

# HUMAN NATURE.

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## A BORN MUSICIAN.



MR. CARL VANDAL, MUSICAL DIRECTOR.

Six years ago there entered our office a young man of artistic appearance and good mannerly deportment. He said:

"I have come to you for a Phrenological examination, with a desire to know whether I am following my natural occupation, or that I should change right about face and travel another road, for I am discouraged and discontented with my present circumstances."

That is the way generally how young, ambitious men and women desirous of raising themselves in the world address a phrenologist.

It is a good sign, so we invited the young man to a chair and requested him not to say another word until after the examination, for an earnest, practical, phrenologist relies entirely on his science to reveal character, disposition, talents, weakness and strength of the subject in hand. We "took his measure." The following register is interesting: Head (Tape measure), inches—Circumference,  $21\frac{3}{4}$ ; length from frontal sinus to occiput, 14; height over crown from opening of ear to ear,  $15\frac{1}{4}$ , Calliper Measure (inches)—Diameter,  $5\frac{3}{4}$ ; frontal,  $4\frac{1}{2}$ ; occipital,  $4\frac{1}{2}$ ; weight of body, 145 pounds. Other

Data—Curly hair, blue-grey eyes, clear complexion, small bones, plump of body, with vital mental temperament. Musical Type—A beautiful ear for music; large brain organs of tune, time, ideality and approbateness, but small self-esteem and continuity.

A practical phrenologist pursues the same methods as scientists do in other fields of investigation; he observes and looks well over the ground before making his deductions. We made the following estimate of the young man, content to rely upon his own statements and work since then for a complete verification of our premises:

"You are not a large man, but you possess a well nourished body and brain, and there is a good balance between the two. You greatly resemble your mother, physically and mentally you are her counterpart. You are very ambitious, and anxious to rise in the world, but at present you lack both patience and self confidence to accomplish much, or at least that which requires persistent effort.

"Yours is a musical type; you are a born musician. If you went into any other profession or business, the chances are you would become discon-

tented. Possessing, as you do, such large approbation you cannot afford to shut yourself out from the world. You have too much public spirit to keep you light under a bushel, hence I would advise you to become a public man. You are not a positive man, rather too negative to be a great leader or commander of men, but as a musician you will develop into an artist, and may become a leader strictly on your own merit. You are capable of great accomplishment in that line."

The young gentleman jumped on his feet. He was a complete stranger to us, but he squeezed our hand and rejoicingly replied:

"I came in here discouraged and disconsolate. I go out rejoicing and determined to act on your advice to become an artist in my profession. I am a professional musician and teacher, but have grown restless, and thought of changing my occupation, for I had no hope of succeeding to any great extent, as the field is overcrowded by accomplished musicians, but you have enthused me with new hope, and brightened my ambition by indicating that music is my forte. I have now confidence that I shall win."

He left the office in a cheerful mood and with a better knowledge of himself, which gave him a solid confidence in his powers.

He has since then worked his way up to the top of his profession. To-day he is the leader of one of the best orchestras in San Francisco. We allude to that engaged nightly at the Techau Tavern, so called. One of the leading places of entertainment in this city.

In the portrait which appears on our front page, observe the exquisite ear; it is thin, symmetrical and bell-shaped. The rounded temple and plump form of body, delicate features, good quality of organism and artistic expression, all indicate musical ability.

### Passed to the Beyond.

PROF. D. C. SEYMOUR, died at Port Angeles, Wash., on Tuesday, January 15, 1901, aged 64 years.

After a long and lingering illness, our old friend and co worker departed this mortal life. No longer will he instruct and entertain our readers with his sublime pen. He has crossed the silent river and mounted the "golden stairs," which was so often the theme of his pen in these columns.

He has been connected as a writer with HUMAN NATURE nearly from the start. His first article on "The Utility of Phrenology," appeared in No. 6 of this paper, or March, 1891, and his last



PROF. D. C. SEYMOUR.

article on "The Efficacy of Prayer" last month, January, 1901.

Professor Seymour was born in Erie, Pennsylvania, in 1837. Both his parents were of the mental temperament, and greatly lacked vital stamina.

This weak, physical condition was emphasized in their offspring. Poor Seymour had a hard struggle for existence at birth, inheriting as he did, a large and active brain and weak vitality. His father and mother both died before they reached middle life. He frequently told us he considered himself a living sermon upon the

law of Temperamental Adaptation in Marriage. His parents had no thought of their physical unfitness for each other, hence he had to suffer sixty-four years of physical and mental torture.

As a boy at school he was fleet of foot, which served him in lieu of muscle. So can the deer flee from the bear, but he is happily blessed who have both strength of muscle and fleetness of foot.

Professor Seymour performed a great deal of work with tongue and pen during the sixty-four years he dwelt below.

He was an earnest reformer, and the world is all the better for his having lived in it. Farewell, dear friend, farewell.

### THE PHILOSOPHY OF DREAMS.

After reading the "Character Sketch," which appears in another column of this paper, by Mr. Blackford of London, we repaired to bed and had a strange dream.

The people of Mars, wishing to communicate with the inhabitants of earth, signalled their intention by throwing a powerful search light on the summit of Mt. Tamalpais.

The light was reflected in one concentrated ray from the mountain top through our bedroom window, causing us to awake in a consternation of awe and wonder at the peculiar light.

Immediately we saw coming toward the earth, and traveling at great speed within the zone of the projected ray, a large silver wheel inscribed with a strange device. The hieroglyphics we could not make out; they being no doubt a message to earth in maritime language.

On touching the summit the wheel stopped, tipped a little toward the bay, took upon itself a new form in the shape of a cigar-shaped aerial ship. It steered itself across the Golden Gate toward the Park, coming straight toward us, and penetrated its cone

through our open bedroom window.

Quick as a flash we mounted the strange looking craft, which seemed endowed by a wonderful power within itself. Up, up, we went above the clouds to a distant star, and at last alighted on a peaceful green slope with a gentle thud.

The concussion was not severe, but the dreamer awoke rubbing his head from too sudden a contact with the bedroom floor, and crept quietly to bed again, hoping sincerely that the dream was not a real invitation to live anywhere else at present than on mother earth, and near the Golden Gate Park at that.

Some dreams appear of little or no consequence, and leave but very faint impressions on the brain. This, however, impressed us deeply. Dreaming is simply incomplete sleep, during which some faculties are awake, others in repose. Therefore dreams are illogical and inconsistent. This we discover on awakening from sleep, when all the faculties are awake and have equal play, but this was an exceptional dream.

Of course, we do not attach very great importance to dreams. A young lady with large approbation will probably dream about a new bonnet or a stylish dress, or if she cannot get them, dream that she has been slighted, both conditions of mind are but a phase of disturbed approbation, which may take a thousand peculiar forms of expression. A man with large or active destructiveness will dream of deeds of revenge; but if benevolence be large and active he will dream of missions of mercy.

We often dream of things we have not been thinking about. There are thousands of reasons, however, why this is so, but let it be understood, however, that dreams are the result of disturbed sleep, where some of the faculties of the mind are not in strict re-

pose. Sound sleepers do not dream.

Two men entered our office one day for a phrenological examination. One had very large cautiousness, conscientiousness and small acquisitiveness. We remarked that he worried too much, that his troubles, owing to an inability to economize or make money, would be of a financial order; that being a highly conscientious man he would worry if he could not meet his bills promptly, and this would disturb his sleep; that he was liable to suffer in his dreams on that account.

The man replied: "Such dreams are the bane of my life. I am in a commercial business, and always in hot water, owing to my struggles to meet pressing bills. I am troubled by day and disturbed in my dreams by night."

The downward lines on the man's face emphasized what he said.

His friend, the other man, was the exact opposite. Plump and stout, with a face like a pot doll, or that of the "smooth-faced villain" in the play, had a heavy base brain, lived more in his stomach and less in dreamland. Our first remark was: "It is easy for you to get what you wish, nor are you disturbed by night or by day as to your methods; you do not worry."

"No," he replied, "If I haven't got the money to meet my bills, I let the other fellow worry about that."

This was a confession of small conscientiousness, and he further confessed to us there and then that his dreams were mainly about women and wine.

Dyspeptics have nauseating dreams, the result of disturbed digestion.

Eat pork or crab fish before going to bed and you invite nightmare. Turkey dinners and wine suppers disturb peaceful slumber. People with easy digestion and good power of assimilation, to-

gether with an easy mind, dream but seldom, and when they do their dreams are pleasant.

Certain it is that dreams not only correspond with the habits and customs of life, but the form and shape of the head indicate what *kind* of dreams one have, as well as the *kind* of thoughts he thinks.

Human nature is a great study, and *Phrenology* is the key to unlock its mysteries.

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#### A PARISIAN INCIDENT.

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It was on a dull gray morning in October last when we arrived in Paris, and jumped on the first omnibus in the street passing the railway station, knowing not and caring less whither our conveyance was going, for we had no special destination in view, and if we had we could not make our object known to a strange people, being entirely unacquainted with thier language. So we stood alone in a great city, without friends and withuot knowing a single soul.

With a pocket full of coin of French denomination and an illustrated map of Paris on our knee, we rode across the city several times. East and west, north and south, and from the top of the 'bus saw many buildings of great historical interest, which will be spoken of in a future article describing our visit to the Paris Exhibition. Suffice it here to say, that omnibus rides in Paris are economical, taking you right across Paris, some ten or twelve miles, for three cents. We rode from 8 a. m. to 12:30 p. m. for less than 25 cents, and saw Paris on its many sides, at last catching a view of the great Eifel Tower, we jumped off the 'bus and entered the grounds of the great exposition, ate a good meal and then set out to do the sights in the Exhibition.

At 5:30 we sank into a chair in the "street of nations" completely

exhausted. The mind was in a whirl, the task was too much in one day; besides the loneliness of the situation had been forced upon us, since we knew not a soul in the vast throng, nor had we heard a word of English spoken all day, and did not know where we were going to lay our head the coming night. Our friends in England had supplied us with the name of an hotel where English was "spoken," but we had no idea of its direction, and had just resolved to make our exit from the grounds and hail a cab, for it was growing dark, when a young man approached and exclaimed.

"Hello! Professor Haddock; aren't you a long way from Home?"

"Yes;" we replied, "are you also; where do you come from? Pleasant, at any rate, to meet with some one who knows you, besides that, I have not heard a word of English spoken all this day. ray come and sit down."

The welcome stranger sat down and drew forth a card. It read, "H. D. Watson, 119 Rue de Grenelle."

"There you are," said the welcome stranger; "you examined my head twelve years ago in San Francisco. I lived on Oak street, between your own residence and your office, until a few months ago. My wife and I will be glad to see you; I dare say we can accommodate you with a good bed and board, if you wish, during your stay in Paris."

Further explanations followed and after Mr. Watson had attended to a little business in the grounds of the Exhibition, where he was engaged by certain exhibitors, we repaired to his home, where his good wife provided an excellent repast and a clean bed, where we obtained a happy sojourn during our stay in Paris.

"There is a divinity that shapes our ends, rough hew them as we will."

#### A School Teacher on Phrenology in the Schools.

About a year ago the writer of the following article came to us for a phrenological delineation of herself, which revealed literary abilities of a high order. Therefore we advised her to aim for literary pursuits and offered the columns of HUMAN NATURE for her first contribution. We found also the characteristics required for school teaching, and held that up also as a choice of professions, but recommended her pre-eminently as a writer.

Here is her first effort in print. It seems she is a school teacher, very fond of writing, but her views are gloomy and pessimistic in regard to the time when phrenology will be introduced into the schools. She thinks that pedagogues choose to remain in the dark, although she and thousands of others engaged in "teaching the young idea how to shoot" are in the new light.

The time may never come when a knowledge of human nature, obtained by a mastery of the sciences of Phrenology and Physiognomy will be an essential requirement for the certification of teachers. The world would seem too prejudiced against knowing itself, and, worse yet, having all its neighbors know it as well. Yet is the world but blundering along, even in its pitch of pride in this wonderful twentieth century, while it endeavors to educate its youth at the hands of teachers all untutored in the divine science of human nature.

Psychology holds a high place in the courses at our Universities and Normal Schools, and justly so. But the principles of this abstract science, while applicable to child-life in general, give no such infallible and specific knowledge whereby we may reach and control the individual child as do the twin sciences of Phrenology and Physiognomy.

Psychologists the world over, as well as poets and philosophers of all ages, tell us that the great prerequisite to wisdom is self-knowledge. Now, Psychology is not taught in its entirety to intending teachers, but only what is

termed applied Psychology—that is, Psychology applied to the art of teaching; and instructors in this branch aim, therefore, only at teaching how to teach others, and not how to reach one's self. And I think it may be said that a great many young men and women who have taken a prescribed teachers' course in Psychology carry but an infinitesimal part of what they read and heard of that most profound and fascinating science with them to do practiced work in the educational field. I think it is because Psychology, the soul-science, is taught unsupported by the fundamental, foundational truths of Phrenology and Physiognomy, through which a perfect acquaintance may first be had, easily and accurately, with the psychological habitation of the soul and its conformations and inimitable expressions. Any serious student of the human nature sciences will, after a time, understand and read his own character, and, perforce, honestly, too—he cannot help knowing his faults any more than he can help taking cognizance of any other patent scientific fact. He will be able to analyze his being, his emotions, his faculties, his spiritual self, and, step by step, through his awareness of what he lacks, ramify into himself such traits as defective heredity or early environment may have left him without. It is a slow and intensely spiritual process, but it is sure as any of the other great workings of nature. A man may develop himself into that most beautiful work of God, a *full* man, by this process of self-building. To be sure, no man may increase his calibre, any more than he may increase his stature. But he may draw out, educate, every nerve cell, strengthen and tone every mental and physical trait, rectify and ennoble himself. This work must be begun in childhood, in the formative stage of growth, hence the necessity of teachers trained

to know human nature thoroughly. It is they who should analyze the boy, not from the Psychological standpoint that all boys are cut on the same pattern, but from the true standpoint of human nature that every boy is a distinct and individual creation, and must be developed accordingly. I know that such individual attention is practically impossible, since school rooms are commonly crowded, and the course of study full of a multitude of subjects. True scientific teaching is still a thing remote from us, an ideal of some future century. But when we ultimately begin to teach scientifically, we shall begin on the lines laid down by the laws of human nature.

I feel strongly in this matter, since it was my good fortune to study several standard works on Phrenology and Physiognomy before studying Psychology and becoming a teacher, and I know that the most invaluable part of my pedagogical equipment is my knowledge of human nature, obtained through that early reading of Dr. Gall, Lavater, Spurzheim, Profs. Fowler and Wells, and other masters of Phrenology and Physiognomy.

The power to read character at sight has become second nature to me, and immediately on taking charge of a pupil I can determine his temperament, hereditary traits, condition of health, habits, mental development and peculiarities, and find it an easy path to his heart and intellect. I would recommend to all earnest teachers a course of reading and instruction in Phrenology and Physiognomy it they would know themselves and know their pupils.

H. R. P. TWOMEY.

#### Parlor Lectures.

If you wish an evening entertainment, together with instructive phrenological delineations, engage Professor Haddock. Terms, \$5 for the night.

Only Tuesday and Wednesday evenings at liberty.

#### Extracts From a Lecture on Electrical Psychology and Phrenology, by J. B. Dods.

"The science of Phrenology, so beautiful, elevating and useful in its nature, and having so strong a bearing upon the character and destiny of man as an intellectual, social and moral being, and even involving the dearest interest of our race—has been, and by some is, most shamefully abused, Gall, its discoverer, was persecuted, and Spurzheim, Combe and the Fowlers have received unmerited abuse. \* \* \* They have made a righteous development of true character in the phrenological examinations of thousands of human heads, have anxious parent how to train up the child of his affections, have pointed out to the sighing lover how to choose a congenial spirit of companionship for life, and have poured the light of mental and moral improvement in silvery streams on the grand empire of mind. Yet such a science as this has been called a humbug; and such men as these have been assailed. Their bones are worthy to repose with the great men of the universe, and their name shall live on the bright scroll of fame down to the last vibrating pendulum of time—shall live when the opposers of Phrenological science shall have sunk from human remembrance.

Such has been the fate of all sciences in the infancy of their existence. The moment they were born into life the battle-axe was raised against them, and each in succession has fought its way up to manhood.

The victory in favor of truth has always been sure, and millions of sycophants in the contest have perished.

How lamentable is the consideration that there are those in this day of light, who, regardless of the warning voice of generations, coming up from ten thousand

graves, still shut their ears and close their eyes—and even sacrifice principle, to keep popular with those on whom they depend for a momentary fame. But they are not the men whose names will stand imperishable in the annals of history to be handed down to future generations. They are destined to perish from human remembrance, and not a trace of them be left on earth."

\* \* \*

Should the scoffers of this rising science challenge me to produce such an example of true fame ever being set on earth, I would point to them one perfect specimen on the sacred page. I would point them to the Son of Man, in the majesty of whose virtues, honor and firmness in proclaiming truth, language is impoverished, all human description fails, and the living light of eloquence is darkened for ever.

#### Causality the Central Organ of Thought.

By H. W. Richardson, LL. D., D. S. T.

The soul life, thought or God life, is the mighty creative power which evolves what we are in our soul character, or soul faculties. As the soul needs the body in this world, there is a corresponding unfoldment and development of the mental and physical organization, through which the mind or soul expresses itself. The mental faculties represent the elements of the soul. Casuality is the central organ of *thought power*, because the thought life, soul or God life, expresses its greatest or chiefest *thought power* through the organ of casuality which is intimately associated in mental work with the organ of comparison. The development of all the mental faculties is caused by casuality, because all the mental faculties are different phases of thought expressed by casuality. To cause the mental faculties to grow, unfold and develop, the right kind of thinking must be done, the

right kind of work performed, and the right kind of mental attention given to the mental work which each mental faculty does, which requires a perfect knowledge of the nature, or function of each faculty. When the mental faculties are well developed they are in perfect touch, sympathy and harmony with casuality which does the thinking, reasoning and planning for all the faculties. When a mental faculty is inefficient or defective, the connection between the undeveloped faculty and casuality is so weak that when this uncultivated faculty attempts to do its mental work, the work is done improperly, because, owing to its undeveloped condition, it has not sufficient mental power to be in unison or touch with casuality, and thus remind casuality to do the necessary thinking, or planning, or reasoning. The result is this uncultivated faculty either does its work badly, or not at all.

Phrenology, which explains the nature of the mental faculties, points out how to cultivate each faculty definitely, and to promote perfect harmony between all the faculties. Undeveloped faculties indicate neglect or carelessness on our part, or ignorance and neglect on the part of our parents. The way to remedy the defect, as before stated, is to give the right kind of mental attention to the weak or defective faculties, as all faculties of the mind may be improved and strengthened. Thus our whole character may be deepened, broadened, enriched and made more attractive, helpful and powerful.

#### Who Enjoys True Happiness.

"The way to be happy," says Russell Sage, "is to save a dollar."

Money is a good thing to have, but money alone never made a man happy.

True happiness is not based on the organ of acquisitiveness, al-

though one who is large in that faculty will find a pleasure in making and saving, or acquiring money and property.

No organs in the base or near the base brain are capable of lasting happiness, they do not feed the soul.

The greatest amount of happiness arises from the superior faculties of the brain.

We had a truly happy man in our office the other day. He is living near to God, and rejoices greatly, but he admitted having not a dollar to his name.

#### Brain Function and Soul Faculties.

Some months ago, in the pages of HUMAN NATURE, a metaphysical doctor, if I mistake not seemed to set forth the idea that mind built the brain organs, and that it did not depend upon these organs for its manifestations. I will give you a few of my ideas upon this question, not as a teacher, but as a student on his first composition. Mind is the expression of intelligence. It is made up of small things, known as ideas; ideas are mental images, and are electrical in nature. The brain organs are to the mind what the keys of a piano or other musical instrument are to music. Who could play music on a piano that had no notes or keys? Show us the man or woman who could think without a brain? So long as the soul remains within this house of clay, it must operate in and through it. When it takes its flight to higher and brighter worlds, it will carry with it a finer instrument to act through. We hear wise remarks about the sub-conscious mind, but there is no sub-conscious mind. The mind to be a mind at all must be conscious of its actions. It was the work of blind law that formed the brain organs, and it is made conscious of its work only after it had finished it, and began to sound the key-notes of intelligence through it. I am no more conscious of my

own thoughts before I think them than you are of what I am now doing, before it was begun. A man is not conscious that he sleeps while he sleeps, but becomes conscious of his unconscious state only when the mind becomes active—when he again takes up the thread of reason and begins to observe and reflect.

This idea that a formless substance is mind or could be mind, comes from the refusal to properly exercise the mind. If there is a God of wisdom in the universe, we shall find He has form, shape and size. Outside of an organic being, life is nothing more nor less than a blind force, governed by a fixed law, which law is determined by the nature of the matter through which it circulates. There is only one God—one life agent, but there are many kinds of matter, and these will be molded into shapes peculiar to the nature of the matter composing such shapes. This force substance existed from eternity, but mind began with the dawn of creation. This is a broad subject, but the phrenologist can understand that the soul faculties act through the brain organs. No brain, no manifestation of mind.

FRANK REED.

Eureka, Cal.

#### The Pan American Exposition.

During last summer we had the privilege and pleasure of seeing the buildings for the above exhibition in course of construction.

We have just received some views showing the progress of the work during the first week of the new year.

By all accounts the Buffalo exhibition will be greater in its scope and far more wonderful than our great Mid-Winter Fair in Golden Gate Park was in 1893, and our Pacific exhibition was a marvel. Having just seen the exhibition in Paris, we may not be tempted to go, but the Santa Fe will be liberal enough to tempt the public to take advantage of its rates and choice accommodation next summer.

### The Progress of the Nineteenth Century.

The nineteenth century saw in evolution from the tallow candle to the electric light; from the sycle to the harvester; from the scythe to the mower; from the flail to the threshing machine; from the pony express to the lightning express, that crosses our continent in a remarkably short time; from the slow sailing vessel to the majestic steamboat that crosses the Atlantic, a distance of more than three thousand miles, in a hundred hours. It gave to the world the telegraph, the telephone, the phonograph, the sewing machine, and hundreds of other useful inventions and discoveries that have aided in the progress of the world. On every hand we see evidences of material advancement. Has as much been done for the banishment of poverty, vice and crime? Able writers who have given the question much thought state that the moral progress has not been equal to the material. What has been done to bring about a brotherhood of man or millenium? There was certainly much progress theoretically during the past century. Many ideals were created that will become real during the present century. The strong sentiment which now exists against militarism, one of the greatest curses of the past, is a favorable indication. On every hand there are evidences of the dawning of a brighter day, and we are about to realize the words of Sir Lewis Morris:

"The old times are gone and dead and rotten. The old thoughts shall never more be thought. The old faiths have failed and are forgotten. The old strifes are done, the fight is fought. And with a clang and roll, the new creation bursts forth 'mid tears and blood and tribulation."

One of the greatest needs to bring about such a desirable condition is to awaken the more sensitive nature of humanity. Too

many of the thoughts of the past have come from the base of the brain. When the moral, spiritual and intellectual powers of man rule over the propensities; when all know and practice the laws of their being as revealed by physiology and phrenology, and follow the spiritual precepts of the Great Teacher, we shall have the brotherhood of man not in theory alone, but in practice as well.

Before such a condition can be reached it will be necessary to check the mania of many so-called scientists for torturing human beings and the lower animals in the name of science. That some of this torture is necessary may be true, but anyone who will give the question a moment's thought must come to the conclusion that most of this torture serves no better purpose than the inhuman curiosity of the experimenter. Here is an example: Dr. Stubell of Jena University, Germany, lost his manhood sufficiently to perform the following experiments and record them in volume 62 of the Archives for Chemical Medicine as reported by the English papers last year and found in *Health* for January, 1901, page 21. He kept a patient, suffering from diabetes, absolutely deprived of water for days at a time, so that he could record the effects. He says: "The patient was placed for better observation in the attic of the hospital, the windows of which are guarded with strong iron bars.

"The key of the door I carried always in my pocket. Once or twice, when the results were not as expected, I wormed from the patient the fact that he had, by an extremely ingenious expedient, obtained water from the gutters during a rain storm.

"Again, I learned that he had drunk the water intended for washing, and thenceforth I forbade him being washed.

"Finally, the patient, who during the few previous days had ob-

tained very little to drink, tore out the iron grating of the window and got on the roof, whence, by means of another window also protected by a grating, he managed to reach the nurse's room, and was fortunately caught just as he had got to the water tap.

"To prevent a recurrence of this maneuver in the other cases, I had a triple row of iron bars placed on the window."

Can you think of anything more damnable than that practiced during the Dark Ages? It would be unjust to say that all doctors are as fiendish as this one, and yet he does not stand alone. In one of the free States of our Union is a Secretary of the State Board of Health who is president of a humane society, and almost goes into spasms if an old crow-bait of a horse is not treated quite as he thinks it should be, and yet without a shadow of a law to support him he has sent out an edict that 100,000 school children and teachers must submit to have their blood poisoned or be denied the rights of an education. Think of the suffering of these 100,000 people just to gratify one autocratic individual, and think of the excruciating pain inflicted on the dumb calves to develop the vile stuff that is forcibly injected into the blood of an unwilling public. The honest conscientious physician can be one of the greatest benefactors of humanity, but the above do not come under that class.

I am heartily in sympathy with the work of the humane societies or the society for the prevention of cruelty to animals, but its work should begin with the human animal, and the actions of the above individual reminds one of "straining at a gnat and swallowing a camel."

Hasten the day when man's higher nature will be developed, and all will labor for the advancement of truth and the establishment of the Brotherhood of Man. At the present time "man's inhumanity to man makes countless thousands mourn."

*J. T. Miller*

# Human Nature.

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soul-side of Phrenology and en-  
close you a short article on the  
subject.

H. W. R.  
Mr. R.'s article appears in an-

other column, and it betrays con-  
siderable research.—Ed.

As an old student of yours, I  
am pleased to learn you have re-  
turned from your European trip  
in better health. I hope it will  
continue to improve and that you  
will be spared to us for many  
years to come to teach and spread  
these great truths of Phrenology  
through the pages of HUMAN  
NATURE, which, I think, grows  
with age. Yours,  
B. J.,  
Standrod, Idaho.



### QUEEN VICTORIA.

Queen Victoria died January  
22, 1901. Hers was a pure and  
noble life, an example to the world  
of a true Queen, wife and mother.

She was a moral and virtuous  
woman, and the world weeps at  
her passing away.

Phrenology asserts that the  
moral faculties when largely de-  
veloped renders the possessor a  
moral and accountable being; that  
these faculties when active, har-  
monize, adorn and elevate his na-  
ture, connect him with the moral  
nature of things, create and en-  
oble his conduct and life, beget  
aspirations after goodness, virtue,  
purity and moral principle and  
ally him with angels and to God.

The Queen had a high develop-  
ment of the moral faculties, hence  
she was good.

A few months ago we cut out  
the following paragraph from a

San Francisco newspaper. It il-  
lustrates her character:

### GOOD ENOUGH FOR HER.

"The whipper-snappers of  
women who just now are raising  
a tempest in a teapot over the use  
of the word 'obey' in the mar-  
riage service, might ponder with  
profit over the example set them  
by Victoria, Queen of Great  
Britain and Ireland and Empress  
of India.

Just before her marriage, the  
Archbishop of Canterbury went  
to her and asked her if she wished  
to have the word 'obey' left out in  
the marriage ceremony. She  
raised those beautiful, clear, full  
eyes to him and said very quietly,  
'I wish to be married as a woman,  
and not as a queen.' Then, too,  
when it was suggested that her  
wedding ring be set with wonder-  
ful gems, she said: 'No; the wed-  
ding ring all over the world is a  
plain band of gold, and I should  
not feel myself married unless I  
had a ring like all other women.'  
And it is on her finger to-day,  
thin and worn, but it has never  
been removed. The woman was  
stronger than the queen—God  
bless her!"

She was a royal aristocrat, but  
her democratic spirit and simple  
life endeared her to the people.  
We know from experience that  
English mothers emulate the  
Queen as a wife and mother, and  
hold her up as a model of virtue  
to their sons and daughters.

Such a woman's influence in  
the homes of the people all over  
the world is incalculable.

Phrenology does not hold her  
up as intellectually eminent, al-  
though she was blessed with a  
strong intellect, but rather as a  
moral and virtuous woman. The  
rich and poor alike in all ranks of  
life do her honor for her womanly  
virtues.

To a Phrenologist the Bible  
seems to open up its broadest and  
highest beauties.—Rev. P. W.  
Drew.



**Character Sketch of Allen Haddock,  
Esq., Editor of "Human  
Nature," S. F.**

From Popular Phrenologist. London.

Upon the fingers of one hand nearly may be counted the world's journals devoted solely to the spread of phrenological truth, and not the least important of this little batch is the bright and instructive paper bearing the suggestive title HUMAN NATURE, of which Mr. Allen Haddock is the founder, proprietor and editor.

This gentleman's head is not large, but its structure indicates a controlling intellectuality, though with well-represented domestic organs, and a good measure of the conserving and consolidating quality. Behind and beneath a seeming passivity of character, there is a strong emotional nature, which sways and thrills him, conquering at times even his saner and wiser intellectual judgment. So effectually can he control his expression, however, that he gives no sign of the workings of this inner force, and oftentimes he is misunderstood even by those who know him intimately, because he "keeps to himself" the deeper longings and finer sensations which thrill him with their intensity. Ideality—that measureless realm in which the poet delights to wander free and unfettered—has for him a magic and a charm, which the sordid demands of the lower faculties cannot stifle. He lives at times amid the stars listening to their music, entranced by their beauty. O! it is no imagination to him, but real palpitating life, this soaring to the heights, above and away from the gross materialism of this lesser and lower world. I do not desire to imply that he is visionary and unpractical. Nothing of the kind, but the delights of which I speak are his recreations—the satisfying of his spiritual as distinct from his intellectual nature. The influence of these mental excursions, however, is always with him, and

gives him lofty aims and noble ideals, which he seeks to embody in the ordinary affairs of his mundane existence. Here we have the key to his nature and character. Such a man cannot be orthodox; and when he is endowed, as is this gentleman, with large reflective organs, he endeavors to create new dispensations, new forms, new philosophies. A cause-seeking mind, yet given to credulity. In this anomalous? No. The incredulous man who has large reflectives, is ever in doubt, never satisfied, sees a reason for disbelieving even his own existence. Mr. Haddock is saved from that unfortunate condition. He needs to reflect, for his observing powers are by comparison somewhat weak, though cultivation has doubtless improved their capacity.

He has a quiet dignity of character, largely due to his British origin. His Firmness is well marked, as also his Self-esteem, giving him confidence in his own powers, and a measure of self-possession, which it is expedient every man who desires independence should have.

As I have already indicated, his domestic organs are well developed and his love for home and its associations is a leading trait in his character. Especially in Friendship large—that organ which is the foe to loneliness, which grips your hand with a tighter grasp, as though it feared you were going away; which inspires you with faith in your fellows who happen to be within the circle of your acquaintance; which loves you, and anxiously cares for your welfare. Yes, Mr. Haddock is blessed with that feeling of friendship. But perhaps it is not all blessing, for he has also Benevolence large, and this oftentimes leads one astray, and it is more than probable that this gentleman's Friendship and Benevolence have been made the means of his discomfiture, by helping the unworthy, becoming a surety for the undeserving, or in

some similar manner. Is that so Mr. Haddock? If so, never mind; the motive was beyond all praise, the act will redound to your credit, and will bring you satisfaction in the "by-and-by."

I regret space is limited, or I may have told of my subject's kindness and sympathy; of his dry humour; of his delight in his children and their pursuits; of his fondness for the theme which he has made the study of his life; or of his knowledge of the principles which actuate human nature. But I must desist, and in a few brief words tell something of his history.

Though an American by adoption Mr. Haddock is an Englishman by birth, having first seen the light at Holmfirth, in Yorkshire, as long ago as January 11th, 1845, being therefore in his fifty-sixth year. At the age of thirteen he was left an orphan, the youngest child of four, and the only boy. Life's road was hard to travel at that time. At twenty-one he married one whom he describes as "the sweetest girl on earth," which union has resulted in the existence of eleven sons and daughters, of whom nine are still living. In 1863 he went to reside at Batley where he had the privilege of listening to Mr. L. N. Fowler's lectures and examinations. These fascinated him, and he at once became an ardent student of Phrenology, took lessons, read every available book, visited Dr. Bridges, of Liverpool, to get acquainted with his system, and like most enthusiastic young people in the same circumstances, started lecturing and examining for the benefit of all and sundry except himself. During this period he was in business as a shipping agent and furniture merchant. In 1884 he sailed for San Francisco, where he settled and was soon established, as a professional phrenologist. In 1889 he founded *Human Nature*, which has a large and growing circulation, the conduct of which adds renown to a

reputation already established. May *Human Nature*, still progress and its editor live to a hale and hearty old age is the sincere wish of his "brother in arms" of the *Popular Phrenologist*.—J. P. Blackford.

#### A Peroration.

True fame is not the birthright of the hero. The blaze of glory that has for ages encircled his head, and with its brilliancy so long dazzled the world, is beginning to grow dim. The laurels that decorate his sullen brow had been gathered at the cannon's mouth, from a soil enriched with human gore, and watered with the tears of bereavement. That fancied pinnacle of glory on which he proudly stands has been gained by conquest and slaughter. His way to it lay over thousands of his fellow creatures, whose warm hearts had ceased to throb, and the music that followed his march was the widow's moan and orphan's wail.

True fame does not lie here. It sounds not in the cannon roar, the clashing steel, the rattling drum, nor in the frightful crash of sounding arms. It is not heard in martial thunder. It is not seen in villages nor in oceans of flame. True fame breathes not in the deep-heaving sigh of despairing lore, nor draws its immortality from dying groans on fields of war.

It has a higher origin—a nobler birth—a more elevated aim. True fame consists in the lofty aspirations after intellectual and moral truth, and when these are found and cherished that so deep will be the conviction of duty, sustained by sterling honor, that no popularity—no bribes of wealth and splendor—no fear of frowns, nor even the hazard of life exposed to wasting tortures shall deter that man from expressing and maintaining such truth.

He who does this promises true and righteous fame.—John B. Dod's lecture in his tribute to Phrenology, etc.

#### TO PROFESSOR D. C. SEYMOUR.

Farewell, comrade, a brief good night;  
Your pen laid down, your day's work done:

From twilight pass to morning light:  
From evening shade to morning sun.

The mortal coil you left behind,  
When from the earth you made your flight,

No more in bonds your spirit bind,  
Your soul is free, and clear your sight.

'Tis good, no doubt, to feel the breeze  
That sweeps across the eternal hills:  
To walk in shade of leafy trees,  
And list to clink of rippling rills.

'Tis grand, I'm sure, to see the sweep  
Of whirling worlds and dazzling stars;  
To watch the comets make their leap  
Across the sky in fiery cars.

It must be joy to meet the friends  
You long ago had bade adieu:  
With them to walk where distance lends  
Enchantment to the bewildering view.

Adieu, my friend, I'll meet you soon;  
Life's fitful dream will soon be o'er;  
A few more breaths, then comes high noon:

And then, hurrah, for the shining shore.  
—C. P. HOLT.

#### MUCH MIXED.

##### BY C. P. HOLT.

It is astonishing to contemplate the subterfuges to which flesh-eaters, tobacco-smokers and whisky drinkers are often driven to defend their body-killing and soul-stultifying practices. No sooner are they worsted in an argument than they break out in a new place, by citing some immature experimenter in dietetics or calling in evidence some nicotine or alcohol-addled brain doctor who proves nothing, but asserts everything impossible and absurd. The misfortune is that when some presumptuous man with a handle to his name and having a pull and position in some college, or being in medical practice, makes an unusual statement, the press at once spreads abroad the unproven assertion, and it is taken for "law and gospel" by the great mass of unthinkers, and the reformer is kept busy knocking down the men of straw thus set up.

About a year ago a very learned (?) professor, with a very foreign name, announced to a credulous world that alcohol is a food, and not a delusion and a snare, as the prohibitionists have declared. This good news to the saloon-keepers was spread over many thousand miles of printers' ink, and old toppers took courage; but it was noticeable that no proof was given by the learned man that alcohol contained nutriment, and the drunkard's family went on starving, and he, saturated with alcohol, died with "snakes in his boots."

A few months ago a professor of the German language in an eastern college gravely told his class that a good way to brighten up their flagging wits and say eighty-eight in pure German, would be to roll some filthy tobacco leaves in a paper wad, and then lighting one end of the cigarette so made, suck the other end until the atmosphere of the room should become filled with smoke and foul odor. Through this filthy, poisonous smoke-bank they would then see clearly and think sublimely. The professor did not explain to his class that this means of sharpening their wits could only obtain temporarily with those who had become slaves to the use of the brain-benumbing weed, while to the uninitiated its use meant nausea and stupefaction. The declaration of this professor is still rushing through the press of the country, encouraging young men in the use of filthy death-dealing tobacco, a drop of the essence of which (nicotine) placed upon a dog's tongue would cause his immediate exit to the canine heaven.

Undismayed by the positive proof vegetarians have repeatedly adduced that man is not automatically, or in any sense, a carnivorous animal, the flesh-eaters now come forward heralding a new champion of nonsense in the person of Dr. Norburn B. Jenkins of

Chicago, who admits that all flesh-eating animals have short intestines, while those that subsist upon fruits, grains, grasses and vegetables possess very long intestines. He further confesses that animals and races of men that subsist upon vegetable products excel all others in strength and powers of endurance, but—*mirable dictu!* this savant has discovered that there are two distinctly different kinds of human beings on this earth. One kind with long intestines, that are vegetable eaters; the other kind, with short intestines, that are flesh-eaters. No proof is attempted for this assertion except that a European anatomist several years ago asserted that he had noticed that the small intestines of the peasants of Southern Russia were a little longer than those of the pork-eating Germans.

There is one anatomical fact in this intestine examination which this doctor seems to have overlooked; not only is the intestine of the carnivora short, but it is smooth, while the vegetable eater has long intestines and sacculated. This latter condition obtains with him.

Then, again, there is not a carnivorous (canine) tooth in the head of any race of men. Man's jaws work laterally, as do all herbivora granivora or frugivora, while those of the carnivora snap up and down upon their prey.

The truth is, all races of men have the same anatomy, and their structure corresponds to that of the anthropoid ape, which is frugivorous and granivorous and not the least carnivorous.

The latest corralled defenders of defunct animal devouring are exhibited under the title of "A Mixed Diet the Best," appearing in HUMAN NATURE for January. As usual with flesh-eating advocates, no evidence is adduced to prove assertions.

A young man rides a bicycle

across the American continent, subsisting the while upon a non-flesh diet. He says it "took him two years to overcome that one-sided diet." Was it the diet or the bicycle that caused his illness?

About two years ago we had a vegetarian cyclist in San Francisco racing with flesh-eaters—he beat them.

About three years ago a walking-race took place in Germany, in which seven vegetarians beat double their number of flesh-eaters.

Regarding the suckling of human infants, if it proves anything it proves too much for flesh eaters. It might prove man to be naturally canabalistic. However a lamb or a calf is not necessarily carnivorous because it nurses a sheep or a cow. Similarly a human babe may be a natural vegetarian and yet nurse at its mother's breast. All mamals, as the name implies, whether herbivorous or carnivorous, suckle their young; the practice adheres to tigers and cows alike.

As for the other writer who says he has all along assumed that "each man is a law unto himself" and that "A Mixed Diet is Best," his attention is called to the foregoing anatomical facts. Now one of two things is sure, either man (all races of men) is anatomically and naturally carnivorous or he is frugivorous. He cannot be both. He cannot be half horse and half alligator. He is not omniverous. Ducks have web feet fashioned for swimming. Each duck is not a law unto itself. All ducks can swim, but a hen cannot swim. She has no web feet. Sparrows have wings to fly. All sparrows can fly, not equally well perhaps, but still each sparrow can fly a little. Similarly, men have brains with which to think. All men have brains and all men can think, not equally well perhaps, but each man can think a little. Let this writer in HUMAN NATURE try thinking real hard upon this diet question and he will discover that the law that

makes pure air good for one man to breathe is necessary for every man who has lungs with which to breathe and that a mixture of pure air and sewer gas is not good for any man or any number of men, but if sewer gas would prove wholesome to one man it would also be suitable for all men.

Hogs and bears are omniverous; they possess both carnivorous and herbivorous teeth and other anatomy. Not so with man, he is built strictly upon the frugivorous plan.

Dead animals are rotten corpses, covered with festering sores. To kill them is cruel; to eat them is horrible. Fruit and grains are luscious, they are man's natural food. "Don't mix your drinks." Don't mix your diet.

## HEALTH DEPARTMENT

THINGS TO BE REMEMBERED.

The following items about meat and vegetables are by Mrs. Greenup, Examiner of the South Kensington School of Cookery:

Weigh the meat before cooking and do it to time. For roasting, allow fifteen minutes to the pound, and fifteen minutes over; for boiling or baking, twenty minutes to the pound, and twenty minutes over.

Use all bones for making soup or gravy; those that have been cooked in roasting will serve for this purpose in addition to fresh ones.

Take care of all scraps of meat for the stock-pot. Spare pieces of bread and vegetables may be used for the same purpose.

Soak all green vegetables of the cabbage kind in cold water, with salt in it, for half-an-hour before boiling.

Boil green vegetables in plenty of water, with a small piece of soda in it, and don't forget the salt. Leave the lid off when boiling them.

Cauliflower must be boiled with

the stalks upwards to prevent the scum from discoloring the flower.

Potatoes must be well washed before peeling; they cannot be thoroughly cleansed after, if peeled with the dirt on them.

Drain potatoes before quite done, and finish by steam, covering them with a loosely folded towel and the lid.

Burn all waste leaves of vegetables and potato peelings; if thrown into the dust-bin, they will decay, and help to create bad smells and fever.

Always leave soup, gravy or cold vegetables uncovered when keeping them, or they will not keep well.

See that plates and dishes are quite hot when serving up dinner.

A spoilt dinner will spoil a good temper, and disarrange the household.

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#### STRYCHNINE.

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Strychnine or Strychnia is a deadly poison obtained from the seeds of the plant *Strychnos Nux Vomica* or *Vomit Nut*. This plant grows in India, Burmah, Siam, and Cochin China. The fruit is the size of a small orange and a yellowish color. The seeds are about the size of a halfpenny, flatish, slightly hollowish on one side, from an eighth to a quarter of an inch thick, and very bitter. The *Vomit Nut* was first used in this country to destroy cats, dogs, cows and wild animals. Strychnine is the chief active poison in the seeds of the *Vomit Nut*, and was first obtained from them in 1818. Strychnine is not very soluble in cold water, but one part of it will give a decidedly bitter flavor to seven hundred thousand parts of water. Strychnia is one of the most energetic, violent, and strongest poisons known, and is put next to prussic acid for deadliness; it is prepared in crystals, and cannot be easily told from many other almost harmless powders. A year or two ago some got mixed with another pow-

der in a chemist's shop, and three persons were fatally poisoned before the mistake was discovered. After swallowing a poisonous dose of Strychnine the bad symptoms come on in from 5 to 50 minutes. These symptoms are first restlessness and then a suffocative felling; this is followed by twitching of the muscles of the face and limbs, and lastly the muscles of the spine contract, and the body then forms an arch, the head being one end of it and the feet the other. After a minute or so the convulsion passes off, leaving the person very weak and perspiring freely. A noise, breath of air, &c., will start another convulsion, and so the patient goes on from convulsion to convulsion until in from half an hour to an hour after taking the fatal dose he dies from suffocation or exhaustion. To try to stop a fatal ending the person should be made to vomit, and then largely dosed with spirits if a doctor cannot be got.

**PREPARATIONS.**—These are *Extractum Nucis Vomica*, often written *Ext. Nuc. Vom.*; *Tinctura Nucis Vomica*, usually written *Tinct. Nuc. Vom.*; *Lixuor Strychniae Hydrochloratis*, commonly written *Liq. Strych. Hydrochier*; and *Strychnia Sulphatis*, sometimes written *Strvch. Sulph.* If my readers have any prescriptions, and find in them one of the above names, they now know that they have been taking one of the deadliest poisons we have. There are also some patent medicines that contain strychnia. My readers will do well to keep away from all drugs; they are rarely, if ever, needed.

**WHEN USED.**—Drug doctors prescribe the *Vomit Nut* or strychnia as a tonic in nervous debility, constipation, diarrhoea, dyspepsia, retention of the urine, paralysis, even in infantile paralysis, to stop night sweats of consumptives, in sexual weakness, in hysteria, melancholia, St. Vitus' Dance, or chorea. It has also been given

to try to break drinkers from a desire for intoxicants. This poison will not cure any of the diseases for which it is given. Did drug doctors know a little about Natural Cure they would know that all diseases can be better cured without drugs than with them; in fact, every dose of medicine is a dose of poison, and retards cure. A medical dose of strychnia may cause nervousness, anxiousness, tremblings, sudden startings, twitchings of the limbs, and griping in the bowels. If my readers will be guided by me they will never take a dose of this or any other poison.

T. R. ALLISON, M. D.

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#### Portrait for Sale.

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#### Photographs.

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If we would know the truth of ourselves, we must interrogate Phrenology, and follow out her teachings, as we would a course of religious training, after we had once become satisfied of its truth. \* \* \* The result of my experience for something over two score years is this: That Phrenology is a revelation put by God himself within the reach of all His intelligent creation, to be studied and applied in all the relations and in all the business of life.—Hon. John Neal.

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