



Human Nature

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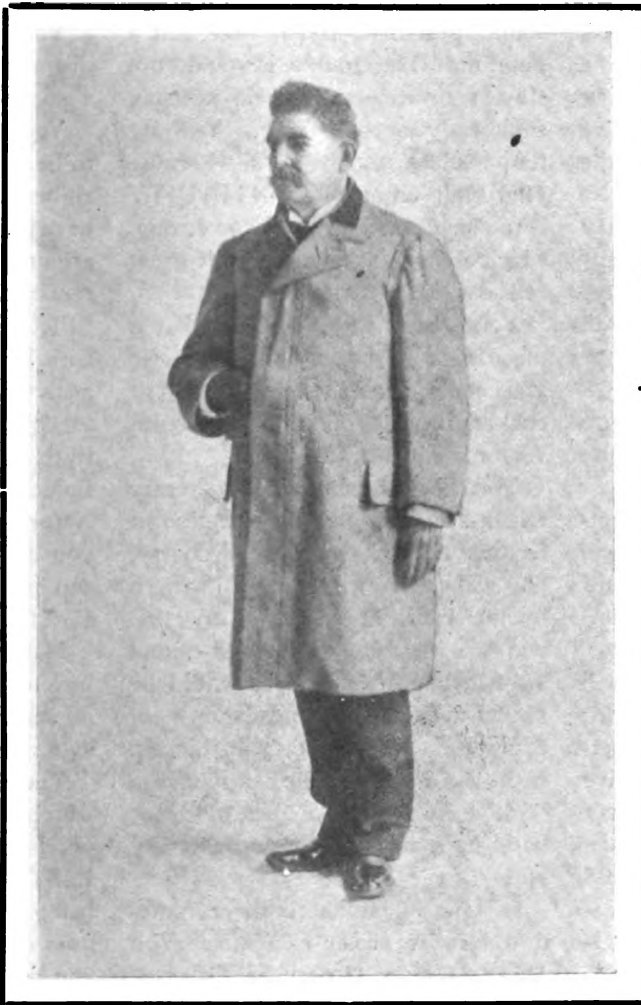
A REMARKABLE MAN, POSSESSING A GREAT DIVERSITY OF TALENTS.

ON January 4, 1905, this gentleman called upon us for a complete analysis of his character. We commend its perusal to our readers, believing with us that it is a remarkable case, and that its perusal will be instructive and profitable to those seeking self-knowledge.

"Your head measures 23 inches in circumference, and your body weighs 180 lbs. This is 30 lbs. heavier than that of the average man, and your head is one inch more in circumference, which means considerable more volume of brain than obtains in the average person, and the ORGANIC QUALITY is good.

You have your father's nose and ears, but otherwise you greatly resemble your mother, not only in physical features, but in mental disposition, general character, talents and expression of the features—in fact, you are two-thirds mother and one-third father.

In some respects you resemble the English stock, but according to the great width between the ears, keen, intellectual forehead, rather flat back-head, color and complexion, you are rather Germanic. That is to say, you probably are an American from several generations, as your type is a



MR. SAMUEL CARPENTER.

mixed one, but your mother's side was probably of English and your father of German stock, and you show a great predominance of the mother.

(Mr. Carpenter)—"You are exactly correct, Mr. Haddock. My mother descended from English and father from German stock. I am an American from generations back

and was born in Ohio 56 years ago. They say I am the image of my mother, and I know it, too. She was my dearest and truest friend on earth."

You are proud of your ancestry because your very large Approbation, etc., express it. You certainly do come from a good stock and have reason to be proud. You also come from a long-lived stock. Your large mastoid process, brain organ of VITATIVENESS, compact body, each and all tell the story of tenacity, endurance and power of clinging to life; and, barring accident, you should reach 80 or 90 years of age. I would venture to say that some of your ancestors lived from seventy-five to eighty-five or probably ninety years of age. In the main, you are a strong, vigorous man for your age, but as a chain is no stronger than its weakest link, you are no stronger than your stomach and liver, and both are weak. Drugs will weaken you; diet is your remedy.

You must avoid all foods fried in fat: greasy foods, butter, etc., are bad for the liver, and too much starch foods are hard to digest, and a tax on the stomach; the result of such a dietary is constipation and all its attendant evils. Do not eat pota-

toes in any form at present; they are all starch; nor new bread unless thoroughly toasted. Zwiebach or twice-baked bread with the starch cooked out of it is good for you. Lean beef or mutton, game, poultry and fish are good for one of your type, but plenty of vegetables, green or boiled, are absolutely necessary as an adjunct to a flesh diet. You may also eat an abundance of fruits in season, but vegetables and fruit never eat at the same time or meal, and never eat until you are hungry; eat sparingly and do not smoke. You do not appear to be a man who goes to excess in eating and drinking. You may drink olive oil plentifully; it is good for the stomach.

Your fine, soft, curly yet gritty hair, shows quality and refinement, with a firm, strong, gritty nature, that can hold on under intense pain or adversity; never let go until your object is attained.

Your *blue-gray eyes* indicate marked intellectuality and extreme courage.

You possess a remarkably retentive memory; can correctly recall dates, figures, names, conversations and events years after the first impression made upon your mind.

You have probably traveled or will travel much throughout the world; never forget location or places visited; have intuitive idea of relative and absolute position of places; never could lose your way in the woods, mountains or elsewhere, as you could retrace your course, like some animals, because your faculty of LOCALITY is large and active.

Your generosity and kind heartedness will not allow the worthy poor, cripple or blind to pass you unaided; no such person would go hungry from your home; you would cheerfully help struggling humanity into the paths of rectitude and success, and feel happy that it was your privilege to benefit them.

You thoroughly mature your plans on a systematic basis; can concen-

trate your forces, if necessary, for years on one particular enterprise, growing stronger and more persistent with increasing adversity and obstacles, until you have accomplished your object; in short, you do not know what FAILURE means.

Now as to your talents; you possess a great diversity of talents. In this and many other respects you are one of the most extraordinary men I ever met.

You can succeed in almost anything you undertake. You are a round peg in a round hole and a good fit. The trouble is you do not stay fit, or at least, you do not stay sufficiently at one thing. You are too restless, too versatile because your brain organ of CONTINUITY is too small and energy too strong, which mainly accounts for your great restlessness.

You possess a type of head that is mechanical to a scientific degree, so you could succeed as a mining or civil engineer, surveyor, assayer, inventor, dentist or architect.

You possess considerable literary talent and are a born elocutionist, lecturer, writer, poet; as to poetry, you will probably be able to write it by the yard. I mean to say that you are a natural rhymers; I cannot say whether your rhymes would be good English; that depends on your education. You certainly are blessed with good imagination and have a creative and inventive turn of mind, both in a mechanical and literary sense.

It is not often that both are practical, but you are an exception. You could become a practical lawyer. Your CONSCIENTIOUSNESS is your crowning jewel: it gives you a strong sense of Justice, and he is not a true jurist without it, however well endowed in other respects.

I do not think so much of your commercial ability as an ordinary storekeeper. Your sublimity is too large; a small store would not hold you; you would do better as a wholesale merchant than a retailer; what-

ever you do you want to do it on a large scale; but from sheer force could actually handle a small business successfully in the minutest detail.

As a mining engineer you would bore holes in great mountains; as a writer you would love to dwell in the starry firmament, or paint in glowing words a grand sunset, storm at sea. The great Yosemite Valley would be your dwelling place. You love the grand, the majestic, the infinite.

You have a remarkable power of diagnosing disease, and would make a successful physician and surgeon.

Your VENERATION is too small to be a worshipper, according to the rights and dogmas of the church. You have a keen sense of justice, but you are more moral than religious. It is remarkable what amount of faith or SPIRITUALITY you possess. Your faith, however, is subject to your keen analytical power; you are an investigator, but having once established the truth of a proposition "bank" on it. Indeed your Spirituality and Human Nature are so large that I consider you a "SEER;" you are prophetic and can see what is coming for years ahead.

Material minds scorn such proclivities of mind, but you undeniably possess the power of DIVINATION in a remarkable degree.

There is not one man in a million who possess such a divinity of talents, proclivities and contradictions. FOR INSTANCE. Your CONTINUITY being small, you can readily change from one thing to another, but when you see it is necessary to concentrate all your energies in one direction you can keep at it until your object is attained, or work accomplished.

You love children, but always seek the company of mature minds. You love music, flowers, and the beautiful in nature, but your energy is enough to enable you to battle with the roughest obstacles and greatest difficulties in life. You are a born leader, but in some respects amena-

ble to public opinion. You could be a general, but not a common soldier.

You pity the unfortunate, but would almost crush the unjust, whether rich or poor.

You are probably a Republican through environment, but in spirit a Democrat, because your sympathies run towards the poor.

You hate the oppressive rich, but love the unfortunate poor, and would aid them. You would make a fearless leader in destroying oppressive trusts, financial corporations, and in trying to repeal unjust laws.

These are only a few of the different phases of your character, but the strength and weakness of each faculty are given in the marked printed chart accompanying this analysis; also on page 4, the type of lady best suited to you in Temperament.

According to the law of selection and affinity, she should be tall, stately and idealistic; probably not very dark nor very light, but more of a brunette than blonde type, a good conversationalist, intelligent, yet thoroughly domesticated. See markings in Book-Chart —

MR. CARPENTER'S STATEMENT.

Mr. Carpenter said: "Mr. Had-dock, you have given me a most remarkably correct delineation. It is correct in every particular.

"I have, as you say, a remarkable memory, and I have traveled over eighteen foreign countries. My strong sympathies led me to take up medicine. I have practiced as a physician and I have been successful as a lawyer and mining engineer. I have written hundreds of poems, and possess an in-born desire for writing poetry. As an elocutionist and lecturer I succeeded in holding large audiences, but I prefer to be modest in my claims, although I know no such word as FAIL. So far, I have succeeded in all my undertakings.

"It is strange to me that you should have so clearly defined my character. It is true I can see for years ahead what is coming. Things turn out as I have expected them for

years ahead. When I have realized my expectations from my GOLD MOUNTAIN mines, I propose to turn my attention to fighting the trusts. My sympathies go towards the amelioration of the poor, and I mean to spend my life and fortune in their behalf, through the SALVATION ARMY, as the WORLD'S CHRISTIANIZER."

Before the delineation, Mr. Carpenter submitted the following

DATA—which we insert at his request, although much of it is of no use to a Phrenologist:

Weight of body, 180 lbs.; height, 5 feet 8 inches; circumference of head, 23 inches; chest, 42; abdomen, 40; loins, 38; hips, 44 inches; eyes, blue-gray; hair, medium brown; complexion, ruddy; good teeth; figure erect; No. 17 collar, No. 7 shoe, 7¼ silk hat, No. 6 lady's glove. Born at Lancaster, Fairfield County, Ohio, February 2, 1849, at 2:50 P. M., or GROUND-HOG day, known to the church as CANDLE-MAS day.

THE HEAD

From the Character Builder.

The following instructions on measuring the head are taken from "The Study of Children," by Francis Warner, M. D., (Lond.), F. R. C. P., F. R. C. S. It is Phrenology pure and unadulterated, but is found in the orthodox book on education. This appropriating of Phrenological principles by orthodox writers reminds one of the prophecy made by Henry Ward Beecher many years ago as recorded in his 48 sermons, Vol. I, page 202. "All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. Not that I regard the system as a complete one, but that I regard it far more useful and far more practical and sensible than any other system of mental philosophy which has yet been evolved. The learned profession may do what they please, the common people will try these questions and will carry the day, to say nothing of the fact that all the great

material and scientific classes, though they do not concede the truth of Phrenology, are yet digesting it and making it an integral part of the scientific systems of mental philosophy."

Dr. Warner is certainly helping to fulfill this prophecy. Do you see the Phrenological mark on this:

"Look at the head, full face, carrying your eye from ear to ear over the top of the head, following its curve and estimating its size; again carry your eyes from one ear to the other in a horizontal line, looking first at the right ear and its parts, then at the right eye-opening, the bridge of the nose, the left eye-opening and the ear. Looking at the profile, follow the bridge of the nose up the forehead, noting if it be nearly vertical, or slope backwards, then over the curve of the top of the head and down to the nape of the neck. You may thus inspect the head in its configuration and estimate its volume by inspection. Place your hand flat upon the child's head, with your fingers spread, and thus estimate its volume by feeling, noticing its form or any lumps or ridges of bone. Then if you think necessary you can measure the head round with a tape. Measure carefully the greatest horizontal circumference around the forehead; take a transverse measurement from one ear opening to the other over the top of the head; and again from the bridge of the nose over the top of the head to a projection you will feel at the back of the head just above the nape of the neck; such measurements taken at intervals of a few months will enable you to appreciate growth and increase of volume of the head."

(The above is Phrenology pure and simple. Dr. Warner lacks the moral courage to give it its true name.—Editor HUMAN NATURE.)

The late Premier of England, William Ewart Gladstone, said:

"As an explanation of mind and character the phrenological system of mental knowledge is as far superior to all others as the electric light is to the tallow-dip."

THE PATHETIC AND COMICAL HISTORY

OF

Allan O'Dale



Holmfirth, Yorkshire County, England

CHAPTER III.

DURING the early fifties, when the British Lion and the Russian Bear were tearing each other to pieces in the Crimea, work in England was scarce, wages low and food dear; the "good old times" for some people were very bad times for the poor.

It was no fault of mine to be born poor. I had no control over my own birth or ingress into the world, and I would not, even if I could exchange my parantage with the Prince of Wales; although sometimes I had porridge and treacle to breakfast, same to dinner, and as a reminder the same dish to supper; ugh! what a naseuating dish; I can smell it yet and hate the sight of oatmeal mush and molasses to this day. I never cried for "more," as did Oliver Twist, I had enough for a lifetime.

It makes one's blood boil to know how the working class had to struggle for existence in those days, when there is land enough to support the people, if allowed to be cultivated; yet it's the same to-day. The law of primogeniture and entail keeps the land in the hands of the landed aristocracy. It is said that the land of Great Britain is owned by 658 families or land barons, who know that it is the original source of all wealth.

At the present day thousands of

farms in England are to let. The rents demanded annually amount to as much as the purchase price per acre in America. How can English farmers compete with those countries where land is to be had at a fair market price? This is not all; an English farmer may lease a farm for a number of years, and at the end of the lease, if he has been industrious and improved his land, he must either pay more rent or quit.

Landocracy is an octopus that sucks the vitals of the people and prevents the growth of communities only for its (the octopus) own benefit. If a community discovers wealth in the soil, or in the bowels of the earth, or even start a new industry, so that the town expands, and valuable premises are erected, the land increases in value not to the people but to the landocracy while it sleeps. The land owners never lift a finger to enrich the land, it is the half fed workers who raise its value by their industry, and the wealthy land owners who originally stole it from the people, get all the cream and profits.

No wonder Carlyle, fifty years ago wrote,

"There are thirty-five millions of people in England—mostly fools."

The recent Irish Land Act has placed Ireland better in this respect, but the English still grin and bear it.

In England the labor market is congested, because the people have been driven from the land to the towns and cities; they can never prosper until the land is restored to them at a fair price. The working class are overworked and under nourished, as in olden times, when the Rev. John Leach, the pastor of the Holmfirth church told my widowed mother to

"Remain content in the position God saw fit to place her and her fatherless children."

Bah to such false teaching. It may be churchanity but it is not Christianity. It is not God-like, for there is neither sense nor justice in it.

Such teachings may enable the parson to live on fat pullets and cream, but it consigns the poor worker to mush and molasses; destroys his ambition and prevents his progress. To "remain content" with an empty stomach was to be a good boy; to be disconted was to be a rebel. I was a rebel, and am one yet.

Like other ancient towns in England, my native town, Holmfirth, with its narrow and zigzag streets, was founded in the dark ages, when superstition reared its head on the bed of ignorance.

First there appeared a few straggling houses on the little river Holm, then a church through the inspiration of Rome, to be endowed by the English government, and further sustained by the worshippers who erected their abodes higglety pigglety around its solid walls, as seen in the above photograph, taken recently. This cluster of buildings escaped the great flood of 1852, as related in the last chapter, but the dead in the graveyard below, and in the adjoining corner were resurrected by the rushing waters.

These ancient buildings, erected without regard to sanitary laws—air, sunshine and proper drainage—are being replaced in this and other progressive towns by modern buildings, with water closets inside, instead of offensive dry closets in the yards outside. London, with a population of 6,000,000, to-day is the healthiest city in the world. Its proportion of deaths to the number of population being less than almost any provencial town, and solely because it owns the completest system of drainage and waterworks. Its sanitary system is perfect.

The reason for the historical feature of this chapter will be apparent in the next part.

(To be continued all the year.)

Letters of inquiry should enclose a postal card or stamps sufficient to cover expense of responding.

Professor Larkin Explains.

LOWE OBSERVATORY,
ECHO MOUNTAIN, CAL., }
December 3, 1904.

C. P. HOLT, *Dear Sir*:—I have read your article, "Man is Not a Free Moral Agent," in HUMAN NATURE for December, 1904. In my heading in the *Examiner* the sentence "Mind of Man" means the entire race, all of the human species.

The wise of the earth can take control and advance the race as a race. I do not mean that a man can exalt himself if he has no "brains forward of his ears," or that the efforts of the entire race could exalt him, but that the race, as a whole, has power to advance, and the state of civilization to which he may rise may be so much higher than that now on, that comparison fails.

One man is a "creature of his environments," no doubt. I have heard of that before. But the race can make its own environment by discovery and obeying more laws of nature. Men could do a great deal if they would obey those that are now known. One man may not be a free moral agent, even if he wants to be, owing to environment, but the entire human race is free to do what it pleases. It is able to destroy disease of both mind and body by two hundred years of strict race culture. Very truly yours,

EDGAR L. LARKIN.

Professor Larkin's explanation that he does not mean that any one man by himself is a free moral agent, and that one man by himself is a creature of his environment, is perfectly satisfactory to me. The term "free moral agent" is used by theologians to apply to each and every man and not to the human race as a whole. They mean that each and every man, woman and child has his or her destiny in his or her own hands, to believe or disbelieve, to obey or disobey, as he or she chooses, and it is in this sense that they use

the term "man is a free moral agent."

It is also in the sense of each and every individual man, woman and child that the cult known as New Thought advocates claim that "all is mind," and that, irrespective of organization or environment each and every man has his destiny in his own hands and can do what he wills to do and can will to do anything good or anything bad, whether he has the brain organs to will or is destitute of moral and intellectual brains.

It is gratifying that so clear a thinker as Professor Larkin has put a quietus on this theological and New Thought nonsense that each and every man by himself is a "free moral agent."

So far the point is settled. A man cannot exalt himself if he has no brains forward of his ears. Professor Larkin says so. "One man is a creature of his environment." Do the theologians and New Thought advocates hear this ringing sentence of Professor Larkin? "One man may not be a free moral agent, even if he wants to be." In this sentence Professor Larkin has sent New Thought skyward.

Having disposed of individual and personal free moral agency to the satisfaction of every clear thinking person, Professor Larkin proceeds to assume that the human race, as a whole, is free to "exalt itself to any high estate," and has its destiny in its own hands and can create its own environment. He says that "the entire human race is free to do what it pleases."

I submit that the entire human race, as a whole, is in the same predicament that each unit of the race is in, and this, according to Professor Larkin's own statement that "all human beings are mere creatures of temperature. A slight increase or decrease in heat will end them all." * * * "Our existence is precarious." "Why not create their own environment" and defy the fiat that would destroy their existence?

On page 707 of *Radiant Energy*

Professor Larkin says "moisture appeared late in evolutions. Then tardy life came upon cool worlds, and that evanescent, transitory and ephemeral climate and final refinement of matter—mind—was the last to appear in the midst of the tremendous cosmic scene. It cannot exist long, for such worlds as the earth are habitable for an hour or a day only, compared with the duration of a structural universe of matter. So mind and life will be the first to vanish." It thus appears that man ("the human race") did not make himself, but was forced into existence, and in a brief "hour" will be forced, against his will and desire, out of existence. It would be interesting and instructive if Professor Larkin would explain wherein the freedom, even to exist, belongs to the human race as a whole, any more than to each individual unit of the race.

Professor Larkin says in his letter to me: "But the race can make its own environment by discovery and obeying more laws of nature." In view of the quotation from *Radiant Energy* that "the earth is habitable for an hour and a day only," it behoves the entire human race to lose no time in changing its environment to some planet or place in the universe (if any such there be) more substantial and enduring than the little, evanescent sand-heap called earth. Can we evade this destiny which Professor Larkin says confronts us? If we can, then in that case, let us set ourselves about changing our environment before there comes the wreck of matter and the crash of worlds which will extinguish the human race, notwithstanding its boasted freedom.

As the court sees the evidence, it appears that the human race, as a whole, is as subject to circumstances, conditions and environment as is each individual man and woman comprising the race, and the verdict of the court is that there is no absolute freedom in the universe for any creature,

human or animal, singly or collectively.

We are no other than a moving row
Of Magic Shadow-shapes that come and
go
Round with the sun-illum'd Lantern held
In Midnight by the Master of the Show;
But helpless Pieces of Game He plays
Upon this Chequer-board of Nights and
Days;
Hither and thither it moves, and checks
and slays,
And one by one back in the Closet lays.
The Ball no question makes of Ayes and
Noes,
But Here or There as strikes the Player
goes;
And He that toss'd you down into the
Field,
He knows about it all—He knows—He
knows!
—*The Rubaiyat of Omar Khayyam.*

C. P. HOLT.

Our friend, Prof. M. Tope, Bow-
erstown, Ohio, issues from his print-
ing press *The Phrenological Era*.
It is a small monthly at 25 cents per
year. Tope is witty. Here is one
of his items on fool-ishness:

"The fools will never be dead;
Shall I tell you the reason why?
The young ones still grow up
Before the old ones die!"

If the fools were all dead there
wouldn't be so many living.

A popular clergyman delivered a
lecture on "Fools." The tickets
read, "Lecture on Fools—Admit
One." There was a very large at-
tendance.

Nothing flatters a fool quite so
much as asking his advice.

Two fools' heads are worse than
one.

EVENING CLASS.

Join our Thursday Evening
Class, March 9th, 8 p. m.

Phrenology, Physiognomy,
Psychology, and Suggestion
are taught by practical demon-
strations.

Combe's "Constitution of Man" is the
greatest *philosophical* work on Phrenolo-
gy ever written. \$1.25, this office.

A Contrast.

In order to illustrate the principles
of phrenology, or that men act in ac-
cordance with their organization, *Hu-
man Culture* (Chicago) for February
publishes a well written article by the
associate editor, Prof. V. G. Lund-
quist, on "Materialism."

He takes for his text the portraits
of Robert Ingersoll and the editor of
HUMAN NATURE, and calls attention
to the shape of their heads; both are
reformers but of rather different
stamp. Ingersoll had a sloping form
of top side of head, showing a defi-
ciency of Spirituality; this is the reason
he was a blind materialist, although a
philanthropist and an intellectual
giant, as the high development of the
anterior lobes of the brain and tem-
perament indicate.

Prof. Lundquist calls attention to
the head of Prof. Haddock and its
height and width at the location of
the organ named—Spirituality—and
he continues:

"It would be difficult, however, to
convince Prof. Haddock that there is
no life after death. His faculty of
Spirituality is so strong that it has
prompted him to devote himself to
mental philosophy. He is a student
of the mind. He deals with that
which lives and acts in people and
animals, as his monthly magazine
HUMAN NATURE, will show. He is
also a reformer, but a different
kind of reformer. He is very ear-
nest in his work. He see that evil
and wrongs prevail in the various
systems and he is not afraid to ex-
press himself. His Spirituality is so
active that he almost 'senses' the
condition of the people, for which
reason also he is an intuitive as well
as a scientific character reader. There
is impulse and high psychic tension in
an organization like his, and were it
not for his knowledge of phrenology
he would have been a nervous wreck
long ago, because of his mental ac-
tivity and emotionality. A man like
he has no 'lazy bones' in his system.
He has made the phrenological pro-

fession a success and done great good
to the cause of phrenology."

Prof. Lundquist says the study of
phrenology led him away from ma-
terialism.

An Enthusiastic Subscriber.

A friend and enthusiastic subscriber
in Applegate, Oregon, writes:

I do not wish to miss a single copy
of HUMAN NATURE, as I have every
number carefully preserved since my
subscription began. Will say in all
sincerity that I would rather have any
one of my papers stop than HUMAN
NATURE. When a boy Professor
Fowler's work, "Sexual Science,"
was placed in my hands, and from
that on I read everything I could lay
my hands on bearing on Phrenology
by Fowler, Sizer, Drayton and Wells,
together with different journals on
the subject, and while gaining con-
siderable knowledge on the subject,
there were things *I could not under-
stand*. HUMAN NATURE has fur-
nished me the very things I wanted
to know, and the very questions I
would have asked have seemingly
been anticipated and answered.
Therefore, I believe I have got more
practical information than from all the
rest of my reading, for all I learned
from them I could have done from
this little 50-cent publication. To
say how much I prize it would sound
fulsome to you. I contemplate com-
ing to San Francisco in the near fu-
ture, and when I do will take a course
of lessons under you to enable me
to get a real practical understanding
of the science, and to be able to talk
on the subject and explain it to others.
My business is mining and probably
will be to the end.

Notice This.

Remember every subscriber to HUMAN
NATURE, or every purchaser of books
not less than 50 cents, are entitled to re-
ceive Frank Reed's 25c book, "Plan of
Creation," FREE—provided a self-ad-
dressed wrapper be enclosed with a two-
cent stamp attached for postage.

Two Opposites.

A HINT TO MEDICAL STUDENTS AND INSTRUCTORS.

BELOW we give the delineations of two gentlemen who recently came into our office for examination. We publish these delineations together for the purpose of showing that a knowledge of self is essential for success. Owing to a lack of this knowledge millions of men in the world are misfits:

Mr. E. A. wanted to become a physician. Reasons are given why he is unfit. Mr. Jas. H. also wanted to become a physician. Reasons are given why he is remarkably adapted to achieve success in his chosen ambition.

MR. E. A.

Your height of 5 feet 10 inches and weight only 130 pounds render your bodily structure rather out of proportion.

You say your normal weight is 150 pounds. Even that is light for your stature, but at 150 pounds you would be healthier and able to accomplish more, both physically and mentally, than now, yet at 165 or 170 pounds you would be better nourished and your brain would stand a longer strain than at present.

Your thin and sharp features indicate great activity; your brain runs at high pressure; you work off the steam faster than you make it; your head of 22¾ inches in circumference, accompanied by high organic quality and pyriform face and features, indicate a great predominance of the mental temperament. That is one great reason why you prematurely exhaust your nerve forces.

Your active brain calls for nervous energy that is needed for digestion of food. Your brain is robbing the stomach. The remedy is for the present rest, or less brain work. Your first and earnest consideration must be how to build up the body and conserve your physical forces and nerve energies, or you will collapse.

You need a few months' rest and to breathe mountain air. If you could get an *easy* job at a rather high altitude, if only for a few months, you would get a start for the better; and if you could keep at it you would be restored to perfect health.

You need also nourishing food to build up the vital system; but you should first clean house by rectal injections of warm water once or twice a week, or as often as you feel like it, and you need to keep the bowels open by green vegetables, raw or cooked.

Eat plenty of boiled rice, sago or tapioco and bread thoroughly toasted or twice-baked with all the starch cooked out of it. This is named Zwiebach or twice baked.

Starch food or raw starch is always hard to digest and unfit for a weak stomach like yours. Cereal foods contain a great amount of starch, but starch foods are fattening; therefore, if well cooked, especially in the form of zwiebach, bread is good for you. Potatoes are all starch; avoid them. You cannot digest potatoes however well cooked—boiled, baked or fried—for when eaten and undigested they easily ferment and cause trouble.

Sub-acid fruits, apples, oranges, etc., are good for you. Sweet fruits are beneficial in your case if taken in moderation, but be careful never to eat fruits and vegetables at the same time, as they do not agree. You need plenty of vegetables.

Knowing what to eat and what to avoid, then rest content and happy. Do not worry as to what may or may not agree with you. Don't think about it. You are happily blessed with a large development of the brain organ of Vitativeness. It endows you with endurance and tenacity of life. By virtue of this faculty you are able to resist disease and death itself, and if you follow the regimen set down in this analysis you will not only get strong again, but live to a ripe and healthy old age; you are young and there is a good foundation to build on, but you have no vitality to waste.

The marked printed chart accompanying this analysis describes your physical and mental strength and weakness. It indicates that you need develop your weaknesses and improve your digestive and circulatory system.

If you had some outdoor occupation for a while it might be your salvation.

Your large perceptive faculties, individuality, form, size, weight and calculation fit you to become a practical surveyor; besides your large locality and constructiveness eminently qualify you in this direction; therefore I would advise you to take up this kind of work and secure a benefit financially as well as healthfully.

Your head shows a combination of the intellectual and scientific type. You naturally incline to intellectual and scientific pursuits.

You state you desire to become a physician. Perish the thought. Banish this ambition from your mind. You are disqualified to become a physician. You need all the strength and vital stamina you can muster for your own sustenance. A physician should have an abundance of vital stamina and good health.

The model physician is a round, well-fed, jolly Santa Claus, endowed with buoyant spirits and personal magnetism. His cup of vitality is full. He heals more, cures more, by his personal magnetism than by his medicines.

You are entirely wanting in all the physical requirements of a physician. Your patrons would be saying, "Physician, heal thyself." As a physician you are all right mentally, but all wrong physically and would prove a failure.

There are already too many medical students in your fix; they do not know themselves and are blinded by false ambition, and the instructors or professors of medical colleges appear to be no better informed than their students as to who or who are not fit

Continued on page 9.

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physiognomy and Health.

ALLEN HADDOCK....Editor and Prop.

One Year, in Advance.....50 Cents

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Entered at the Postoffice at San Francisco as
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SAN FRANCISCO.....APRIL, 1905

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

MONEY ORDERS

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

Bank checks not accepted.

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

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To discourage *slow renewals* and carrying old stock, we charge 10 cents each for back numbers.

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Will city subscribers kindly call in the office to renew or subscribe?

HUMAN NATURE is 50 cents per year. The following magazines are \$1.00 per year: *Phrenological Journal*, *Human Culture*, *Character Builder*, *Health*, *Suggestion*, and *Health Culture*.

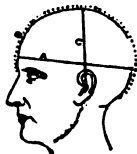
You may order any one of the above journals and HUMAN NATURE, one year, for \$1.25, at this office.

Notice to Patrons.

Our Prof. Dove is in the office every evening from 5 to 9 o'clock, every Saturday from 9 A. M. to 9 P. M., and Sundays from 9 A. M. to 5 P. M. He will receive subscriptions to HUMAN NATURE, sell books, make examinations, or give lessons in Phrenology and Physiognomy.

At 625½ Larkin street, 10 A. M. to 5 P. M. daily.

CHARACTER FROM PHOTOGRAPHS.



Three measurements of the head are helpful. Circumference A; length B is the dotted line from root of nose to the bony projection over spine. C from opening of one ear to the other over the head.

In a personal examination at the office we never ask a question until the examination is closed, but in sending your photo for delineation please give measurements of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

We prefer tin types or stamp photos rather than *touch-up* cabinet photographs. The former retain the characteristics of the face. All photos returned. Vocations and temperamental adaptations in marriage a specialty.

OUR MAIL COURSE OF LESSONS

in Phrenology, Physiognomy, etc., or the art of reading character consists of twenty-seven type-written lessons, \$5.00. If sent at the rate of two or three per week, followed up by questions and answers, the reading of photographs by the student, with corrections by the teacher, until the learner be thoroughly grounded and earns the diploma, \$25.00.

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our students know more when through the course than they could possibly know in a class, besides they get considerable office practice.

Students coming from the country, taking two lessons per day, can get through in one month.

Twenty-five or thirty dollars is ample to pay for excellent board and lodging during the term.

We Have a Fine Collection of Oil Paintings for Sale Cheap

They formerly belonged to an old time and successful Phrenologist, who made a fortune in the lecture field.

The following portraits are painted on canvass, averaging 22x24 inches, on rollers and in good condition.

They originally cost \$5 each. You can have your choice at \$1 each. Cash must accompany order.

Only These Few Left.

Emperor William, Shakespeare, Pope Pius IX, O. S. Fowler, Mrs. Langtry, Mrs. Garfield, Mrs. Winfield Scott, Oscar Wilde, Mary Queen of Scots, A Bull Dog, Greyhound, Lion and an Ass.

The following are on stiff boards, 29x21 inches, with TWO portraits in OIL on one board, at same price—\$1 each:

Wendell Phillips and W. H. Seward, Agassiz and Prof. Morse, Greeley and James G. Bennett, Edwin Forrest and W. E. Burton, Bayard Taylor and C. D. Prentiss, F. G. Allick and O. W. Holmes, Lucy Stone and Antoinette Brown, Theo. Parker and W. L. Garrison, G. P. Morriss and N. P. Willis, James Findlay and Peter Cartwright, Mental Temperament and Black Hawk, Comte and Le Martine, Mrs. Child and Lucreta Mott, Charles Elliott and Bishop White, Madam Rachel and Napolian 3, E. P. Caucemi and Captain Hall, Thos. Thoewaldsen and George Combe, Andrew Jackson Davis and Edmonds, Grace Greenwood and Alice Cary, Prof. Gilman and R. W. Emerson, W. H. Millburn and Dr. Cox, Brigham Young and Joseph Smith, Julia Dean and Charlotte Cushman, F. H. Benton and Louis Cass, J. G. Sape and G. W. Curtis, Elihu Burritt and Washington Irvine, Byron and Moore, Mrs. Stowe & Lola Montez, L. N. Fowler and O. S. Fowler.

Also 6 Physiological Charts, about 6 by 3 feet 6 inches, each \$3.

All oil paintings and offered at *one-fifth* original cost.

The Value of a Phrenological Reading or a Course of Instruction.

The following remarks are culled from "Success and Power:"

"Nothing can be more useful than phrenology. It is invaluable to the business man or woman to understand the character and life of those he deals with, his partners, and how to make a success in his particular branch of business; to the unemployed what to do and when to do it.

Do not try to be an artist without artistic talent, and if you should have better talent for music or for an electrical engineer, do not be a farmer or a speculator or something else; fill the highest position you have talent for, then you will make all of your life what there is in it.

Phrenology is useful to the unmarried to show who and when to marry to be happy; it is invaluable to the married to show how to live happily together as one. Hundreds of other examples of its benefits could be mentioned without exhausting the subject in the least.

Phrenology is the only safe stepping stone in life; it shows what faculties to cultivate and what to restrain, and will open doors to new lights that would otherwise never be discovered.

You have the machinery for success within you, and that particular machinery needs to be recognized and set in motion. Is there anything more important than happiness in the home and success in the business? Certainly no amount of money can ever cover its value. And the small cost of a phrenological reading or a course of instruction in the science is nothing in comparison.

Phrenology alone will give you the very information you want in a most perfectly satisfactory way and be of a helpful and lasting service. Phrenology is everything to YOU.

The book has a word for the sick and the discouraged; the old and worn, and for every business man

and woman, and the children, too. Just send for a copy now, and if it is not perfectly satisfactory, return it at once and your money will be immediately refunded. Is this not fair?"

The book contains 22 chapters, and it deals with human nature as "a science as natural as the universe." Price only 25 cents, this office.

True Friendship.

The man who was born with a silver spoon in his mouth, or the one who was always prosperous hardly knows what true friendship is.

Friendship based on Acquiteness or selfishness vanishes into thin air when your money is gone; that is not true friendship.

He who fathoms the hollowness of it is he who has risen from the ranks, fallen back and risen again.

True friendship exists among the poor, among those who would share with you their last loaf.

If you wish to see the various phases of human nature, as exhibited in poverty and affluence, then read carefully the pathetic and comical history of "Allan O'Dale" in Human Nature.

The Secret of It All.

The great majority of the people are looking for that which calls for little or no effort at thinking. It is hard work to think out problems and the masses are mentally lazy; that is the secret of it all. That is why there is so much superstition and ignorance in the world. Many newspaper editors and college professors (who are generally time servers) do not think for themselves on original lines.

Such men are not leaders in the realms of original investigation. Like a butcher or groceryman standing behind a counter they serve out only what they are asked for. So much of the goods in stock, according to the market value is tendered, and no more. •

Success and Power.

We have bought a large stock of this new and excellent work by Rockwell Kent. It is a text book on Success and Power and how to attain it, through soul, mind and body.

It is a wonderful treatise on human nature and its culture, founded on psychological principles, expressed through phrenology and physiology.

It should be in the hands of every student of human nature. We strongly recommend it to our readers. It is a good book of nearly 100 pages, and dedicated by the author "to all in search of light. Send 25 cents to this office for a copy.

PLAGERISM.

Some time ago a contributor in Sacramento, who styled himself "A Brain and Nerve Specialist," sent us a well-written article entitled "Short Talk on Character Reading."

We heartily endorsed it because it was scientific, yet couched in such simple language that we published it with pleasure. Recently, however, we learned that the article was lifted bodily from a little book we have now for sale entitled "Success and Power," published only a few months previous.

Charity and mercy for the poor sinner forbid us mentioning the name of the plagerist, but he shall never again appear in these pages.

He Likes Human Nature.

I wish success to Human Nature, it deserves the best of writers, who are masters of the science of phrenology. If they are not masters, let them be aided by instruction at some school or institute of phrenology, that they may become so, and thus be ever ready to decipher the letterings of human nature. A scholar may become even greater than his teacher.

Very truly yours,
C. B. LAWRENCE,
Binghamton State Hospital, N. Y.

Your will-power is quite strong, too. When you make up your mind to do a thing you generally do it. Obstacles are overcome easier than apparent. It is the same with habit or habits. You make up your mind to quit, and you quit—change right about.

Some men cannot do this so easily; their back-head and base brain is too strong for their forehead; they have less brain in front of their ears than behind the ears and basement, or their moral and intellectual faculties are slave to and subject to their feelings, sentiments and animal passion. Your moral and intellectual faculties, I am pleased to say, preponderate over the animal and selfish propensities, so that I conclude you strive to live the better life so far as environment permits; at any rate, with your keen sense of justice, arising from a good development of conscientiousness, you will at least draw the line betwixt right and wrong.

You possess an artistic nature and would succeed as a designer, photographer, draughtsman, or in almost any artistic or decorative branch of work with the necessary training, but your head is that of the professional type. You would have made a splendid actor or elocutionist had your memory or eventuality been equal to your language or power of expression. You are a good talker, but dry, hard facts escape your memory; therefore, you cannot always find the proper word to express what you wanted to say; this is not from a lack of language, but from a weak memory of facts."

After the examination Mr. H. replied:

"During the last twenty years I was a successful photographer, but am now graduating through medical college as a physician. I have hypnotic power and have put strong men to sleep in five minutes. You are absolutely correct, Prof. Haddock, in every particular."

Human Nature 50 cents a year.

Don't Forget.

BY J. P. BEANE, SAN JOSE, CAL.

That every time you indulge any appetite to excess you are drawing on your store of reserve vital force. Over-indulgence in alcoholic drinks increases the action of the heart, interferes with digestion, heats and inflames the system and weakens and excites the nervous system. Excessive use of tobacco softens and weakens the muscles (those of the heart included), impairs the sight and hearing, weakens the nerves, impairs the digestion and relaxes and inflames the whole system, the nerve centers in particular. Sexual excesses cause a general decay of all the mental and physical powers. The body becomes weak, shrunken and shrivelled or heavy and dropsical with poverty of blood and ultimate paralysis or insanity. Excessive cigarette smoking produces most of the above effects, the most marked of which is the victim's insane idea that the habit does not hurt him. He is also very likely to imagine that he enjoys it. These are very bad symptoms, as they often indicate ultimate softening or entire evaporation of the brain.

Excessive tea drinking produces nervousness and indigestion. Some people are affected by even a moderate amount of strong tea, while others can drink enormous quantities. As in the case of tobacco, coffee and beer, the effects are largely determined by the temperament of the user. Each person must therefore be his own judge, though moderation is always safest.

The coffee habit, if carried to excess, produces loss of sight, thickening of the lining of the stomach and a general impairment of all the functions, especially that of digestion. However, it does not affect all persons alike.

BENEFITS OF EXERCISE.

If a man of forty years of age find himself growing prematurely old, his memory failing, his muscles growing

soft and small, his joints becoming stiff and a general worn-out feeling coming on, he is simply illustrating the effects of disobedience to nature's laws. Yet such a man may regain much of his lost youth and become nearly as good as at any period of his life. But, in order to do this, he must at once enter upon a course of strictly correct living, the same to continue for the rest of his days. He should grade his exercise so as to very slowly improve his muscular system, the object being to extend the period of development over a period of fifteen or twenty years: This would bring him into a state of magnificent health and strength at sixty years of age. But, in order to accomplish this he must neither neglect his exercise nor overexert himself; he must eat, drink and sleep according to stricter rules. Indulgence with women or in any of the popular vices must be almost entirely discontinued, at least until his strength is fully established and then indulged in to only a limited extent. By observing these rules a man who is broken down at forty or forty-five may be strong and robust at seventy. There are many examples to prove this. Of course it is better to live properly while young, but there is hope even for those who have wasted their youth, though few there are who have the fortitude to change their mode of life at forty.

Pleased With Oil Painting.

Dear Professor Haddock: Enclosed find a Post Office order for \$2, for which kindly send me the following Oil Paintings: Daniel Webster and Shakespeare. I received Byron last week in good condition and am well pleased with it. Address

OSCAR PIHL, Smolan, Kan.

Patrons are buying these paintings for home adornment. Carefully hung, they will be good for 100 years. We cannot replace any one of them at less than \$5 each. Take your choice now at \$1 each. Don't wait until they are gone.

Some More New Thought Nonsense.

Elizabeth Towne, Holyoke, Mass., has written another book; it is a "canvass back duck" of a book, too, entitled, "Practical Methods for Self-Development." The price is \$1.00 and the authoress assumes to treat of Man's Spiritual, Mental and Physical Nature.

Here is a specimen of nonsense. On page 25 she states that :

"All a man's brains are not contained in his hat. All a man's power of judgment and decision is not in his skull. There are brains distributed all over his body—far more brain, in bulk, than can be found in his head. Not only this, but, every cell of his body has a brain of its own. The body is all brain. Not a particle of it but knows how to weigh and judge whatever facts are related to it."

And she further asserts that, "Because man allows five per cent. of brain in his skull to dominate over the ninety-five per cent. of the brain in his body he is a fool, and likewise if he tries with his little five per cent. brain in his head to boss his whole life, he develops nervous prostration."

NOW HERE ARE THE FACTS.

The average brain of a man weighs 48 ozs. There is not a man living to-day with more than 2 ozs. of grey matter in his body, barring the head and spinal column. Paderwiski, the renowned pianist, has probably more brain matter on his finger tips than in his body from heel to shoulder. If "the body is all brain," as Elizabeth states, then a cow has more sense than any two men, for she is twice as big in the carcass, and a whale equals a whole regiment of Uncle Sam's soldiers. If a man allows his animal passions to "boss his whole life," it is because the animal portion of his brain is larger and more active than the Moral and Intellectual region, and not the cart before the horse, as Mrs. Towne puts it.

If her propositions are sound, then the telegraph wires of a city being ninety-five per cent. in bulk larger than the instrument in the main office, the transmitter at "headquarters"

is of no use. Let the wires "boss" the whole thing.

Before this blind guesser puts pen to paper on this subject again, we advise her to consult authorities on the mental functions of her brain.

One of the best and latest works on the Brain and Nervous System is now just out of the press. The author is M. D. L. Allen, M. D. It is entitled, "The Siamene Philosophy of Disease and Its Cure."

He illustrates how the brain sends messages through the spinal cord, from where they are distributed by the nerves (wires) to the different organs of the body. How, for instance, the sense of fear originates in the lobe of the brain that contains the faculty of Caution; how this message of fear is transmitted through the spinal sympathetic centers and distributed by the nervous system to the different organs of the body, and why a corresponding weakness ensues. If New Thought writers were scientific, they might not have as many followers, but those they had would at least be sensible. We call our readers attention to a notice of Dr. Allen's new book, "The Siamene Philosophy," in another column.

The Pioneers of Knowledge.

Arthur McEwen in the S. F. Bulletin says:

"The pioneers of knowledge have always walked with bleeding feet and smarting backs in advance of the stone throwing and jeering multitude. A university should be the last place to harbor indifference, contempt or hostility for any form of honest belief. There unpopular opinions ought to be sure of a respectful hearing. Always the university should offer succour to persecuted truth. The central facts of astronomical science were once under odium as heavy as that which bears upon Spiritualism. A generation has not passed since the pulpit was as hard on evolution as it is still upon the phase

of supernaturalism which solaced Mrs. Stanford's grief-bruised heart. The discovery of the circulation of the blood was ridiculed by the medical profession."

And let us add that Phrenology was also "ridiculed by the medical profession," and is yet in some quarters, but we notice that bigotry and prejudice are the offspring of ignorance.

Secret of Happiness.

A writer in the Factory Times says:

"Happy is the man who enjoys himself. Saving physical pain and mortal illness, few evils can touch him. He may lose friends and make enemies; all the powers of the world may seem to have combined against him; he may work hard and fare worse; poverty may sit at his table and share his bed; but he is not to be greatly pitied. His good things are within. He enjoys himself. He has found the secret that the rest of men are all, more or less consciously, looking for—how to be happy though miserable. It seems an easy method; nothing could be less complicated; simply to enjoy one's own mind. The thing is to do it. Whether anyone ever really accomplished the miracle for more than brief intervals at once a sceptic may doubt; but some have in intervals thought they accomplished it; and in questions of this intimately personal nature the difference between faith and fact is small and unimportant. It is of the essence of belief not to be disturbed over-much by theoretical objections. If I am happy, what is it to me that my busybody of a neighbor across the way has settled it with himself that I am not happy, and in the nature of the case cannot be? Let my meddlesome neighbor mind his own affairs. The pudding is mine, not his; and, with or without his leave, the proof of the pudding is in the eating."

Human Nature 50 cents a year.

What Is Phrenology?

(From Mind and Body.)

Phrenology is the science of mind. It recognizes the brain as the organ of mind or tool by which it manifests itself. All experience goes to prove that the capacity for mental training and ability to manifest mental power is in proportion to quality and quantity of brain. It also demonstrates the fact the mind is a plurality or congeries of powers, and the brain a plurality of organs to manifest them. Its first proposition deals with the brain as a whole; its second with quantities in position. Form and quality correspond in every department of nature: Phrenology is an application of this truth to man. Its proofs are found in every department of life; in our own selves, and in all our fellow-men. It is not materialism; it does not say that brain is mind. It is not fatalism; it never says that a man is this or that because his brain is so and so. It looks on brain as a tool, a servant of mind, and on its development as a result rather than a cause of mental action. Its students have advanced no step without thousands of proofs; and, as its harmony and beauty have grown more palpable, they have been led to exclaim with Gall: "This is true, though opposed to the philosophy of ages."

ITS BENEFITS.

Phrenology is the most useful of all modern discoveries; for while others enhance creature comforts mainly, this science teaches Life and its Laws, and unfolds human nature in all its aspects. Its fundamental doctrine is, that each mental faculty is exercised by means of a portion of the brain called its organ, the size and quality of which determine its power.

Phrenology shows how the bodily conditions influence mind and morals. It teaches the true system of Education, shows how to classify pupils, to develop and discipline each faculty separately, and all collectively.

Phrenology teaches parents for what occupation in life their children are best adapted, and in which they can, and cannot, be successful and happy. It also teaches parents the exact characteristics of children, and thereby how to manage and govern them properly; to what motives or faculties to appeal, and what to avoid; what desires to restrain, and what to call into action.

Phrenology and Physiognomy teach us our fellow-men, tell us whom to trust and mistrust; whom to select and reject for specific places and stations; enable mechanics to choose apprentices who have a knack or talent for particular trades; show us who will and who will not make us warm and perpetual friends, and who are, and are not, adapted to become partners in business.

Most of all, Phrenology and Physiology teach us our own selves; our faults, and how to obviate them; our excellences, and how to make the most of them; our proclivities to virtue and vice, and how to nurture the former and avoid provocation to the latter.

REVIEWS.

"Mind Power and How to Get It" is a booklet by K. T. Anderson, just from the press. The author shows the danger of worry, how it injures self and others, and how to overcome its cause; how to pull up the weeds and grip the good and focus your own powers. He says plant living flowers, faith, love, wisdom and health. "Plant and tend them every spare moment and you will grow a crop of happiness which will astonish yourself."

It contains some good advice and is a cure for the blues.

Price, 25 cents. Fowler Wells Co., N. Y., or this office, 1020 Market street, San Francisco.

"Mind Concentration and How to Practice It," by the same author, who gives twelve simple rules of thought, how to attain the power of

concentration. The lesson the reader has to learn is to study himself, "just as a mechanical engineer studies the control of steam or electricity in order that he may obtain the best results with the least expenditure of force."

Price 25 cents. Fowler Wells Co., N. Y., or this office, 1020 Market street, San Francisco.

"Soul Culture; Sex Development, What It Is and How It Is Done," by R. D. Stocker, London.

We are very much in love with all Stocker's works. He gets down to bottom facts and wastes no words. This, his latest effort, deals with "Life's Inequalities," their cause and cure—"The Mystery of Being," "The Predictive Art."

The author proves that evolution is a simple process of unfoldment—that "each form exists with one object * * * unsheathing and expressing the life contained within," and how to acquire by "mental stillness" a greater power within and to unfold that which has been enfolded.

He indicates the posture of the body and condition of the mind necessary for soul culture, and how all may improve one's self to a remarkable degree.

Well bound 50 cents. Fowler Wells Co., N. Y., or Human Nature office, San Francisco.

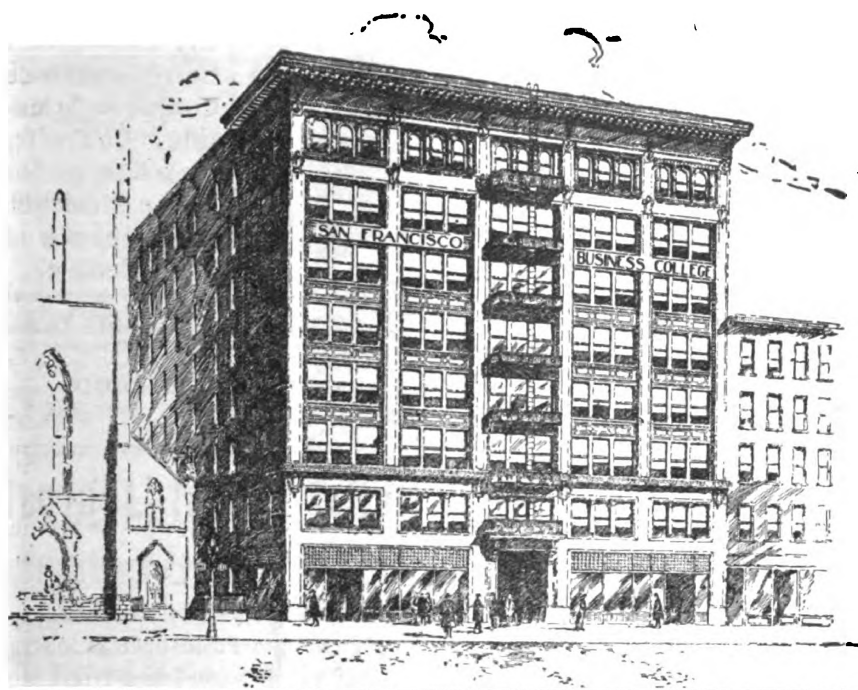
Beautiful Postal Cards.

Exhibiting colored views of San Francisco and country "Down by the Golden Gate," in 150 varieties. Some of those about San Francisco are comical and highly amusing, but the majority are artistic productions of famous photographic views of this great wonderland. 25 cents per dozen, mailed.

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Good Selling Books.

- Hand Physiognomy, Illustrated, (Ellis) 25c
 - Character Reading from Handwriting, (Ellis) 25c
 - How to read Character in Handwriting, (Frith)..... 50c
 - Telepathy, What it is, and How it is Done, (Stocker)..... 50c
- The above are all imported books from England, and are selling well because they are good books at a low price.
- New Physiognomy, 1,055 Illustrations, 768 Pages, (Wells).....\$3.00
 - Choice of Pursuits, or What to do and Why, (Sizer)\$2.00
 - The Temperaments, in relation to Character, etc., (Jaknes).....\$1.50
 - Vaught's Practical Character Reader, Illustrated, (Vaught).....\$1.00
- Add a self-addressed wrapper, with a two cent stamp attached, and we will mail you Frank Reed's 25c book "Plan of Creation" **FREE** with every purchase—large or small—or every subscription (new or renewal) to **HUMAN NATURE**.
Address 120 Market Street, San Francisco, California.

Subscribe for **HUMAN NATURE** for 1905—only 50 cents for 12 monthly visits, and you will get the comical history of Allan O'Dale.

"It will pay you to send us your address, in response to which we will send you, free of charge, or other obligation, a copy of our latest catalogue showing our money saving cash prices, also our new pamphlet on co-operation.

"After 25 years of successful mercantile business on the mail-order plan we have decided to double same or more, by the subscription of outside interest to the stock of our company. It is offered for sale at \$10 00 per share, and the ownership of five shares entitles the subscriber to a special owner's discount of 5 per cent. You should know more about it."

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Our **PROF. DOVE** is prepared to make Phrenological Delineations of parties at their own homes, any time, by request.

The number to be examined is limited from 5 to 10 persons (children included) for \$5.00 the visit, anywhere within 10 miles of San Francisco.

Apply by mail, or call at **HUMAN NATURE Office**, 1020 Market Street, San Francisco.

Our Advertisements.

The reading matter and advertisements in **HUMAN NATURE** have educational value and represent progress. Our policy is that nothing objectionable to the intelligent reader will be inserted. Drugs and patent medicines, tobacco, liquor, fortune telling and faking advertisements, and all illegitimate schemes are prohibited in these pages. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers, please state that their advertisement were seen in **HUMAN NATURE**.

WANTED

Charles Coward is anxious to hear from his long-lost brother, John Coward, who left Barnsley, Yorkshire, 50 years ago. He is now about 78 years old, and is understood to be living somewhere on the Pacific Coast. Address this office.

Above and forward of the ears your head is quite thin and hollow at the sides, in the region of Acquisitiveness. You have no regard for money only for what it will bring; you regard it as a means to an end. When you think of money it is in millions. Your exceedingly large brain organ of Hope in connection with future projects may lead you to build castles in the air, or have visions of the future that fade away as the baseless fabric of a dream.

But your Perceptive intellect is both large and active; by this means you will at least endeavor to make your ideas practical; but your salvation lies in subjecting your theories to the crucible test of reason. You certainly possess a keen analytical type of brain, as your forehead comes to a very sharp point at Comparison, and your Organic Quality is very fine.

You will be likely to pursue to the end the course of conduct you have marked out; Conscientiousness, Firmness and Self Esteem are quite large, therefore you will be just, persistent and self-reliant.

You are a born reformer and live in the future; you possess but little reverence for the past, and let the dead past bury the dead; your faith in the future is very great.

You have but little reverence for ancient history. Antique objects have no attraction for you. Rome belongs to the past; you live entirely in the promised land.

MISS THACKER'S STATEMENT.

After the delineation she made the following statement:

"Yes, my object is to lift the people up to a higher life. I want to build a college in the mountains and give a new education for the human race. I wish to show the people how to help themselves, to teach them to understand the laws of their being and realize the Millennium. The world has yet to awaken to the glories of a higher life.

I agree with all you have said

about me, except my non-conception of carnal life and things of the lower world; I can lay down my body and project my soul into any sphere of human life and penetrate the lower depths of human nature."

AN INTERVIEW WITH DR. SARA THACKER.

SOME TIME after our delineation of Miss Thacker was in type, as recorded on the front page of this number, the lady again made us another call, and we plied her with some questions. No doubt the questions and answers will interest our readers.

What is your opinion, Miss Thacker as to the utility of phrenology?

"My opinion and belief is that the Science of Phrenology is the greatest thing in the world to start people on the higher lines of life and on the road to progress. It enables all persons to know themselves, and that is the first step in a forward movement."

Before you had this phrenological delineation, did you know yourself, Miss Thacker?

"Perhaps not so well, but I have always been conscious of my intuition and clear vision. Wherever my sympathies and attention are fixed and mind desires to go, my consciousness is centered for the time being; and thus touching, mingling with, and studying all phases of the life and earthly conditions of time and place, I experience a touch of kinship and fellow feeling and understanding of all people and things to a deep and intense degree, that is not perceived or felt, or known by those who have the material faculties of the brain more developed with lesser spiritual growth of their brain faculties."

You mean to say that you see things so clearly through the development of your spiritual faculties, that material minds have no conception of?

"Yes, by the projection of my

soul consciousness I am more keenly alive to the sufferings, sorrows, depravity, fear and misery of human life, and of sin, decay and death everywhere, as well as to the gladness, joys and glorious possibilities of life."

Further conversation with Miss Thacker indicate that her thoughts and ideas are beyond the race as a whole, but they are inspirations to be worked out and chrystalized, first by herself, then by a few others, then later by many, and finally by the whole human race. Thus works a great spiritual soul in touch with the present humanity.

Earth and heaven blends in the quickening process. A New Education is evolved that develops a higher order of life on this planet.

A Good Outlook for Phrenology.

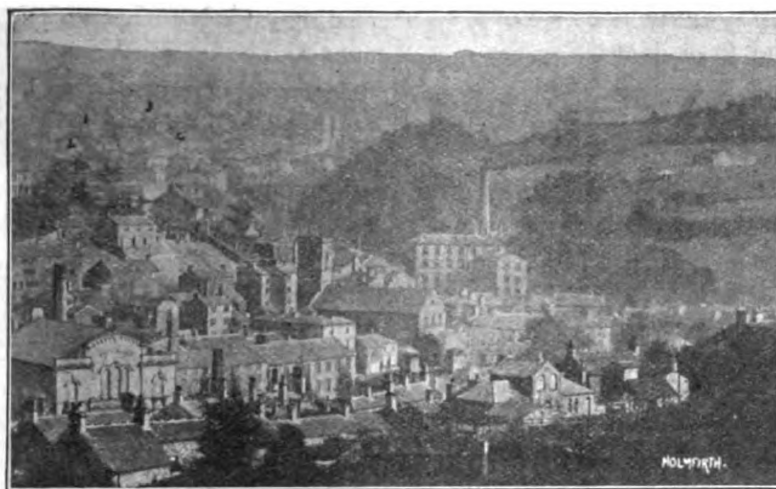
PROF. J. M. FITZGERALD, THE WELL KNOWN AND POPULAR PHRENOLOGIST, WRITING TO US THE OTHER DAY, SAID:

"I am making some substantial friends among the doctors and have six anatomists leaning our way. I am taking up the study of medicine at night so as to get in closer sympathy with the medical profession.

We should demonstrate Phrenology to them. I positively know that once they see the facts or proof, they are strong supporters of the science. My work is showing constant encouragement and inside of the next five years I expect to have an income of \$50 to \$100 per week. I have been recognized by four of our leading daily papers and am shaping the cartoonist's work; and there are others here doing a good work. I am very enthusiastic over the outlook for Phrenology. Prof. G. Frank Lydston, one of our foremost medical authorities, has recently brought out a book on "Diseases of Society" etc.; the work is based on Phrenology. Wishing you renewed energy and enthusiasm.

Fraternally Yours,
J. M. FITZGERALD.

THE PATHETIC AND COMICAL HISTORY OF ALLAN O'DALE



Underbank and Holmfirth, Yorkshire County, England.

CHAPTER V.

HARD ON THE LITTLE ONES.

I was now eleven years of age, most of the boys at my age, 50 years ago, were at work in the factories. It was a very ordinary thing for boys and girls of the poorer class to begin work at eight or nine years of age. Little Abel Thorpe was proud of his job. One day he said to his father when giving up his wages: "I am prop of the house, now, father." "Come here, my son," replied the father. Abel ran up to his dad, expecting a pat on the head. Instead of that he received a box on the ears that sent him sprawling on the floor, with the remark: "If thou are the prop, the house shall fall."

It was hard on the little ones in those days. Some parents hardened by distress and oppression, were cruel to their children; it is surprising how things have changed for the better since then.

Schoolmasters at that period were equally as cruel. I had attended day school from 9 years of age to 11, and received for a child what was then considered a liberal education. I excelled in dictation and composition, and my essays were equal to any of the elder boys in the higher

grades, but in Arithmetic I was a dunce:

Multiplication was vexation,
Long Division just as bad;
Simple Substraction meant distraction,
Vulgar Fractions made me mad.

Because I could not do my sums, the schoolmaster said I did not care to do them, and he would often beat me with a cane.

WENT TO WORK.

I became disgusted with the whippings. I disliked arithmetical problems and grew afraid of my teacher. I was ambitious to go to work and earn something for home and mother. She had promised me I might work half the day of each week when I became eleven years of age, and now the time had come, so I went to work at 50 cents per week, out of which I was allowed 8 cents for pocket money which I invested in the Yorkshire Penny Savings Bank.

A CHOKING INCIDENT.

When I had accumulated about one dollar I felt important. Noticing an announcement of the Shareholders' meeting to be held at a Mr. Collin's house, one Wednesday evening, I attended what I thought was a meeting of those interested in the bank. One of my young friends

had invited me there. I was surprised when the old men and women assembled began to kneel and pray. I discovered that it was a Methodist prayer meeting, and that the meeting of the Penny Bank was on the following night, in the same house.

My friend kneeled on the opposite side of the table to me, grinning because I had been sold. He opened his mouth wide; in an instant I sent a marble across the table into his gaping mouth, when he, poor Eli began to choke in such a distressed manner that the prayer meeting stopped in great alarm, but it was soon over. Eli coughed up the marble. He is now the editor and publisher of the Holmfirth Express; and I wonder if he still remembers that incident of fifty years ago.

STIRRING EVENTS.

From this time on, incidents in my life occurred fast and furious.

Grandfather went out walking one windy day and neighbours brought him home a corpse. He had dropped dead in the street.

I became enamoured with a Temperance Drum and Fife Band, playing the triangle for awhile until I became an expert on the kettle-drum. I was as proud of my regimental suit as I was of my drumsticks.

One Saturday night we visited a town a few miles distant where there was located a rival band. They did not receive us very friendly, owing to an old sore at a former band contest. The ringleader slashed our big drum end in, and taking our drummer by the neck shoved his head into the hole and decamped.

After a short illness my widowed mother died. I was left an orphan at a tender age, the only boy and youngest of the family of four children. I was the least able to earn my own living but I had to do it.

Oh, for a mother's love that I had lost! No one can know the void without the experience. But she died happy, singing:

"Rock of Ages cleft for me,
Let me hide myself in thee."

If Christianity is a delusion, it is a happy one.

THE FAMILY SKELETON.

My two eldest sisters now got married—married two good men at heart, but unfortunately they were drunkards, and sisters married to *reform* them. Did they reform them? not a bit of it; they lived to bring misery on their families as the result of that accursed demon drink, and my poor unfortunate brothers-in-law sank into drunkards graves.

It may be asked: "Why drag the family skeleton from the closet?" Why indeed? Because thousands of foolish girls in the world are doing the same thing everywhere with the same result, and if this family confession serves as a warning enough to save other young girls from a married life of torture and misery—a living hell upon earth, then my reward is sufficient for the sacrifice.

Continued the whole year round.

Professor Holt's Omission.

Knowing that our friend Professor Holt would be interested in Otto Carque's new pamphlet: "The Folly of Meat Eating," we mailed a copy to him. His answer was a review on page 3 in HUMAN NATURE last month.

Mr. Carque takes exception to the following statement in the review:

"One potent reason for discarding flesh meat as human food, has been omitted by Mr. Carque—it is the fact that all flesh, fish and fowl contains uric acid," etc.

Mr. Carque Replies:

"On page 11, 12 and 14 I have dealt at length with this fact." Will you kindly call attention to Prof. Holt's omission? Otherwise I stand in the eyes of the reader as a man who has studied this subject carelessly."

We have laid in a good stock of this remarkable pamphlet for sale. Price only 10 cents.

Another remarkable book of Mr. Carque is "The Foundation of All Reform." Only 25 cents.

Many of our readers will be glad to have these pamphlets. We have them both for sale.

Phrenology and New Thought.

A PAPER READ BEFORE THE INTERNATIONAL PHRENOLOGICAL CONFERENCE IN NEW YORK, BY PROF. HADDOCK, SAN FRANCISCO, CAL.

Ladies and Gentlemen:—Phrenology clearly demonstrates that "The Brain is the Organ of the Mind." Also that "Nature operates always and everywhere by means of organs or instrumentalities, and never without them; and what is more, the organism is in perfect correspondence with the function."

A gorilla with its heavy base brain possesses all the instincts of the beast the animal and selfish propensities and feelings are strong; but fails to direct them as intelligently as man, because it is not endowed with his higher intellectual faculties, lacks moral sense, and cannot philosophize or enter into a logical argument, because the faculties devoted to those higher functions in the brain, as found in man, is entirely wanting in the lower animals. The gorilla has no spiritual insight because the spiritual facilities are entirely absent, therefore it can no more conceive Divine things than a man devoid of his eyesight can see material objects.

In common with animals, man possess a good base brain, and manifests animal instincts, but the Creator also endowed him with Reasoning, Idealistic, and Spiritual facilities, by which he may raise himself to the sphere of the angels.

Phrenology discovers, however, great diversity of character and kind in the races of men. Some are in touch with the Divine, others as materialistic and gross as the beast. Texture, Temperament, Form and Shape of the Head and Body, clearly indicate the type and character to a Phrenologist. Character, disposition and talents of an individual are as easy to be read as a placard on the wall, by one who knows how to read Nature's hieroglyphics. Phrenology

is the only system of Mental Philosophy by which the nature of men and animals can be understood; it presents an objective analysis of the mind, based in Nature, and is in harmony with Nature all through.

Ancient philosophers, metaphysicians, modern psychologists and writers on Mental Science, having ignored the brain as the organ of the mind, having paid no attention to the great discoveries of Dr. Gall, but clinging to their own pet theories, have always floundered in a sea of fog. They had no system, no two agreed in their conclusions, each analyzed from his own standpoint each built his edifice without a foundation, and the structure fell as the baseless fabric of a dream.

In these latter days a "New Thought" cult has sprung up, phoenix like, from the ashes of the earlier dreamers, and although its teachings are as ancient as the hills and as obsolete as the tenets and belief of the Pagans, the term "New Thought" has caught on with the curious who are always on the lookout for something New, and by dreamers who have never studied Nature from an objective point.

New Thought holds on to the ancient ideas of the Pagan Philosophers and the superstitions of the Orient. One New Thought writer told me "New Thought caught glimpses of the soul behind the brain; that the faculties of the mind are not bounded by the skull, and are not in the cranium, but IN THE SOUL" and that "he who would change what Phrenology tells him must leave Phrenology behind and enter unexplored regions."

The mystic minds of India have attempted to prospect that mystic ground for thousands of years and failed; so will New Thought fail, because their premises are false; and where do these premises lead to? To false conclusions, of course.

Here are a few of their planks in a platform erected in the air:

"Man's power is unlimited."

As a student of Phrenology you know that man's power is limited by his brain and body.

Of course, his powers can be improved, but they are limited. Man is mortal.

Here is another foolish tenet of the New Thought cult:

"I can do what any other man can do, and I concede that any man can do what I can do."

It is very generous of Prof. Weltman to grant to others that have as much ability to make money out of unthinking dupes as he has done. Perhaps the people only lack the "will" to become a Weltman, or better still an Edison or a Shakespeare.

Here is another one:

"Man is a God."

Did the New Thinker who wrote that "catch a glimpse of the soul behind the brain?"

Still another: "Everything is possible with Man."

Of course, if "Man is a God," that settles it.

Another one: "All is Mind."

If you have an excruciating tooth ache never mind that; if "All is Mind," you have no teeth; then how can you have the toothache?

Who says New Thought is illogical?

Professor J. Millot Severn.

We learn from the Hove Gazette, England, that the distinction of being the first provincial and professional member to be elected to the presidential chair of the British Phrenological Society, was conferred last week upon Prof. J. Millot Severn, of West Street, Brighton. The professor is a genial soul, though on the claims of his profession he can be serious enough. For many years now he has been working conscientiously for Phrenology, and signs are not wanting to show that he is at length within measurable distance of attaining his ideal. Since his election became generally known he has been deluged with letters of congratulation from all parts of the country.

Blind Faith in Medicine, or Ancient and Modern Superstition.

A medical friend placed in our hands the other day a pamphlet or synopsis of "Ancient Cymric Medicine" as practiced by the ancient Druids, and laughingly called our attention to the superstition of the ancients regarding the treatment of disease.

Below we make a few extracts from the pamphlet referred to.

"CURE FOR DEAFNESS.—Ram's urine and eel's bile and the juice of ash. Express into the ear.

"FOR A PUNCTURED WOUND.—Take the dung of a bull and apply thereat.

"FOR FALLING SICKNESS.—Burn a goat's horn, directing the smoke upon the patient, and in consequence of the smell he will forthwith rise. Before he has risen from the ground, apply dog's gall upon his head, and the disease will not attack him any more."

Harry E. Brook, the Editor of the Health Department of the Los Angeles Times, delivered an address recently before the Sunset Club on the "Follies and Failure of Modern Medicine." It is published in pamphlet form for 10 cents by the Author, Mr. Brook, Box 612 Station C, Los Angeles, Cal.

Mr. Brook says: "Fifty years hence we shall look back at many of the present medical ideas as relics of barbarism. Meantime, however, our friends the doctors are insistent. That we shall be compelled to accept their present ideas as to what they think they think, whether or no.

"Take the diphtheria antitoxin serum craze that is now on the move. It is well known that this practice has been built up largely by juggling with figures on part of state health boards, so that simple diphtheritic sore throat has been included among the cases of diphtheria, in order to increase the number of asserted cures. As millions have been made from the manufacture of this stuff, the practice is naturally dying hard."

"Whoever disseminates true Phrenology is a public benefactor."—Hon. Horace Mann.

"Success and Power."

BY W. ROCKWELL-KENT.

The science of success and power, and how to gain it. Wisdom, Religion, Nature's Sciences, Soul, Mind, and body, Human Nature and its Culture, founded on Astral and Psychological principles, and finally expressing itself through Phrenology and Physiology. It tells exactly how to succeed in life. Very practical and useful to all. The second new and revised edition is ready. Four extra chapters have been added, now making 22 chapters and over 100 pages. Price remains the same as for the old edition. (If not satisfied with the book, return it and the money you paid will be refunded at once. Price 25 cents; this office.

A Bad Head and Face.

Some time ago an intellectual ignoramus made some silly remarks on Phrenology in one of our daily papers; it was quite evident that he was not acquainted with the subject, or he was dishonest, or had a bad head and face and did not wish his character to be exposed. A few weeks later his portrait appeared in another paper, we cut it out and mailed it to a phrenologist who replied:

"If this is a correct portrait, the man is a rascal. Phrenology and Physiogomy expose him as such and all honest men should shun him."—C. P. H.

We next mailed it to a friend in Chicago who replied as follows:

"In regard to the clipping which I herewith return; the portrait speaks for itself to everyone having the most rudimentary knowledge of Phrenology. Just one word describes him—SELF. In comparison with the portrait of Horace Mann, one wonders if this fellow is human."—J. M. F.

"Phrenological examinations having stimulated millions into proper vocations, is worth more to develop true happiness than Astor's millions."—Prof. J. Beamer.

There is a God.

By Charles K. McClatchy, Editor Sacramento Bee.

The intensely modern college, with its so-called "higher education" is becoming an incubator of atheism and materialism.

It may not be desirable that each particular university should inculcate some special religious doctrine, but it is still less to be wished that so many of them should permit their instructors to train the youths of the land to the belief that there is no God. * * * *

Look above on a cloudless night. The evening air is clad in the beauty of millions of stars. Across the broad, blue meadows of the firmament runs that majestic, white-paved avenue of the empyrean, the Milky Way, along which the Eternal drives His chariot of light. Venus, the queenly bride of the night, shines in her vestal loveliness, a Kohinoor of the sky. The beauteous Pleiades twinkle their vesper dirge for the lost Merope. Orion, whom Diana placed among the stars, sleeps on in the shining grave where his beloved had laid him. Arcturus glows forth a benediction, rather than the prophecy of evil with which his name has been associated. The great Bear stalks across the glittering prairie above, an imposing figure among the Sons of Light; while the Little Bear hugs close to the North, and many a weary mariner, storm-tossed upon the midnight sea, blesses the polar star that tips his shining tail. Uranus, and Neptune, and Mercury, and all the radiant progeny of the starry sphere, lend brilliancy to the halo with which the heavens crown the earth. All is peace, and quiet, and marvelous beauty. Round about, "the very houses seem asleep." And still those stellar sentinels keep watch and ward.

Conjure up in your imagination the numbers of those stars, the myriads of ages in which they have served to light the vault of heaven, the in-

describably wonderful laws which keep them suspended over our heads like shining guardian angels. Conceive if you can, a more beautiful, a more soul-soothing sight than that of the glowing firmament on a cloudless night when the very air seems to breathe the presence of a Creator. Drink in the beauty of the scene. Take it in in copious draughts. And then answer whether that marvelous order came by chance out of disorder; whether matter accidentally wedded itself to matter, until light sprang from the loins of darkness, and the stars took their eternal stations in the heavens.

Genesis may be a yarn, and all the tales of creation spun by the many sects upon earth but the airy fabric of a vision, yet there must be above man some supreme, infinite eternal potentiality that formed the heavens, the earth and the seas, and crowned them all by the conception and the creation of man.

And it makes no difference whether man is a production or an evolution—he is not the accidental child of fortuitous circumstances.

Consider what a marvelous creature a man is. Shakespeare, the cloud-capped Shasta of poets, says of him:

"What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!

We shall return to dust, but dust is not our creator. Some Infinite Being took that dust; some Omnipotence above blind Nature ordered Nature on to her work; some Supreme Wisdom gave life, instinct, intelligence, and reason to man.

Could dust, which knows nothing, create a being of knowledge?

Do stones give birth to Miltons?

Could Nature, which cannot think, which is a blind force, be the hap-hazard parent of Sir Isaac Newton, of Herschel, of Locke, of Franklin?

The soul does not whisper that

Nature is your mother and blind Chance your father; that behind you is nothing but dirt, and before you naught but oblivion; that you are a waif, cast up on the beach of life, to be carried back again into Lethe by the first wave that may enwrap you; that molecule and atom by chemical chance gave you brain, and thought, and hope, and genius, and love, and buoyant life; and that molecule and atom will cast you back again to the dust of never-ending forgetfulness. The soul rather ever and ever whispers: "There is a God! Look around you! Watch the plants grow, the trees thrive, the fruit ripen, the flowers blossom and throw out perfume, the animals minister to the wants of man. There is a God! Look above! Watch the stars in the azure dome, twinkling tales they cannot speak. There is a God! Look into yourself! There is a God!

Get Rid of Vitality Sappers.

Debt is a great force waster, because very few men or women can be heavily in debt without worrying or being anxious. If you are so deeply involved that it is impossible to extricate yourself without going through bankruptcy, then take your bitter medicine at once and start again, no matter who criticises or denounces you. Pay your debt in full afterward when you are able.

Get rid of all vitality sappers. If you have taken an unfortunate step, retrace it if you can. If you have made a mistake, remedy it as far as it is in your power to do so, but when you have done your best let the thing drop forever. Do not drag its skeleton along with you. Never allow what is dead and should be buried to keep bobbing up and draining off your life capital in worry or vain regrets. Do not do anything or touch anything which will over your vitality.—O. S. Marden in Success.

Human Nature 50 cents a year.

Physical Culture

What It Is and What It Does.

J. P. BEAN, SAN JOSE, CAL.

Physical Culture, in its true sense is that system of living which cultivates the highest degree of permanent physical life.

Those so called systems or methods of physical exercise or training which all too often produce hypertrophied muscles and atrophied brain are as far from being true physical culture as anything well could be. Mere muscular development is not physical culture. The teacher of physical culture should have a physician's knowledge of the anatomy and physiology of the system as well as athletic understanding of the technique of physical training.

To this must be added skill in the various mechanical thermal and hydrostatic treatments such as massage, use of hot and cold appliances, use of the salt glow, electric light and heat, etc. Equipped with this knowledge a man is ready to offer his services to the public as an exponent or professor of real physical culture, to teach and help people to not only avoid sickness but to cure most forms of chronic disease. The medical profession is at the present time greatly overcrowded, but men like the one I have described are few and far between. Yet the great mass of humanity really needs the services of the physical culturist more than those of the physician. Many a husky strapping fellow is rusting out sitting in a doctor's office waiting for patients who rarely come. If he would put in a bath, massage table, vibrator and fit up an exercising room and go to work on his patients he would do both them and himself a great deal more good than he is now doing, and his practice would grow apace. The trouble is many medical men think it beneath their dignity to give a massage treatment. They are not aware that some of the greatest phys-

icians of Europe are proud of the fact that they can give as good a massage treatment as any professional masseur. The truly great man never deems it beneath him to do anything that pertains to his profession. Therefore these silly fellows who are so afraid of their dignity would do well to learn more about their business and then attend to it. And why should not the man of medical knowledge do these things instead of leaving them to be done by those who are comparatively ignorant? It is hard work to be sure but that sort of work is what many of our medical men need. Any form of treatment conducive to the cure of disease is a part of the medical man's business and the sooner he takes his business, into his own hands and attends to it the better it will be for his patients and himself. Physical culture is a part of the real practice of the healing art and the doctor who knows little or nothing about it is not a well educated medical man.

Higher Education.

J. P. BEAN.

A really strong, brilliant mind can absorb and put to practical use a college education. But to "cram" a 45-caliber education into a 22 or 32-caliber intellect is to spoil a good laborer in the making of an inferior professional man. The unlettered sage and the educated ignoramus are both accomplished facts in this age of the world. Knowledge without the wisdom to properly apply it is like a ship without a rudder, or a small boat with a big deck-load. For the average young man a high school education and some useful trade are worth a hundred times more than a full course in the higher institutions of learning. Year by year the professions are being more and more overcrowded by men who would have made excellent mechanics and laborers. This works a two fold injury by converting the useful into

the "useless" class. Those insufferable snobs who, in trying to assume aristocratic airs, succeed in making ridiculous asses of themselves, are usually good samples of a small intellect with a big education. To be able to conjugate a Greek verb or solve a problem in the higher mathematics isn't in it with the knowledge of properly using a saw, plane, and hammer when it comes to earning a living. More schools for the making of really skillful handicraftsmen and fewer for the manufacture of "educated" incompetents is what the country needs.

Isn't It Right?

If a man has the right to accumulate all the property in the country, because he has the financial ability to do so, is it not also just as fair for a man like Jeffries or Sullivan, to go and knock the financier out, and take all his money away from him, simply because he has the (physical) ability to do so. If it is right to put legal restrictions on the one it is only fair to do the same by the other; as there is not the slightest difference in the principle involved.

Tired of Life.

"When a man takes to drink because things have gone wrong with him, he thereby announces to the world that he is tired of life, but lacks the nerve to kill himself in a decent and expeditious manner, but prefers, like the cigarette fiend, to make his suicide a lingering public abomination for years, and interfering with the happiness of those who have trouble enough of their own. Better take a dose of "Rough on Rats" and thereby abate a nuisance.

"Young persons should spend their last dollar, if necessary, before starting out in life, in learning from Phrenology to what pursuit they are naturally adapted."—Hon. Horace Mann.

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Our Prof. Dove is in the office every evening from 5 to 9 o'clock, every Saturday from 9 A. M. to 9 P. M., and Sundays from 9 A. M. to 5 P. M. He will receive subscriptions to HUMAN NATURE, sell books, make examinations, or give lessons in Phrenology and Physiognomy.

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IF ILL WE CAN CURE YOU

Our bodies are composed of the food we eat, the liquid we drink, and the air we breathe. If we eat improper combinations of food, or a food not adapted to our occupation and environment, we become ill, and no amount of drug medication can possibly relieve us; the remedy lies in a complete change of diet and living.

There is no hard and fast rule for everybody, but each person should be treated according to his or her temperament, ailment and surroundings.

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

Question List.

1 sex; 2 age; 5 are you married; 4 weight; 5 height; 6 occupation; 7 state complexion and color of hair and eyes; 8 condition of teeth; 9 give your temperament, vital, mental or motive, or in other words are you plump and round? or mental and nervous? or are you boney and muscular? 10 do you sleep well? 11 how do you feel on waking up? 12 state your general feelings and symptoms; 13 have you distention of the bowels or troubled with gas? 14 do you suffer pain? state where; 15 do you have indigestion? constipation? sour stomach? bad breath? furried tongue? bad taste in the mouth? diarrhoea? colic? chills? dizziness? heart palpation? numbness? or sick headache? 16 do you smoke or take alcohol? 17 how is your appetite? 18 state the kind of a food you eat, how often, and what you prefer? 19 how long have you suffered? 20 give all symptoms and other information you can.

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

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General Remarks and Hints to Students.

The Shape of Our Heads Indicate True Character.

BY JOHN W. TAYLOR, PRACTICAL PHRENOLOGIST, MORECAMBE, ENGLAND.

PHRENOLOGY was discovered by Dr. Gall, an eminent German Physician, and for a hundred years the term *Phrenology* has been before the world. Dr. Spurzheim was his principal coadjutor. The term Phrenology, derived from the Greek words *phren* and *logus*, signifies "discourse on the mind." As a system of mental philosophy, based on scientific principles, it claims to explain the faculties of mind, by studying the configuration of the brain during life; and it also points out a connection between particular developments of the brain and certain manifestations of the mind.

(1) *The function of brain is the manifestation of mind.*

(2) *We have no knowledge of the operations of the mind, except through the medium of its physical organ—the brain.*

(3) *Anatomy* proves that the nerves of feeling, seeing, hearing and smelling, have their origin in the brain.

(4) *An inflammation* of the brain produces a derangement of the mental faculties; but no such effects are produced by the inflammation of any other portions of the body.

Other arguments in favor of the proposition that the brain is the organ of the mind might be given; but space will not permit it. To students, I would say, thoroughly understand the subject before you attempt to apply it.

I.—SIZE OF BRAIN is the measure of power, organic quality and other things being equal; but you cannot judge of the qualifications of the mind by the size of the brain only. A person having a very small brain cannot display great mental power; but a fair sized brain with

good organic quality, health, etc., may display good mental power.

2.—*Balance*: Pay special attention to the direction in which the brain is most expanded or developed; draw lines from the ear to the center of the elevated parts, by this means you will soon be able to judge of the even or uneven balance of all the faculties. *See remarks under heading size of brain.*

3.—COMBINATIONS: We cannot tell the influence of one particular faculty, considered separately, unless that faculty is very large, as in cases of insanity. We must also study the modifications produced by differences of temperament, habits, etc.

4.—BAD FACULTIES: We frequently hear people speak of their bad faculties; there are no such things. All faculties bestowed upon man are capable of dedication to the service of God and mankind; yet, on the other hand, every power may be perverted by the action of man's free will.

Dr. Gall discovered the organs when in excess, hence he observed that a certain portion of the head (over acquisitiveness and secretiveness) was very large in inveterate thieves, and named it the organ of theft. Dr. Spurzheim discovered that two organs were located in this region, viz:—acquisitiveness,—which gave a disposition to hoard up; the other—which gave a tendency to conceal.

"Human experience, which is constantly contradicting theory, is the great test of truth."—*Dr. Johnson.*

TO THOSE ABOUT TO MARRY

A PHRENOLOGICAL EXAMINATION might prove of immense value, as by it, the parties may ascertain whether they are physically and mentally suited to one another, etc. Much misery may thus be avoided, and peace, joy, and happiness secured.

A BOY who might have been successful in the world of Engineering, and been a blessing to his friends and the community, becomes a burden to

himself, and a trouble to his parents, through being tied down to office work.

A GIRL who, by the proper guidance of her gifts, might have been an ornament to society, becomes prematurely aged, and loses her charms as a result of the pride of her mother, in selecting for her an uncongenial occupation.

PARENTS should apply the principles of Phrenology to the choice of an occupation adapted to their respective children. An examination might be made incalculably valuable.

Dr. Spurzheim expressed the opinion "that the time would come when Phrenology, in common with Medicine and Law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages, who would be consulted by parents touching the education and choice of occupation adapted to their children, and by persons employing apprentices, servants, etc. as much as the physician is now in sickness."

This state of things PHRENOLOGY is now producing.

PERSONAL: I am frequently asked, how often should a person consult a Phrenologist. My answer is: Not less than once in two years, especially for children, and whenever you are suffering in health (when the first symptoms trouble you) *consult your Phrenologist.* By so doing, years of suffering and expense will be saved, and health and success attained.

NUMBERS OF PEOPLE, whose powers have run down as a consequence of the constant strain upon the nervous system, are inclined to give up in despair, when the only thing they require is rational treatment, and a return to a more simple and natural mode of life. Success or failure depends upon the right or wrong use of the powers we possess, and upon the steps we take for the proper development of those powers. *Upon all these points consult a practical Phrenologist.*

Trouble.

BY C. N. MILLER, M. D., SAN FRANCISCO, CAL.

Probably there is no other cause so depressing in its effects upon the nervous system and through it upon the general health, as trouble. How often does sorrow for a beloved child bring a parent to the grave. How often does one consort follow the other to death. How failure and disappointment shrink the currents of life and bring pallor to the cheek.

One reason for this is, that trouble is so persistent and constant in its demands upon the nerve force. The nervous system daily requires much rest; long periods of absolute quiescence, but trouble ignores this law and night and day keeps the brain on the rack. There is little or no chance for recuperation, and from this continued waste of vital force, the stomach, the liver, the spleen, the heart and all the other vital organs are put upon short allowance of nerve stimulus and the powers of life begin to flag. The breathing becomes slow and shallow, and the blood is but imperfectly oxygenated. The frequent sighing of one in trouble indicates this, and that Nature is making an effort for relief.

Nutrition being thus interfered with, weakness, trembling and emaciation gradually appear. The slowing of the blood and its deficient oxygenation acts in a special manner to congest the liver and spleen, and to interfere with the normal performance of their functions. The complexion becomes muddy and sallow, the tongue heavily coated, the hair thin and gray, the eyes lose their luster, and all desire and even capacity for enjoyment is gone. Life becomes an intolerable burden, and death from this imperfect performance of vital functions soon follows. In very severe cases, the brain under the irritation of continued overstrain, may take on inflammatory conditions—the deadly brain fever; or, as if in self-defense, nature will stop the

nerve waste by taking away the power to think altogether, and to preserve life, give us insanity. Such, in brief, are the effects of trouble.

How shall we prevent the ravages of trouble? Shall we resort to the hypodermic needle and some wonderful broth or mysteriously brewed potion, or shall we, as much as possible, aid Nature to bear the unnatural burden, and as far as we can remove the burden itself? Many attempts to overcome the effects of trouble by the needle have been made. Some deadly narcotic, as morphine or cocaine, is the usual medicament employed. Sometimes it is sought to drown out troubles in the flowing bowl. So far these results have been unsatisfactory and as might have been expected, the last condition is often found to be worse than the first.

No. In dealing with the effects of trouble as with any other physical evil, the better way is to aid the system to bear the extra strain, sustain the vital forces, assist in carrying on the feebly performed functions, and stop the unnatural waste of nerve force to as great an extent as we are able. To remove the cause of the difficulty, when possible, is, of course, always indicated. When this cannot be done, the mind must be schooled to exercise the virtues of fortitude and resignation; remembering that, as Homer says:

"To suffer is the lot of mortals here below,
When Jove gave us life, he gave us woe."

The best treatment for trouble is activity, plenty of hard but interesting work; companionship as constant as may be of congenial spirits, with some special friend in whom to confide all; plenty of nourishing food; careful attention to the excretory organs; general tonic osteopathic manipulations; as much out of door life as possible, and above all an abundance of sleep.

The danger is from the continued waste of nerve force. Let this precious energy be guarded and conserved by one in trouble with the utmost care. Hensel tells us that there is a Persian adage which, when inscribed upon a charm or amulet to be worn upon the person, removes anguish of every kind and bids defiance to every tribulation. In English it reads:

"Also this will pass by."

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MANY of our students have been successful in rising to important positions. Twelve years ago Prof. John T. Miller took our course of instruction. Previous to that time he was a successful teacher in the public schools of Utah. Several years ago he rose to the position of Professor of Physiology at the L. D. S. University, Salt Lake City. He is the founder and editor of *The Character Builder*, a popular magazine devoted to Phrenology and the moral and intellectual improvement of the people. On May 12 we received from Prof. Miller the following letter which speaks for itself:

SALT LAKE CITY, UTAH,
May 10, 1905.

DEAR FRIEND HADDOCK.

I have resigned my position as Professor of Physiology in the L. D. S. University and shall open an office on June 1, for the purpose of delineating character. The time has come when I should take a stand for Human Nature in this section, and rescue the work from the fakers. During the past winter I have given physiological and brain measurements to several hundred students at the University, and I am employed or engaged to do that work here for two months next winter at a salary of \$150 per month. The remainder of the winter will be devoted to a lecture tour through the intermountain west. In order to get my work before the people of Salt Lake City I am securing sufficient advertising from the merchants to get out 12,000 copies of the June *Character Builder* and will put one in every home of this city.

As you were my teacher and know of my work, I would like to get a short testimonial from you concerning my ability as a character reader or delineator.

With kindest regards,
Sincerely yours,
JOHN T. MILLER,

Phrenology Boiled Down.

The brain and body are the tools of the mind.

The better the tools the better its work, and it can improve its tools.

No true phrenologist believes in Fatalism or Materialism, or pretends to read character by BUMPS on the head.
GEO. W. WOLFR.

friend and assistant. The worlds persecutions, its most malignant hatreds, bring him no harm; on the other hand they are spurs that hasten his departure from the realms of ignorance to those of light.

At this time when ignorance along the lines of psychology is so widespread, and there is no highway to eternal truth, and it looms up before us as an untried jungle where every advance step is experimental, it requires lots of study to be able to bound ahead joyfully. Do not talk to anyone about your difficulties, your weaknesses or your doubts. It will make even your friends afraid of you, and this often makes grave realities out of groundless fears. Talk cheerfully, confidently, hopefully, if you must talk at all.

Keep yourself in readiness for every opportunity to improve your mind and learn something new. Do not allow prejudice or pre-existing opinions to hold you back. Weigh every question the moment it is to be acted upon, and do not allow past or future contingencies to incline your decision. It is a good practice; you will learn to decide quickly and correctly and to stand firm in your opinion.

In concentration, if you concentrate envy, malice and despondency, you will be rewarded with a deep draught of misery. Let your awakening thoughts be cheerful and full of hope and faith and your dreams will be a concentration of joy.

Learn self-control and don't leave yourself liable to all kinds of suggestions. If you are gloomy and depressed, and you go among those who are contented and happy, you soon become cheerful and likewise. The reverse takes place under opposite conditions. In the theatre an actor is imbued with his part, imagining himself the real hero he is representing, wakes fear, terror or admiration in the spectators, who become impressed, laugh or cry as the case may be, although they are well

aware the scene before them is only a creation of intelligence. We all know that example is contagious. Joy and sorrow, virtue and vice, health and sickness, are all transmitted; all going to show that thought can be transmitted from one person to another, and is a form of mental suggestion.

If we indulge in thoughts of weakness, sadness, envy, anger, or malice, they find expression in our subconscious mind, stagnating the circulation, lowering the temperature poisoning the vital fluids of the body.

If we wish to be the master, not the slave, a proper understanding of this God given law of psychology which governs the mechanism of the human body is necessary. The development of the objective faculties is a matter of training, education and experience. Scientific investigation has proven that excessive indulgence in various emotions may result in changing the chemical properties of the various secretions of the body, weakening and interfering with the functional duties of the various organs. Fright has been known to crown many a youthful head with the symbol of old age. Fear of disease promotes the possibilities of contracting that which we would like most to avoid. In other words we are often the victims of what we are afraid of. Poor old Job expressed a psychological truth when he said: "The things which I greatly feared have come upon me."

Here is Another Illustration of Tact.

Her Father (crossly): "Eh! What do you say? Want to marry my daughter? Speak out, young man." Youth: "Yes, sir, that was my intention, but she said there was no use asking you; you were so cross and irritable; never did anything she wanted." "Oh, indeed!" snorted the old gentleman; "she said that, did she? The impertinent monkey! I'll show her she's quite wrong. You may have her, young man." And the young man went away with a satisfied smile on his face.

Historical Reminiscences of Phrenology.

BY JOHN T. MILLER, B. PD., D. S.
PROFESSOR OF PHYSIOLOGY
IN THE L. D. S. UNIVERSITY, AND EDITOR OF
THE CHARACTER
BUILDER.

Read before the International Conference of Phrenologists of New York.

Phrenology has made more rapid progress during the past ten years than during any other decade since it was discovered by Dr. Gall. This progress is not due to any great discoveries during the period stated, except the discovery made by many psychologists and scientists that Phrenology is the only science of mind which gives a correct analysis of the mental powers and furnishes a solid basis for true education.

Nearly half a century ago Henry Ward Beecher foretold the condition which now exists when he gave his opinion of Phrenology as recorded in his forty-eight sermons (Vol. 1, page 303). He says: "All my life long I have been in the habit of using Phrenology as that which solves the practical phenomena of life. The learned professions may do what they please, the *common people will try these questions and will carry the day*, to say nothing of the fact that all the great material and scientific classes are yet digesting it, and making it an integral part of the scientific systems of mental philosophy."

If Mr. Beecher had made the above statement in 1905, he could not have described conditions more accurately than he foretold them half a century ago.

Phrenology is unpopular with some scientists today, but the truths of Phrenology are freely used under the name of psychology. This is very evident in a book entitled "The Study of Children and Their School Training," by Francis Warner,

M. D. (London), F. R. C. P., F. R. C. S. (England), etc. In the preface the author says: "Observation shows the child's strong points which should be cultivated, as well as his weak ones which must be combated. I taught psychology for several years in a normal training school, but was unable to learn any system of observational psychology from the standard texts." In the book mentioned above Dr. Warner gives instructions for observing the head. We published these instructions in *March Human Nature*.

That book was published two years ago by educational publishers of international fame. The author does not mention Phrenology anywhere, but gives instructions on the study of psychology. The student of Phrenology will find much, however, in the book that is of phrenological origin. It is unnecessary to single out this publication, other psychological works of recent date have the phrenological mark on their pages. As hypnotists made the principles of mesmerism more popular under the new name, so psychologists are taking the truths of Phrenology and are making them acceptable to orthodox educators and scientists under the name of psychology. If the transformation continues it will not be long before all will come to a unity of faith on things psychic or phrenic. When that unity is reached and the contributions of the various physiological systems are measured, it will be found that phrenology has contributed much more that is of real value for individual or social progress than has any other system which was developed during the nineteenth century.

Another evidence of the growth of Phrenology during the past ten years is found in the able contributions in its favor from some of the most eminent scientists of the world. Notably among these are "A Vindication of Phrenology," by W. Mattieu

Williams, F. C. S., F. R. A. S., author of the "Chemistry of Cookery" and other scientific works; "The Mental Functions of the Brain" and "Scientific Phrenology," by B. Hollander, M. D., M. R. C. S., L. R. C. P. (London); "A Manual of Mental Science," a scientific treatise on child study, by Miss J. A. Fowler, and a chapter in "The Wonderful Century," by Dr. Alfred Russell Wallace, F. R. S. That eminent scientist gives a review of the successes of the nineteenth century, and points out some of the mistakes that were made. He devotes a long chapter to Phrenology, from which the following is quoted:

"We have also neglected or rejected some important lines of investigation affecting our own intellectual and spiritual nature, and have in consequence made serious mistakes in our modes of education, in our treatment of mental and physical disease and in our dealings with criminals. A sketch of these various failures will now be given, and will, I believe constitute not the least important portion of my work. I begin with the subject of Phrenology, a science of whose substantial truth and vast importance I have no more doubt than I have of the value and importance of any of the great intellectual advances already recorded."

"In the coming century Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of the mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane will give it one of the highest places in the hierarchy of the sciences, and in its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time when they were making such splendid advances in other fields of thought and discovery."

These words, uttered by an eminent scientist whose experience extends back to the early part of the century, and who has made a life-long study of the various psychological systems, are of more than ordinary significance. Scientists who read Dr. Wallace's book, may be led to a study of Phrenology where the secrets of the mental action are revealed to any careful observer.

While a few of the "learned" have failed to recognize the merits of Phrenology, it has steadily grown in popularity among intelligent scientists and has been of inestimable value to millions who have been directed into more perfect life by its grand and elevating principles. Two classes of people have retarded the progress of Phrenology; those who have passed through college and through life without learning to observe and think for themselves, and those who have practiced Phrenology without necessary training or from wrong motives.

Much of the research in psychology during the past century has been fruitless, but the study of mind has been placed on a scientific, physical basis, where investigators may test the claims of the various systems for themselves. Phrenology will not suffer by being compared with all other systems.

My personal acquaintance with Phrenology extends over a period of only twelve years, but after reading most of the works that have been written in English, French and German, on the science and history of Phrenology, and after making thousands of observations to test its principles. I am thoroughly convinced of the truth of Phrenology and of its great value to the human race. The principles of Phrenology are eternal; their influence on nineteenth century progress cannot be easily overestimated, and its power for good will extend through all future time.

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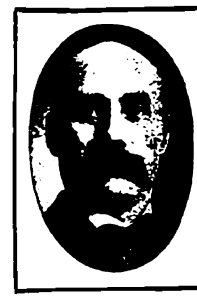
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the sea—steadfast as the stars. Because Man is
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or mental and nervous? or are you boney
and muscular? 10 do you sleep well? 11
how do you feel on waking up? 12 state
your general feelings and symptoms; 13
have you disention of the bowels or
troubled with gas? 14 do you suffer pain?
state where; 15 do you have indigestion?
constipation? sour stomach? bad breath?
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diarrhoea? colic? chills? dizziness? heart
palpation? numbness? or sick headache?
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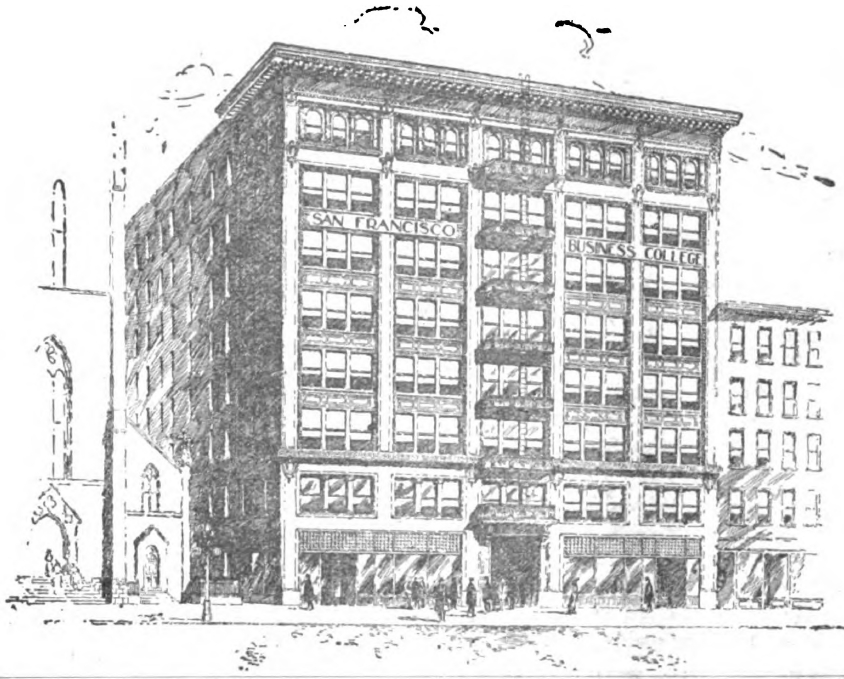
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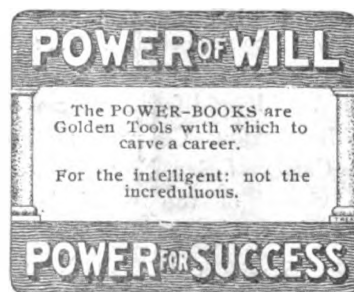
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