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G. W. CALDERWOOD
305 TREMONT ST.

The Topical Talker

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Oakland, Cal. June 2nd 1900
Dear Brog Haxelock.
Go to Europe! Go!

Get "Rested", "Recuperative"
and "Rested" ~~as~~ as that when
you return you will have
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You are now publishing
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and nothing not one of them
was so in as truthful of
Phrenological truths as Human
Nature. # May God bless every
mile of your journey - seeing a Germany
is the wish of your faithful friend
G. W. Calderwood.

SINCE the announcement of our intention to take a three-months' vacation for rest and health in Europe, we have received many letters of encouragement. The accompanying letter is from Major Calderwood, who is known in every State of the Union as a journalist, publisher, popular lecturer and phrenologist.

THE CYCLE OF LIFE AND MOTION.

No. 3.

As I sit here on the verandah of my home at Port Angeles, Wash. I see life and motion everywhere. Not thirty feet from my door is a rapid ice cold brook, rushing, leaping among the granite boulders, made by the primitive fires of our earth, untold ages ago, said ice water, coming down the stupendous heights of the Olympic's cragged sides, not six miles away, and from the eternal snows that ever rest on their silent peaks. I see the speckled beauties, the mountain trout darting here, there and everywhere, in those cold waters, evidently anxious to ascend to the fountain head, and thus "get higher up in the world" for these little rock bound streams have a fall of 50 or more feet to the mile on the average.

I see on the banks of the above creek, trees thirty to forty feet high, that seven years ago, did not exist. Yet only last Sunday, a band of happy picknickers with music, song, swings and beer, and a lunch fit for the gods, spent many joyous hours in the perfect shade. The vines and trees here in this little park all of my own creation, that a few weeks ago was cold and lifeless, from the rigors of a winter in this northern land, where the sun sets in Old Ocean's briny foam, are now laden with bud and blossom and fast ripening fruit, to feed and bless the human bipeds of humanity, who too, are full of "life and motion." I also feel the gentle trade winds, as they come up the straits of Juan De Fuca, and across the heaving bosom of Old Pacific's mighty waters. From the Oriental shores of Japan's genial clime, I look out upon the almost interminable forests of evergreen, in these Olympic wilds, where herds of giant elk, roaming bear and mountain lion, roam almost

at their own free will. I hear the song of the happy birds and the chirping of the tiny insect and see the finny tribes in every rippling stream, I look across the green blue waters of San Juan, and see rising from the opposite shore, the city of Victoria and the forts and navy yard of our English cousins and often hear their "voice of thunder" as their guns give salute to rising or setting sun. Humanity, the growth and evolution of all past ages, animal life and motion everywhere from gaseous to fluid, to solid, from moss and lichen, atom and cell life, insect, reptile, jelly fish, fowl, animal, man.

Veritably have we climbed the golden stair but have not yet reached the top, nor will we *ever do so*. It is onward and upward ever more through all the ages of eternity's roll call. No grander utterance was ever made, than the one by Alexander Von Humboldt, after having travelled over and examined the whole world, he exclaimed, the "Universe is governed by law."

Gallileo loaded with chains in a dungeon vile, because he taught the earth was rolling on its splendor among the stars of the azure lit sky, to gain his liberty and save his life, said he was mistaken, but when free again, and out beneath the broad blue canopy of the bending skies, with the wondrous "milky way," that highway of fiery burning suns giving off their electric light of infinite beauty, in the dome of the skies, he stamped his foot on the ground and exclaimed "It does move."

Oh, how cold and cruel is history's pages which gives the record of the treatment of the thinkers, sages and illuminated brains of our world's saviours. Those that have lifted the curtain from the flat planet with four corners, resting on an elephant's back and shown us the grand infinite panorama that ever surrounds us on all sides. This was the beginning and birth of science. It has flooded the world with a higher education. Kepler and Copernicus gave to the ignorant fanatical world a new cosmogony, a true astronomy but had to keep it hid away till they were dead and gone for fear of their lives at the hands of bigotry and superstition. Then comes Gallus and Bruno, Hirschel,

and a host of other noble intellects that have unravelled the mysteries of the heavens and of the earth and shows us the "cycle of life and motion."

The Tyndals and Darwins, the Huxleys, Agasies and Spencers, Hugh Millers and Dentons, Flammarions and Wallaces and a host of others that have probed nature's secrets to the core, have broken the back bone of superstitions slimy folds, and made it possible for every child of earth to read the hand writings on the walls of sun kissed nature, and interpret its meaning correctly.

Science will tell you all you want to know and carry you on wings of inspired thought and illuminated brow through all the depths of stellar space, and mount you on wings of spiritual and psychic life that will scale the heights of infinite knowledge, infinite law, love and wisdom.

It is not all of life to live nor all of death to die, but to learn aright the truth that gives the glories of eternity.



Transgression and Penalty.

It matters not whether you know it, if you violate nature's laws, she will punish you, and this is for your own good, by this punishment we gain experience. Tell a child the fire will burn him if he touches it. He becomes more deeply impressed when he has got burnt, he knows from experience not to play with fire again.

Disease, which means "not at ease" is the penalty of transgression.

Sweets in the stomach ferment and cause endless trouble, sets up disease; eat too much sweets, starchy or fermentable foods and if you have weak eliminating organs you must suffer, you have violated a law and Nature demands her fee.

Pocket San Francisco. A map and guide, instructive and useful, 5 cents.

HARMONY THE AIM OF TRUE EDUCATION.

By John T. Miller, B. Pd. D. B.

About two thousand five hundred years ago a great Greek philosopher, Pythagoras, formulated a system of education in which the leading principle was harmony; harmony of self; harmony of the family; harmony with fellow beings; harmony with God. We shall never be able to reach a higher ideal. There has been great progress along some lines since the time of Pythagoras, but when the world reaches his ideal we shall be much nearer the millenium than we are at the present time.

In the home and the school the child is to receive a training that will prepare him to fight the battle of life. If his inheritance is a favorable one, and the environments of his early life elevating, he is quite sure to become a good citizen and to some extent realize the desirable harmony. Where any of these conditions, or all of them, are bad, there will be a corresponding defect in the child. Some biologists have tried to estimate the relative influence of heredity and environment on the development of the child and have attributed one-fourth of the influence to the former and three-fourths to the latter. At the present time it would be difficult to make an accurate estimate of their relative importance, because they have not received equal attention in the past. Environment includes all the influences brought into action in the training of the child. We are more familiar with the results of these influences than with heredity, because they have been emphasized in all systems of education. It is only about a half century since the laws of heredity were first considered one of the great factors in human betterment. Among the lower animals, and in the vegetable kingdom, these laws have been applied with most excellent results, both financially and in the improvement of the

plants and animals. The application of the laws of heredity will also be one of the greatest means of regenerating the human family. Rousseau, Pestalozzi, Troebel and other great educators, have done much to develop a rational system of intellectual culture, especially for the training of the senses, thus making school life more pleasant for the child, but there is yet a deficiency in our educational system in not giving due attention to the training of the feelings, and giving the pupils of the public schools a knowledge of self. In our text-books a small portion of the space is devoted to the discussion of the feelings and to giving means for their development. Abnormal feelings are the cause of most of the misery, vice and crime in the world, and make reformatory work necessary. If the feelings were under proper control, the individuals would live above the law, thus making reform schools, prisons and other places of correction unnecessary. The diminishing of unhappiness, vice, and crime, is one of the best indications of an improved system of education, but as long as the appetites are appealed to from infancy to old age, and children are governed through the appetites, we cannot hope for them to become weaker and the higher faculties to become the ruling ones. In theory we aim, first of all, to develop the moral powers, but in practice the intellectual faculties receive the greater amount of attention. America's greatest educator, Horace Mann, explains the conditions of half a century ago in the following language, which will apply to the present conditions:

"When I look back to the playmates of my childhood; when I remember the acquaintance which I formed with nine college classes; when I cast my eye over the circles of men with whom professional and public duties made me conversant, I find among all these examples, that for one man who has been ruined for want of intellect or attainment, hundreds have perished for want of morals. And yet, with this disproportion between the causes of human ruin, we go on, bestowing at least a hundred times more care and pain and cost in the education of the intellect, than in the cultivation of the moral sentiments, and in the establishment of moral principles.

From year to year we pursue the same course of navigation, with all these treasure-laden vessels going down to destruction around us and before us, when, if the ocean in which they are sunk were not fathomless and bottomless, the wrecks ere this would have filled it solid to the surface."

The great trouble with many who make a failure of life is they do not begin with a high aim. Their highest thought and greatest ambition is to provide the physical necessities. With them there is no development of the mind from year to year. They are limited to their own small circle of knowledge and cannot appreciate the opportunity of conversing with nature or with the best minds of the earth. Such pass through a mere existence and never know what real life is.

Those who are in harmony with themselves and their fellow beings may be rich in poverty, while those whose greatest ambition is to gratify one selfish propensity may be miserable in the midst of plenty. Uncivilized peoples usually sacrifice the ultimate pleasure for the immediate, but the nearer we approach true civilization the stronger will be our determination to do that which will bring the greatest ultimate happiness to ourselves and our fellow beings.

A lack of harmony of the mind and body is produced by our exclusive devotion to either physical or mental labor. How much better it would be if those who are engaged in intellectual pursuits could devote a part of their time each day to physical employment and thus aid in keeping the body in a healthful condition. Those who do physical labor should be in a position to devote some time each day to study and when it is unnecessary to devote so many hours each day to attain the physical necessities more may be devoted to the development of the spiritual, moral, social and esthetic powers. There is an old saying that "An idle brain is the devil's workshop." If all leisure moments were devoted to the study of self, of nature and other useful studies much of the unhappiness and crime might be overcome.

If the individual is in harmony with himself he will be in harmony with others. The first essential to the individual is a knowledge of self that he may know

which part of his nature to restrain and which to develop. When a knowledge of phrenology, physiology and heredity becomes as universal as our common school education, and we live according to their principles we can hope for a greater change for the better than has been produced by anything else in the history of education. Let us add our efforts to the dissemination of these truths that the human family is so much in need of and thus aid in establishing universal harmony.



MODERN PHRENOLOGY.

By John F. Bernard, Attorney-at-Law.

It is a matter of common observation that the popular object of pictures of persons has always been to preserve only the face (and head), with sufficient of the bust to serve as a fitting pedestal; though, by reason of the recent improvements in cheap and rapid photography, it may be that there is now a greater demand for full-length representations. So, in phrenology, the beginner, in reading over the elementary treatises, especially the older ones, finds that the main consideration is given to the head, the physique being rejected or vaguely represented under the consideration of the temperamental elements. The brain and its organs are looked on as the center, the hub of the wheel, of character, and the student draws the inference that the physical part is a result, an outer growth, almost an excrescence; whereas the reverse of this would be more true, namely, that the brain is the result, the flower as it were, while the physique is the root and tree. But, whether so or not, still the brain and its organs are not alone in their influence or character, and should not be so treated. The physique has an influence, a potential if not a primal and elemental influence, on character, an

influence as apparent as that of quality. The older phrenologists recognized this influence, but they disposed of it vaguely under the head of temperaments. But the modern phrenologists, with a clearer and fuller conception of that influence, and its importance, are beginning to study the whole person, physically as well as cranially, and to note the influence of each physical organ as particularly as the older phrenologists did in the case of each brain organ. Thus the term "Phrenology" is broadening, and when it shall reach its widest limit, and include all that there is in human nature, it will include much that is now left to the medical profession.

I have been watching the results of the oratory of a certain individual for some time past, had all along supposed him to be a large man, judging from his bust pictures, until recently, when, being informed that he is much smaller and lighter than I took him to be, my expectations became greatly modified. The conception of his brain organism is the same; but the conception of his physique, being thus greatly changed, has greatly modified my judgment of his *character*. He is not so powerful as I thought. Any particular person would undergo a change of character by suddenly becoming physically larger, to suppose such a thing.

Again, if two men were exactly alike in all respects, except that one had a powerful heart and the other a weak heart, they would on that account be different in character.

Imagine Bismarck's head on Alexander Pope's body. He might be still great; but he would not be the Bismarck of history—he would be a different man in character by reason of the difference in physique.

In short, though Phrenology was originally a mental science, the same term is now broadening to cover the whole science of human nature, and the modern phrenologists, instead of confining themselves to the brain organ and a vague temperamental classification of the physical organs, are now noting more particularly the influence on character of each physical organ. We are now observing the whole person, in detail, instead of the head only. We note the heart, liver, stomach,

lungs and all other special organ indications and character influences, and in the matter of self-culture, as well as in vocational and marital adaptations. Attention is given to the physique, and culture is broadening to include both mental and physical culture. And the body and its requirements are not studied from photographs of the head alone.

Modern Phrenology takes in the whole man.



TALKS ON EDUCATION.

To place an educational system on a thoroughly scientific basis, at the present time, would not be a feasible plan. Because, the education of to-day must contain in its constitution elements favorable to the manifold existing condition surrounding it. A scientific exactitude as a foundation to education is an impossibility at present, although in the future it may be the condition of the educational systems in vogue, the exceptions which are springing up continually under present circumstances are such as to dispose the claims of scientific exactitude in any system of mental philosophy. To-day theory is not science; both practical and unpractical have to go hand in hand in our educational systems. This is on account of the present unstable and somewhat undefinable condition of our social systems in general as well as in particular. A certain system of education may, under these circumstances, do well for a particular community and yet be an utter failure in another. The application of any system of mental philosophy to education must be done with the greatest caution. This is not a reflection on the merits of the different systems of philosophy, as it is. They all contain good, but it means great mistakes are liable to result from the wholesale application of any particular system,

ever so good it might be. That is, it may follow that in applying it practically—a lack of a knowledge of how to use it may result disastrously.

Enthusiasts are continually proclaiming to the world with all the ardor of religious devotees, that their own particular theories in mental science are the only panacea for eliminating the evils which permeate education. These proclamations sound queer in the face of the facts we have at hand gathered through experience. And their antagonisms and jealousies lead naturally to ridiculous failures, because no one will trust them. They and their respective systems are like the broken sticks in the fable of the "quarreling brothers." And finally their volumes of contradictions are placed upon the high shelves of the library to be covered with the dusts of the years to come. There are so many theories on this subject and so many are apparently the exact antitheses of each other, that to be generous enough to accept them all would result in an overwhelming catastrophe. Too much caution, therefore, can not be wanting under such circumstances. And there can be no doubt, but that the teaching body as a whole, will some day after due deliberation finally accept that system of mental science which appears to them the most convenient as well as a satisfactory one.

Whether the theory of Phrenology will be accepted as a basis to education time itself will tell. Orthodox phrenology will be dead by that time and the greater school of an extended and liberal phrenology will take its place. Preachers of "big heads without antecedent" will have passed away. Phrenology we hope will then simply tend towards the better if not more harmonious development of the human species.

It is sometimes very easy to invent a theory from loosely constructed materials, or ideas. But to originate in our mind a theory which is capable of standing the test of reason and of practical application, is quite another thing. Theories are not always sensible, nor are they always tangible.

Nevertheless "theory" itself as the highest form of thought is absolutely a necessary factor in human inventions of any kind. Theory takes the first place in human action, whether its results be physical, mental or moral. In fact, it is always the prime minister behind the mental throne. It presupposes discovery and invention or directly leads to final discovery and invention.

When a theory is based upon sensible observations or ideas it most always leads to practical results, in form of an intellectual thesis, moral ethics and to physical and mechanical progress. The final results of these being an increase to the difficulties of education.

Before we can invent we must form a sort of theory not in dreams but upon the knowledge which we have at hand. The thoughts we thus derive, although they may not be complete ones, engender new ideas, and when we finally unite these ideas with proper consecutive order the results is a theory or theories are originated which can be, if practical, put to inventive use—philosophical or mechanical.

Theories are of four kinds, viz: Those which are to be proven, hypotheses. Those which have been proven, facts. Those which are still impractical and yet may possibly become practical, supposed facts. And lastly those which have been proven by experience to be practical, demonstrative facts, or truths. The practical use of a theory and the experience derived from its use is the best criterion of its utility. Those which cannot stand the test of time are finally relegated to the limbo of effete mental rubbish. As it is with theory by itself, so it is with theory in alone education that which can stand the test of reason and practice remains and that which fails is thrown aside as worse than useless. We know that Phrenology will stand the test both in its theory and in practice in connection with education. This we will see as time goes on and Phrenologists know that their science, based as it is on demonstrative facts, will nobly stand the test.

John S. Pur,

HOW TO LIVE A CENTURY.

Who wants to live a hundred years? Not he with a weak base brain, small mastoid process, small ears, retreating chin, narrow chest and of flabby tissue, but those possessing a heavy base brain, large ears, broad forward chin, a compact body and good moral brain, never want to die.

By sheer tenacity and will they may live to a ripe old age, perhaps a hundred years and longer.

Behind the ears is located the organ of Vitativeness; where this organ is large there is a great desire to live, a general fear of death and an ability to resist disease to the uttermost limit; but whoever possesses the organ small, never joins a century club, for they have a dread of growing old, so it is entirely a question of faculty.

It is owing to these opposite natures we have such singular and contradictory advice from hygienists who reason too much from their own standpoint.

The fact is no two persons are exactly alike, each man is a law unto himself; for instance: Mike Gallagher is 97 years old, he has chewed tobacco for 80 years, and drunk liquor by the quart; has been in jail a score of times and laid in the creek dead drunk more than once with the water running over his neck and he is alive yet. But Tom Hall, age 21, just from college, had a "good time" with the boys, got drunk, and died next day from exposure.

Ferdando Jones of Chicago attributes his good health and 80 years to drinking distilled water. He says he has not drunk a pint of raw water for sixty years, it is good enough for cattle but not for man.

Dr. Pearson flatly contradicts Mr. Jones, and says that boiled or distilled water is lifeless and insipid, and that he has grown old because he abstained from doing what old Mr. Jones has done, he drank rain water.

One man says "never eat suppers," especially "lean meats (muscle food) as muscle food disturbs sleep." A Mr. Gallway says he has grown old by eating heavy suppers and flesh meat at that. He points to the lion, bear and hog sleeping hearty after a good feeding, but Mr. Galloway is reminded by another old man that all men are not hogs. Dr. Kellog recommends total abstinence from flesh, as the flesh of animals is subject to disease and corruption, he points to fruit and vegetables as the pure diet; indeed the only diet fit for man if he desires pure blood, health and long life.

The meat eater points to the woe-begone appearance of the vegetarians and say they look as if going off in a galloping consumption.

Dr. Lowry says all vegetarians show a lack of something that flesh meat supplies, and for the lack of it all vegetarians and fruitarians are lifeless cranks. A publication, "Life and Beauty" which comes to our desk once a month as an exchange from London challenges vegetarians to "name twenty vegetarians at the age of fifty or more possessing a good complexion, strong and bright eyes, and a youthful appearance."

It is really amusing to read the mass of contradictions by those who claim to teach how to live a hundred years.

Every one has heard of the Ralston Health Club; it has done good work, but some of its advice to our own knowledge, has worked great injury.

In one of the books of the club, members are advised to "eat 5 times a day" and to "stretch the stomach" at least once a day by a full round meal.

This advice has done great mischief, for overeating is the cause of nineteen twentieths of all the diseases flesh is heir to.

Dr. Dewey, in his "Gospel of Health", a book of which we have sold a good many copies proves that fasting and "no breakfast" is the great panacea for many ills; indeed men who have suffered, drugged and overfed themselves on three or four meals a day have obtained contentment of mind and

health of body by giving up their breakfast altogether and living on two meals a day, with an occasional fast of from three to forty days without tasting solid food, while other men have been digging their grave with their teeth.

How to live a century; that is the question. The conditions are partly hereditary, if one has inherited a good constitution with the physical and mental attributes indicated in the beginning of this article, he may live a century and smoke and drink to his hearts content, provided he is coarse as a hog and tough as a mule; but if he is a delicate weakling, sensitive and susceptible, he had better take care, he should study health laws and eat to live, not live to eat.

In this issue Madame Windsor gives some good general rules how to live a healthful life, her advice to ladies is very interesting and instructive, but how few, until they get sick care to live according to the laws of life and good health.

During the banquet given by Julia Ward Howe on her eighty-first birthday by the New England Woman's Club, that poet, philanthropist and philosopher remarked that when she was a child an old friend used to say to her, "Julia, never give in to growing old." That advice, continued Mrs. Howe, made a deep impression on me, and that is why I am here to-day.

There is a bit of philosophy which every man and woman might adopt as their own, profit by and perhaps live a century.

Exhaler.

At this season of the year, when we are released from confinement of indoors, it is well to take advantage of the favorable opportunity for deep breathing and the renewal of the system by an increased supply of oxygen, so purifying the blood and toning up the bodily functions. The use of the Wilhide Exhaler will very greatly promote this, securing much better results than can be obtained without it. The use of this simple appliance has very greatly added to the breathing power and lung capacity, as well as serving to strengthen the lungs, throat and voice. Price \$1.00 this office.

HEALTH DEPARTMENT.

Kissing.

Horses, dogs, and many other of the lower animals, bite each other in a playful manner when pleased. Kissing is thought a survival of this by some evolutionists. The people of some nations never kiss, as for instance the Chinese and Japanese. On the Continent men kiss each other almost as much as ladies do in this country. Considered from a philosophic standpoint, kissing is unmeaning. From a healthy standpoint, kissing is sometimes dangerous. When healthy persons kiss no harm is done, but how few are purely healthy nowadays? When grown up persons, in apparent health, kiss each other, there is danger from two diseases: first, tuberculosis; secondly, syphilis. Consumption, enlarged glands, and diseased bones are often tuberculous in origin. Syphilis is an infectious complaint lasting a couple of years, and is chiefly contagious during the first six months. Either of these complaints may be caught if the lips are cracked or chapped, or if a little saliva from one of the kissers is left on the lips of the other. An adult person recovering from diphtheria, and apparently well, may, by kissing, convey the poison to a healthy person and a troublesome illness or death may result. Most women make it a rule to kiss all the children they are brought into contact with. When a lady visits many families and kisses a number of children, she is likely to convey disease. For it is very probable that some of the children kissed are either recovering from an infectious disease, or else are sickening for one. The lady then conveys the germs of disease from one family to another. The intentions are good, but evil sometimes follows. It is never wise for healthy persons to

kiss anyone suffering from disease. We doctors do not yet know all the complaints that may arise from kissing, and all persons who are well will act wisely in not kissing those who are sick. I know many will think me unfeeling for writing thus, but their reason will bear me out that what I write is true. When there is a contagious disease in a house, the mother should not kiss the sufferer; if she does, she may herself suffer, or infect some other members of her household by afterwards kissing them. To kiss the dead is a hygienic error; the dead cannot feel, but the living may suffer from the contact. From a hygienic standpoint, the old-fashioned practice of kissing a lady's hand is better than kissing the lips. In conclusion, allow me to warn ladies against kissing their dogs and cats. Dogs, as we all know, are not particularly clean in their tastes and habits. They sniff at every corner they come to, often roll in filth and then clean themselves with their tongues and swallow the dirt. Cats do much the same. You may try all you can to keep your pets clean, but they will wallow in filth in spite of it. Knowing this, I never allow a dog to kiss my face. Even if a dog or cat licks my hand, I make it a rule to wash my hands afterwards. We cannot be too careful in such matters. My readers now have knowledge on the subject, and though I do not expect them to forswear kissing altogether, yet I trust they will give up kissing indiscriminately.

T. R. ALLINSON, M. D.

LONG LIVED PEOPLE.

By Lilla D. Windear, M.S., Ph.D., M.S.

Long life is not an accident by any means. We may inherit long life through our ancestors and yet may die young.

Why? Simply because we do not live near to nature and thereby change or pervert nature, and from long life we descend to the short life.

Daily we commit suicide, often knowingly transgressing nature's laws. We should study ourselves more, and not grope in the dark, for if we do we are sure to stumble and fall.

By studying ourselves by the aid of the most wonderful science of all—Phrenology, we see at a glance how it is possible to increase or prolong life.

Fortunate, in fact, are those who inherit long life, but more fortunate are those who learn how to preserve and increase life's forces. Deep breathing and general carriage of the body have a wonderful effect on increasing and prolonging life.

We don't breathe sufficiently to increase life's greatest stimulant—the circulation of the blood. The head should be thrown well back and the lungs fully inflated. We should breathe long, deep, full—"down to the toes," John D. Hoover says. Then exhale slowly. Repeat again and again. Cultivate full, deep breathing, for it has much to do with increasing health and life.

When you retire at night throw yourself over on the back (without pillow) and take a dozen real, deep breaths, and hold the thought of "sleep," "restful sleep." Now turn on the right side and sleep—and you will be surprised when you awake—how time has flown, how peacefully and how tranquil has been your rest.

Try this, you who find it difficult to sleep: Lie with the head on a level with the spinal column. Throw your pillow aside if you would not mar the line of beauty in your figure and cheat yourself out of the earth's greatest blessing—long life.

The body should be straight, "straight as an arrow," whether standing, sitting or sleeping. The spine should be a straight line, the head erect, the chest broad and deep. These conditions mean that the vital organs are supporting themselves, as nature intended, and are not crowding and resting upon each other. The internal viscera cannot possibly remain in its correct position where the corset is worn. This is woman's greatest curse; away with it, and

why? Because it shortens the lives, not only of women, but of men, for how can a child be well born, in other words, inherit long life, unless his mother be well and strong. The corset crowds the internal viscera, some up, some down, hence perfect health and normal action is impossible. Those who would live long must live natural. Put a corset on a growing tree and it will change its natural shape to conform thereto. So with the girl. The most perfect female form that we ever beheld never had worn a corset. So to the ladies we would say, be careful how you tamper with nature's laws if you wish a long and happy life.

Deep, full breathing is an impossibility where the corset is worn.

Another very common habit is wrecking the life of the nation—that is mental disquietude. People worry themselves to death. This certainly doesn't pay.

The level-headed, calm, quiet natures are the long-lived people.

Don't get mad; it's dangerous. Don't fret and worry over things you can't help—it's killing you. The excited individual, the highly emotional nature, is the short-lived one. Ease and repose of both mind and body is inducive to long life. So "go slow," be calm and serene, even though a storm is raging without.

The healthy old person moves easily, silently, lightly; he has always moved that way, and that is why he lives, while others who have inherited more life force than he perhaps, has passed away. Wise is the man who utilizes what strength he has to gain more.

Ease and grace of movement depend solely upon muscular relaxation, and this is impossible except when the mind is in a tranquil state. Learn to throw yourself in the negative and draw unto yourself strength from the universe.

Another thought to those who would live long. Do not eat too much. Gourmands die young. The octogenarian is always a small eater; he selects his food with care, eats but little and masticates well. Read, think, act and live a century.

Lilla D. Windear

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EDITOR AND PROPRIETOR.

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for signed articles devolves upon
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MAN NATURE - - - - - 1.15

Dr. Burke's lecture in another
column suggests centralisation, or
polarization to every organ of the
brain and body. Why not? If
the leaf and limbs of a tree have
their poles then the organs and
limbs of the body are polarized,
and every atom of the universe
revolves on its own center, the
law is universal.

The earth has its positive and
negative poles. The center of the
human body is the solar plexus
and a scientist states that this cen-
ter corresponds to the sun, that
there is every reason why we
should learn to rule, build and re-
build the body and never grow
old, but somehow these scientists
themselves grow old, fade away
and die. Edison says we need
not grow old, glad he spoke thus
before we took our trip to "Yur-

rup," we will try to come back
younger, but we shall be three
months older all the same; it is
only natural to grow old and die.

Good Wishes of the Class.

TO PROF. ALLEN HADDOCK.

DEAR SIR: We, the students
and members of your evening class
in Phrenology, on the eve of your
departure to the "old sod" for a
change and rest from your labors,
beg to offer our heartfelt thanks
for your deep interest in us during
the course, and also bear testimony
to your thorough work as a practi-
cal instructor in the only true
science of mind.

You have demonstrated to us
the positive fact that character
corresponds to organization in man,
bird, beast or reptile, and that by
observing form, feature, texture,
color, temperament, voice, walk,
motion, etc. Nature stands re-
vealed to be read as an open
book.

We regard you as one of the
rare exponents of this noble
science in the United States, pos-
sessing sufficient sense of humor
and geniality of manner to make
the course pleasant and instruct-
ive; and now that you are about
to enter on a long voyage we trust
that nothing but pleasure and sun-
shine may cross your path, and
that you will return to us and your
labors physically and mentally
stronger so that your life may be
prolonged to still greater useful-
ness.

We are your admiring pupils,

MEMBERS OF THE CLASS.

Joseph H. Alfonso; J. H. Paulson;
Wm. Luscombe; A. L. Hasty;
Robert Martin; S. P. Elias; W. E.
Smith; C. C. Hart; Otto Best,
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L. C. Benjamin; Miss L. Ostner;
J. T. Hart; J. H. Saalburg; Karl P.
Orth. Geo. H. Brinkler, B. A.

Human Nature Explained.

The Syracuse Clinic, in a notice of this work, says: "Whether viewed from a scientific, physiological, phrenological or strictly practical standpoint, Prof. Riddell's book is well worth its price. A man who has been before the public in the capacity of public lecturer, making a scientific study of humanity for years, is fully qualified to speak intelligently even on such a broad subject as this. When we look at the dwarfed, gnarled specimens of the genus homo around us, men living for selfish ends alone, filled to the brim with avarice, cruelty, dishonesty and lust, and women nervous, irritable and faultfinding, we may well say that Prof. Riddell has undertaken a gigantic task if he thinks to "explain human nature." However, he proceeds in a very logical way, and without sermonizing gives much valuable information.

Scarcely a subject may be mentioned regarding the "mental, moral or physical nature" but is treated. He says when speaking of the moral sentiments: "No man has any right to boast of his goodness or virtue; the only thing of which we have a right to be proud is the effort we have put forth, and the only thing under heaven of which man need be ashamed is of not having done his best."

Over two hundred pages are devoted to an up-to-date explanation of human nature, under the heading of "Mental Science."

In Macbeth's time there was
"No art

To find the minds's construction
in the face,"

but this book will tell one how to read the faces of friend and foe alike. "The brain is the machinery within, the face is the dial plate without." We all are students of human nature in a desultory fashion; this work will tell us how to study to obtain direct, positive results.

The work is neatly bound in

cloth, gold lettered. Price \$1.50. The paper and type are a credit to the publishers. Will be sent prepaid on receipt of price. HUMAN NATURE Office.

UTILITY OF PHRENOLOGY.

I was ever of the opinion that the man who acquired a knowledge of human nature, has the advantage over his fellows who struggles in the whirl of competition for existence. If the "survival of the fittest" be true then the Phrenologist, starts his "line of descent" in the right direction with the chances in favor of his descendants outliving and out-classing the poor fellow that brands phrenology "a fake."

In this utilitarian age a science must be more than a mere past-time, more than a "something to talk about" it must contain within itself the elements that command the attention of men of intelligence and acumen, and present to the average mind a reason for its claim to their consideration.

I contend that the science of phrenology has opened the avenues for the study of mental conditions and human understanding, disclosed the secret workings of the mind and made them as clear and as easily read as an open book

The service that phrenology can and does render the human family is well worthy of our consideration, in fact, the importance of this science as a promoter of good among men, demands not only our consideration but should receive our full mental, moral and financial support.

To "know thyself" was the command of the ancients, not for mere knowledge sake, but, because it placed a power within the reach of all, a power enabling every man with this knowledge to build himself into the highest state of manhood and to become a temple fit for the gods.

If "knowledge is power" then

the phrenologist has within his reach the lever that may easily place him in command of his fellows. It gives the business man a key to the character of his customer and readily answers all questions as to how he shall deal with him and conduct himself for their mutual interest.

It gives the minister of the Gospel a powerful ally for the promotion of the Divine teachings among men. It enables him to understand human character and nature, and thus present the truths of God in a manner to impress and bear fruit for the good of humanity.

It gives to the young man and maiden a mirror whereby they may examine their own faults and shortcomings and understand and appreciate the better qualities in each other and thus open a path for their future that can and must produce pleasure and harmony.

It places us in tune with nature and enables this frail human nature of ours to vibrate in harmony with the laws that govern right living and the full enjoyment of all there is in this world.

A knowledge of phrenology is as important to the practical man as a knowledge of any other branch of education. Become familiar with its teachings, apply its principals, and thereby increase your capital, extend your learning and reap the benefits of a science which returns a hundred fold to its possessor.

Wm. B. Curtis

What is a friend? One who supports you and comforts you, while others do not. Friendship * * * is the cordial drop, "to make the nauseous draught of life go down."
—Boswell.

There can be no true Psychology without Phrenology. The statements of the school psychologists are as clear as mud.

Science of Phrenology.

BY J. E. MORTON, M. D., D. M., PH. D.

FIRST PRINCIPLES.

To be true to my statements in the previous chapter, I must place as a first *law, or principle*, (1) "That the mind is a result of the combined action of a soul, an ego, or life principle, with the properly organized material elements which go to make up the human body."

In the more restricted notions of the scientists the belief is put forth that the brain is the organ of mind. This I admit is correct so far as it goes, but does not make a broad enough statement of the facts.

The brain is the chief organ of the mind—not the mind—and acts as the supervisor or headquarters of all the operations of conscious mentality, as well as other centres for physical control of the vital organs of the body.

But the mind being a result of the "combined action of spirit (soul) and body" is interpreted to mean (2) that the nature of the mind can be understood best by a careful examination of the body (including all its parts) when they are in actual union (living).

To suppose that we should find out the character of anything by any other method is contrary to all the approved methods of the inductive scientists.

Let us repeat that we must study the individual—brain, body and soul—and that too while living, if we are to arrive at a definite conclusion of characteristics.

Having established these two primary laws, let us proceed to the third (3) consideration—"That Quality is the great test to which all things must be put. All nature is graded. The mineral kingdom is composed of all manner of metals and minerals, varying in grade (or quality) from the coarsest crystals to the finest diamonds. Or in the nature of one of the elements—carbon—we see all qualities from

the soft charcoal, with its coarse grains to the finest diamond. It is all carbon, but the quality or density or purity of the article in question is the sole test by which we grade it, or explain its nature.

We must, if we are to follow natural law, test the human subject in the same manner.

We would know if his is a brain of fine grain, of dense fiber—if he has no adulterations to fill up space present in his body and brain, i. e., fat, or flabby tissues in muscles, bone or nerve. If we find this condition, we infer that we have a man of power. While, on the other hand, if we find the tissue of body and brain of coarse texture, flabby in muscle, coarse in bone, and a corresponding nervous system, we have the opposite condition—a weak man.

To the phrenologist who is a true artist in his profession, "a man may be known by his looks, and one that has understanding by his countenance." (Solomon) But he first grades him, places him on a scale, as it were, and determines by comparative methods the quality or degree of texture he may possess.

There have been those persons, (of old time now I think), who thought that size of a thing determined its degree of strength. Much harm has been done Phrenology in its purity by the unregarded, or unqualified statement, "That size was the measure of power."

This is verily true, but only when comparing articles of the same degree of texture.

We do not for a moment think a piece of pine equal to the same sized piece of oak, for we have tested it, no doubt.

Then, let us apply the same rule—test by actual comparison. Compare two men of equal texture and the one having greater size of body and brain will excel in a test of strength, or to put it more favorably; test two men of equal

size in body and brain and the one with the finer, denser quality will possess the greater strength.

Quality then is a great principle, and one of the most misunderstood when applied to the human being. The quality of anything is determined by experiment, or observation and we find a man of density, fineness, shows it in face, feature and actions.



A Lecture by Dr. Burke on the Laws of Life.

Recently it was our pleasure to listen to an interesting lecture on the above subject by Dr. Burke at Altruria, Cal.

The Dr. is a calm and deliberate speaker, he avoids the mysterious phrases and technicalities usually employed by medical men, his language is plain and simple, the ordinary layman can understand him.

Picking out a leaf from a bouquet of flowers which stood on the table before him, the Dr. said:

"I call your attention to the leaf, it illustrates the law of centralization and unity, runs toward the center and from center to stem."

Then picking up a fern leaf he continued:

"The fern illustrates diversity but unity and centralization, and the same law is observed throughout the vegetable, animal and mineral kingdom. Centralization is a universal law.

Planets centralize around the sun. The sun is the center of unity.

The microscope reveals the same unity of centralization.

In the animal creation the brain is the center of the nervous system. The nerves branch off through the spinal column as do the leaves in the fern illustrating the law of diversity, unity and centralization.

The circulatory system centres

in the heart and wherever we turn we see this law of centralization and harmony everywhere.

There is also a law of gradation, see this leaf how it tapers from the center, so do the mountain tops taper in gentle and indulating curves but in harmony with the law of gradation.

There is harmony everywhere, in the seen and the unseen, and judging by this law, by the known, may we not conclude that the same law exists in the realms of the unknown? Does not the soul turn to God?

LIFE FORCE.

There is a mysterious force in nature that we may call life force. We are told that the "Blood is the life", but without this force blood has no life.

This life force pervades all nature, the rock, a blade of grass, a flower and all animals are pervaded with it, it is only a question of degree.

It is the influx of this life-force at conception that gives life to the babe; even the muscles of the body have no life without this influx. It is this force in nature that cures disease. Man cannot cure, Nature alone cures. A broken limb is set by the surgeon but nature does the rest.

This life force is obstructed in disease, and like electricity when switched off, say, through the kidneys there the condition of the body is abnormal and abnormality is disease.

Man is dual, he has a physical and psychical nature. All nature is sexed—male and female, positive and negative, health and disease, so we have good and evil in the world.

THE FUNCTIONAL LAW.

You cannot gather figs on a corn stalk. It is not its function to produce figs, but give corn to a horse and you get horse flesh, fed to a hog the corn becomes hog flesh or to a human being produces human flesh. This is a functional law. You cannot alter that.

Feed wheat to a hog and you get hog flesh; to a sheep, mutton; to a cow, beef, and to human beings you build human flesh.

NOT BORN ALIKE.

Men are all born unlike each other. Indeed no two blades of grass, no two human heads or faces are alike. There are born poets, musicians, physicians, lawyers, ministers, merchants, artists and mechanics, but they are all different in form of head, face, looks and talents, and if you try to make a born poet into a merchant he will be a failure in life, or if you attempt to make a natural born musician into a physician or vice versa you have the same result.

Some who are born mechanics enter the profession of law or become merchants perhaps through force of circumstances or false ambition, with the same miserable result and the world is full of misery and disappointment through the violation of a natural law.

All and everyone should study Phrenology. It is one of the grandest sciences of to-day, but it has been injured by impostors and quacks. Lots of people are going through the country claiming to be Phrenologists who unfortunately know nothing about this noble science, hence injure its fair name by pretending to read character.

Prof. Fowler examined my head 25 years ago and called me to medical science.

Prof. Haddock examined me a few years ago and told me which faculties had become active since the former examination, and I am glad to tell you that both charts tell exactly the same story.

Phrenology is a science. Let mothers take their children to a first-class phrenologist, it is the best thing they can do, indeed it is a duty parents owe their children.

Character and Destiny or how to abolish poverty, and crime, cure human deformities and diseases by natural law. An interesting pamphlet by Prof. L. Guilford, 10 cents.

WHAT IS MIND AND WHENCE CAME IT?

"Either nature is the outcome of mind, or mind is the outcome of nature. We have to choose between these two hypotheses, for no other appears." So said Prof. Gray, in a discussion upon Evolution and religion, held in the city of Boston, some fifteen years ago.

Prof. Gray has evidently reduced this question to narrow, and we may say, logical grounds; it is either one thing or the other, "for no other appears." Mind is the outcome of nature, as surely as the flower that blooms on the plant is the outcome or product of the plant. And as the flower is the beauty of the plant, so is the mind the beauty and crowning glory of the man. Mind is only a reflector of what is; it creates nothing, but it reflects everything. Nature, as we see it, is the stem of the plant, and mind is the flower. All we know of nature is what is revealed to us through our five senses, and it is the adjusting and re-adjusting of these mental images that constitutes what we call mind. As the stomach depends upon prepared diet for its sustenance, (our existence), the mind must feed upon the shapes, forms and colors of nature, and without which it could not exist. In other words, there could be no mind if there was nothing for it to feed upon. It is one of the fundamental laws of man's philosophy, that knowledge is comparative, and we have yet to see a mind that rests upon any other foundation than knowledge. This is a deep question, one that could keep us busily engaged in solving for months. But one thing we are sure of, there was nature before there was mind.

This, Professor Gray was not so sure of, but if our five senses reveal anything to us, they tell us that mind is the outcome of nature. Even when we look back to the fountain-head of nature, we shall find that she moved ahead of the mind for a long distance on the way, and then the mind and nature joined hands and moved along together. MIND, apart from an organic being, is as impossible as light from everywhere. Mind, like light, proceeds from a focal point; it is where the relation between things is ob-

served. Mind is not a thing, no more than light or heat. It is action of a certain kind. It is where all nature is focalized and then analyzed. In a few simple words, the mind is a great reflector; it is a mirror hung up in such a manner that it receives the reflections from all things and all nature around. But there is this difference, that while the objects at rest remain motionless in their reflected images in the mirror, in the mind they move with lightning speed, and appear and disappear in the twinkling of an eye.

It may be distasteful to some of our church-folk to declare to them that before there was mind there was nature and all her eternal laws. But this can be shown from many points of the compass of truth. We see it pointed out too plainly to make the mistake by supposing that mind existed or could exist prior to law. There are many distasteful things in this life, but "the truth shall make us free." The mind is the great flower of nature; it is here she views all her works and enjoys the beauty of them.

As above stated, there is no mind outside of an organic form, and nature is the author of all forms. The laws of affinity are fixed and eternal, and it is by this law or laws, that all things are given form and shape. Nature makes her own reflectors. These reflectors never made her. She builds her own bridges and then crosses over them. But it must be understood that we are not here trying to disprove the existence of a God, a personal being of form and shape, who sees and knows all things, past, present and to come. But there was a time when there was no mind in this wonderful universe. The time came, however, when mind appeared, and then and not till then, did nature realize that she was doing anything. This fact can be better understood by watching the movements of a river of water. This water has no thought of where it is going; it does not even know of its own existence, only as it recognizes it through the senses of man or some other animal, for—

"We are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We will now bring this to a

close, for it was not the intention to go into details. This was written for the purpose of stirring up thought, and if we think long and loud enough we shall eventually uncover the truth. May we not even "think God's thoughts over after him?"

Yours for the truth and nothing but the truth. FRANK REED.
Eureka, Cal.

To Our Patrons and Subscribers.

We beg to say that during our three months absence from the office, phrenological examinations will be conducted by Prof. G. H. Brinkler, B. A., a graduate of Cambridge University, England, and a student of Queens College.

He has completed a private course with us in practical Phrenology, Physiognomy, Physiology, etc., and we commend him as a good examiner.

Our old friends and contributors have consented to send in their articles as before.

Mr. Bernard has gone to Cape Nome; he says "There is no place like Nome" but he will try to send in his articles as usual.

Miss M. Haddock will act as editor and business manager pro-tem.

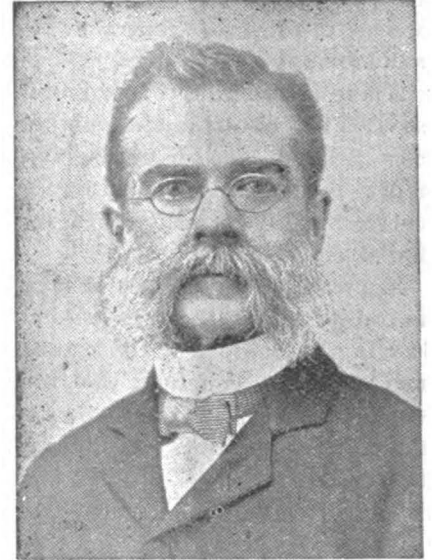
We intend to send notes by the way.

Business will be continued as usual, and we trust that our friends and patrons will send to HUMAN NATURE office for charts, books, busts, dilators and other goods we have for sale, and that subscribers will not let their subscriptions relapse, but renew just as if we were in the office.

ALLEN HADDOCK,
Editor and Proprietor.

June 30, 1900.

We trust that the ardour of our correspondents will be no less while we are away and that our friends will buy our books and goods and subscribe or renew their subscriptions just the same. We shall know what business has been done when we return.



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SITTING ALONE.

Canst tell me the reason we loved when we met—
 Ye mortals, why partings bring pangs of regret?
 Canst tell if in heaven Love has a new birth,
 Or why Love and Friendship perish in earth?
 Canst tell me why pleasure gives place to despair?
 Why winter enshrouds all nature so fair?
 Why darkness proclaims the end of each day—
 Why childhood laments toys broken in play?
 Canst tell why the cock crows loudest at morn,—
 Why Peter denied his Master, with scorn?
 Why Thomas was doubtful in presence of God—
 Why Christ drank the cup and passed 'neath the rod?
 Canst tell me the reason our souls strive in vain
 To smother our doubts, to banish our pain?—
 Why Truth on the scaffold forever must moan?
 Why Wrong holds the scepter and sits on the throne?
 Tell me, ye prophets, ye priests, if ye know,
 From whence came the soul, whence must it go?
 Whence the desire to know the unknown?
 The muses depart—I'm sitting alone!
 —Y. T. CHAFFEE.

Charts.

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