this sort, and by making our affirmations or denials flatter ourselves that we have solved the problem and overcome the difficulty, but a continued disobedience of these laws will so far throw us out of tune that no amount of mental power can swing us into harmony again.

Nature has her fixed and unvarying laws on all three planes—physical, mental and spiritual, and each must be regarded independently of the other; but at the same time they are so intricately interwoven as to make them inter-dependent, each affected by the other, and a law transgressed on one will ultimately affect all three; however, when we have learned the secret of each, as well as the law of their perfect adjustment, the one to the other, we shall find that they blend and fit as harmoniously as the night into the day. Our aim should be to discover and co-operate with ALL these laws rather than to overcome one with another, or to dwell upon one to the exclusion of another.

Shall we follow the equine propensity. that of entertaining but one idea at a time, and while we are studying the laws on one plane turn the others down as nought? Or shall we prove ourselves the God-beings that we are, big enough and broad enough to embrace the whole universe and all its planes of expression?"

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Doctor: "What—your dyspepsia no better? Did you follow my advice and drink hot water one hour before breakfast?" Patient: "I did my best, doctor, but I couldn't keep it up for more than ten minutes at a stretch."

# THE PATHETIC AND COMICAL HISTORY OF ALLAN O'DALE


(ALLAN OF UNDERBANK-DALE)

## CHAPTER IX.

I love thee, and I feel  
That in the fountain of my heart a seal  
Is set, to keep its waters pure and bright  
For thee.

—*Shelley.*

## LOVE'S YOUNG DREAM.

 WING TO the civil war in America, all the mills in the Heavy Woolen District of England were kept busy almost night and day, making blankets and clothing for the U. S. Army and Navy.

For more than a year I worked from 6 a. m. to 8 or 10 p. m., receiving but little sunlight or fresh air except on the Sabbath, when, instead of attending Sunday School as was my wont. I broke away into the woods and meadows, received inspiration, fell in love with the most beautiful girl in all the wide, wide world, and wrote poetry.

"Oh! there's nothing half so sweet in life  
As love's young dream."

O; that hallow'd form is ne'er forgot,  
Which first love trac'd;  
Still it, lingering, haunts the greenest spot  
In memory's waste."

—*Moore.*

A penny weekly, entitled "Peep o' Day", published by young folks, for young folks, offered book prizes every Thursday for the best *original* poetry written by contributors of either sex under twenty years of age. I was only nineteen when I began to forward doggerel verses which evidently found their way into the Editor's waste paper basket.

After sending contributions for nearly twelve months without acceptance I gave it up in despair, but in a later issue I received encouragement by the following editorial note in "Peep o' Day"—

"Allan O'Dale, Shoddyopolis: Your effusions have merit, and show improvement. Try again."

I sought the woods and rippling streams, and under a new inspiration wrote a stanza of six verses. Judge of my surprise and delight to find it published at the head of the poetry column, as the first prize.

The first verse ran thus:

I love to roam where roses grow,  
And where the rippling streamlets flow,  
In the sun's bright golden ray.  
I love to sit beneath a thorn;  
Where feathered songsters chaunt at morn,  
Their soft melodious lay.

I was now in the third heaven. This was a grand world to live in. I was in attune with the infinite. The home of my queen was a fairy castle, although its old and dark stone walls wore a gruesome look to an observant eye. The old patch of trees and the muddy stream near by were to my eyes a fairyland. It needed no stretch of imagination to compose the following enigma, which again took the first prize in "Peep o' Day."

I know a fair and lovely cot  
Where summer roses grow;  
Where blooms the jessamine  
and what not  
With petals white as snow.

And in that cot so neat and fair,  
Resides a lovely belle;  
Her face it is of beauty rare,  
Methinks none can excel.

To muse upon her is my *first*,  
It doth my mind console;  
And dear I love her from my *last*,  
Because she is my *whole*.

ANS.—(1) SWEET (2) HEART.

I showered the girl with poetry and prose but hardly got a response; she was made of sterner stuff. I plucked a rose, and attached a couplet to it that I thought would "fetch her." It ran thus:

Accept, dear maid, this lovely rose,  
Deck it on thy bosom fair;  
Observe its hue, nor wonder why  
It blushes to be there.

But like throwing water on a duck's back, it ran off. I made no headway at all and soon discovered that I lived too much in the clouds; that I was only a mill operative, and if I meant to win the girl I must show myself able to support a wife with something better than poetry.

"Love will find its way  
Thro' paths where wolves would fear  
to prey."

I rushed in upon her parents and declared my intentions and ambition to be somebody some day, and was well received by the old folks, but my idol hid herself in another room.

Just at this time Lincoln had emancipated millions of negroes in America, and there was great rejoicing in England; my new-found friends were abolitionists and I was at home with them. Then came the great Presidential tragedy, filling the English people with horror and gloom, followed at last by the cessation of war; this meant slackness of trade and almost stopping of the mills, lowering of wages, strikes and industrial disturbances throughout England.

I resolved to quit mill work, to become my own employer as a picture-frame manufacturer, a vocation I had long looked forward to. I prospered, claimed the hand of my idol, and at last the wedding bells announced a consummation I had devoutly wished for, namely, a good wife and a good home I could call my own.

## Phrenology to Revolutionise the World.

SCIENTISTS all over the world are beginning to realize that "Phrenology is true though opposed to the philosophy of ages."

It is destined to revolutionize the old school methods of education, change the procedure in the law courts, institute a more rational method of treatment for criminals and the insane, and make a total upheaval in medicine.

Professor Larkin recently wrote an interesting article for the *S. F. Examiner* on the "PASSING OF EVERYTHING." As it is one of the best Phrenological articles we ever read, we reproduce it here for the benefit of our readers:

"The discoveries now being made hourly must have world-wide effect soon.

Possibly some of the readers of the *Examiner* may not be aware that scientific men of great ability in many parts of the world are now studying their minds. They critically examine every faculty, attribute and propensity of our mental natures. Astonishing variations and differences between minds are being detected by mentalists. It is doubtful if there are two minds alike on earth.

It is utterly unknown what mind is, or how it is produced in the brain. But its properties can be studied, analyzed and compared. And these are now being as thoroughly analyzed by mentalists as different kinds of matter by chemists.

There are thousands of different kinds of memories. Some can remember numbers and not names, while their neighbors find it almost impossible to remember either. Some compose—that is write essays, editorials and books. Others equally as intellectual find it next to impossible. Certain types of mind find no difficulty in writing exalted poetry, and fail in prose; while others cannot compose a poem but write prose. Re-

markable differences are discovered in mental laboratories regarding numbers. Interesting cases have been found where good, healthy minds have been unable to learn algebra even, to say nothing of the higher branches of mathematics, yet could learn grammar, ten times more difficult.

No study presented to the human mind is so brain-wrecking as the science of language. Fine minds have been found totally unable to form the slightest conception of analytical mechanics or geometry; yet they can parse sentences far more abstruse and intricate. Poets in many cases could not possibly learn to paint, although one would think the two somewhat related.

### DISCOVERY THAT MIND IS FREE

When we hear any statement, or read one, our minds automatically decide whether to accept or reject. This faculty is open and free to all. And none has the right to call it in question, or try to dictate by any kind of authority whatever. One has the inherent right to believe or not believe. By looking into this matter closely it will be seen that a person cannot help believing or disbelieving.

Vast changes will take place in the opinions of mankind as soon as it is generally known that mind is free. Three fourths of all that we have heard of since childhood and that we now think to be truth itself must go. For three-fourths of the entire literature of the world is now obsolete. Many of our habits and customs must be greatly modified and others wiped out.

### EDUCATION

Changes radical and revolutionary in this grand department of human endeavor are now almost here. The future school will be so unlike those we have now that one can scarcely realize the transformation. No teacher will be allowed, under heavy penalty, to attempt to teach any child or youth until the minds of the students are examined by expert mentalists. The highest grade of teachers will be

mentalists themselves. As well attempt to heal a sick man, without first finding the nature of the disease, as to try to teach a person without knowing what kind of a mind he has. Thus, the sensitive mind of the poet can be ruined by three or four years of forced drill in geometry and analytics. Six cramming studies piled upon a little child with forming brain will be prohibited by rigid law. Children screaming in their troubled sleep over examples in arithmetic for which they never can have use, is a frightful thing. The writer has seen arithmetics containing senseless problems, never used in any transaction in any business.

Granting diplomas to high school children on death-beds will never occur when the qualities of their mind are revealed by mentalists.

The writer has seen college students pleading with tears to be relieved from the torturing study of analytical mechanics.

Suppose a school district to contain fifty children, with twenty-five different kinds of minds. Then the largest class could not have more than two students. A public school would not be necessary. Private teachers must be employed. This would be cumbersome, but it is better to do this than to ruin formative minds. Could one who knows how to raise potatoes only train the growing rose or carnation? Positively, teachers must know what kinds of minds they are dealing with, or fail. How can they, when fifty pupils are before them with as many different minds? All education, from primary schools to the last term in the university, will be based on the laws of mind.

How train mind without knowing anything about its laws? The first care, almost, of parents will be to have their children's minds carefully examined. They will have to, anyway, for the law will compel them to and receive written certificate.

### TOTAL UPSET IN COURTS

The courts of the world will so completely change procedure that

judges and lawyers will not be at all like those now living. Criminal courts will pay great attention to differences in the minds of their prisoners. Halt, or two-thirds, of our criminal laws ought to be, and will be repealed. Criminal courts, for the first time in history, will be courts of equity. The judges will be "a law unto themselves" and punish to suit the mentalism of the case. All murderers will not be executed, and all thieves will not go to the penitentiary. It may happen that a person could steal a hundred dollars and not go to prison; another five, and go. The mentality of the cases only will influence the judges, not the amounts purloined.

The treatment of prisoners will be absolutely reversed by the advent of mentalism. How manage prisoners with minds as unlike as black and white? By the same rigid rules? By no means. Would a metal worker treat iron and zinc exactly alike?

#### WORLD-WIDE CHANGES IN ASYLUMS FOR THE INSANE

These, too, could not be recognized. To begin with the insane will be few indeed when mentalism becomes generally understood. But those who are so unfortunate as to get into these merciless dens will not find the quintessence of concentrated horror that has held sway for so many centuries. Every person having to do with the insane must and will be a skilled mentalist. Knowing the laws that rule mind, they will deal with the unfortunate without trouble and cure a majority.

#### TOTAL UPHEAVAL IN MEDICINE

In the future a person will be no more allowed to pose as a healer that is not an accomplished mentalist than he would be permitted to run a locomotive if he knew nothing about the machine.

Thus, innovations, upheavals, upsets, and changes that will greatly affect all existing society, civilization, courts, schools, hospitals, judges, lawyers, physicians, teachers of every

kind and quality, and mankind in general, are due in this century. And they should not be delayed. Horrific abuses in courts, asylums, and hospitals, and in grinding brain-curdling schools are crying to the skies for reform. The laws of mind only can mitigate the horrible suffering.

EDGAR L. LARKIN  
*Lowe Observatory.*

It will be quite in order for us to add here a few remarks we have culled from a circular issued by Fowler and Wells, N. Y., setting forth the great utility and need of Phrenology in every department of life.

Great men have said that few people stumble to success, but all are benefited by proper preparation; a doctor cannot attempt to compete with modern science without a knowledge of medicine; a business man has to know the ropes of home and foreign trade, in order to keep up with his aggressive competitors, and many men and women by a correct understanding of themselves, will save many years of wandering about from a trade to a business, and from a business to a profession, before they succeed in getting into the right groove.

With the wonderful advance made in science today, the work of the world, must in the future, be done largely by the activity of the brain, yet few people, comparatively speaking, stop to study the needs and requirements of the brain. Were they to do so, they would find it a most fascinating study, and we rejoice that many business houses are seeing the benefit of having expert phrenologists to examine their employees as to whether they are competent to fill the position for which they are about to be engaged.

We have been asked to select partners for large business houses; clerks for banks; book-keepers and typewriters for offices, and governesses for foreign countries, which work entails a knowledge of the disposition and character of each person examined. Many such phrenologists are required to carry out this work. One should be located in every State. Therefore, well educated persons in the science of Phrenology will always be in demand, and command the respect of business men, teachers and parents, and the field is most inviting today for all such qualified men and women determined to study the science.

#### Pleasant Calls By Notable People

During the past month several "august" personages paid HUMAN NATURE office complimentary calls.

First on the list was Professor Edgar L. Larkin, the famous astronomer of Lowe Observatory, this state, whose articles in the Hearst newspapers, *Cosmopolitan Magazine*, *Scientific Journal* and other popular periodicals are read by over 5,000,000 readers.

Next came Mr. C. D. Taylor, the proprietor of the famous Jumbo Mine in Nevada, of which our old friend and former associate, C. P. Holt, is Secretary and Treasurer. Mr. Taylor is a former pupil of ours and would not part with his knowledge of Phrenology and human nature for all the great wealth of Jumbo.

Then came another of our famous students, the Rev. L. Green, from Oregon, who, with his wife is attending the Christian Convention in this city.

Professor Green is a great success on the lecture platform. His lectures are greatly augmented by his remarkable family of vocalists and musicians. We may have more to say about their entertainments later on.

Three other former students called to renew a pleasant acquaintance.

"Marie," said the old gentleman, sharply, "that young man you had in the parlor last night is dull of comprehension. All I had to do was cough when the other chaps remained too late, and they would take the hint and depart. Did this one say anything when I coughed last night?" "Yes," replied the beautiful daughter, "he said the next time he called he was going to bring you some cough drops."

"How did you like my lecture on Phrenology?"

"Not bad, Doctor, not bad at all, considering your total ignorance of the subject. You "bumped" it.

# Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

**Phrenology, Physiognomy and Health.**

ALLEN HADDOCK....Editor and Prop.

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## HUMAN NATURE

PHRENOLOGY IS BROAD  
AND DEEP

THE following analysis will show that in making a Phrenological examination a scientific Phrenologist does not confine his observations to the head.

Mr. L. A. J.— recently came into our office for a type-written analysis. Of course he was a complete stranger, but we made the following notes and read him correctly:

## DATA.

Weight 165 lbs, Height 5 ft. 7 inches, Temperament Motive-Mental, Texture neither fine nor coarse—good working Quality, Complexion light, Hair light and rather thin, Eyes blue, Boney and Muscular, Fair strength of chin, hollow cheeks, Digestion and assimilation poor, circulation moderate, health moderate.

Head  $22\frac{3}{4}$  inches in circumference, Transverse crown 15 inches, Diameter  $5\frac{7}{8}$  inches, Unmarried.

"You did a wise thing by coming to a Phrenologist to ascertain your strong and weak points physically and mentally from a scientific standpoint.

You lack vital stamina. Your bones and muscles need clothing with a little more fat. The average man of 5 ft. 8 inches weighs 150 lbs., you are 3 inches taller; for your stature of 5 ft. 11 inches you ought to weigh 185 or 190 lbs. Your Motive temperament of strong bones and muscles is not favorable for roundness of shape, nevertheless you can, by improving your digestive and assimilative powers increase your vitality very much. The Texture of your organization is favorable to it under proper treatment and easily-digested nourishing food.

At present you suffer from indigestion and non-assimilation. The food you eat is laying undigested in the digestive tract until it ferments. A coated tongue and offensive breath is sure evidence of this named condition.

The cure is not in drugs, but in

cleaning the whole alimentary canal.

[Here followed advice on Health, or how to get well by a diet peculiar to his condition, and which is omitted here, as the table and rules set forth for a complete cure are only applicable in his case, and of no benefit to the reader.]

## MENTAL.

I have devoted considerable time and space to your physical condition, as your case needed it, if you desire to improve yourself—and you do.

As the brain is dependent on the body for its support and strength, so is it imperative on you to build from the foundation by strengthening the Body in order to get proper healthy Mental functions.

Your head is large, measuring  $22\frac{3}{4}$  inches in circumference, and as the upper forehead or Reflective faculties predominate, you are naturally of a *thinking* turn of mind, and if you follow the mind's natural bent, you will be a close reader of scientific books of the occult order, or literature appertaining to the laws of mind or soul.

Your large faculties of Spirituality and Human Nature will naturally lead you to that kind of literature and that mode of thinking. It is the type of the Mind and soul reader, and you certainly would make a correct delineator of character.

You are somewhat of a seer; that is, you can see what is coming for twenty or thirty years ahead. Some men can—some cannot see one inch before their nose. Your large Spirituality endows you with a prophetic eye, and *great faith* in the unseen, but as Causality and Comparison are equally as large, your *faith* is based on good reason.

Conscientiousness, Firmness and Approbation are also large, being developed 6 in a degree of 7; so you think and act according to your convictions, are firm, resolute, and persistent, and blessed with considerable public spirit and ambition to do good to your fellowmen, according to your convictions.

Your Commercial faculties are small, and the crown of your head is high, with the exception at Self-esteem. Yet, nevertheless, you are often too independent for your pocket-book, but this arises from your large Approbation and Firmness and smaller Acquisitiveness, which makes you averse to change or give way for the sake of pecuniary profit.

You would never do as a merchant or salesman.

You are more of the Mechanical type than the Commercial. You would succeed better in the building trades as carpenter, builder, or boss workman.

You cannot be driven in any way or manner, but are easily led by reason and sensible conviction.

Outdoor life would suit you very well, therefore as a landscape gardener, vineyardist, or fruit grower, you would do very well, but under good conditions of health you would meet with even more success in some intellectual pursuit, as Physician or Phrenologist.

I would advise you to cultivate a better memory of facts and events in detail.

Of course, you will have to begin with the stomach, but mentally you can gain memory by exercise. Try to repeat to yourself each day what events came under your notice the day before, then the week before, and date of month and year, whom you met, and subject of conversation, and the facts elicited.

For strength and weakness of each faculty consult your book that accompanies this analysis, restraining those that are too dominating or too large and active, and cultivating those marked 4 or below 4 in degree, so as to bring your head into better harmony, for you have some very strong and weak faculties, as indicated by your marked chart.

On page 4 you will observe the type of wife you are adapted to, according to the laws of selection and affinity.

## THE RUDIMENTS OF MENTAL PHILOSOPHY

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

BY HARRY WHITE.

Farnborough, England, in 8 Chapters.

#### ARTICLE I.

##### THE MIND

**M**IND manifests itself in three distinct forms. Some theologians attribute the threefold manifestations of mind to three distinct principles, mind, soul and spirit. The mind of man is distinguished from that of animals *pro tanto* as it is susceptible to spiritual influences which act upon the organism of the human brain. *Mind is something scarcely to be defined.* Life is known yet not defined. It is known by the phases of its exemplification. Thus with regard to the mind. The constituent features of the mind may be known through its active operations on the physical. We can only know what melody is by music. Words could not define it. The most elaborate work on music could not elucidate it. Melody is known by melody. Mind is known only by its form of *manifestation*. It has its peculiar language in the aspect which it assumes. It has its peculiar laws. These laws can be understood only by the material organism of mind which is the brain.

What are the laws by which the mind is governed? Whatever exists has its law, laws capable of being practically applied or infringed. In what respect do we view the mind? Do we regard it as a divine principle implanted in the human system, yet not modified by natural laws?

Do we regard it as being "spirit," having a spiritual domain of its own, a distinct entity, a domain uninfluenced by material laws, a moral kingdom different in character to the

*social* of the present? Does the mind exist apart from physical organism? In advancing our idea we do so upon the phrenological theory of the human mind. We know that there is a certain kind of influence pervading nature known by the name of electricity. We know how to utilise it to practical purposes, we know how to reduce it to practical forms. We understand electricity in the form of attraction of cohesion, of the attraction of gravitation, of capillary attraction, of magnetic attraction, of chemical attraction, yet we cannot conceive of electricity apart from the laws of its manifestation. Mind is, yet we can only view it as it exhibits itself in the peculiar organism of the brain. According to phrenology the brain is a composite of functions. Each function arises from a specific faculty. The peculiar workings of the respective functions of the brain in harmony with each other constitute what we call mind. We can dissect and analyze the seven different colors of light but when those colors are blended together they form an element imperceptible in its character. It is possible to analyze the respective faculties of the mind's section, while the mind itself must remain in its own domain of mystery. Although we know not what the mind is we as intimated *know that it is dependent upon material organization.* We do not say that brain and mind are convertible terms, that the brain is the mind, and the mind the brain. We do not say that mind and brain have existences independent of each other. We do not say that mind must exist *before* the natural activity of the brain. Mind cannot exist where brain is not. The brain effects its operation on the mind rather than the mind *originally* effecting its operation on the brain. The mind does not act upon the peculiar structure of the brain but the structure of the brain gives the peculiar character of mind. Thought or mind is originally evolved by the peculiar organism of the brain. The brain is not the mere

organ of the mind. It is not the mere instrument upon which the mind plays and acts. "Odell" asserts in his work on "Phrenology" that the fundamental principle of Phrenology is that the brain is the organ of the mind. He has brought no argument to prove it. The illustration which he uses to corroborate his view refutes it. He compares the human brain to a harp and the mind to a harpist. He speaks of the brain as being as distinct from the mind as the harp is from he who plays upon it and further adds that the mind may be perfectly sound while the strings of the brain may be loosened.

If such teaching is worth anything it certainly shakes the basis upon which Phrenology is built. Suppose that the brain be the organ of the mind upon what basis would Phrenologists rely in their estimate of mental power, what standard would they have whereby to gage the power of the mind.

A powerful mind (of course there are degrees of mind) would tend to compensate for the deficiency of a mental organ. A strong man would do more with a small instrument than a child would do with a massive one. Can we suppose for a moment that man is endowed with an innate principle that is in itself perfect, capable of making human nature vibrate with heaven's melody, but for the disordered nervous mechanism. Has man in him a latent power whereby he could legitimately carry into harmonious effect nature's design but for the weakness of its instrumentality. When was that power bestowed?

Does the mind uniformly exemplify its perfectibility according as the brain is capable of exhibiting it? Of course it does not. Now if Mr. Odell will inform us whence arises the moral indisposition of the mind seeing as he pretends that it is distinct from the brain and not directly governed by physical laws we shall feel obliged. It is a great pity that men should endeavor to twist the teachings of science to their own fancies.

Mind is modified according to the susceptibility of the brain. Who would think of acknowledging the moral responsibility of an idiot? The mind is united to material agency. That brain vitalises thought is proved by the fact that a peculiar cerebral structure gives a corresponding genius. In proportion as the brain is developed in the lower creation, do they show sagacity and reason, (Have they a mind?) A special structure of brain gives a special essential form to thought and feeling. Mind is a principle evolved by the organism of the brain, which is so constructed as to become susceptible to higher laws than those which simply relate to the material. Mind is not however to be regarded as matter itself. Life is dependent upon the material but is it essentially matter. The bread we eat gives life. Mind and matter are distinct in nature though not in action, Phrenology thus disputes the idea of materialism. The limits of our space forbid us to touch upon the perpetuity of mind, suffice it to say that "immateriality" would be no argument in its favor. Life is immaterial and yet it pervades even the vegetable creation which dies.

The longing of the mind for immortality is no argument for its eternal durability, any more than a desire to be rescued would prove that we were saved. The one main proof of its immortality is its susceptibility to divine influence, and its gradual development in the higher life.

[To be Continued.]

"You know, they say, 'All the world loves a lover,'" began the sentimental young man. "Yes," interrupted the cynic "but not as much as it loves to hear the lover's letters read out in court."

Nettie: "A girl doesn't often marry the man who is the best husband for her." Ned: "Of course not. If he is a good husband there is no occasion to marry him more than once."

## Shakespeare on Human Nature.

### ARTICLE No. 2.

**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:

### TEMPERAMENTS—CONTINUED

#### LYMPHATIC

"Let me have men about me that are fat, sleek-headed men, and such as sleep o' nights."

*Jul. Cæsar, 1-2*

#### SANGUINE

"'Tis beauty truly bent, whose red and white Nature's own sweet and cunning hand laid on."

*Twelfth Night 1-5*

"Mine eyes are grey and bright, and quick in turning."

*Venus and Adonis.*

#### BILIOUS.

"Mislike me not for my complexion; the shadowed livery of the burnished sun, to whom I am a neighbor, and near bred."

*Merchant of Venice, 11-1*

#### NERVOUS AND SYMPATHETIC.

"What wax so frozen, but dissolves with tempering; and yields at last to every light impression."

*Venus and Adonis.*

#### CEREBRAL.

"Nature, crescent, does not grow alone in thews, and bulk; but as this temple waxes, the inward service of the mind and soul grows wide withal."

*Hamlet 1-3.*

#### THE MUSCULAR SYSTEM.

"Things in motion sooner catch the eye than what not stirs."

*Tr. and Cress. 111-3.*

## HEALTH, LONGEVITY AND RECURPERATIVE POWER.

"Infirmity doth still neglect all office whereto our health is bound. We are not ourselves when nature, being oppressed, commands the mind to suffer with the body."

*King Lear 11-4.*

### CONFIGURATION OF BRAIN.

"See what a grace was seated on his brow—Hyperion's curls, the front of Jove himself. \* \* \* \* \* A combination and a form indeed where every god did set his seal to give the world assurance of a man."

*Hamlet 111-4.*

## 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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### No Wonder He Is Sick.

Intellectual men and women, persons who are well educated in every other respect, commit the gravest errors by eating foods detrimental to their health and suffer with body-wrecking disease in consequence.

A correspondent of this class, writing for our advice, who lives in a warm part of this state, follows a sedentary occupation, and, being unmarried, boards at a restaurant, admits that he gets for

#### BREAKFAST

Coffee and Doughnuts, or Hot Cakes

#### DINNER

Pork, Pies, Pastry and Coffee

#### SUPPER

Ham and Eggs (fried), Fried Potatoes  
Biscuits and Coffee

He gets coffee at every meal, which is nerve destroying but it is the *Heat Producing* foods in a hot climate that makes him sick—he has been sick for seven or eight years, though just able to work.

Of course he partakes of other foods that are all right, but those in question are the *Cause* of his ailments.

Following our directions he will begin to improve right away, but it will take him some time to get completely well. He has dosed himself with drugs, pills, and other poisonous stuff, without avail. Drugs kill but never cure. Nature cures if you give her a chance, and the only way is to eat and live not artificially but *naturally*; eat nourishing and substantial food according to Temperature, Temperament, Physical and Mental Organization, Vocation and *Natural Taste* and if there be any vitality to build upon, all will be well.

### Facts About Foods.

If you eat foods we call *heaters* in hot weather, the blood becomes feverish, the atmosphere unendurable; it is as though you build a fire, put on heavy clothing and wonder why you are nervous and irritable.

If you eat *Summer* foods, or what we may call *Coolers*, in cold weather,

you will certainly catch cold.

Partake of summer foods in winter or winter foods in summer, and you are on the road for sickness and trouble.

Some years ago we started from Ross Station to climb Mount Tamalpais—ten miles from the station. There were fourteen of us, all students in our evening class.

The day was hot but all the members were young, strong and healthy, yet four of them were overcome before we reached the top. Two of them had partaken of a hearty breakfast of *hot* buckwheat cakes lined with maple syrup and butter, washed down with strong coffee. The other two had eaten corn meal muffins, fried ham and eggs, beefsteak and coffee. No wonder they were overcome; all four of them developed a high fever.

Those who had partaken of a very light breakfast—fruit or vegetables, or a poached egg on toast, felt comfortable; and on reaching the top ran down the hill on the other side to Mill Valley, four miles below, in less than one hour.

Several of us—including some of the old students—performed this feat last Sunday, August 20, 1905.

Indeed, walking is healthy, Winter or Summer, on proper food. We "trot" eight miles every day between home and office—half the distance being through Golden Gate park.

We recommend walking for health and outdoor exercises daily with (proper) food suitable to the climate and the individual, and we are making some remarkable cures.

It is a fact that what is good for one climate is not good for another, and what may suit one person to eat will not suit another. It depends on Temperament, Organic Texture, Occupation, etc.

If you are out of gear any way consult our Question List in another column, write to us and become healthy.

Many reviews are crowded out this month that will appear in our next.

## 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.

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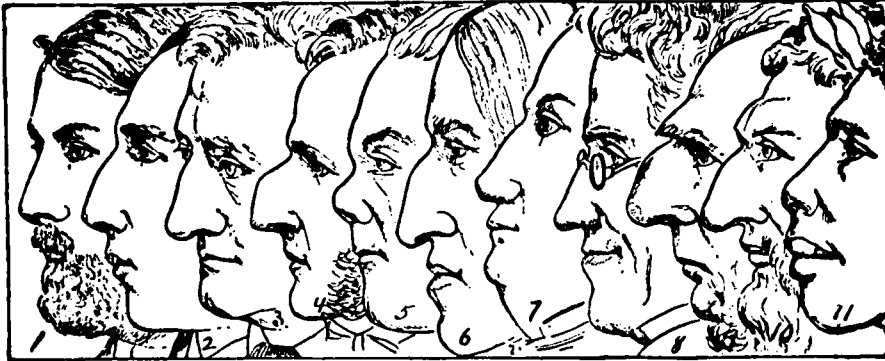
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# DON'T BE A MIS-FIT!

Don't be a Round Peg in a Square Hole!

YOUR TALENTS ARE REVEALED BY YOUR  
HEAD AND FACE



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A correct delineation by an experienced, competent Phrenologist, will describe your character, *how* to strengthen your weaknesses benefit by your strength, and point out as True as the compass whether you are by nature Artistic, Commercial, Literary, Mechanical or Scientifically endowed, indicating with unerring certainty, whether you can succeed best in Business, Trades, or the Professions. "Success is the result of Talent working on the right line."

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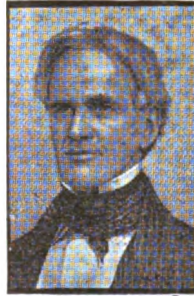
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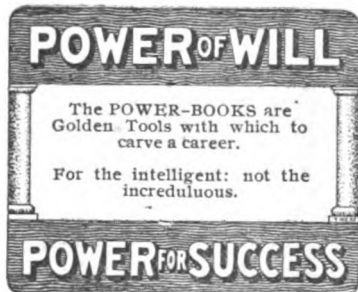
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