

Human Nature

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AN APPEAL TO EDITORS.

FOLLOWING this article is another "Appeal to Editors," written at our request by Miss Jessie Allen Fowler, Editor of The Phrenological Journal. It is a reply to an editorial in The Toledo Blade misrepresenting Phrenology and incidentally two veteran Phrenologists who have passed away. Miss Fowler reminds the editor of The Blade and those who adopt his views, that they are mistaken. She submits a partial list of the greatest modern scientists and their illustrious works, each and all confirm Phrenology and its teachings regarding the Mental functions of the Brain.

We ask some editors to believe that Dr. Gall, the founder of Phrenology, has been misunderstood.

Emerson said:

"Every man bringing to the world a message worth while is misunderstood because of our stupid reverence for the past and our dullness to new truths.

"Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Our good friend and neighbor, Dr. Albert J. Atkins, professor of physiology of the California Medical College,

was for years misunderstood; but his recent experiments on the brain of a steer startled the scientific world, because his discoveries revolutionize physiological theories. He proves that the brain is an electric battery, or that the organs of the body are controlled by *electric forces*

and *not by heat* according to physiological theories; that in the frontal lobes of the brain are located the *Intellectual* faculties and the *Emotions* in posterial lobes, as taught by Phrenology.

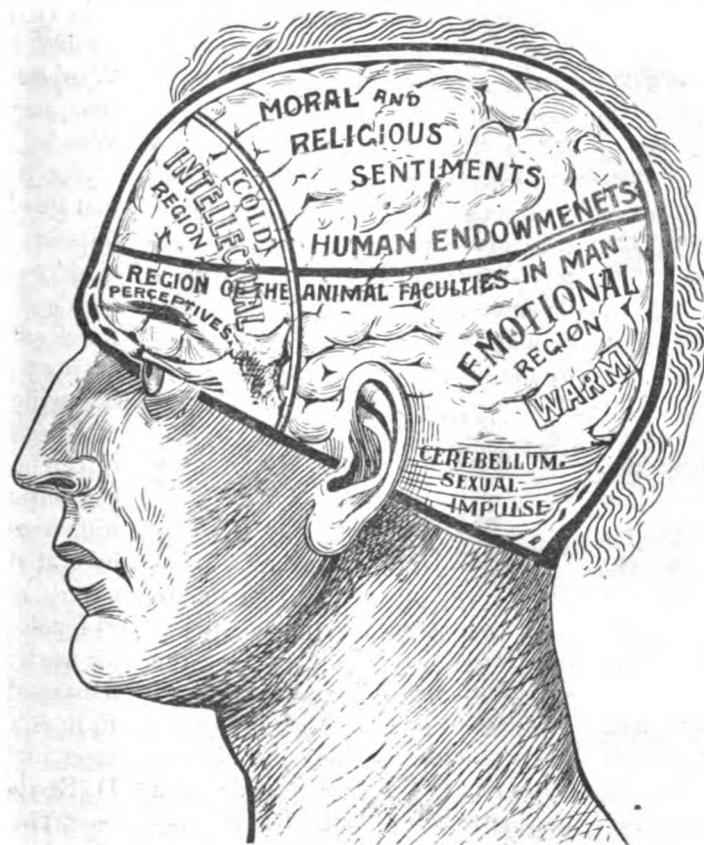
Dr. Atkins declared to us personally the other day that—"The whole brain with its various organs, is charged with electricity which makes it capable of responding to external waves of thought upon the same plan as a wireless telegraph receiver, or a telephone which responds to waves of sound from the human voice."

Dr. Atkins is a scientist who is not afraid to tell the truth, and to exclaim with Dr. Gall "This is true, though

opposed to the philosophy of the ages."

One of our local newspapers recently contained the following question by one of its subscribers: "Has intellectual training a tendency to blunt one's emotions, especially if she is a woman?"

And the editor replied: "Certainly not. You might



as well ask 'Does sharpening blunt a razor?' where do you suppose the *Emotions* reside, if not in the INTELLECT?"

Millions of observations by thousands of Phrenologists during the last hundred years, and as the cut on our front page illustrates, the INTELLECT and the EMOTIONS are two distinct functions of the brain.

People who, unfortunately, possess a small back-head, but large, active and well trained intellectual faculties, are as devoid of emotion and cold as a clam.

It is this form of head that accounts for the fact that many great scientists, and professors in our seats of learning, live so much in the frontal brain, that they make poor husbands. Men and women with this type of head are not domestic in their habits and are devoid of sentiment.

In our November number we gave a portrait and pen description of a woman with much more back-head than front. Her emotional nature dominated the Intellect. She fell a victim to her emotions and only recovered by our appeal to her sentiments, etc.

All animals possess stronger emotions and a lower grade of intellect than the lowest type of man. The region of the animal faculties in man are *approximately* indicated by the thick line in our cut on the front page. All faculties that are related to each other are found in groups. All parts of the brain have Psychic functions, as they act on the Soul and Physiological functions as they act on the Body.

Man is distinctively a Moral and Religious being. The dividing line between the human and the brute is *not* to be found in the domain of the *intellect* as taught by some Metaphysicians, but rather in the Moral, Spiritual and Religious realms is proved by the fact that animals are gifted with reasoning faculties, some of them only a little inferior to the lowest order of men, while they have never been known to exhibit moral

sentiments, to evince spiritual insight, or manifest religious tendency.

Man alone being the fruit of the tree of life, stands upon the mountain top and catches a glimpse of spiritual glory, reflected from the shining minarets of temples "not made by hands, eternal in the heavens," while through his being thrills the inspiration of religion, borne of a faith in immortality, and yielding a fruitage of aspiration and adoration.

Lighted by the fires of the Druids, past the Delphic Oracle, through historic into prehistoric ages, marked by the milestones of ruined temples and crumbling pyramids, we trace this religious and spiritual impulse in man, while legal tomes from the Ten Commandments to Blackstone, proclaim his sense of moral obligation.

Nature, in constructing her living temple, has laid the Self-Protecting group as a foundation-stone at the base of the brain, and placed the Moral, Spiritual and Religious group as a capstone upon its apex.

Illumined by these faculties, man treads the corridors of time with chastened feet and looks with Faith's dauntless expectant eyes, upon the shining shore whose sands are washed by the restless waves of eternity.

AN APPEAL TO EDITORS

BY JESSIE A. FOWLER.

THE Toledo Blade took occasion in one of its issues to show its ignorance upon the subject of Phrenology by trying to write something "smart" upon the subject. Professor Haddock, of San Francisco, when considering the same article, states that this particular Blade has a keen edge that resembles its editor—"keen on one side and dull and blunt on the other."

In regard to the unjust criticism concerning Phrenology we would remind the editor of the Toledo Blade, and those who adopt his views, that every few years bring men to a clearer understanding of

the workings of the mind as explained by Phrenology, and every few years succeed in more fully banishing the doubts that have existed against the science of Phrenology, and every few years of study by scientific men in laboratories bring them fifty per cent nearer, through their modern investigations, to the light of the German Phrenologists, who were not visionaries but exceedingly practical men. Instead of weakening the platform of Phrenology, modern scientists have strengthened the position held by these German scientists, to whom we might add the names of Broussais, Bouilland, Jules Cloquet, Auguste Comte, Ferrus, Vimont; Voisin in France; in Great Britain Dr. Elliotson, Dr. Macnish, Sir William Ellis, Dr. Evison, Dr. William Gregory, Professor Bain, and Herbert Spencer; in America Henry Ward Beecher, Horace Mann, Emerson, and in his latter years Oliver Wendall Holmes.

Nor is the editor right in stating that Fowler was "a dreamer and enthusiast, wedded to a theory which modern investigations have proved utterly wrong," and we would like to refer the editor of *The Blade*, in answer to his criticism, to the following writers and their works as men who are favorable to the localization of cerebral functions, and when he has finished reading these works he will, according to our judgment, if he is at all a practical reasoner, form a very different opinion concerning Phrenology: Alexander Ecker, in his work on "The Cerebral Convulsions of Man;" Dr. William Gowers, F. R. S., in his work on "The Diseases of the Nervous System;" Dr. D. Ferrier, of London, in his work on "The Functions of the Brain;" Prof. G. A. Humphrey, in his "Treatise on the Human Skeleton;" Prof. Galton, in his "Inquiries into Human Faculties," and "Hereditary Genius;" Prof. G. H. Lewes, in his "History of Philosophy;" Herbert Spencer, in his "Principles of Psychology;" Dr. Carpenter, in his

"Physiology;" George Combe, in his "Constitution of Man;" Sir Charles Bell, in his "Anatomy of Expression;" Charles Darwin, in his "Expression of the Emotions;" Prof. Mattieu Williams, in his "Vindication of Phrenology;" Dr. Maudsley, in his "Brain and Mind;" and quotations from such men as C. Otto, Professor of Medicine University of Copenhagen, who has said: "I not only consider Phrenology as a true science of the mind, but also as the only one that with a sure success may be studied in the education of children and in the treatment of the insane and criminals." Or A. J. Davis, author of the "Physician," who says: "Phrenology has done more to advance the human race than any single thing of modern times." Or, the Rev. Thos. Chalmers, D.D., who said: "Phrenology has added a new and verdant field to the domain of human intellect." Or Robert Hunter, M. D., Professor of Anatomy in the University of Glasgow, who has said: "For ten years I have taught Phrenology publicly in connection with Anatomy and Physiology. It is a science founded on truth and capable of being applied to many practical and useful purposes." Or Richard Evanson, M. D., Professor of Physiology Royal College of Surgeons, Dublin, who says: "I have long been acquainted with the science of Phrenology and feel no hesitation in declaring my conviction of its truth. It surpasses all former systems in practical utility, being that alone which is adequate to explain the phenomena of the mind."

These are just a few of many more which we could quote from eminent men, and yet are they all mistaken, and is the editor of *The Toledo Weekly Blade* correct in saying that modern investigation into the mental and nervous system has utterly disproved all the notions which Mr. Fowler so strongly advocated with regard to so-called Phrenology. One of the greatest living authorities on cerebral diseases told me that he was

just reviewing again the wonderful charts published by Dr. Gall, and he must confess that we owe a debt of gratitude to Dr. Gall for his valuable investigations of the brains of men and animals, and added that Phrenology should go on taking measurements of the head and tabulating statements. This celebrated authority was no less a man than Dr. David Ferrier of London.

We hope, therefore, that our critical editor will study the subject himself and not wait for fifty years before he changes his opinion concerning his attitude toward the subject. Mr. Haddock has truly said, in commenting on the same article: "Editors of newspapers are only human and some of them are apt to become egotistical when readers look upon them as centers of light on all subjects. The editor of *The Blade* is not an authority on Phrenology. He has not studied men and animals in relation to character. There are editors and editors; but not every editor writes himself an ass."

Phrenology is The Light of The World.

H. H. HINMAN, PHRENOLOGIST, FORT WORTH, TEXAS.

PHRENOLOGY is the light of the world—a scientific brilliancy that will never grow dim, but will instead illumine the pathway of the human family and do more to lift men from the dark ages, the pathways of superstition, cruelty and crime than any one thing. It is the only thing that explains man physically, morally, mentally and spiritually.

Phrenology teaches mankind of the existence of a God and also teaches us that we have His natural laws to obey. Through this science persons are enabled to ascertain what faculties need cultivation, for Phrenology teaches that the human brain is composed of forty-three distinct parts and the relation of each to the other is made known.

It is a man's duty to study himself

in that he may thus make the best of his earthly existence, be a blessing to his fellow men and a child of God. When Phrenology is understood and universally adapted, parents will be enabled to know separately the nature and will of each child and will learn the best manner in which to diet and teach their offspring that they will become useful men and women.

This science will undoubtedly be introduced into the public schools of this country, and when such occurs the teachers, being possessed of the power of instruction along this special line, will know just how to judge the faculties of each student, they will know to what study or studies the child is most adapted and in this way their future welfare as to profession can be easily determined and the young mind cultivated to its liking. The work of the teachers will not be burdensome, but will be a pleasure instead and the student will welcome the time for the taking up of their studies. By the application of the teachings of Phrenology many failures will thus be averted as the young men and women will step from college into their especial lines of business in the busy world of to-day.

When ministers of the gospel have learned Phrenology they will understand men better, religion will be placed on a more practical basis, a greater amount of good will be accomplished, a decrease in sin will be noticeable, churches will be better and more regularly attended and more souls will be won for Christ.

Upon the acceptance of Phrenology by the medical boards—and such acceptance is sure to come—there will be a wonderful change in the medical world, treatment of invalids will be revolutionized, poisonous and dangerous drugs will become a thing of the past, and thus a great amount of suffering will be averted and in many instances life will be lengthened.

Being considered in the courts Phrenology will be instrumental in the studying of criminals, and instead of being placed behind bars in every

case, the alleged breakers of law will be treated and cured.

When the world at large understands and adapts Phrenology there will be less misery and crime, fewer saloons and tobacco factories, fewer divorces and more happy unions, less wars and more arbitrations, fewer jails and prisons, and the world will be benefitted in many material ways. The entire human family will become better, healthier, and be possessed of more knowledge, and Heaven itself will be enlarged on earth.

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.

Rascals don't like Phrenology. That does not go to say all opponents are rascals, but they are either that or know nothing of its merits.

An honest man is not afraid of the light. "He that loveth darkness more than light, his deeds are evil."

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

Human Nature 50 cents a year.

Thoughts on Pantheism.

WEBSTER defines Pantheism as—"The doctrine that the universe is God, or the system of Theology in which it is maintained that the universe is the supreme God." This is the belief of the followers of Spinoza. Henry Bryne, of New York, has this to say on the subject:

'The universe is infinite; time is infinite; there is not a single atom in the universe which we can conceive as bad. An act is bad only when we use good for the wrong purpose. Hemp is good; it will make a good rope, and the rope can be used to do good by saving the life of a drowning man, or it can be used to do bad by hanging a man.

All is good, and all good combined is God. The universe is governed by law, and every living thing must keep within the boundaries of this law; the area is wide, but when we cross its bounds we are what we call dead—in a state of preparation for regeneration. As each individual living thing, being governed by law, has a right to the area within the law, and that right ends only when another's right commences. I would rather spend the last half hour of my life meditating as to the rights of a rattlesnake than be guilty of a decision that it had no rights. I would rather be guilty of carrying icewater to the devil than be guilty of a decision that he should be burned. In these days our tendency to degrade our fellows is strong, but we who try to degrade our fellows succeed only in degrading ourselves."

In his masterpiece "The Constitution of Man," Geo. Combe, that great Scotch Phrenologist and Philosopher, shows clearly that the world and its products—animate and inanimate are governed by Organic or Natural law, that Nature is blind he illustrates in this manner. If a number of pirates whose object is theft and murder embark on a *sound ship*, the chances are the ship would float although the pirates broke every article in the decalogue. On the other hand if a number of missionaries whose object is to relieve distress in a foreign land, or succour

the suffering and save souls, embarked on a *rotten ship*, the chances are they would sink and drown, although according to the Moral Law their ship ought to float. Mr. Combe was not a Pantheist, as he refers to "The Creator," "The Designs of the Creator." He evidently was a Deist as he believed in a personal God. At the same time he would probably accept very much of the doctrines of Pantheism, as defined by Henry Bryne of New York, or at least so much of it that is in harmony with the physical and spiritual Man.

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."

Combe's "Constitution of Man" is the greatest philosophical-phrenological work ever written. We have it for sale in cloth binding \$1.25.

Harry E. Brooks' address on "Follies and Failures of Modern Medicine" is a clincher.

J. P. Bean is now located in Nevada. We shall probably have a racy article from him next month.

Human Nature 50 cents a year.

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 TWO.

AS I have said, fashions in medicine come and go, like fashions in bonnets. Less than a century ago, in England, if a physician had been called to attend a man who had fever, and who had failed to bleed him, and the man should die, that physician could be arrested for manslaughter. How many bleed nowadays? And how many intelligent physicians give those large doses of mercury that were so common half a century ago? The administration of alcohol to sick people, formerly so common, is also rapidly going out of favor among experienced and intelligent physicians. Fifty years hence we shall look back at many of the present medical ideas as relics of barbarism. Meantime, however, our friends, the doctors are insistent that we shall be compelled to accept their present ideas as to what they think they think, whether or no.

Again, take the diphtheria antitoxin serum craze that is now on the wane. It is well known that this practice has been built up largely by juggling with figures on part of State Health Boards, so that simple diphtheritic sore throat has been included among the cases of diphtheria, in order to increase the number of asserted cures. As millions have been made from the manufacture and sale of this stuff, the practice is naturally dying a hard death.

As to surgery, it has certainly made marvelous progress. One must take one's hat off to the dexterity of the skillful surgeon. Here, however, we find that the knife is resorted to on the slightest pretext,

for the sake of performing a "beautiful operation" — and incidently earning the reluctant fee. A woman who has all her organs intact will soon be as great a curiosity as an octogenarian who has preserved all his teeth. I undertake to say that at least nine-tenths of surgical operations would be unnecessary under a natural form of treatment.

On what sort of foundation is this demand for medical legislation based?

To answer that question, the best plan is to go to some of the eminent physicians themselves, in order to avoid the suspicion of lay ignorance or jealousy. Prof. Dr. O. Rosenbach, of Berlin, has written an exceedingly interesting book entitled, "Physician versus Bacteriologist." It has since been translated into English, but I find that such works usually lose considerably in the translation. In it Dr. Rosenbach says:

"In my opinion, neither by quarantine measures, nor by antiseptic deeds, nor by bacillary investigation, we are able to prevent the outbreak or the spread of any malady."

The opening sentence of Dr. Rosenbach's book is as follows:

"The history of medicine teaches us that any and every method of treatment has always been followed by a method based on exactly opposite principles; and it further demonstrates that all these differences have been upheld by fanatic adherents with the same fever, under cover of equally good statistics, so that as a matter of fact every form of treatment, at least in the opinion of its chief supporters, may justly claim identical value as to efficacy and healing virtues."

Did time permit I could easily quote you scores of statements like the following from the writings of eminent allopathic physicians:

John Mason Good, M.D., F.R.S., says: "The science of medicine is a barbarous jargon."

Prof. Valentine Mott, the great surgeon, says: "Of all sciences, medicine is the most uncertain."

Sir Astley Cooper, the famous English surgeon, says: "The science of medicine is founded on conjecture, and improved by murder."

Dr. Abercrombie, the great German pathologist and teacher, says: "Medical science, at all times, has been a medley of empirically acquired facts and theoretical observations, and is so likely to remain."

Dr. Jacob Bigelow, formerly president of the Massachusetts Medical Society, says: "The premature death of medical men brings with it the humiliating conclusion that medicine is still an effectual speculation."

Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, says: "In their zeal to do good, physicians have done much harm. They have hurried thousands to their graves who would have recovered it left to nature."

Prof. Gregory, of the Edinburgh Medical College, said to his medical class: "Gentlemen, ninety-nine out of every one hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."

Sir John Forbes, Fellow of the Royal College of Physicians, London, and physician to the Queen's household, said: "No systematic or theoretical classification of diseases or therapeutic agents ever yet promulgated is true, or anything like truth, and none can be adopted as a safe guidance in practice."

Dr. Alexander M. Ross, Fellow of the Royal Society of England, member of the Colleges of Physicians and Surgeons of Quebec and Ontario, Professor of Hygiene and Sanitation at the St. Louis Hygienic College of Physicians and Surgeons, Vice-President of the Association of Hygienists of America, Member of the Ninth Session of the International Medical Congress, Member of the British, French and American Association for the Advancement of Science, etc., etc., says: "I charge that they have encouraged superstition and humbug by the germ theory

of disease. I do not question the existence of infinitesimal micro-organisms; but they are the result, not the cause of disease. They are the scavengers; their legitimate work is to clean out the sewers of our bodies. Wherever there is decay, pus or decomposing matter, these little life-savers are doing their work of nutrification, sanitation and purification. They feast upon effete and decaying animal matter. They are beneficial helpers to an important end."

Dr. Cyrus Edson says: "It would seem as though obstacles had been placed in the way of medical science which all the force of man is powerless to remove. * * * After all has been said, it must be admitted that a proper observance of the rules of personal and public hygiene on the part of every individual belonging to the civilized world would do more to effect a reduction of the death rate and prolong the average duration of life than any discovery in the cure of diseases that at present seems within the bonds of possibility."

In short, the older and more experienced the physician, the more he is inclined to depend upon the healing power of nature, and the less to administer something out of a bottle.

Take that widespread disease, consumption—the "great white plague." Cyrus L. Topliff, member of the National Association for the Study and Prevention of Tuberculosis, says: "After several generations of study and experimenting the medical profession of the entire world has finally come to the conclusion that this disease is not amenable to drug treatment."

How much energy, how much time has been wasted by the medical world in trying to discover some means of destroying what they think to be a germ in the lungs—a result instead of a cause? How many false hopes have been raised in this way, and how many thousands of unfortunates have been thus prevented from seeking what is now admitted by the physicians to be the only possible

cure—open air life, combined with a plain, nourishing diet.

In conclusion—for I am afraid I have trespassed too long on your time, for which the great importance of the subject must serve as my excuse—let me say I believe the time will soon come when the shoemaker shall replace the cobbler—the teacher of health, the drug dispenser. Physicians will be paid as regularly for telling people how to get well as we now pay our water and gas bills. First, however, the teachers themselves must sit for a time at the foot of Nature and learn something about her methods. They must learn to realize the simple fact that all disease is an effort of nature to throw morbid matter out of the system—is, therefore, something to be welcomed, rather than deplored and dreaded—and that nature will, in nine cases out of ten, be successful in her effort, if not hampered by the administration of unnecessary foods and poisonous drugs; the only possible effects of such drugs being to change the symptoms without reaching the cause of the disease. The physician of the future will utilize all legitimate means of assisting nature, such as diet, the drinking of pure water, rest, fresh air, moderate exercise, magnetism, sun and air baths, hydropathy, sweating, massage, osteopathy, fasting, suggestion or mind cure and even music. Such a reform will be of vast advantage, both to the physician and the patient, for then the physician will administer to the welfare of humanity instead of preying upon its sufferings.

In a nutshell, if you want my ideas on how to get well and keep well and live long, I would say: Eat only when hungry and only enough to satisfy hunger, of simple foods, with no great variety at a meal. Take as little uric acid food as possible into your system. Masticate your food thoroughly. Don't hurry, don't worry, keep your bowels open, your head cool and your feet warm. Keep your exterior and your interior clean. Have a hobby and do a little good each day. Should you, in

spite of this, get sick, have as much sense as a dog, who crawls into a quiet corner and cannot be tempted to eat. So shall you surely attain to a healthy and happy old age, although I cannot promise, as some enthusiasts assert, that you may live forever—at least, not in this form of being.

Scientific? Medical Superstition.

D. A. Bland, M. D., Secretary of the American Medical Union, writes his opinion on Microbes and the Bacteriologists as follows:

There is a popular delusion that superstition has had its day and been succeeded by science, but much of what is called science is as false and misleading as the superstitions of the dark ages.

A striking sample is found in the so-called science of medicine. That "a little learning is a dangerous thing" is proven by the radical error of the bacteriologists, who, on finding microbic germs in diseased tissues, pronounce them the cause of the disease. The more learned, careful and conscientious scientists pronounce them friends, not foes, of the sick. Our bodies are built and kept in repair by life germs which swarm in the air we breathe and the water we drink, and which constitute the nutritive element of the food we eat. The part played by germs in disease is that of scavengers and a physician should recognize them as friendly allies, not treacherous foes. But from time immemorial the doctor has fought against nature's efforts to cure disease. This because therapeutics has from Hypocrates to Koch been based on pathology instead of physiology. The doctor of yesterday fought disease with poisons, mineral and vegetable; the doctor of to-day fights disease with still more dangerous poisons, drawn from the veins of sick horses and diseased cows. The people, not being so much trammelled by tradition, and being more personally and deeply interested in the results of medical theories and treatment, are turning to the osteopathic doctor, the hygienic physician, the magnetic healer, and advocates of other drugless systems of therapeutics, in such numbers as to frighten the druggers into a panic, and some of them have organized for legal protection of their ancient guild. Their efforts to protect their monopoly by legislation and police power will arouse popular opposition to the fighting point and hasten their final overthrow. The pathologic and fatalogenic germ superstitions are doomed.

The latest scientific (?) myth is reported from Reno, Nevada. An M. D. in that town has just discovered that the bed flea is guilty of transmitting the microbe of pneumonia. If that flea has any sense left, he will jump out of bed and sting that M—ule D—river.

What They Say.

Here is a partial list of what some of our students say:

Geo. H. Martin, M. D., residence Palace Hotel; office at 606 Sutter Street.

"Your Phrenological course is a wonderful revelation; it has enabled me to understand the Mental side of my patients thoroughly. I do them more good and it has enhanced my work."

Dr. Martin is a gentleman who is highly esteemed by the medical profession as well as by his patrons.

Dr. J. L. Lawrence, a noted and successful Osteopathic physician at 424 Post Street, says:

"I attribute my success from the day I started in to take your lessons. The knowledge I obtained about myself from two separate delineations helped me greatly, but your lessons in the office taught me how to read others, especially my sick patrons who appear surprised and pleased that I know them so well. Phrenology applied has increased the confidence of my patients and a corresponding increase of my professional business."

Years ago we recommended Dr. Lawrence to become an Osteopathic physician. He acted upon our advice and is prospering greatly.

Thomas Emerson Tyndall, Curative Physical Culturist, 848 Van Ness Ave., says:

"I value your course of instruction in Phrenology highly—higher than any money consideration. It aids me greatly in my work. I now see the true relation between Brain, Mind and Body, and apply the knowledge accordingly to the great benefit of my patrons and incidentally to myself."

J. H. Burden, Food and Mental Specialist, Sacramento, California, says:

"Many years ago I was skeptical

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. 1029 Market Street, San Francisco, Cal.

regarding the utility of Phrenology, but your delineation of myself convinced me, and your course of lessons also shed a great light. The knowledge I thus obtained enables me to know the Temperaments and the Mental Status and condition of my patients, and knowing the chemical properties of food I am enabled to direct the class of food necessary for each temperament and cure of disease."

Mr. John Sperl, who recently left San Francisco for Los Angeles, says:

"You can say for me that I would not take \$1000 for the knowledge imparted to me through your Phrenological course."

A Crank.

BY FRANCES BURDETEE.

A crank, my son, is something that makes the wheels go round and insures progress. The thing that goes in for variety and versatility, that changes its position a hundred times a day, that is no crank, my son, that is a weather vane. Don't thank Heaven you are not a crank, perhaps you could not be one if you would. Heaven is not very particular when it wants a weather-vane, almost any man will do for that; but when it wants a crank, my boy, it looks very carefully for the best man in the community. Before you thank Heaven that you are not a crank, examine yourself closely and see what it is that debars you from the election.

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.

Curative Physical Culture.

Thomas Emerson Tyndall, one of our former pupils, has returned to San Francisco. His card will be found in another column.

Some ten years ago he walked into our office for a Phrenological examination. We strongly advised him to adopt the healing art, as he was then and is now a splendid type of physical manhood, and endowed both physically and mentally with qualities for such a profession. He went to New York, passed through McFadden's College successfully, and he is in love with his work as a Physical Culturist.

We asked him the other day to define the methods of the New School. Below we give you his own words:

"Curative Physical Culture has a basis that is both scientific and practical. Its methods are in accord with Nature, and when intelligently applied are a safe, efficient means of restoring Health to Body and Mind without the use of Drugs or Knife.

It embraces everything rational that will aid Nature in building a sound body. Its application is varied and includes those things that are best adapted to suit the Physical and Mental requirements of the individual, such as exercise in the form of light and heavy gymnastics, calisthenics, (including relaxing, stretching and flexing movements, and developing exercises without the use of apparatus.) Also wand, dumbell, club-swinging, fencing and boxing exercises. To these aids are added massage, hydro-therapy, etc., with instruction in hygiene and deitetics."

"The Rudiments of Mental Philosophy" by Harry White, this month, shows *why* some men oppose Phrenology. Read it thoroughly. Opponents are either ignorant of the science, or possess bad shaped heads, and afraid to be exposed to the light of Phrenology.

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physiognomy and Health.

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Prof. Allen Haddock,
San Francisco, Cal.

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Yours sincerely,
MRS. C. APPELBY.

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BY HARRY WHITE.

Farnborough, England, in 8 Chapters.

CHAPTER VI.

PHRENOLOGICAL OBSTACLES.

Why should the Public spirit be against the teaching of Phrenology and why has it not gained more illustrious supporters? —W. M. Pollett.

WHY Phrenology is not generally recognized as an established science is because of the ignorance which prevails as to its teaching. The amount of ignorance, could be very well illustrated by naming a few questions, not unfrequently put to Phrenologists. Phrenology is evidently beginning to stand higher in popular esteem, and to enjoy a larger share of public favor. One of the principal reasons why Phrenology is kept in the background, is because of incompetent and inexperienced men, professing to be professionals of its teaching. It is a pity that men should be allowed to practice it professionally without some kind of preparation or examination. A particular course of study should be absolutely essential, before admission could be obtained, to practice Phrenology as a profession. Perhaps the society in London which has originated itself this year, may do much to prevent those "sharper's" —who style themselves Phrenologists as a screen whereby they practice nothing short than a system of fortune-telling — from carrying on their illegal practices. Another main obstacle to the reception of its principles, is because Phrenology reveals weaknesses as well as talents. The proud man prefers to be blind to his ignorance, the miser to his meanness, the obstinate to his stubbornness. People do not interest them-

selves in their weaknesses. The simpering droll ignorant parson prefers to remain ignorant of his inadaptability to the ministerial pursuit. Phrenology in imbibing the law of personal responsibility, opposes itself to the nature of man. Men are quick to rebut any accusation of their failure in acting according to the demands of their natures, as moral and intelligent beings. Men do not like to accept the principles of Phrenology by which the vent of their propensities would be restricted or restrained. Men prefer to abuse their powers than to use them legitimately. Men are prone to favor Phrenology according as it favors them. When every man has a well developed organization, every man will be an advocate of Phrenology. While men have low animalized heads we cannot expect them to recognize the science of Phrenology, which pertains to the moral and intellectual part of their nature. One reason is because Phrenology would reveal the low type of head and thus excite their prejudice. The other reason is that they think too much about their bodies to have an intelligent appreciation of the demands of their higher nature, and the third reason is because they have not "enough sense" or a proper endowment of those faculties which act as an impetus to thought, to give the science the consideration which it deserves. We hope the answer is satisfactory. Astronomy is believed by all; but Christianity is not. The reason is obvious.

THE CULTIVATION OF THE FACULTIES.

The only method for the cultivation of the faculties, is their respective exercise, but this exercise must not be uniform in its character. An organ cannot be exercised without a due influence bearing upon it by other organs. For the cultivation of a faculty, the studies should not consist solely in the direction which the special function of the faculty points. It might tend to weaken, rather than strengthen *exercise* or develop it.

The studies should be varied but have a more or less bearing upon the special faculty that might need to be exercised. If any organ needs to be exercised or developed it implies that it has some kind of weakness. Weak organs should not be *directly* taxed. *Large* organs may be uniformly *exercised* in their respective character. One faculty may influence another and tend in a peculiar form to impart its power according to the susceptibility of the lesser faculty in the same manner as electricity is transferred from one body to another. There is a peculiar law of gravitation and attraction prevailing the mental domain. To exercise an organ is simply to make proper and legitimate use of it. To legitimately use a faculty, depends upon the adaptability of other faculties to it.

The restraint of respective capacities is seldom necessary unless a person has a very low type of brain. It is very rare that nature gives a man more than he can adequately utilize. She is certainly profuse in her gifts, but she is certainly decidedly economical. If a man makes proper use of that, which he has, he will find that he has not much to restrain. To restrain a faculty is to guard against its abuse, to guard against its excessive application to one particular feature of its function. Each faculty has more than one function, and so far as these functions are used under the light of reason and conscience, the faculty itself need not be restrained. Ninety-nine Phrenologists out of every hundred would have persuaded Luther to restrain his animal nature, but what would he have been in a moral direction had he done so. The things that may break one man, may make another. The very animalized force of Luther made a moral man of him. We are asked day after day until we are sickened with the question "What have I to restrain?" just as if the persons had such wonderful gifts and capacities, that to properly fulfill the duties of life, it would be necessary

to lay aside the supposed surplus of gifts. The question is more frequently asked What ought I to restrain? than what ought I to cultivate. All the faculties are good in themselves. If nature has made a man bad, it was by making him too good. How we abuse our riches instead of trading with them. We do hope that as Phrenologists have appropriated the contents of our various works to their own use, they will help us, to disseminate the idea of the rarity of instances, in which it is necessary to directly restrain the faculties.

About Meat.

A little Meat now and then
Is relished by the best of men.

If man is an omniverous animal, then a mixed diet is best for him—not too much mixed, however. More than three or four kinds of food at one meal are not good.

Now for a roast from our Vegetarian friends; but read what Dr. Edwards, F. R. S. London, has to say on this subject, in his book on "Foods." He writes:

"Seeing moreover that the source of flesh in animals which are used as food, is vegetables, it follows that vegetables should have the same elements as flesh; and it is a fact of great intent, that in vegetables we have food closely analogous to the flesh of animals. Thus in addition to water and salts, common to both, there is vegetable jelly, vegetable albumen, vegetable fibrin, and vegetable casein, all having a composition almost identical with animal albumen, gelatine, chondrin, and casein. Hence our appetites and the bountiful provision made for us, extend our choice to both the vegetable and animal kingdoms and it is possible to find vegetable foods upon which man could live as long as upon animal food alone. Bread is in vegetarian foods what flesh is in animal foods, and each within itself contains nearly all the elements required for nutrition."

Discouragement and the Law of Cure.

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

IN TWO PARTS—PART TWO.

LAUGHTER is the great safety-valve to the human mind, but some of us treat it as a man, slightly daft in the upper story, treated a safety-valve to an engine. He put such a heavy weight on the safety-valve arm that the steam could not blow off, and when told he must not do so he swore he was not going to have the thing disturbing him, blowing off that way.

Many people shut down this natural safety-valve of their nature and hold it down by weights. There are many persons who need to take off the weights hanging to the safety-valve—laughter—and if some would do so, they would save themselves from suicide, murder, and even hell itself.

If you can't laugh; if you have tried every known means and failed, then sing; sing praises unto God for His goodness unto you; sing your soul out into harmony with His gracious love to you. If you have no God within you, and cannot sing any *in*, then, indeed, you are in a bad condition.

If you cannot pray, if you cannot laugh or sing, there are yet other available means. Get up and hunt some person or creature that you know is in a worse condition than you are in. Do something to help them and forget your own condition. This will drive out all discouragement, and the corners of your mouth will come up, and other facial expressions will change for the better. I remember a story Jimmie Arnett used to tell about one of his neighbors, a well-to-do farmer, whose wife was subject to discouragement. The husband had in some way discovered this remedy, of finding some one else

who is undoubtedly in a worse condition than you are.

The farmer had a poor unfortunate tenant, living in a log cabin in a secluded, uninviting place on the back part of the farm. The tenants' wife was sick much of the time from her unfavorable surroundings. She had several small children, and the baby was sick, one of the children blind, one deaf, and still another lame; and all poor and miserable.

When the farmers wife took on the discouraged condition he would say: "Hannah, I think it is time we should go out and visit our poor dependents again. We have not been to see them for a fortnight. What can we take to them that will tend to make life easier for them?"

At this suggestion Hannah would gather up what she could carry of food and clothes, and the husband and wife would tramp across the fields carrying their bundles of mercy. After bestowing their gifts and ministering in word and deed as best they could to the needy ones, they returned to their own comfortable home—Hannah, with the corners of her mouth raised to their normal place and singing praises to God for His wonderful blessings to her. Her husband finally cured her, by helping her to lend a helping hand to others.

Another way, but rather a gross one, is to go and insult some one. The other ways I have mentioned are better, but this one will accomplish the purpose. You cannot insult a man while you are in a discouraged state. You must lift the corners of your mouth first.

There isn't any other way, is there? It is wonderful how many ways there are. A man had permitted himself to become so discouraged that he would not undertake to walk or do anything but sit with his head down and his mouth down. This man was especially alarmed at the approach of a storm. His friends knowing this succeeded in inducing him to permit them to carry him far out on the

place one day, they having seen indications of an approaching storm, but having succeeded in attracting his attention so that he did not notice its approach. As the wind began to blow and the rain-drops to fall, they set the man down in his chair in which they had carried him, and in feigned alarm ran and left him. The afflicted one sprang up and ran also, and was the first to reach the house. The fright cured him—brought up the corners of his mouth, *never* more to go down. So one may be scared out of discouragement.

Some years ago a man came to the Home as a patient. He was one of the worst cases of discouragement I ever had to do with. After trying many ways to raise the corners of his mouth, I resorted to telling stories in order to awake his mirthfulness into action. After many efforts and failures, I finally hit upon a story that awoke into action his long dormant laugh-powers. He laughed loud and long, and the corners of his mouth came up and staid up. During the remainder of his stay he continued to laugh and to make others laugh. He made rapid recovery after the laughing began and went home rejoicing. Discouragement, when once started, tapers bigger and bigger continuously, unless means are used to overcome it. It is one of the most destructive influences to health and happiness. It is the germ, or beginning, of all hysteria and hysteria-mania. It is a characteristic of human life in which there is no phase of good. It is fairly represented by a hole in the pocket, in which the valuable precious things are carried.

As all things that are of worth will drop through the hole in the pocket, so all that a person has in his nature, or life's expression, that is good will soon disappear from him, if he give way to discouragement.

The beginning of hysteria is often first manifested by the corners of the mouth dropping down, coming from a fit of discouragement, caused by magnifying some little difficulty, and thus

causing it to grow bigger and bigger in the mind. Discouragement is the little end of "not knowing yourself from Adam's off ox;" a beginning, if followed, that will lead one to not know who they are, nor even what they are.

We have the history of a number of cases in which they claimed they were something else, and not a person. One woman claimed that she was a glass bottle, and tried to assume the appearance of a bottle. Another thought she was a setting goose, and assumed the manner and habits of a setting goose, and hissed, as a setting goose does, when she is approached by any one. It is said that the minds of both these cases were capable of correct thought about business transactions. There are many other delusions beside the characters of those just mentioned.

There may be some excuse for any other false expression of life, but for discouragement there can be no possible excuse.

Special to the Daily News.

Wichita, Kansas. — Ex-Senator Jerry Simpson is still hovering between life and death. His wonderful vitality puzzles the physicians.

The above is a recent dispatch to the daily papers. If physicians would study Mental Science as revealed by Phrenology, they would never be puzzled with the "wonderful vitality" of some men. We gave a vivid illustration of a man in Human Nature for December, who puzzled the doctors for forty years, and then they did not discover *why* he, a sick man all that time, lived to be 92 years of age. Phrenology reveals more of the Mental and Physical condition of a man in forty minutes, than to those who have not studied him Phrenologically can know about him in forty years.

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

BY BENJAMIN SHORT, BRISTOL, ENG.

CHAPTER TWO.

AMATIVENESS.

Gives love for the opposite sex: desire to love and be loved. *Excess*—Licentiousness. *Deficiency*—Want of regard for the opposite sex.

CONJUGALITY.

Gives constancy, exclusiveness of love, desire to marry, union for life. *Excess*—Excessive attachment, inability to change in love. *Deficiency*—Unstable love.

PHILOPROGENITIVENESS.

Parental love, desire to be a parent; love of children, pets, and animals. *Excess*—Extreme indulgence; spoils children. *Deficiency*—Neglect of children and animals.

ADHESIVENESS.

Sociability, love of family, attachment, fondness for society, desire to congregate and make friends. *Excess*—Too great fondness for society. *Deficiency*—Dislike society; exclusiveness; desire to live alone as a hermit.

INHABITIVENESS.

Patriotism, love of country, home and native place. *Excess*—Exclusive attachment to one's native place; home sickness when away from home. *Deficiency*—Neglect of home a roving disposition.

CONTINUITY.

Concentration, application, connectedness of thought and feeling, disposition to say and do one thing at a time. *Excess*—Prolivity, tediousness, inability to change. *Deficiency*—Desire of change, love of variety, inability to concentrate attention.

VITATIVENESS.

Gives love of existence, tenacity of life, and dread of annihilation.

COMBATIVENESS.

Courage, boldness, defence, spirit of opposition, love of debate, determination. *Excess*—Quarrelsome, contentious spirit. *Deficiency*—Want of force and courage.

DESTRUCTIVENESS.

Executiveness, energy, extermination, severity, indignation, hardness of mind, power of endurance. *Excess*—Revenge, hatred, cruelty. *Deficiency*—Procrastination, want of hardness of mind.

ALIMENTIVENESS.

Appetite, sense of hunger and thirst, desire to eat and drink and gratify appetite. *Excess*—Intemperance, gluttony. *Deficiency*—Want of appetite, indifference to food.

ACQUISITIVENESS.

Economy, frugality, sense of property, desire to trade and amass wealth. *Excess*—Avaricious, penurious, miserly, selfish. *Deficiency*—Prodigality, inability to save.

SECRETIVENESS.

Concealment, reserve, policy, evasion, tact, management, watchfulness. *Excess*—Cunning, deception, double dealing. *Deficiency*—Bluntness, too frank, want of tact and restraining power.

CAUTIOUSNESS.

Sense of danger, carefulness, solicitude, prudence, forethought, timidity. *Excess*—Unnecessary fear and anxiety. *Deficiency*—Recklessness, indiscretion, want of thought.

APPROBATIVENESS.

Ambition, desire to excel, sense of character, love of praise, affability, politeness, display, sense of honor, love of popularity. *Excess*—Affectation, vanity, morbid sensitiveness. *Deficiency*—Disregard for the opinions of others, want of politeness, rudeness.

SELF-ESTEEM.

Self-respect, dignity, self-appreciation, manliness, lofty-mindedness, self-reliance, pride of character, independence. *Excess*—Arrogance, egotism, tyranny. *Deficiency*—Servility, meanness, clownishness, lack of self-respect.

"Little Jim Jervis."

(From The Batley Reporter, England.)

ONE day last week there died a gentleman whose name was Dr. Barnardo. He was a great man, greater than many statesmen and kings; for a man's greatness is judged by the good he has done, and during the life of Dr. Barnardo and through his agency 60,000 ragged little boys and girls were given homes and food and sent out into the world capable of earning a living. There was a time, although it may seem strange to you, when neither Dr. Barnardo or anyone else knew that there were thousands of children, living regularly in London, without a roof over their heads. This is the way in which the sad fact was discovered:

Dr. Barnardo was, at that time, a medical student at the London hospital; but he managed to reserve two evenings a week for a ragged school in Stepney—a very poor district of London. One evening the ragged school was breaking up, when one boy, named Jim Jervis, pleaded hard to be allowed to stay behind in the warm schoolroom. "What would your mother think," asked Dr. Barnardo.

"Ain't got no mother."

"But your father?"

"Ain't got no father."

"Stuff and nonsense, boy; don't tell me such stories. You say that you have not got a mother or a father. Where are your friends, then? Where do you live?"

"Ain't got no friends. Don't live nowhere."

Dr. Barnardo could not believe the lad. He took him home and gave him some hot coffee. Then he asked poor Jim more questions; the lad informed the Doctor that there were "more'n he could count" living like himself, without friends and home.

That very night Jim Jervis guided Dr. Barnardo by all kinds of passages to an open roof, where, sure enough, there lay out in the cold, under the

sky, a small host of absolutely destitute children.

One evening when Dr. Barnardo was attending a missionary meeting at the Agricultural Hall, London, the speaker failed to present himself at the last moment; and Dr. Barnardo was called upon to take his place. He did so, and told that crowded assembly the story of "little Jim." The account got into the newspapers, and amongst other people who read it was Lord Shaftesbury, who, as you know, had done such a lot for friendless children himself. Lord Shaftesbury invited Dr. Barnardo to his house in Grosvenor Square, to meet many other gentlemen at dinner. There again, the doctor told his story. Several gentlemen could not believe it, and so to prove the truth of his assertion, Dr. Barnardo persuaded many of the gentlemen to get into handsome cabs and drive in their evening dress to Billingsgate Market. The Doctor offered a halfpenny to every boy sleeping there. From under the cover of tarpaulin, crates, boxes, and empty barrels, 73 boys ran out and claimed the halfpenny.

Soon afterwards Dr. Barnardo set up his first home in Stepney, to accommodate 18 children; and last year in homes built by this great and good man, 10,905 boys and girls were fed and clothed.

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"I recognize considerable ability in the young men before me. Some of you will probably rise to do honor to yourself and society. Most of you are ambitious to rise in the world, and will succeed. Who knows but that some of you in the future may do great honor to this town or the nation, or late may scatter some of us to all the ends of the earth."

Mr. Marriott himself rose to be the Mayor of Batley. He now resides in Australia.

Walter Bagshaw, Esq., is a Justice of the Peace, a world renowned Engineer and Microscopist.


Twenty-one years ago Allen Haddock struck out for California and became an enthusiastic American citizen. Many others of the class have left Old England and settled on some foreign shore.

T. C. Taylor, M. P., another member of that debating class, is now a popular member of the British House of Commons. We gave an account of his visit to this office in our last issue. His three months tour of the United States is ended, and in giving to The Reporter an account of his travels. He said: "On arrival in San Francisco, the first call I made was on your well-known correspondent Mr. Allen Haddock. As Mr. Haddock has already written an account of our doings there I will pass on to the Yosemite."

And Mr. Taylor gave a vivid description of the Yosemite in our great wonderland—California.

Miss Fowler's "Appeal to Editors" is an appeal to common sense.

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Owing to pressure of other matter reviews of books and periodicals this month are held over.

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

Question List.

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

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

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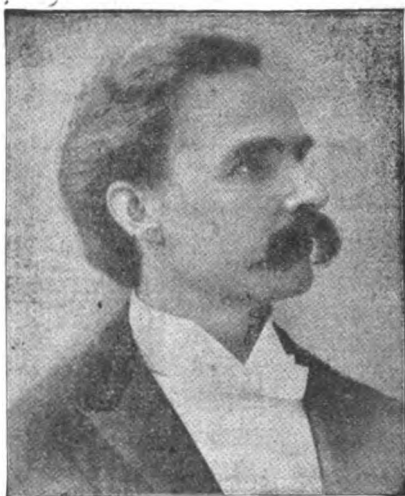
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