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# HUMAN NATURE.

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## THE RISE OF YOUNG MR. KRAGNESS.

BY THE AID OF PHRENOLOGY, FROM LABOR TO PROFESSIONAL SURGERY.



If the whole world knew of the wonderful aid Phrenology is to poor struggling humanity, it would insist on the science being taught in the schools and practiced at home, so that every well-born child in the land could be started on the road to success in accordance with his natural abilities, instead of the backward path that leads to failure, disappointment and misery.

No one knows the importance of this science as applied to every day life better than practicing phrenologists. Young and middle-aged come to them daily as drifts on the ocean wave, who know not whither they are drifting.

Our schools and universities give them no hint as to natural fitness for certain work, but often polish them on the wrong side. That is, they educate natural mechanics for commercial life, and natural business men for the law, the-

ology, etc., with wrecked lives as the result of such blind teaching.

A little over two years ago there came into our office a young man for phrenological examination, his portrait appears above. He recognized the fact that the great majority of men were failures in life—round pegs in square holes—misfits, and if we could help him to choose an occupation for which he was best fitted by nature, he felt he might attain success and happiness.

To those who understand texture or quality of organization, form and shape of head, features and expression, in relation to character, it will be seen that the subject is a diamond in the rough. His bones and muscles are strong. Hair, skin, etc., are neither very fine or very rough, but medium. He is also endowed with large perceptive faculties giving him a practical nature.

He possesses a scientific and mechanical type of brain, coupled with highly developed intuitive faculties as indicated by the rather prominent top-forehead, sharp nose and penetrating eyes. His firm set lower jaw and mouth indicates determination and force of coming from active firmness and destructiveness, therefore he is positive and courageous. Large hope and a sanguine temperament tells of buoyant spirits and large, or rather large and active approbation, hints at high ambitions or a desire to rise in the world and excel in that which he undertakes to do.

It will be seen that his cheeks are rather hollow, but his stomach is evidently in a much better condition than at the time we made the phrenological examination, when we advised him to try a mixed diet.

Summing up his mental organization we also advised him to train for surgery, as a veterinary surgeon he would certainly excel and we gave him a chart and written statement to that effect. He could do well in the mechanical arts, as carpenter, or even as butcher, or owing to his strong perceptives and intuitive nature could excel as a detective, etc., for he loves to dare and do, but above all we recommended him to become a veterinary surgeon, and he went his way rejoicing.

As such cases as these are of every-day occurrence we thought no more about it. Strangers come and go, and many return to thank us for advice received.

A few weeks ago we received the following letter from Mr. Kragness:

MCKILLIP'S VETERINARY COL-  
LEGE. 1639 Wabash ave.,  
Chicago, Ill. Nov. 17, 1900.

To Professor Allen Haddock, San Francisco, Cal.—DEAR SIR: Two years ago last September you made a phrenological examination of myself, and indicated my best fitness to become a veterinary surgeon. I came to this college at

once and presented your chart and written statement to the faculty. They are evidently well acquainted with phrenology here, for they took great interest in me at once. After my first term at school I was employed in the hospital, something that no other student had been on first term. This is the greatest veterinary college in the world. The number of horses continually under the care of the large practicing staff, besides thousands of dogs, milch cows, and all the wild animals of the Lincoln Park Zoological Gardens is approximately 50,000.

The number of patients of all kinds treated during the last twelve months at this hospital was more than 40,000. There were more than 5,000 surgical operations performed, and more than 10,000 cases treated, so you see I am having an extensive experience, and Professor McVille says I am growing to be one of the best diagnosticians.

Thanks to you for putting me on the right track, where I belong. I certainly feel at home in the work.

I herewith enclose you two of my portraits. Please send me a copy of your HUMAN NATURE for one year, amount enclosed, and tell me what I can do to aid you in your good work. Respectfully,  
T. A. KRAGNESS.

When you get rich enough Mr. Kragness, you can just send us \$10,000, or build and endow a phrenological college in San Francisco with the editor of HUMAN NATURE as president, and we will make the welkin ring, but don't remit just yet, we'll wait until you become a millionaire!

Phrenology is a science ready to bless mankind as soon as the world can cast off the false theories handed down from past ages; the metaphysical misconception of man's true mental nature have kept the world in darkness until now, as Mr. Miller says on another page of this issue. "People are thinking for themselves and do not yield to blind authority as they once did."

Join our evening class in Phrenology. Thursday, January 10th at 8 o'clock p. m.

## The Efficacy of Prayer.

Countless millions of prayers float away on every passing breeze, and are wafted to realms beyond the ken of mortal vision. The first prayer that trembled on the savage lips of primitive man was the dawn of intellect, showing that at last a being had been evolved from the womb of mother nature that could recognize a superior force or intelligence in the universe to himself and to call upon it for help in his helplessness. It makes little difference whether there is a prayer answering God in the skies or not. A true heartfelt prayer is an inspiration coming from our moral and spiritual nature. It is one of the best ways to cultivate the upper chambers of the brain and evolve a high-top head, or a brain with a third story and a skylight in it, through which to study the mysterious infinite spheres of spiritual life, far beyond the starry skies. If a man will pray often enough and in the right way, he will grow to become a better man, purer and higher in all his thoughts, and less of the brutal in his nature will be manifested, but if his prayer is inspired from the "cellar kitchen" of his cranium such prayers will be followed by more women that he deceives and ruins, more combatants for him to fight or enemies to slay, more men to plunder and rob perhaps of their hard-earned dollars, or of their homes and good names. Prayer is only desire crystallized. Hence it may be either good or bad. Prayer is one of the prime factors in our civilization, and has done more to raise humanity from brutal ignorance than all other forces combined. It has filled the world with its literature, libraries and science and art and mechanics, and given to us all we know and all we are. It has built all our magnificent cities, railroads, lines of steamers, bridges, mines, homes, wealth, armies and navies.

It has changed the world from a wilderness to homes fit for the gods, and will yet make it a veritable paradise, fit for man and the animals. Prayer (desire) has also desecrated the world and covered it with human gore, and humanities' bleaching and rotting bones are spread out in every land, from pole to pole, of our revolving earth, as grim monuments of the cruel hand of war and search for gold, led on by the prayer for conquest, wealth and power. Billions of gods, dear children, said to be made in the image of their creator (which is true scientifically speaking) are dwelling in a hades they call home, of poverty and want in hovels, and dark, damp, basements, and cold wind-swept attics, who have been mercilessly robbed of their earnings by an economic system, that fleeces the weak and short-sighted by profits, rents, interest and taxes, so that the prayers of the greedy and avaricious may be answered, gratified. All the misery and woe of life is but the result of prayer (desire), made, in ignorance, in the wrong direction. Thus misdirected, or prayer from the wrong organs of our thinking machine, in all the walks and avocations of life, the following, "Out Prayed Them All," illustrates our idea better than we can write it:

OUTPRAYED THEM ALL.

At Kalamazoo, Mich., the women crusaders visited a liquor saloon and tried by hard praying to induce the proprietor of the saloon to close the place. The proprietor invited the ladies to seats and asked them to pray, and he himself offered the following prayer:

"Almighty Creator in heaven! Thou who hast made the heaven and earth, and created man in thine own image as ruler of the earth. Whilst animals are living on grass and water, thou didst teach thy servant Noah to make wine; and thou didst punish him for making intemperate use of it. At the wedding of Cana, thine own son transformed water into wine when the juice of the grapes was exhausted, that the guests might

not be disturbed. The great reformer, Martin Luther, said: 'He who does not love wine, woman and song, remains a fool all his life long.' And one of the divine commands of the book thou hast given us is that man shall drink no longer water but shall use a little wine for his stomach's sake and his other infirmities. And all great men of this earth have been drinking of the wine thou hast given thy children upon the earth. Oh Lord! we pray thee, have pity on the women here who are not grateful for thy gifts, who want to make thy children like the beasts of the field, and to compel them to drink water like an ox, while they dress extravagantly and lead their husbands by other extravagances not tending to our well being, to bankruptcy, depriving them of the pleasure of this world; yes, driving them to suicide. Oh, Lord! have mercy upon these poor, ignorant ladies; look down upon them; they wear not even the color of the face thou hast given them, but are sinning against thee, and not content with nature, paint their faces. Oh, Lord! thou canst also perceive that their figure is not as thou hast made it, but they wear humps on their backs like camels; thou seest, oh Lord! that their heads consist of false hair, and when they open their mouths thou seest their false teeth; and, oh Lord! just make a note of the spiral spring and cotton batting contrivances they wear in their bosoms, for no other purpose than to make themselves voluptuous, and to excite in man a much worse passion than the use of a little wine; and for the same reason they have a number six foot pinched into a number three shoe, and a number forty waist squeezed into a number seventeen corset. Oh, Lord! these women want men who patiently accept all this without using the power thou hast given to man that all women shall be subject to man. They will not bear the burdens of married life, and obey thy commands to multiply and replenish the earth, but they are too lazy to raise their children, and oh, Lord! thou knowest the crimes they commit. Oh, Lord! have mercy upon them and take them back into thy bosom, take folly out of their hearts, give them common sense that they may see their own foolishness, and grant that they may be good and

worthy citizens of our beloved city of Kalamazoo. Oh, Lord, we thank thee for all the blessings thou hast bestowed upon us, and ask thee to deliver us from all evils, especially hypocritical women, and thine shall be the praise forever and ever— Amen.

*D. Seymour*

YOUTH AND TIME.

BY EDWIN MARKHAM.

Once, I remember, the world was young;  
The rills rejoiced with a silver tongue;  
The field lark sat in the wheat and sang;  
The thrush's shout in the woodland rang;  
The cliff's and the perilous sands afar  
Where softened to mist by the morning star;  
For Youth was with me (I know it now!)  
And a light shone out from the wreathed brow.  
He turned the fields to enchanted grounds,  
He touched the rains with a dreamy sound.  
But, alas, he vanished, and Time appeared.  
The Spirit of Ages, old and weird,  
He crushed and scattered my beamy wings;  
He dragged me forth from the court of kings;  
He gave me doubt and a bloom of be ard  
This Spirit of Ages, old and weird.

The wonder went from the field of corn,  
The glory died on the craggy horn;  
And suddenly all was strange and gray,  
And the rocks came out on the trodden way.

I heard no more the wild thrush sing;  
He is silent on the perch aswing.  
Something is gone from the house of mirth—  
Something is gone from the hills of Earth.

Time hurries me on with a wizard hand;  
He turns the Earth to a homeless land;  
He stays my life with a stingy breath,  
And darkens its depths with a foreknowledge of death;  
Calls memories back on their path apace;  
Sends desperate thoughts to the soul's dim place.

Time murders our youth with sorrow and sin,  
And pushes us on to the windowless inn

## HEALTH DEPARTMENT

### HEALTH THOUGHTS.

Syracuse Clinic.

Isn't it queer that some people care more for what they eat than for how they feel?

The degree of health produced by a certain amount of food measures its value to some, but the majority asks how it tastes!

The question is not how much good is this food going to do me, but how pleasant it will taste for an instant while it is passing through my mouth!

Why is it if eating two good meals a day of nourishing food will keep a person in the highest degree of health that most people will insist upon filling their stomachs to bursting three, four, or five times a day?

Queer too that most people will argue for an hour that children of necessity must have worms, but will not consent to a simple regulation of a child's diet—as an experiment if nothing more—and see what effect it has on the aforesaid worms!

Another strange thing is that when people know that re-breathed air is an active poison, that many have a horror of pure air in their homes, and especially in their bedrooms!

Strange, too, that when a physician in an entirely disinterested way tells a woman that in order to use all the lung tissue God has given her, she must make certain changes in her mode of dress, that in nine cases out of ten, she will listen to the advice of her dress-maker instead.

Also queer, that while all people have a horror of disease, they are so long in finding out that the only sure way of avoiding disease is by keeping every organ in the body perfectly well.

So queer that while we are all so deathly afraid of germs, microbe

bacteria, etc., we live in such a way that our bodies become deficient in resisting power to these same germs, and when they are present expect in some miraculous manner to have them expelled.

Queer that we so enjoy talking about disease, plasters and poultices, and are so apt to forget "the contagiousness of health" and that "health and cheerfulness mutually beget each other."

Queer that while we all want so much to enjoy life, with all its comforts, pleasures and happinesses, we are so apt to forget that upon health these all depend, that "Health is the vital principle of bliss, and exercise of health."

### A Mixed Diet Is Best.

Mr. Kragness, whose portraits adorn our first page, writes further:

"When you examined me on September 30, 1898, I was a vegetarian, and had just ridden across the American continent with my brother at the rate of seventy-five miles per day. If you remember the papers of San Francisco made great to do when I and my brother arrived? Well, I am the T. A. Kragness in the case, and it was after that hard ride you found me in such a bad shape with my stomach. It has taken me over two years to overcome that one-sided diet. I now believe in a mixed diet.

"Sir Henry Thompson makes the statement that no form of vegetable nourishment has been discovered upon which it is possible to rear the young mamilla, including man.

"I tried the vegetable diet for scientific purposes. I am no longer a vegetarian pure and simple. Why should an animal born of carnivorous parents, dependent for its existence upon animal food (milk), expect to discontinue all animal products, and thrive entirely upon a vegetable diet?

"Exclusive adherence to either

a purely vegetable or animal diet is not conducive to physical or mental health, or harmony of character and disposition.

"That is why I believe in a mixed diet. I am healthier with it. T. A. KRAGNESS."

Mr. Kragness proves what we have often said in HUMAN NATURE, that each man is a law unto himself.

Some of the writers for this journal are vegetarians; others believe in a mixed diet, but those who think otherwise are welcome to these pages. Let us hear from both sides.

### A LITTLE WHILE.

It is so natural that we fall asleep  
Like tired children when the day is done,  
That I would question why the living weep  
When Death has kissed the laughing lips of one.  
We do not sigh when golden skies have donned  
The purple shadows and the gray of night,  
Because we know the morning lies beyond,  
And we must wait a little while for light.  
So when grown weary with the care and strife,  
Our loved ones find in sleep the peace they crave,  
We should not weep, but learn to count this life  
A prelude to the one beyond the grave,  
And thus be happy for them, not distressed,  
But lift our hearts with love to God, and smile;  
And we anon, like tired ones, will rest,  
If we will hope and rest a little while.

—ANON.

Professor Allen Haddock left Batley on Wednesday morning en route for San Francisco. During his stay in the old country he has been "lionized" by the many friends who knew him in "the days of auld lang syne," and who have followed his "Down by the Golden Gate" articles in the *Reporter*. At Batley and Dewsbury stations friends were present to say "bon voyage."—*Batley Reporter*.

## EUROPEAN TOUR.

No. VI.



BUSY FLEET STREET' LONDON.

Our first trip from Yorkshire to London last August was on the midnight express. We will leave that for our next article. This in early October was made during daylight, arriving at King's Cross at noon. After leaving the woolen district of Yorkshire with its immense factories, tall chimneys, closely packed, smoke-begrimed houses, and its dense population, with scarcely a division between some of the towns, we rush into the rural districts of the midland counties, where the trees are beginning to exhibit the sere and yellow leaf, a sign that winter is approaching. Still the country is beautiful with green fields, hedges and running brooks, with here and there a neat, well-kept farm, a few straggling houses, a large hall, a church and parsonage that suggests the sway of the parson and the squire.

These pastoral scenes lend a charm to the landscape, though rather quaint, but Old England has her cosy nooks and picturesque corners that would do justice to an Italian sky or to beautiful California, the land of sunshine, fruit and flowers.

Railway traveling in England is not to be compared with America for convenience and comfort. The railroad companies put on what is called a "corridor car" on almost every train now, where one can walk from one end of the car to the other; but

the rest of the cars are more like padded cells, about ten by six feet, holding eight or ten passengers each, and no more. About four of these compartments constitute one car.

What struck us very forcibly was the absence of that love of "splendid isolation," or loss of stiffness, among the passengers of former days. We have seen the day when some Englishmen would hold themselves aloof from the other passengers. To-day there is a spirit of freedom everywhere indicating an absorption of the spirit of democracy.

But London is the great center of our interest. On reaching within about twenty miles of the great metropolis, we pass on our right the stately mansion and grounds of the premier of England, Lord Salisbury.

Hatfield House, with its great conservatory and outbuildings stand majestically on a rising hill, cozily nestled in trees, and a few miles below is the great Crystal Palace, known all over the world as the site of the first International Exhibition in 1851, and now a very popular place of amusement for Londoners.

We now reach King's Cross, London. London the greatest city in the world, with its teeming population, said to be about 6,000,000. London, the pivot on which the commerce of the world revolves. London, the ancient seat of kings, renowned statesmen, poets, men of letters and of mighty genius whose throbbing hearts and brains have stirred the world from its center to its most outward circle.

A good place to obtain a surface view of London is on the top of a 'bus, where they give long rides through crowded streets for a penny. The city street railroads are all underground. London is honeycombed with steam and electric roads.

We jumped on a penny 'bus at King's Cross and rode straight to the heart of the city, passing through Fleet street. A snap shot of that busy thoroughfare tells the story better than words of ours can portray it.

Vehicles pass each other so close that strangers imagine a collision is imminent, but a peep down at the wheels will show half an inch or more to spare every time. London drivers handle the ribbons in an expert manner.

Street omnibuses are a Chinese puzzle, and annoying beyond measure to strangers seeking a certain destination, owing to the advertisements they carry.

"Nestle's Milk," "Epp's Coco," "Hudson's Soap," "Colman's Mustard," theatrical and other announcements cover the 'busses all over, scarcely leaving any room to indicate the route of the conveyance.

In time one learns that the yellow 'busses run to one place, blue ones to another, brown or green to another, and so on, but strangers in the city are ap

to get annoyed when looking for the 'bus they need, to be blinded with coco, or mustard, or slobbered all over with soap or drowned in milk.

What a great change in Fleet street has taken place since we saw it last, nearly twenty years ago. "The Devil's Tavern," where Johnson presided at the nightly revels has disappeared, and where before his day, Shakspere, Ben Jonson and other celebrities often met.

The "Three Squirrels" has been rebuilt. Among the men who formerly did business at the "Three Squirrels," or Gosling's Bank, were Lord Clide, Warren Hastings, Cambden, Pope and scores of other famous men of history.

A still more recent removal is Dick's Coffee House, a famous haunt of literary men in the eighteenth century.

It was interesting to revisit the old historical places. We tried to find Dicken's "Old Curiosity Shop," but failed, having forgot the street, and it seems that "the man in the street" knew less about these places than provincials who live hundreds of miles away.

A friend pointed out the old building in Fleet street where Bluff King Hall and Cardinal Wolsey resided. It has been altered since those days, but there is a story connected with it regarding the Cardinal.

When Wolsey was young and poor he offended Sir John Amis, who put him in the public stocks. Fifteen years later Cardinal Wolsey was the greatest man in England, and then he ordered his old prosecutor to come to London, when he held him in semi-captivity for six years.

In the background of our picture the great dome of St. Paul's Cathedral towers into the sky. We shall have something to say about this place in our next.

We made our way to the office of Fowler & Wells, Imperail

building, Ludgate Circus, and there met our friends, Professors Elliott and King. Joined them at lunch, talked phrenology and "biz," received a hearty welcome and had a pleasant time with these gentlemen.

We called upon Professor O'Dell for a congenial chat. Then paid a hurried visit to the editor of *Life and Beauty*. His magazine is unique in its way. See advertisement in another column.

After a few more hours in London, we met by appointment at Fowler & Well's office the genial editor of the *Popular Phrenologist*, Mr. J. P. Blackford. He is a self-sacrificing man, and one of the most earnest in phrenology we have met, having published an expensive paper for the good of the cause at a loss for years.

Mr. Blackford entertained us like a long-lost brother. As President of the British Phrenological Society he introduced us to the members. It was their meeting night, and we gave a phrenological reading to the delight of the members.

In different parts of England and in Paris, we have learned considerable on the phrenological side. What we have seen, heard and know on all sides will be told in future numbers, and, we trust, in an interesting and entertaining manner.

A. HADDOCK.

### The Puzzle Solved.

Last month we gave a puzzle. Several of our readers solved it.

THE LANDLORD'S INVITATION.

"Here's to pa, NDS. Pen Das oc. I. A. LHouri. N. H. A. R."  
"M. les Smirt Ha N. D. F. Unle T. fr. I. ends, H. I. P. R. Eign. Beju Stand Kin Dan Devil's Peak. O. F. No. N. E."

SOLUTION;

Here stop and spend a social hour  
In harmless mirth and fun.  
Let friendship reign, be just and kind,  
And evil speak of none.

## The Litterary Grotto.

REVIEWS BY C. P. HOLT.

"Vaccination a Curse." By J. M. Peebles, M. D. The Temple of Health Publishing Co., Battle Creek, Mich.

Dr. Peebles has written many books; some on travel, some on religion, and others on other topics, all of which are good to read, but he has written nothing so important for human weal as this book, which he has rightly named "Vaccination a Curse." The author has in this book exhausted the subject of vaccination and proved conclusively, from unimpeachable testimony, that the "fetish" never yet prevented a case of small pox in any human being, but has sent untold thousands to untimely graves and rendered other thousands helpless cripples and made others drivelling idiots, doomed to lives of misery in festering bodies. I wish all the American people could be repeatedly vaccinated with the truths set forth in this book, until the thing "took" in their blood, when, realizing the "cussedness" of vaccination, they would rise in their righteous indignation and crase from our statute books all laws compelling filthy pus from scores on diseased animals to be injected into the veins of men, women, and children who object to being thus poisoned.

*The Phrenological Journal.*

The December number of this pioneer journal in phrenology keeps apace with the steadiness of science. The illustrations, of which there are many, are excellent. Prof. J. H. Miller writes a scholarly article in defense of phrenology. The editor discusses "The Organ of Hope" in a happy and hopeful vein. Dr. Holbrook has "Notes and Comments" on the "Science of Health." *The Phrenological Journal* clubs with HUMAN NATURE.

**Health.**

In the December number of this "Health Magazine" Dr. Burke devotes nearly three pages to instructively telling us about the "blood." Other articles are "Why the Skin Respires," "Effects of Alcohol on the Body," "Night vs. Day Air," "The Danger of Colds." Health clubs with HUMAN NATURE.

**Suggestion.**

This is the name of a bright, suggestive monthly, published by the Suggestive Publishing Co., 4021 Drexel Boulevard, Chicago. In the December number Dr. E. H. Pratt pleasantly writes the biography of "The Arterial Man." There are a dozen other articles in its pages, all good.

**Suggestive Therapeutics.**

Psychic Research building, Chicago. This magazine for December is almost entirely devoted to the mediumship of "Farmer Riley." Now, Farmer Riley is something of a wonder in his way, and lives in Marcellus, Mich. If half the marvels here recorded as having taken place in his presence were genuine spirit manifestations—well! well!!! well!!! That's all I say.

**Health Culture.**

This magazine for December is uncommonly good, but the article by James Lemuel Corning entitled "Psychological Caprice and Problems of Old Age" is brimming with good sense and alone worth the year's subscription, \$1. To be had at HUMAN NATURE office,

**Good Health.**

If any one can read the December number of this banner magazine in health reform and closely examine the illustrations, and then sit down to a meal of flesh meat, he must have a cast-iron stomach. The article "Lessons From the Gorilla," by Rev. W. P. Alcott, is especially good.

*The Humanitarian* for December came across the Atlantic Ocean and crossed the American continent freighted with gems of

thought. Its frontispiece is a portrait of Professor Rontgen of X-ray discovery. The article which tells of this achievement is intensely interesting, and so is "Savages and Criminals," "The Growth of Phonography," "Tolstoi's Resurrection," and everything in the magazine.

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**HEREDITY.**

Last week I visited the San Francisco race track and was introduced to the swift-footed horses that are stabled there and that run races and win fortunes for their owners. Such fineness of texture of brain and of limb! They were bundles of nerves, the quintessence of life—of horse life. They differed from the plodding dray horse as a star differs from a glow worm. They seemed to know more than their human, tobacco-smoking keepers. I was struck with the tender care bestowed upon these animals, and I thought of the two ragged boys I had seen that morning crawl out from a board pile on the water front, without tender care, to be kicked around until they landed in jail.

These highly-strung, swift-footed race horses are the product of intelligent, scientific, systematic breeding from superior ancestors and of careful pre-natal and post-natal training.

This matter of ancestry that applies to horses and to flowers and to potatoes, applies even with greater force to man-making.

"Blood tells." If you desire swift race horses you must breed from swift, equine ancestors. If you want good, healthy, talented men and women on the earth you must see to it that their parents and grand parents are of good blood, and that pleasing environments obtain for the mother before the baby opens its wondering eyes upon your hearthstone.

I have been reading some more about this heredity proposition in the book called "The Child of Light," by Professor Riddle, and

the more I read the more I wish that all the world and its neighbors could read the facts therein stated, If its principles were practiced we would soon see a different race of men and women traversing the streets of life, than those who now disgrace the earth with their moral and physical deformities. I don't get a nickle for praising this, or any other book in Human Nature, I just say what I think about them and I think the "Child of Light," is worth more than the \$2 asked for it at HUMAN NATURE office.

C. P. HOLT.

London has just been favored with a visit from Mr. Allan Haddock of San Francisco, editor of *Human Nature*, who was en route for the gay capital of La Belle France. His greeting was a most hearty one, and his good wishes for Phrenology and Phrenologists on this side of the Atlantic were only equalled by his desire for an increased enthusiasm on his own side in furtherance of our principles. I hope to be able shortly to give my readers some particulars of the gentleman and his work. During the past month he has been giving a series of lectures at Batley, in Yorkshire. But by the time this is in the hands of my readers he will be steaming back to the Pacific coast. — *Popular Phrenologist*, London, for November.

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**Evening Class.**

Our next evening class will commence Thursday evening, January 10th, at 8:15 p. m. sharp.

Terms for the season only \$5 in advance. Intending members will please send in their name and address or call at HUMAN NATURE office before meeting.

On assembling members will decide by vote on which evening the class shall meet. Professor Haddock is prepared to advance new and progressive ideas.

An entire new set of portraits will be used for teaching.

# Human Nature.

A MONTHLY JOURNAL DEVOTED TO  
Phrenology, Physiognomy, Health, Medi-  
cal and Social Reform.

Entered at the Post-office at San Francisco as  
second class Matter, September 29, 1891.

50 Cents per Year in Advance.

Single Copy 5 Cents.

Back Numbers, 10 Cents per Copy.

ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

1020 MARKET ST., SAN FRANCISCO

C. P. HOLT, EDITOR OF REVIEWS.

SAN FRANCISCO, CAL., DEC., 1900.

When this paragraph is marked with a blue cross it means your subscription has expired.

Please renew.

## The Medicos vs. Phrenology.

Medical men and the medical press no longer attack phrenology. They are awakening to the truth of the same.

Some of the most conservative medical journals now have something favorable to say about phrenology. This is very pleasing. The *Hahnemannian Advocate* has this to say:

"Faculties are mental or physical in their nature. They contain inherently all of the power that builds. They are positively formative in their nature. They can manifest themselves only by means of special brain centers called organs. They are distinctly localized in the brain. Being psychical in their nature they must have physical or material organs by which to express themselves. They are therefore brain builders. They build the brain, strictly speaking. They do not design a brain, because there is no design in it. They simply form it in a certain sense as a consequence.

"In other words, these elements of human nature are inherited in very different degrees of strength. Here is one of the most important facts to be distinctly borne in mind.

A faculty that is naturally weak cannot build a positive brain organ. Weak faculties build correspondingly weak brain organs. Therefore just as much as the forty-two faculties that constitute human nature vary in strength will there be variation in the development of the brain. Uneven development of the faculties will invariably and inevitably result in uneven development in an absolutely corresponding sense of the brain.

"This is the reason that we have distinct head shapes. The unequal size of the faculties results in a correspondingly unequal size of the brain organs of the faculties. If a certain division of faculties is weak the particular lobe of the brain that this division uses will be correspondingly weak. This will cause necessarily an unsymmetrical formation of brain. As is the brain so will be the skull covering it. The skull is only the protector of the brain. When natural, it is in no sense a cause of brain formation. It is formed around the brain and its shape is determined by the unequal development of the faculties, it follows necessarily that the skull is directly and indirectly determined in shape by the unequal development of the faculties. The size of the brain organs will determine the size of the head. There is no other reason in a natural case for a head's being large. It is a matter in the first place of the size of the organs of the faculties. In the second place, it is a matter of the predominating faculties. The reason that this is so is that a predominance of certain faculties results in a certain temperamental, anatomical and general physical development. This necessarily results in a certain thickness of the skull. The skull in form is determined by the brain organs. The thickness of the skull is determined by a predominance of certain faculties. If a certain set of faculties is pre-

dominant the skull will invariably be thin. If another set is predominant the skull will just as certainly be thick."

Phrenologists—professional and amateur—have had to work hard in shedding the light to bring about this change of opinion. The ignorance and prejudice of all the quaint metaphysicians who for ages have filled the world with their false theories, and the blind materialism of the medical priests have had to be overcome; but truth is mighty and ultimately prevails.

## The Study of Life.

The nineteenth century has seen a revolution in the methods of studying biology or living things. This science has furnished more material for discussions and controversy than has any other, and there is a question in the mind of many whether we are nearer the truth now than they were a century ago. The most orthodox books of the present on the subjects of biology, especially the branch of it known as physiology, are full of uncertainties. Take for example a textbook of physiology by M. Foster, M. A., M. D., LL.D., F. R. S., Professor and Fellow of Trinity College, Cambridge. This large work of 1351 pages, published in 1898, consists to a great degree of suppositions. It is difficult to find a positive statement. Such statements as "We are not however at present in a position to make any very definite statements, etc." The substance which is present in the greatest quantity is one also at present not thoroughly understood, etc." "Concerning the chemical characters of the living matter itself, we cannot at present make any very definite statement." "Though the idea seems tempting, it may in the end prove erroneous," and show that we have much yet to learn. What are the causes for such uncer-



tainty after a century of vivisection, and all other imaginable means of studying the structure and functions of the body? The attempt to explain all vital action by means of chemical and physical, instead of physiological principles, one of the principal causes for this condition. This is the case in the work referred to and in most of the standard text-books used in higher institutions of learning. The products of vital action, chemical, thermal and electrical, are elaborately treated, but the real vitality or cause is seldom mentioned. Some eminent scientists have gone so far as to try to account for all vital action by chemical and physical laws, thus giving rise to the gross materialism that is so popular among the so-called learned at the present time. These errors are far-reaching in their influence on the progress of the human family. The nutritive value and digestibility of foods is largely determined in the chemical laboratory instead of finding their effects on living organisms, which accounts to a great extent for the variety of opinions on the food question. These inconsistencies underly the regular medical practice of today. Considering the body somewhat as a chemical laboratory, and making it the receptacle of all kinds of poisonous drugs. Many of these things would be considered the worst kind of quackery if they did not have the approval of those who are considered the most learned. Multitudes of the younger generation are educated in these fallacies, and when their truthfulness is questioned always refer to the eminent authorities who accept these views. This always makes it difficult to establish unpopular truths. It is only too true that "error will go a mile while truth is putting on her boots." But a brighter day is dawning. People are thinking for themselves, and do not yield to blind authority as

much as they once did. They see through the sophistries that have been perpetuated for ages. The deeper one delves into science the more apparent many of these weak places become, and those who value truth higher than popularity dare to discard error at the risk of being considered unorthodox. New truths, or old truths recently discovered, have been established by original thinkers who dared to depart from popular beliefs. Such individuals are usually considered extremists, or cranks, by their own generation, by the next generation they are called innovators, a century later they are called reformers, and have monuments of stone built to their honor. This is becoming somewhat less common, with our increased facilities for education the people are more capable of forming their own opinion, and often see truths and accept them while some of the more liberally educated, blinded by false principles and prejudice, ridicule them and are deprived of their benefits. All can recall instances of this kind. Clear thinking and the courage to declare one's convictions are required for the establishment of truth in the science of life, as well as in things upon which human happiness is dependent. We need more toleration and less dogmatism among the seekers after truth. More attention should be given to fundamental principles. If more time were given to those subjects that are conducive to our happiness, and the happiness of our fellow creatures, and less to the fashions of science, there would be an enormous saving of mental energy, and there would be hopes of soon developing a true science of life.



## What is Science?

BY J. B. MORTON, PH. D.

At this day, when our brain is set in a whirl, made dizzy with the new discoveries, inventions and appliances which the scientist and inventor is bringing to light for the betterment of man, we are at a loss just where to draw the line at which man must stop. We can hardly find where many may not progress—make or devise, except that it comes to making something from nothing. We at once concede this to be self-evident, that neither man nor God can bring into existence something which did not exist already in some form. There are those yet in the world who believe such; and, believing it, say that *mind* is all; that there is no *matter*, that what appears to be *matter* is only *mind* in a condensed condition.

Such a starting place is open to criticism from the materialist's standpoint, for he is very sure that matter does exist, and that, too, in an indestructible condition, every particle of which he is able to recognize by his senses, though capable of existence in many forms as solids, liquids, or gas, is yet tangible and can be converted again to its former condition if we employ the proper appliances.

We must, looking at it with a material eye, agree with the materialist, in this position he takes. But, in order to explain the phenomenon of life and intelligence, he resorts to the chemical combinations, attractions and repulsions of matter as sufficient, we can hardly grant him audience.

The followers, too, of those who believe all is mind, are telling us that "only as you think, thus shall it be unto you." They would have us believe that fire would not burn, nor apples loosed from their mother tree would fall to mother earth, if we would only think that it would be otherwise.

To the first of these thinkers we have as an able head Herber

Spencer, a man who is a true scientist—from the materialist standpoint. As to the latter class we have many who claim our attention, but as each of them has a separate view, we will name no one a leader. To us, this matter appeals as a question worthy of serious consideration, and mayhap we can discover the relative value of these antagonistic views—antagonistic at least at first sight.

There are those, minds of power and training, who are connected with each of these *schools* of science or philosophy. Against these are those who presume to set at a loftier height and claim to see the true relationship of these apparently jangling views. To the writer there are at present in mind, two men who have taught such a doctrine, but as yet their views are not extensively known—Dr. E. D. Babbitt of San Jose, Calif., and Dr. Robert Walters of Walter's Park, Penna. In some future articles there will appear an attempt to set forth the principles in brief of such views.

*J. O. Morton.*

### Physical Immortality,

Of all the many theories advanced by latter-day visionists, the doctrine that men and women can live forever in their physical bodies and retain youthful vigor until eternity gets gray with age, seems the most idiotic.

There is considerable literature afloat in advocacy of this idea, and a monthly magazine devoted to this subject lies before me, from which I quote, as follows: "What foolishness it is to suppose that the body must eventually decay because it is subject to change." "Immortal youth is yours by natural right, simply waiting until you gain intelligence to claim your inheritance."

An inspired biblical writer has said that "The last enemy to be conquered is death," and as things look through the fog of wars, pestilence and capitalistic intolerance, causing disease, death will continue to reap his human harvests while there are bodies to die.

This idea of overcoming death of the physical body is not new. A quarter of a century ago J. H. Noyes, founder of the Oneida Community, suggested the feasibility of overcoming death, but it was noticeable that the community kept a little cemetery just over the knoll from the house, where every little while they deposited the bodies of the hapless ones that failed to overcome death, and one fine day, when his time had come, John H. Noyes himself ceased to breathe, illustrating in his departure the biblical truth that "one thing happeneth to all," and our latter-day death destroyers will doubtless see the day not far distant, when their bodies will be gathered in by the silent reaper, and it is well that it should be so, otherwise, if there were continual births and no dying, very soon there would not be standing room for the teeming millions who would cover the earth as locusts covered ancient Egypt.

Those who teach the possibility of physical immortality have little knowledge of physiology, which proclaims continual death of cells and finally the stoppage of heart beats.

Oliver Wendel Holmes happily said:

Little of all we value here,  
Wakes on the morn of its hundredth  
year  
Without both feeling and looking queer;  
In fine, there's nothing that keeps its  
youth.  
So far as I know, but a tree and truth.  
This is a moral that runs at large,  
Take it — you're welcome, no extra  
charge.

The "Preacher" also says "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down. He fleeth also as a shadow and continueth not."

The old psalm ran.

I would not live alway, I ask not to stay,  
Where storm after storm, rises dark o'er  
the way.

Which being parodied I commend to the "Universal Association of Physical Immortals:"

I would not live alway, I would'nt if I  
could,  
But I needn't fret about it, for I could-  
nt if I could.

C. P. HOLT.

### About Puddings and Pastry.

By Mrs. Greenup, South Kensington,  
School of Cookery.

1. When making puddings or pastry, place within reach everything required before beginning.

2. Milk puddings require a slow oven.

3. Rice, Sago, etc., must be washed before using.

4. Puddings for boiling must be covered with a well-floured cloth, and plunged into the water while it is actually boiling.

5. Suet or plum puddings must not be mixed into a stiff dough; they should look rather moist and stick to the spoon.

6. Break each egg separately to see that each is good, A tainted egg will spoil a pudding.

7. Good beef drippings is better than lard or butter for a family pastry, being cheaper and more wholesome.

8. The quicker ordinary pastry is made the lighter it will be.

9. A slow oven will spoil well-made pastry.

10. A thin sheet of buttered paper, laid on the top of the pies when partly done, will keep them from burning till quite done.

11. Pastry must never be put into a cold pantry directly it comes out of the oven, the sudden change of air will cause it to be heavy.

12. Pastry should be kept in a warm place rather than a damp one.

13. Take care to keep the flour very dry for making pastry, cakes or bread. Good flour improves by keeping if this precaution be taken.

14. Pastry may be kept good for some days if put into a tin box when perfectly cold.

## Building a Man.

BY LILLA D. WINDSOR, PH. D.

To build a man—a magnificent, a perfect or approximately perfect man, parents should begin at least ten years before the birth of the child. To build a strong and beautiful house we must first lay a solid foundation.

Every child has a right to be well born. This is the starting point, and means everything in the future development of the child—man or woman.

This is an exhaustable subject, and can be treated from many standpoints, but I will go back and try to give a few facts from the fountain head from which flows the crystal beauties of all humanity.

To build a magnificent man we must have magnificent parents. Although inferior parents may produce superior children if their temporary conditions be correct.

It is a fact that is neither generally known nor understood that the temporary condition of the parents becomes the permanent condition of the children; therefore the world needs special instruction upon the mysteries of parenthood, and I desire to give a few hints to women, for so much depends upon the mothers of our land.

Some mothers build better than they know, for their patience is inexhaustible in striving to rear their sons to perfect manhood and their daughters to perfect womanhood. So the children of to-day receive the paternal legacies of generations ago, we hand down the harmonious or inharmonious influences of our ancestors. Much depends upon the mother, for she is the greater power in laying the foundation of her progeny.

The earliest impressions are the hardest to efface, and parental influences are of the indelible type, hence the phrase, "As the child so is the man."

By a little knowledge mothers can produce in their own children harmonious conditions, but through ignorance of nature's laws often lamentable results obtain.

Why are there so many murders to-day? Children are just what their parents make them; not always directly, perhaps. We are the children of our grand parents. We inherit directly and indirectly from our forefathers. Let us be merciful to our children if they sin.

A few days ago I received a letter from an almost broken-hearted mother. Her son, she said, "had married a lewd woman of the town; it has cast a gloom over my household that cannot be removed. I have not seen his wife and hope I never shall."

The letter was indeed a pathetic one, and it made me ask the question, "Where is the blame?" Surely not with those young people entirely. It may have been with the father, perhaps the mother, who can tell. Whose fault was it that the dear girl sinned? "Let he that is without sin first cast the stone." Whose fault was it that the son of a pure mother should be drawn to a wanton woman's side?

Let us put the blame where it belongs, though it thrusts a dagger to another's heart, the foundation lies in prenatal influences. If the foundations be perfect the structure will be perfect.

In building a house we must build to the plumb line, and see that every angle and corner is complete, for one little weak spot may wreck the whole structure; better the foundation so is the structure when reared. To lay the foundation for a good child is to obey the moral law and the natural laws that govern mankind.

"Like begets like," so it is said, but often bad children come from ill (temporary ill) conditioned parents whose lives are examples of

goodness. The "original sin" often dates back for generations, but the way to rid our nation of its vices is to first rid ourselves, for through our own influences much good may be accomplished.

Let us teach our boys not to smoke tobacco in any form; smoking leads to drinking and alcohol is man's greatest enemy. A man walked into my office and asked, "Where is that boy of yours?" I replied, "What boy?" He said, "I attended one of your lectures several years ago. I had a cigar in my mouth and your boy accosted me at the door with the remark, "You cannot go into the hall smoking a cigar." I had my wife with me and felt annoyed, but I was struck with the manner in which he spoke; I had just bought that cigar and did not intend to throw it away, and told him so, but he persisted, 'You will have to put it away before you go into the lecture hall making your mouth into a smoke stack.'" I turned away laughing at the boldness and apparent impertinence of the boy, and walked down the street puffing that cigar, but every puff reminded me of the "smoke stack," until I became so disgusted with myself that I threw that cigar away, and from that night to this I have not smoked since, and I want to see that dear boy and tell him what he has done for me,"

The tobacco habit robs men of their senses—moral sense—as much as whisky does. In growing boys it takes several inches from their stature, and produces an irritable temper, robs the nervous system and despoils the character. A real man is clean, healthy and active in mind and body. "A sound mind in a sound body" is the foundation in building a man—a perfect man—and phrenology is the only mental science revealing how to build a perfect man; perfect in his social, moral and intellectual nature. My idea of a magnificent man is one

with a large body, weighing 200 pounds, surmounted by a large, active brain; he stands six feet in height and is massively proportioned. If he keeps his house (his body) in order we have grand results, providing his moral and intellectual brain is high and other faculties or organs of the brain are equally well proportioned. But to keep his body in order he must not use tea, coffee, wine whisky or tobacco, nor drugs of any kind. They are all poisons. Neither is he profane, nor does he associate with lewd people. He does not think all women are lewd or simply waiting for his advances; neither does he read yellow novels. His ideal woman is his mother, and he treats all women as his sisters, regarding them as the highest work of creation.

*Lilla J. Windsor.*

#### THE OMNIPRESENT MICROBE.

There are microbes in the city, on the dusty, crowded street,  
 There are microbes in the houses by the sea,  
 There are microbes by the millions in everything we eat.  
 There are microbes in the fields and on the tree,  
 There are microbes in the brook, the brook that looks so bright;  
 They are in the darkest corners, and also in the light.  
 Microbes in the cellar, and in the attic we are told,  
 Likewise in the parlor are these invaders bold,  
 There is just a serious question which I really wish to ask:  
 If when we get to heaven, in eternal bliss to bask,  
 Shall we find on all our golden harps, and on our flowing robes,  
 Any of these pesky mites, that science calls microbes?  
 Will fire alone exterminate? Will some one let me know.  
 Upon the answer rests my fate; 'twill tell me where to go,  
 For if microbes are in heaven, and with the angels dwell,  
 I'll take my chances down below and fit myself for—well!

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Mail course of lessons in Phrenology received, read and appreciated. I hope to become a competent Phrenologist. Already I feel awakened to notice form and shape of heads and expression of faces. I now realize that people grope blindly through this life without knowing for a scientific fact where they are weak or strong or what are their best talents, and fail to make use of them.

Before the advent of phrenology there was no method or system to judge by. Yours for the true mental science. E. W. E.  
Gypsum, Ohio.

One of those mental science (?) doctors who believe that all is mind, tried to make his patient believe he had no disease, that he suffered no pain and that it was all in his mind, if he would only think so.

In spite of these admonitions the patient suffered, but ultimately recovered and the doctor presented his bill for \$20. The patient demurred and replied to the doctor, as follows:

"You have no bill against me, doctor."

"Yes, I have. You owe me \$20."

"No, I don't. It is all in your mind. The bill is paid if you only think so."

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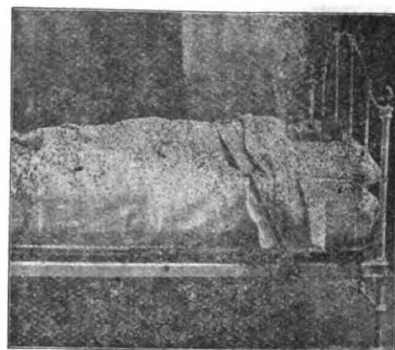
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\*This train will not be run until additions to the Tavern are completed.

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