

Human Nature

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CHARACTER CORRESPONDS TO ORGANIZATION.

WHY WAS THIS MAN STOUT, PLUMP, AND MELLOW AS A RIPE PEACH?
WHY DID HE DIE BEFORE HE REACHED FORTY YEARS OF AGE?

IN FRONT of the upper part of the ear, above and back of the Zygomatic arch is located the brain organ of Alimentiveness. Its function gives the sense of hunger and appetite for Food. The front part of this faculty is named Bibativeness, or sense of Thirst and appetite for Drink. These two senses were acute in the gentleman whom this portrait represents. He was a saloon keeper. Eating and drinking constituted his highest pleasures; he absorbed his food and drinks as a sponge absorbs liquids, and he accumulated 340 lbs. of fat on his small bones, that indicated *dis-ease* and premature death.

Some time ago he came to us for advice and a Phrenological examination. We instantly recognized his condition. His flesh was soft and muscles flabby, with a sluggish circulation. He had taken medicine daily

for more than four years, he said, but was growing worse and more discouraged every day. We found the



brain organ of Vitativeness, or Love of Life, quite small; therefore in this connection (beyond the gratification of

animal pleasure,) he had no particular desire to live and very little attachment to life. Owing to the weakness of this faculty, with large and active Alimentiveness, meant flabby muscles, loose flesh and a very weak power of resisting disease.

He was manufacturing too much blood and in great danger of complete collapse.

We prohibited for a time the use of all starchy and fattening foods, beer, wines, liquors, and put him on a thinning diet combined with nourishing foods. In six months he lost 34 pounds in weight and felt stronger, easier and happier than he had done for years; but his ruling passion for eating and drinking overcame his will power; he said, "Let us eat and drink for tomorrow we die."

He relapsed into his old habits, fed up again and became more bulky than ever. One day he took to his bed and

in a few weeks he slid into his grave a victim of appetite at 37 years of age.

It is rather hard for some men to change their Temperament. Each is inclined to act according to his organization, but those more fortunately constituted than the gentleman we are discussing, can draw a MORAL:—Eat less, live long and die happy.

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.

Those intent on entering the field of Phrenology, are given all the latest information to help make their career profitable in every sense of the word.

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."

Please Notice.

The 50 cents extra charges for postage of the "Naturopath," "The Character Builder" and other dollar magazines mentioned in our combination offer last month, applies only to FOREIGN postage, and not to the United States or Canada.

Human Nature was accepted by the U. S. Postal authorities as "Second Class Mailing Matter" 16 years ago, and still retains the postal privileges of the government.

Human Nature 50 cents a year.

The following is from "The Batley Reporter," England.

Down by The Golden Gate.

WE mentioned in our last week's issue that Mr. T. C. Taylor, M. P., who has been making an extensive tour in the United States, had called upon Mr. Allen Haddock, our correspondent in San Francisco. Thursday's mail brought us the following from the latter gentleman, "Down by the Golden Gate":

"Monday, October 16th, was a beautiful autumn day, but not more beautiful than other days in California. The sun was pouring its golden rays into my office. I was sitting at my desk in a pensive mood when the door opened, and I turned my attention that way looking for 'piziness.' A gentleman came rushing into the office with the vigor of youth, followed by a young lady, both their faces beaming with smiles. We grasped hands, for the recognition was mutual and almost instantaneous. I was grasping the hand of an old acquaintance, a gentleman whom one of the newspapers next morning described as 'The M. P. for Batley,' who had arrived with his family at the big hostelry, St. Francis Hotel. Readers of 'The Reporter' won't believe that it was Mr. Runciman, nor 'Ahr Ben,' nor Mr. Mark Oldroyd, but it was a real M. P., all the same. I put the question at once—'Well, and when did you arrive, pray?' 'About one hour ago,' he answered. It was a great surprise party for me. It was just about 11 o'clock when the Batleyites came into my office. An hour later we were on a cable car climbing 'Nob Hill,' up streets steeper, perhaps, than Batley Field Hill, passing the western fringe of stately mansions. Then we boarded the electric cars of the 'scenic route,' rinning along high cliffs and overhanging rocks, at the feet of which were the blue waters of the bay. From these eminences, as the cars

twisted and turned, picturesque views were obtained of the Golden Gate and Fort Point.

October is not a good time to see the beauties of the surrounding landscape, for the hills are bare for lack of rain. I informed my travelling friends that we had had no rain since February; it seems I was wrong. We had several good showers in March and April. Everything was dry, notwithstanding that heavy fogs had been frequent and the atmosphere moist. After the first rain, which usually occurs in November or December, the hills are green, and from February to July all down to the water's edge becomes carpeted with flowers, chiefly the yellow poppy. The slopes around the entrance to the Bay then wear a mantle of golden hue—hence the name "Golden Gate." These yellow poppies continue to bloom during the whole of the winter, spring and summer months, far into the dry season.

We landed on Sutro Heights, the residence of the late Adolph Sutro, an ex-Mayor of San Francisco. A dozen years ago he threw his grounds open to the public, who have not abused the privileges. A gate-keeper intercepted us for inspection, as lunch baskets are not allowed in the grounds. From the parapets we had a grand panoramic view of the mighty Pacific Ocean, with its stretch of 8,000 miles to the Antipodes, and a long distance on the other hand to the Orient side. There we stood enchanted by the scene. The sun was past meridian and in our eyes, or we could have discerned the Farrolone Islands, 22 miles distant. On the sea beach pleasure seekers wandered aimlessly about. Golden Gate Park stretched towards the city, and we stood overlooking the famous Cliff House, situated on a lower cliff.

We descended to the Cliff House to view the seals on Seal Rocks, but we were disappointed. Instead of

the hundreds usually to be found on the rocks only three or four remained, having been frightened away by the blasting of rocks in the roadway, but more particularly by the discharge of the new dynamite guns in the Government Reservation behind. It was now approaching 4 p. m., so we took the electric cars, and returned by way of Golden Gate Park. On the way we dropped off at Huntington Falls Station, stepped on to the banks of Stowe Lake, and wandered through the Japanese Tea Garden, with its little winding streams filled with gold fish. Then we passed out and on to the great music stand, which cost \$60,000, the gift of a patriotic citizen. This has accommodation for 25,000 spectators.

My home adjoins the Park in an avenue of young palms and in a group of artistic houses. Mrs. Haddock was in the garden in the rear, where the grape vines flourish and flowers bloom all the year round, for we neither have frost nor snow in this beautiful summer-land. Her eyes "blazed" when I informed her some Batleyites were in the house. It was a "surprise party" all around, and a pleasant and agreeable one at that. "Whether would you live here or in Batley?" This question was put to my wife by one of the fair visitors. It was answered quickly and to the point. "Oh, this is a grand place to live in, and it is our own home; but—I like Batla'. I was born there; my relations and friends live there. I still call it home, and if I could afford it I would go back to Batley to live." The little speech was pregnant with meaning. It goes to show that my wife is still "English you know." For my own part I still retain a strong affection for old England, but I love California too, for I have found lasting peace, prosperity and happiness here "Down by the Golden Gate."

ALLEN HADDOCK.

"Human Nature" Office,
San Francisco, California,
October 26th, 1905.

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.

Hail Columbia.

Hail! Columbia!! The glorious banner thou holds aloft, is emblematical of a pure blue sky emblazoned by the most brilliant stars in the firmament. Thou proudly flings it to the breeze as a token of welcome to this land of promise the oppressed people of all nations of the earth. Be the stranger Jew or Gentile, White or Black. thou bids him enter thy gates and become a good citizen; and if susceptible to the civilization of (to him) the New World, thou graciously folds him to thy bosom and grants him succour—Hail Columbia!

The Power of Thought.

On reading proof of the article "Discouragement and the Law of Cure," by Dr. Gifford in this issue, we are reminded of a case that came under our notice some years ago.

A vain and jealous woman who had a good husband made both him and herself miserable by exciting pity for herself. She worried until she fell sick in bed.

One day she said to her spouse—"George, I'm going to die." The husband knew it was a case of hypochondria, so he replied, "Get on with your dyeing; and when you are gone I'll marry my neighbor Mary Ann."

"You wretch!" she cried, "but I'll stop your game; I'll get well to spite you both."

With that she jumped out of bed and got well to her husband and children's delight.

In this case her sickness was all in her mind, but it would be unreasonable to say that "All is Mind" as this is an isolated case illustrating the power of thought. Let our New Thought friends make a note of it.

Look Again, Dr. Palmer.

Dr. Allen, of Oakland, is one of our old students. In his wonderful work "Siamene Treatment" Chapter XII, relates to "Mental Medicine" and XIII to the "Relation of Mental and Physical Culture." The work abounds with Phrenological knowledge, the two chapters named especially so. At pages 134-5 and 6 the author shows the relation of the Phrenological faculties to Mind and Body—Concentration, Firmness, Self-Esteem, Vitativeness, Amativeness, etc. Yet Dr. Palmer in a sarcastic vein, when reviewing the book in his monthly paper "The Chiropractor," says he discovered no reference to Phrenology as we announced.

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 in 64 pages, gives the Outlines of Phrenology, embracing Skull, Brain and Temperaments. It gives the Location and Function 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 character reader and that of your correspondents.

One of our latest pupils—John Sperl, will open an office in Los Angeles, and we heartily wish him success. He is a very worthy and intelligent young man of good moral character, remarkably adapted to the work and is deserving of a good share of public patronage.

A Delineation from Photographs.

THE following Delineation from Photographs ought to be interesting to our readers; it gives the reasons why for every statement made, as all our delineations do. This is why our readings are considered instructive. They teach how to read character.

The photos were taken purposely for delineation—a full front view and a full side view with the hair brushed pat to the head.

From such portraits we can delineate character.

DATA.

Miss D. H.
Age, 17 years.
Weight, 122 pounds.
Height, 5 ft. 8 in.
Head, $22\frac{1}{4}$ in. circumference.
 $14\frac{1}{4}$ from ear to ear over crown.
Color of hair, light brown.
Eyes, bluish gray.
Complexion, medium.
Health, good.
Education, Common School.

You have inherited a splendid constitution, both physically and mentally.

Your weight of 122 pounds is sufficient to supply all the demands of the brain, unless mental work be excessive; and your stature of 5 feet 8 inches in this connection, should endow you with a stately and commanding appearance, and considerable dignity of character, when the form and shape of your head at Self-Esteem is taken into account.

I mean to say that the crown of your head is high enough to give you sufficient self confidence and dignity; it is not too large to render you dictatorial or overbearing, but enough to enable you to assume responsibilities with a full degree of self confidence, and to undertake duties where superintending and managing abilities are required.

It is an excellent head to undertake the instruction and management of children as a School Teacher.

Children love you because you treat them with motherly love. Your full back-head stands out like the end of an egg, wherein is located the faculty of love of children, pets and animals. Indeed! the whole social group is quite strong. You not only love children, but adults. You are fond of home life, and are thoroughly domesticated. You are fond of sight seeing and traveling, too, but if away from your local habitation any length of time you get quite homesick.

One may possess all these social endowments, yet not be successful in teaching school. To become a successful teacher, however, those social endowments are necessary, and something more; a practical intellect is indispensable to the teacher, viz.—a good development of the Perceptive faculties or fullness of the lower and middle parts of the forehead, to enable the possessor to gather facts and retain them; the upper central forehead at Comparison, which gives the power of analysis, and a full round eye indicating a good development of Language, together with the Mental Temperament predominating and a rather large and active brain at that, are necessary endowments in a teacher.

In this respect you fill the bill in almost every particular. You are thoroughly equipped mentally and physically as a School Teacher, the education of the faculties I have named and the necessary training is requisite, of course; but that is an easy matter when one possesses the capabilities.

I wish I could say as much for your abilities as a Musician, or Music Teacher, but I cannot; at your age you will manifest more musical talent than later on; you are emotional and sentimental, and can put a great amount of feeling in what you undertake to do; and feeling and sentiment is the spirit of melody, but your faculty of Tune is not even full, so there is quite a limit to your powers as a Musician, and when you have reached that limit, as you grow

older, you will tire and ultimately forsake it at last; that is, if you have the misfortune to adopt Music as a profession.

Musicians are fuller at the inner temples—a little above and backward of the outer angle of the eyes than you are; they have more Ideality or imagination than you have and a more "musical ear." Ears that are thin and round in their outer edge, standing forward a little and exhibiting a pavillion full and hollow, is considered to be a good "musical ear." Such an ear is well adapted to catch fine or coarse sounds and convey the wave motions to the tympanium of the ear, especially musical sounds. An ear lying flat on the side of the head, or angular or pointed in form is not adapted to receive and judge musical tones. Such an ear is yours. With your talents you will make your way in the world better in other directions than in music. Of course you may cultivate the faculty and become a fair musician, at least for home enjoyment, but I doubt whether by years of training you would greatly excel as a musician.

You have a constitution adapting you as a Trained Nurse and ultimately as a Physician. You would make a splendid Physician, because you are sociable, strong and of the magnetic type. But why not take advantage of your well developed intellectual faculties? I do not say you ought to become a Lawyer, although you would make a good one, but I do say that Stenography, Short hand or Typewriting, could be easily acquired by you.

The only drawback to such occupations as require much sitting, would be rather tiresome to you, as you prefer to be more on your feet and moving around.

You are of an athletic type and prefer to lead an active life, than to sit or be confined to a desk or table from morn till eve.

As a "farmer's daughter" you may be too far removed from city life to obtain the training necessary for

the vocations named in this analysis, but as a Phrenologist it is my duty to delineate character and abilities as Phrenology reveals them. Circumstances and environment is altogether another matter. These however are always within the possibilities of change to our wills.

I do not think you at all fit for commerce as a buyer or seller of goods on your own account, as your head is too thin at the sides.

Your lips indicate a full heart nature, so the chances are you will marry before you are many years older.

According to the law of selection and affinity he will not be tall or very boney and muscular. That is to say, if you marry according to your *natural* affinity or choice, and not through force of circumstances, the man will be rather stout and plump, complexion dark, eyes either dark or brown, or more grey than blue, he should certainly not have a flat back-head, or there will be no companionship in home life for you, and he should also be of an intellectual type, so that there will be some reciprocity in exchange of thoughts and feelings. You would need a life companion (when old enough) who is fond of home life, because of your strong domestic nature.

Just Read This.

Professor Riddell's book "Human Nature Explained" has never been sold at less than \$1.50. It is worth it. The new edition is equal to, if not superior to the first, and the price now is only \$1. See contents advertised on page 16, and our great offer to subscribers.

The book "Human Nature Explained" explains Human Nature. Read table of contents on another page, and note our great offer for subscriptions to this journal.

Can you read the doggerell verses in Yorkshire dialect in another column?

Fortune Tellers Are Swindlers.

SAN FRANCISCO swarms with Fortune Tellers who masquerade under various titles; One is a Medium, another a Clairvoyant, or Palmist and Astrologist, another one claims to be all the above four in one, still another says he "Reads by five methods." The fifth one, we are sorry to say, he names as Phrenology. Probably he knows as much about Phrenology as a cackling hen.

These "Life Readers" who claim to "Tear away the veil of the future" cannot tear their own veil away. They give you "winning numbers?" in the lottery. Why don't these seers into the future purchase the lucky numbers themselves?

They pretend to "Find lost or stolen property," but the S. F. Detective Agencies never hear of them finding anything but dollars in the pockets of credulous victims.

They "Locate miness" and "Tell about your troubles," "Unite seperated couples," and they "Tell who loves you," but are unloveable themselves, have troubles of their own, and the only "mine they ever locate is the pocket of some simple victim who has "more brass than brains."

HERE IS AN APOLOGY AND EXCUSE.

Talking to one of these Clairvoyants the other day, he said, "I tried hard to give the people straight goods, but I had to live on ten cent meals, wear shabby clothes, and walk down at the heel. I saw the public wanted mystery; they wanted to see into the future, so I give it to them; and now I live on spring chicken, wear fine clothes and diamonds and walk in patent leather shoes."

He gives the people something they are willing to pay for; so much work for the people.

Fifty years ago or more Carlyle wrote "There are thirty-five million people in Great Britian mostly fools." How many are there in America? Every city in the United States teems with Fortune Tellers. They would

not be any if people were more logical and less credulous, or if they would only think for themselves; but they don't. If Shakespeare was still with us he would again exclaim, "What fools these mortals be."

In his magazine "A Stuffed Club" Dr. Tilden says: "There is a Happy Mean between the extreme Drug Therapist and the Mental Therapist. Truth lies between." Dr. Tilden says what we have been saying, or preaching for many years. Dr. Tilden's opinions are based and founded on a long experience as a Medical Reformer, and his views are shared by the great majority of Modern Therapists.

"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.

Our good friend, Harry Ellington Brook, on "Follies and Failures of Modern Medicine" in this issue, hits the nail on the head, but the second part which will appear next month clinches the nail tight.

"Down By The Golden Gate."

In 1871—thirty-five years ago, we began to write for or correspond to *The Bailey Reporter*, and with the exception of a short interval, have been the San Francisco correspondent to that paper since our first arrival in the city, twenty-one years ago. All our articles are entitled "Down by the Golden Gate," and deal with the social and political situation generally. We believe the article in this number under the above caption is the first article we have copied into Human Nature.

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

Follies and Failures of Modern Medicine.

Address Delivered Before the Sunset Club, Los Angeles.

BY HARRY ELLINGTON BROOK

Editor "Care of the Body" Department
Los Angeles Times.

IN TWO PARTS—PART ONE.

I WAS glad to note that the committee on programme had selected for the evening's discussion so interesting, important and practical a subject as the "Care of the Body." It indicates the increasing interest taken by the general public in health questions. I was also pleased to notice that the committee had assigned one of the three papers to a "layman," for there is a somewhat too pronounced tendency on part of the medical fraternity to look askance at the interjection of lay ideas into the field of healing, as something that infringes on what are supposed to be their special privilege. For instance, last year I came across a monthly medical magazine, published in Philadelphia, and finding some good things in it I wrote to the editor, asking if he would exchange with the Sunday Times. He replied that he would be glad to do so, if I would promise "not to quote any of the articles on strictly medical subjects," as he considered that would be improper, from a medical point of view. Of course, I replied that I could make no such promise. I also enclosed a money order for a dollar, the price of a year's subscription, and asked him to send me the magazine. He returned the money order, again stating that he did not consider it right for laymen to butt into the medical field—or words to that effect. I need scarcely add that I still see the World.

Certainly it appears to me somewhat unreasonable that a young fellow who has perhaps managed to sneak through a medical examination "by the skin of his teeth," as it

were, should be supposed to know it all about the laws of health and disease because he is authorized to write "M. D." after his name, while a "layman" who has perhaps devoted half a century to the study of these laws is considered an impertinent interloper if he ventures a suggestion, or a criticism.

Not long ago I was driving through the San Gabriel valley with one of our leading physicians, and this subject came up for discussion. My friend said to me: "Brook, most of our people don't understand hygiene thoroughly, because we are not properly taught it in college." The truth of this remark was vividly brought before me, a few months later, when I received a copy of the curriculum of the medical department of the University of Southern California, in which I was surprised to note that, out of a course of four years, there was only devoted one hour a week for half a term, to the important subject of hygiene—in other words, deducting vacations, about two weeks to the prevention of disease, and four years to the patching up of sick people.

Undoubtedly, the people are beginning to think on this important subject. They are becoming as restless and impatient of a medical priesthood as they are of a clerical priesthood that attempts to say to them what they shall or shall not do. In the latest issue of "A Stuffed Club" my friend, Dr. Tilden, of Denver—himself a practicing physician of the regular school, but prescribing no drugs—writes:

"The New Thought superstition beats drug superstition a country block; the more we have of it the better until drugs are dead. Already there are drugless schools started, and their graduates are scattering all over the country, demonstrating to the people that disease can be controlled without the use of drugs. I am told that the leading school of Osteopathy at Kirksville, Mo., has six hundred students this winter.

What does that indicate? It means a landslide out of drug superstition. If there was not a demand for drugless doctors such object-lessons would not exist. There is also a falling off in attendance at the regular medical colleges all over the country.

"It is not quite five years since I prophesied that 'in twenty-five years no intelligent person will be taking drugs.' It's coming faster than I expected. The struggle I once had is a thing of the past. I have no trouble keeping people from taking drugs. People are hunting cures without drugs."

If a man punches you on the nose you don't rush to your lawyer to find out whether you are justified in hitting him back. If you have a chance to foreclose a mortgage on a widow you don't go to your parson to ask him if you would be doing right. Why, then, whenever you have a stomach-ache, should you rush off to a doctor and ask him to give you something? An intelligent man should be ashamed to know far less about his own body than he does about his machinery, or his crops.

Let me here interpose that I have absolutely no quarrel with the physicians. As I have frequently said, the practice of the healing art is—or should be—the noblest of all professions. The conscientious physician works hard and encounters much unpleasantness, unreasonableness and ingratitude. He often has to leave a comfortable couch on a stormy night to visit a patient whose power of remunerating him is an unknown quantity. That is, some doctors do. Compared with the physician, who deals with present ills, the parson, who, in a comfortable study, prepares—with the aid of a concordance—a more or less able discourse on future eventualities, of which he knows just as much and just as little as you and I, has an easy job, indeed. It is not with the allopathic physicians, but with the system they practice, that I take issue, a system that is not only intrinsically wrong, but is

constantly changing, so that the highly praised remedy of to day is the discarded failure of ten years hence.

In olden times teaching and preaching and healing went together. You may have noticed that fully as much is said of the healing of sick persons by Jesus as of his preaching. Is it not really ridiculous to hear a man get up in a box and tell you all about how to save your immortal soul, when he is utterly unable to cure a clump in your mortal stomach? Of late, this old idea has been brought to the front again, in certain quarters—for instance, among the followers of that misnamed school, Christian Science, and also among the Battle Creek people, who train students to go and minister to the bodies as well as the souls of those people whom we are complacently pleased to call the "heathen." We all agree that prevention is better than cure. I maintain that members of this noble profession should be ashamed to be known merely as cobblers of old shoes. They should rather seek to be thoroughly first-class shoemakers.

This brings us to another false feature of the practice of medicine—the method of remuneration. Is it not really repugnant to common sense that a profession should rely almost entirely for its prosperity on the suffering and misfortunes of humanity? Can a physician, however conscientious, who is not financially independent, sincerely congratulate himself on the fact that there is no sickness in the community? The system is all wrong. Physicians should be paid a regular stated sum by each person and family to advise them on health and keep them well. This is the way they do in China, where, also, the physician's pay stops when the patient gets sick. In that case a doctor would have to insist that a person should follow reasonable advice, or cross him off the list. In Switzerland they are making an experiment along these lines. In

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the canton of Zurich a yearly poll tax of so much is assessed on every adult person. This poll tax goes to the doctor. For this it becomes the doctor's business to attend all cases of sickness. The experiment includes about fifty doctors and several thousand people. There are some weak points in this system, but it is certainly a big improvement over the prevailing custom.

I think it is quite right that there should be a graduated charge by physicians, according to a man's ability to pay. As a physician is often called upon to give his services gratuitously to poor people, therefore he should be permitted to charge more than the average where the patient is rich.

For the last two years the leading fad in the medical world has been the injection of filthy matter from a diseased animal into the blood to kill germs. In fact, it may be regarded as something like a germ mania that has infected the doctors. It wouldn't be so bad if they did not seek to force their ideas on the people by legislation, while at the same time they are not by any means agreed among themselves. Not long ago a question was sent to 100 members of the regular school, the names being taken alphabetically from a medical directory. The question was: "Do you or do you not consider vaccination dangerous?" Forty-five answered in the affirmative and fifty-five in the negative. Yet they seek to exclude from the public schools those children who are not submitted to this practice. If vaccination protects, as you claim, then why should you trouble your-

selves about? You and yours are safe, are they not? If you want to see an unbiased statement in regard to vaccination, read a seven-page article on the subject in the Encyclopedia Britannica. It contains about as strong arraignment of the practice as I have seen.

One of the leading life insurance companies of the United States recently took from its list of questions put to applicant; that in regard to vaccination, and ceased making any demand on this score. By the way, I notice that a French physician now proposes to vaccinate against syphilis, having experimented along this line on monkeys. I thought that would soon come.

[Continued]

Be Careful What You Say.

In speaking of a person's faults,
Pray don't forget your own;
Remember those with homes of glass
Should seldom throw a stone;
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide;
Some may have faults—and who has
not?

The old as well as young—
Perhaps we may, for ought we know,
Have fifty to their one.

I'll tell you of a better plan,
You'll find it works full well;
To try my own defects to cure
Before of others tell,
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friends or foe,
Think of the harm one word would do,
To those we little know;
Remember, curses, sometimes, like
Our chickens, "roost at home,"
Don't speak of others' faults until
We have none of our own.

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PROF. HADDOCK is the author of and accepts responsibility for all unsigned articles and paragraphs. The moral responsibility for signed articles devolves upon the writer whose name is attached.

MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Post-office at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market street. Foreign subscription two shillings and six pence received as one year's subscription, or 50 cents for United States and Canada.

Bank checks not accepted.

When this square is marked inside with an X your Subscription has expired, when the paper stops, and is only re-entered by request. Kindly renew at once.

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HUMAN NATURE

Discouragement and the Law of Cure.

BY T. V. GIFFORD, M. D., KOKOMO,
INDIANA.

IN TWO PARTS—PART ONE.

THE provision in nature for man's best interests are varied. So great and comprehensive are these provisions that it takes man a great while (if indeed he ever wholly does so), to attain to a full comprehension of them. There are provisions for his maintaining a physical existence on a very low plane of expression of life; also on a very high plane, and all his mental, moral and spiritual expression of life are governed, limited and controlled by the condition of the physical.

He is so constituted that he can, with his physical power subdue the earth, with his mind control all physical and material things.

But the greatest provision in nature for man is the wonderful law of cure—the law of redemption, which is one and the same—the great healing force established within man. The greatest demonstration the world has ever seen transpired to bring this law of redemption—this law of cure—to the comprehension of man, that he might receive the full benefit of it through knowing that such a law existed and know how to adapt himself to it and get its benefits, and be able to trust his body and soul to this divine law, and not seek to be healed in a false way. More has been done to bring this great law to the knowledge of the world than of any other law existing in Nature. This is the great law of making right all the wrongs committed upon Nature. The law of cure is as sure as any other law in Nature. and all we have to do to get its full benefit is to conform to the conditions. It is as sure as that water runs in the channel cut out for it. The water will not run if the channels are obstructed; neither can healing go on in the body when

there are obstructions in the way. The law of cure is as positive as mathematics. It was to exemplify this law that Christ came to the world. He was the embodiment of the principle. The great healing force implanted within all living things, without which nothing was made, not only heals the body but the soul. This great healing principle will make every whit whole, even to every hair of the head. It will do it if we do not hinder it. Corn will not grow unless the conditions are furnished—unless there is proper soil, sufficient moisture, sunshine, etc. Neither will the healing forces within our bodies heal us if the conditions are interrupted. This law of cure is controlled by the great God himself, and never fails unless obstructions are thrown in the way.

There is the law of Hygiene and the law of Therapeutics. Hygiene applies to the health. The laws of Hygiene say we must eat a certain amount of food if we would preserve our health. Therapeutics says, sometimes we must not eat all; in some conditions of sickness, as a broken bone, we must be still, not exercise. This is not a Hygienic law for the preservation of health. It is a Therapeutic law; pertains to life-saving by repair.

In either preserving the health, or re-establishing it after once gone, it is of much importance to look well after and direct the will, the ego, the voluntary mind.

If it is not in harmony with the healing force in the body, be the difficulty a broken bone, or whatever it may be, it will not be healed while the voluntary is out of harmony with the involuntary. The voluntary mind of the sick may be in three states or conditions in relation to getting well. One is a resisting state, determined not to get well—that die they will in a short time—and making no effort to get well; telling everyone that they are sick and that they will never be better. Another state is a passive one; no mind, no effort especially in

any direction, either for sickness or health. The other, or third state of will mind, is active to get well, having the voluntary mind set strong to get well. If we even get in a passive state, we may get well much faster than in the first state mentioned; in fact, in the first mentioned condition healing goes on very slowly, it at all. In the second case the healing is faster; but in the third case it is rapid compared to the other two conditions, because the voluntary forces are in harmony with the involuntary healing force. A strong anticipation and desire to get well, together with a trustful, intelligent state of mind, increases the power of the curative force a hundred fold. Therefore, I would repeat, in order that the curative forces may do their best work, the voluntary forces must harmonize with them in its effort. The curative force works very feebly when the person is in a discouraged condition of mind.

Discouragement is an involuntary expression of mind, as in anger, hate, etc. No one wilfully sets to work to become angry, to become blue or discouraged. Such conditions are involuntary expressions of mind. What all persons should do in such cases would be to put the voluntary mind in control; to say when to become discouraged; when to become angry. All mind should be willed the same as all life expression of every character should be willed. Man should not have involuntary thoughts. If man would observe to express no nature or character but that which was willed, he would avoid much that is wrong, much that brings only evil.

Some one may say, I have been so long in a discouraged state, I cannot control my mind. I just will get discouraged.

There are ways provided in Nature to overcome every wrong condition of the mind if one will once see about it. One can pray himself out of discouragement.

In all expressions of wrong mind,

wrong thinking, a mark of it will soon appear on the face. In all discouraged conditions the corners of the mouth drop down.

Nothing so assists in lifting one out of discouragement, or any other wrong mental condition, than does real prayer. If one who is discouraged, one whose corners of the mouth are dragged down, will go at it in real earnest, the corners of the mouth will soon come up, in spite of all conditions and environments.

Prayer will bring the whole face expression out into beautiful curves, with the corners of the mouth turned upward.

But what if you cannot pray? Then, indeed, you are in a devil of a fix. However, if you can't pray, laughter is a naturally established means of lifting one out of many bad states of mind.

If you cannot pray, laugh loud and long. If you cannot laugh, make yourself laugh. You may make several attempts and fail; you may have to seek some friend—or many—to help you; may even have to attend a comic lecture, read Mark Twain, Bill Nye, or some other laugh-making man (blessings on them, they can often do more for discouraged humanity than can many preachers), but persevere and finally the laugh will come. No man can laugh with the corners of his mouth turned down; therefore, the expression, "wreathed in smiles." Who can resist a happy; smiling face? But all will turn quickly away from the discouraged, woebegone one.

[*To be continued.*]

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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 V.

PROOFS OF PHRENOLOGY.

THERE is more logic shown in the arguments favorable to Phrenology than those which attempt to refute it. Many things are brought forward against Phrenology which have no logical refutation as to its principles connected with them. For instance that "Phrenologists are as a rule uneducated men," that "teachings of Phrenology border upon materialism or fatalism," and such like supposed arguments can be no objection to the basis upon which the principles of Phrenology are built. Superficial appearances are not tangible proofs. When the opponents of Phrenology prove that it has no legs to stand upon it will be time for them to taboo the science but not till then. Phrenology deals with facts which are self-evident.

Phrenology stamps the truth of its character upon the correctness of its assertion. It has never yet been known to falsify in the estimate of character by those who have made it their study. The truth of its principles is rendered valid by observations, by our own personal feeling and practical experience. The truth of a thing is not to be judged by those who uphold it but by the principles upon which it is based. We might mention the names of several eminent men who advocate the validity of truth of Phrenology, and whose logical deductions should have due weight, but practical experience as a rule outweighs even reason itself. Pain is realized but it cannot be

analyzed. The effect of a variety of emotions is experienced by all, while no scientist can analyze those emotions, or know by dissection in what way they work. The truth of Phrenology depends mainly upon personal experience, general observation and comparative anatomy. The ethnographical—philosophical, moral and anatomical proof of the principles of Phrenology must be apparent to every mind that has been taught to observe and reflect.

RIGHTEOUS JUDGMENT.

Is it not wrong to desire more knowledge of a neighbor, than is shown in his daily life?—W. M. Follett.

This question has some worth in it. There are aspects in which it is wrong to intermeddle with another's character further than is revealed in their general deportment. It would not be right to inquisitively enquire into the private affairs of a friend to gratify a fanciful curiosity. It must not be forgotten that man has a character, which is peculiarly public property and it is in this respect Phrenology judges a person. Phrenology does not reveal secret acts, it does not inquisitively pry into affairs. It reveals the talents of men which are public property. It throws light upon peculiar tendencies, and would it not be a very hazardous procedure for a merchant to engage the services of a youth in a capacity requiring honesty of the strictest character upon the mere recommendation of what he has been where there were no peculiar incidents to the infringement of conscientious principles. We must not forget either, than without any standard whereby to gauge character men view each other from their own mental standpoint. A dishonest man might be searching a whole life time for an honest one without finding him and an honest man would be likely to be duped by every person he employed. Has the father to train the nature of his child upon mere chance. Different children require different training. Must the

father wait till the natural development of the character of his children before he can form the best mode of *training* them. Has character to be developed and then at a certain stage, if not found to be composed of the right elements to be destroyed and be rebuilt. It could not be done. It stands to reason that there must be some medium whereby it is possible and morally legitimate to inquire further into the nature of a man, that is exemplified in mere external deportment. Investigation into character is always legitimate so far as it relates to public interests. It is in this respect that Phrenology has to do with the common weal.

CHARACTER.

Is character innate in man or is it dependent upon external circumstances.—N. W. Woodcock.

Character is an inherent principle modified in its manifestation by general associations, culture, education, and surrounding influence. Although character may assume itself in various forms it is dependent and owes its origin to the constituent features of our nature. Character differs because every man is constituted differently. Two men brought up under the same influence, who have had the same amount of education and whose association having any bearing upon character may be exactly identical, may have very opposite characters. The one may be very benevolent while the other may be very selfish. How children of the same family differ. Character is the *reflex* of a man's nature and every man has a nature peculiar to himself. Character is nature in action. It is possible to act contrary to nature, so a man's general deportment is not always a true gauge of his real nature or underlying character. A man cannot however stifle the manifestation of his nature, or alter his natural course without infringing natural laws. To smother nature is to kill her. A man *lives* only so far as his character, is the medium whereby his own real nature

can vent itself or rather only so far as his character is the development or outcome of his nature. Character may be passive or active. The mark of character is stamped upon a child at its birth. Every man has a character given him to develop. Man may mould a character but he cannot make it. A man lives his own individual life according as the constituent elements of his nature emerge themselves into habit, deportment or conduct. No man came into the world with a bad character but all came into it with a weak wee shattered one. Man's work is to develop and discipline his character, the execution of which must imply infinite failure, and misgiving. Human character is not developed in a day.

Classification, Analysis, and Definition of the Temperamental Conditions Phrenological Organs and Mental Faculties.

BY BENJAMIN SHORT, BRISTOL, ENG.

CHAPTER ONE.

TEMPERAMENTAL CONDITIONS.

ORGANIC QUALITY.

Tone, Exquisiteness, Fineness of Texture, Spirituality of Mind, and Susceptibility of Refinement; and is indicated by fine silken hair, clear transparent skin.

VITAL TEMPERAMENT.

Embraces the Stomach, Heart, Lungs, Liver, Lymphatic Glands, Bowels, and the entire system of Nutritive Organs, which create and sustain life. It gives fullness and roundness of form.

RESPIRATION.

Embraces the Lungs, gives breathing power, revitalizes the blood and warms the body, and is indicated by

the breadth and depth of the chest, and amply developed nostrils.

CIRCULATORY POWER.

This embraces the Heart, Arteries, Capillaries, Veins, and circulation of the blood for invigoration of the body.

DIGESTIVE POWER.

This embraces the organs below the Diaphragm, which digests and appropriates food, and promotes animal life.

THE LYMPHATIC TEMPERAMENT.

Embraces the Abdominal Region, the Lymphatic Glands, and Absorbents, and is indicated by fullness of habit, softness and paleness of skin.

MOTIVE TEMPERAMENT.

Embraces the Bones, Muscles, and Framework of the Body—gives length, prominence, strength, and physical endurance.

THE MUSCULAR SYSTEM.

Comprises the solid, fleshy parts, the muscles, tendons and ligaments which are attached to the bones and serve for motions of the different parts of the body.

THE SANGUINE TEMPERAMENT.

Comprises the Arterial System; the Blonde or Zanthus type, and is indicated by a fair rosy complexion, light hair, blue or grey eyes.

THE BILIOUS TEMPERAMENT.

Comprises the Brunette and Melanic type; gives permanence, fixity and endurance; improves and changes slowly; Distinctive and Melancholic—and is indicated by dark complexion, dark or black hair and eyes. It is found in combination with all the other temperaments, but most frequently accompanies the Motive or Mechanical.

THE NERVOUS AND SYMPATHETIC TEMPERAMENT.

Comprises the entire System of Motor, Sensatory, and Sympathetic nerves, with all their ganglionic masses and plexuses in the human body. It is peculiarly a feminine temperament, and imparts Sympathy.

Soul, Sensibility; an Intuitive consciousness of the thoughts and feelings of other people, and is indicated by a bright, beaming, magnetic eye; a most expressive face, whose look is more eloquent than words, hence, words fail to describe, but must be seen to be understood.

THE MENTAL TEMPERAMENT.

Comprehends the Brain and Nervous System, with activity and organic quality; it gives mental susceptibility, thought, action, emotion, ability to take or culture, and is indicated by small bones and muscles, a large and active brain, sharp and expressive features.

EXCITABILITY.

Gives Heat, Impulse, Intensity. It accompanies the vital, sanguine and nervous temperaments, and sometimes the bilious; it is indicated in the nervous by pointedness of features, in the vital often by red face, in the bilious by flashing eye.

ACTIVITY.

Gives rapidity of thought and quickness of motion, and is indicated by the length and sharpness of all the organs.

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Since tha began ta look araand
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Seventy years—what a stretch o' toime,
The years allotted to man;
Yet now tha fully realizes
That loife is but a span.

May tha reych the century mark,
May health to thee be given;
Then as thas' led a gooidly loife,
Tha'll surely merit Heaven.
—Allen Haddock, S. F., Cal.

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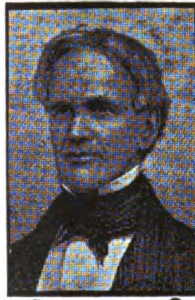
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