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WHICH OF THESE BOYS IS MOST SENSITIVE TO PAIN ?

Every phrenological student will know at a glance which of these two boys is the most sensible to pain.

High sensibility arises from a highly-strung nervous system, indicated by fine hair, skin, small bones, sharp features, mental expression, high top-head and weak base brain. Persons in whom all the senses are exalted possess high organic Quality of Texture; they suffer keenly and enjoy deeply. No. 1 belongs to this class.

Persons who can bear pain al-



No. 1 Sensitive.

most with impunity, are low in organic texture, have coarse hair, rough skin, tough bones, dull or ugly features, brutal expression, comparatively low forehead and heavy base brain, especially full over the ears, giving great width to the head, as in all savage and barbaric races. See No. 2.

The North American Indian is a fine illustration, so is the ass and the ox. A highly bred race horse

or trained circus horse will cringe if harshly spoken to, whilst the draught horse will scarcely move by severe lashing. The lowest creatures and fishes, etc., are almost insensible to pain.

One would think that School Teachers or educators ought to know these things by studying their pupils, but it is evident they do not, as we shall see before we are through with this article.

The Psychologists of the United States Bureau of Education are just as much at sea, as the following newspaper paragraph shows:

TESTING PUPILS AS TO BEARING PAIN.

CHICAGO, March 22.—The school children of Chicago are to be tried with the "temporalgometer" or pinching machine. It was invented by Arthur McDowell of Washington, psychologist of the United States Bureau of Education. It is designed to test pupils' sensibility to pain. The device is put on a child's head and pressure is applied. The pressure bears on the temples until the child cries out from pain. The theory is that the sooner the child cries out the greater its sensibility and cleverness.

One object of making the test is to establish the relation between keenness of the senses and of intellect. It is shown that the more sensitive children are to pain the brighter pupils they make. This is explained by the fact that knowledge is obtained through the senses and the keener the senses the better the opportunity for knowledge.

The inventor of the "temporalgometer," like Dr. Gullitone, ought to be the first victim of his barbarous instrument. Strange, passing strange, that educators do not study the nature of children in-

stead of inventing instruments of torture.

EDUCATORS WHO ARE NOT EDUCATED.

It is perhaps worthy of remark that there is a class of men whom the world considers as "brainy" or learned, yet seem to be entirely ignorant in some matters.

To our mind one of the most marvelous facts that stand out in the departed century, is the total lack of knowledge displayed by medical men of the Old School, and the professors of our univer-



No. 2 Non-Sensitive.

ties, regarding the science of Phrenology. They have no system of their own by which they can distinguish the talents or proclivities of those under their charge, and grounded as they are by the false theories of the old philosophers regarding mind-theories handed down to them from the hoary past, they have persistently refused to investigate modern phrenology. Their criti-

cisms of phrenology show by their lack of knowledge that they have not investigated the subject.

Prof. Vaught in *Human Faculty* for April says:

The most marvelous fact in all history and human life to-day is the extreme ignorance of the majority of the world's teachers concerning the constitution of human nature. Statesmen, jurists and presidents of universities are marvelously ignorant of the elements of mind.

One of our old correspondents, Chas. Todd Parks, in the same number, says he addressed the following letter to the presidents of the six leading colleges in America:

DEAR SIR: Will you kindly inform me if the faculty of your university look with favor upon phrenology as a science?"

The answers he received were all in the negative and he was referred to Prof. Ladd of Yale and Prof. James of Harvard, who are looked upon as authorities on psychology.

Mr. Parks interviewed Prof. Ladd, who confessed that he had never read of Gall, Spurtzheim, Coombe nor any of the authorities upon phrenology, and that in fact he knew very little upon the subject.

Prof. James will be remembered as the author of a large work on psychology wherein he admits his failure to propound a system that any one can understand, inasmuch as he does not understand the laws of mind himself. The only key to the apparent mysteries of the mind is Phrenology.

THE BLIND LEADING THE BLIND.

We have a school book on our shelf, by Prof. Jerome Allen, Doctor of Philosophy. It is entitled "Mind Studies for Young Teachers."

It will be supposed that a teacher of teachers ought to know what he is writing about, but evidently Jerome Allen is not aware that the bottom plank of phrenological science is Temperament. Read what he says on "Tempera-

ents in Education," on page 28 of his book, he says:

It is wrong to confound the study of Temperament with the study of Phrenology. The one takes cognizance of the entire body, the other confines its enquiries to cranial and facial development.

Students of modern phrenology will hardly believe that a college professor would make such a glaring mistake. It is not true that phrenology "confines its enquiries to cranial and facial development." Mr. Jerome has never studied modern phrenology, nor books that have been written on the subject during the last seventy years, or he would know that Temperament and Texture are the basis of phrenological science. While we are indebted to Gall for the discovery of phrenology, we stand to-day on a broader platform than he did, by knowing more of the influence of Temperament and Texture on character. It is strange that collegiates do not consult modern works on phrenology, instead of confining their attention to its first ripples. Students of astronomy know that advances have been made in that science since the time of Gallileo. They do not despise Gallileo, but they make themselves acquainted with modern astronomy. Then why not with modern phrenology?

WHAT A GREAT SCIENTIST SAYS.

Sir Alfred Russell Wallace, one of the greatest scientists living on earth to-day; one who shares with Darwin the honor of conceiving the doctrine of natural selection and survival of the fittest, berates these men for neglecting to study modern phrenology.

In his latest work, "The Wonderful Century," he devotes a considerable part of the book to a defense of phrenology. We quote only a small part, as follows:

Phrenology will assuredly attain general acceptance during the 20th century. It will prove itself to be the true science of the mind. Its practical use 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 science; and 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 they were making splendid advances in other fields of thought and discovery.

It is strange, but true, the common people have profited by and as a class know more about phrenology than the professors in our medical schools and colleges.

We have studied phrenology now for over thirty years, and can honestly say that we have as yet to meet the first objector who had given it sufficient attention to become acquainted with its merits and principles, or he would be compelled to accept it as a true science, based in nature.

In an article in the *Phrenological Journal* for April, in speaking of Dr. Gall, the editor says:

There came a practical flood of light on cerebral functions when he brought forward his wonderful observations on men and animals. He certainly changed the current of thought on these matters and gave to the world a basis upon which to work. If individual critics would only investigate and study his system (which has been added to by his disciples) all alienists would turn into sound believers of phrenology.

THE COLLEGES AND THEIR FINISHED GOODS.

Owing to a lack of phrenological knowledge our educators turn out 90 per cent of misfits. They educate born blacksmiths for lawyers, farmers or carpenters for preachers. They make round pegs for square holes, the consequence is, thousands of college graduates become human wrecks—some go down to a suicide's grave.

Right here in San Francisco we have college graduates as street-car conductors, gripmen, janitors, waiters in restaurants. They come to us for phrenological examination and we find they have been educated in the wrong direction.

A young man recently came

into our office who had been educated for a minister of the Gospel. He had taken a course in theology, intending to become a preacher. Before he was through he found theology was not in his line. We discovered a philosophic turn of mind in him, with an entire lack of the spiritual faculties. As a preacher he would be either a failure or a hard case. To-day he is a farm laborer from misdirection. His professors, or teachers, possessed not the slightest knowledge of his character or disposition; knew nothing of his aptitude, his likes or dislikes, only from long experience, but acted on the false idea that desire to do a certain thing indicates talent in that direction. Ability does not always accompany desire, or why so many misfits? This highly educated young man came from a family of preachers, but he showed an entire lack of those faculties required in a minister of the gospel, and his preceptor, or professor, in the university ought to have known it, but he did not, does not, and probably never will learn to, know the difference between one pupil and another.

The world will have to depend on a new and younger set of educators who have a little knowledge of human nature—knowledge gathered from outside the walls of a university. Phrenology is popular because it is the true science of the mind.

Said an itinerant Phrenologist in making a platform examination, "This is a contentious and quarrelsome man, always ready for a fight."

"You're a liar!" shouted the subject, knocking the Phrenologist head over heels. The professor arose to his feet, bowed to the audience and with a smile of triumph exclaimed:

"The gentleman has just given you a practical application of my atement."

HEALTH DEPARTMENT

What is Medical Reform?

J. E. MORTON, P. Ph. D. D. M.

Just now there is so much being said about the "things new and old" in the practice of the "Healing Art," that after a perusal of many "theories" and "pathies," one is dazed and bewildered. By what? By the fact that there are so many claiming to have the "cure all" in their sole possession, which is the panacea for all life's ills.

He who has taken note of this fact is at once on the road to truth. Maybe he is content with resting there. But the true reformer goes marching onward. Whether he lives to see his method established or merely sets in motion the causes which others may carry to a successful consummation or not, does not concern him. He is generally lost sight of, and his followers reap the credit and approval which is due to the system he began, but he covets not.

We find to-day so many describing their systems of cure,—always new and original with them, and each "pathy" cures all diseases and this is a singular fact. But in practice daily it will be demonstrated that each "pathy" also fails to cure many cases. If we were in possession of all the facts it doubtless would reveal the true condition to be a jumble of "good and bad guesses" on the part of each devotee of his pet theory. Great telescopes see distant stars.

They do more—They cover a greater space. He who looks out of a large window sees more than his neighbor whose window is as small as his ability to see. Great men in many callings are like huge telescopes. They see more. If in the medical profession they accept things outside their "school's code," or single idea,

We want then as reformers in Medicine those who can take the good things from all systems and use them properly. Beside this they should add whatever new things they were able to learn. And give it to those who need it—not "hiding their light under a bushel."

There have been men—grand minds, who attempted this and much good has resulted from their labors. But there have been some very great obstacles in the path of new truth. One, if not the greatest which approaches that distinction, is the fact that so many reform (?) writers on these topics confess they know nothing about the medical man's training, and yet they write strong articles against the prevailing practice of medicine. They defeat their own ends. But if one stands forth after passing through the routine of such methods as the dominant schools use, and declares he has something better, it is time to at least listen to him.

A builder has some things he invariably determines before he begins a structure. He learns the nature of the materials with which he builds. He also studies the "building plans." If a man is to be built up from sickness to health his physician needs to study those means by which he is to repair the structure. But this is not enough. He must understand the "plan of the man."

To-day men know many things about their drugs and experiments, but it is safe to say that not one M. D. in twenty understands the structure he rebuilds, or destroys. This seems on the face of it a broad assertion, yet we think our position can be explained.

The Anatomical structure of the body is well understood to-day. The chemical changes going on in the body during health or disease are well studied, though not known well yet. The micro-organisms which are said to be responsible for all disease are being hunted

down with all the means at command.

Yet comes the long list of new remedies and medicines which never fail and has diseases vanished? No, no. Man is doing that part of the act.

Well, if we are to build man up, —we must study him alive. We need those things to build and not tear down. Man's nature has not been studied by any set of practitioners we know of. We mean in its full bearing. If it had, we would not have the Surgeon who attempts to cure all diseases by the knife; the Medical man who gives drugs for all things; the Hydropath who declares all virtue to be in baths; the Osteopath who is equally sure that mechanical manipulation is the "all in all;" the Christian Scientist who declares there is nothing but *mind*, and hence all disease is in the mind, and cures are only possible in that way. Not to mention a score of other methods which are in vogue by their devoted adherents.

We do not believe that any of these parties are insincere. They are doing what they can. But as they have not studied man properly they cannot be expected to know how to heal the diseased. Has it occurred to anyone that each so-called school has valuable truths in it? It is our purpose in future in these columns to set forth some ideas bearing upon a harmonizing arrangement of the whole gamut of the healing art.



Mail Students.

On our list of Students by Mail we have M. D's., D. D's., Lawyers, Commercial and Working Men.

It would surprise our readers to know that our students in the office include the same, but are mostly working men and the well-informed middle class, all earnest in the work.

CUPIDITY IN CLASS LEGISLATION.

BY CHARLES B. PATTERSON, IN MIND.

Once more the dear public is in need, and the medical fraternity, in that spirit of self-sacrifice for which it is noted, flies to the rescue. It is true that the public has not been aware of its need, but the doctors—ever on the alert to detect "symptoms"—have diagnosed the case as one of extreme nervous depletion that requires heroic treatment.

For a number of years the ranks of the Mental and Christian Scientists have been constantly increasing, and the vast numbers of sufferers who have turned to them for assistance have greatly alarmed the profession, who seem to think that individuals are born into the world for a season with more or less sickness and disease, and then pass out of it with pain and suffering—with the sole object of replenishing the coffers of the medical fraternity. It has been the aim of the old school of medicine, when anything in the nature of an advance came that would tend to promote health or increase longevity, to try to kill it off and put it under ground as soon as possible and in fact, the old school is noted for this, chiefly because it has never done, and never hopes or expects to do, anything else. A system of health-promotion and cure of disease that is founded on more than a hundred different kinds of poison and hundreds of combinations thereof can hardly be expected to accomplish any other result.

Webster is undoubtedly right in defining the word *poison* as "any substance which, when introduced into the animal organism, is capable of producing a morbid, noxious or deadly effect upon it;" but the professors of poison go him one better and say, "introduce it into the system of a sick man and it will make him well." Of course, they have never proved the truth of

this assertion, but incidently they get a great many millions of the public's money every year, which is of much greater importance—and the dear public does so like to be gulled!

Occasionally a man in the medical profession is honest enough to come out and tell what he thinks about medicine, and then we get at some of the facts in the case. Prof. Alonzo Clark, of the New York College of Physicians and Surgeons, once said: "In their zeal to do good, physicians have done much harm. They have hurried thousands to the grave who would have recovered if left to Nature." What does the public say to this? It lays so much stress on what is termed the "science of medicine" that it unthinkingly swallows such utterances whole, just as it does the pills and potions of the M. Ds. Sometimes it makes a very wry face—but that is all. Occasionally a medical man will echo the sentiments of Sir Astley Cooper, the famous English surgeon, who said that "the science of medicine is founded on conjecture and improved by murder." But the public, press and pulpit continue to prate about the "science of medicine":—a science that has never blotted out a single disease since it came into existence; a science that has undoubtedly multiplied diseases tenfold, so that the most highly civilized nations of the world have a far greater number of maladies than the uncivilized; a science that has not lessened by a single day or hour the "course" that any given disease has to run; a science that has not lengthened by a single minute, through the agency of any of its drugs, the duration of human life.

Yet a large and ever-increasing percentage of the dear public is getting its eyes open and refuses to be drugged and humbugged any longer. These people are going to Mental and Christian Scientists for treatment, and the results is a



very serious depletion of the annual incomes of the medical fraternity; hence something must be done to overcome this condition, and the enactment of a law is sought whereby the medical men may continue to bleed the whole public. The public, it would seem, has no right to decide what kind of treatment it wants, or does not want, but must be made to take its pills and potions in the old orthodox way—which was good enough for Methuselah and his contemporaries, and therefore should suffice for the sufferers of the present. Besides, there are three or four M. Ds. on nearly every city block, and these gentlemen must be fed and clothed no matter whether they would have made better farmers, or clerks or sailors, or carpenters, than physicians; now that they are devotees of this most wonderful of all science they must be cared for by the dear public whether they gave anything in return or not.

"Let the Mental or Christian Scientist practise on the public just as much as he likes; only make a law that he shall never receive a penny in compensation for what he does, and we will be satisfied," says the average M. D. This has been the whole tenor of medical legislation from the first to last. "We do not wish to curtail the liberties of the people, or even of the Mental or Christian Scientists; we simply desire to have laws made and enforced that will prevent such practitioners from receiving fees for their treatment," wherever a law has been proposed the question of the fee is the all-important feature. What do the doctors care about the health of the public? They are not interested in that; they are concerned chiefly about its disease and suffering, so that they can accumulate wealth with which to build stately houses and have fine horses and all the luxuries of life. When you deprive them of these things through legitimate competition, then the dear public must be made

to make such competition illegitimate; hence, throughout the land laws are being enacted that violate the spirit of the Constitution, which gives to every man the right to pursue happiness, which is impossible without health. This inalienable right the friends of materia medica would take away from the individual, and make his health and happiness subordinate to the physicians' desire for money. An examination of every bill relating to the "public health" that has been introduced in the Legislatures of the different States will disclose the fact that the "general welfare" has only been used as a blind to cover legislation purposely intended to promote the pecuniary interests of the medical doctors.

Let the medical men once show that they can cure disease,—that they have a real science,—and the people will not flock to Mental and Christian Scientists, as they are doing at present in such numbers, but will continue along in the good old orthodox way, because the average person hates to get out of the conventional way of doing things; he is only forced out of it by dire necessities that the medical profession is plainly unable to relieve. A fact to be noted is that it is not the ignorant classes who are turning to Christian and Mental Science for aid, but the intelligent and cultured, who think (and who feel abundantly able to act) for themselves. They are emerging from under the hypnotic glamour of a science that has been such in name only; for there is no medical man of reputation or standing in the world to-day who can say with truth that there is any science in drug medication. Says Dr. Andrew Combe: "As often practised by men of undoubted respectability, medicine is so nearly allied to, if not identified, with quackery that it would puzzle many a rational onlooker to tell which is the one and which is the other." The practise of medicin

—founded on numberless poisons, the vivisection of animals and even of human beings, vile serums, "elixirs of life," perpetual "experiments," and vaccinations—cannot even resemble a science; and none know it so well as the medical men themselves.

It is time that the State should abandon this attempt to form a partnership with the materialistic monstrosity known as the "science of medicine," and neither legislate for it nor against it, but allow it to work out its own destiny. I grant that there are many noble-minded men in the profession who are willing to let medicine rest on its own basis, without seeking legislative props that will redound to their own financial profit. I believe that there are among them many self-sacrificing men who would give their lives to benefit and uplift humanity. Such practitioners, doubtless, have no desire to profit at the expense of the sick and suffering. It has not been however, the study and practice of medicine that made them what they are, but their own innate goodness, which expresses itself in spite of all the materialistic and fatalistic tendencies of materia medica. To such men all honor is due. While we differ with their systems, we respect them for their humane impulses; nevertheless, we believe that a knowledge and practice of drug medication, with its attending evils and delusions, tend to degrade and kill out the finer instincts of those engaged in the profession.

Gentlemen of the medical profession, you neither prevent nor cure disease. Why not step down and out, and make room for those who can, instead of acting the part of a dog in the manger? You know your own inefficiency; you know that you have never permanently cured nor prevented disease in the past, and you have no reasonable grounds for supposing that you can do so in the future. Why not adopt some profession that will require no legislative action to bolster it up.

Not Prophets, bnt Alarmists.

Once in about every half dozen years, if the would-be prophet is itching for notoriety, some scientists of more or less note comes forward in three or four newspaper columns, giving us a picture of the end of the world. This kind of thing suits the interests of the large dailies, and it "puts a feather in the cap" of the reporter who first gets the world's death sentence as it falls from the lips of Zeo. First we had the comet prophets, scientists and astronomers who ought to have known just what they were talking about, but they did'nt, since the comets failed to strike the earth, and so many persons came to the conclusion that these alarmists were "talking through their hats." A man who is worthy of being called a scientist ought to know that the forces of nature are evenly balanced; if this were not so there could be no such thing as a revolving planet. The powers of attraction and repulsion are equal; one has not a pennyweight advantage over the other. How often have these alarmists been taught and how oftener must they be taught, that a comet cannot pass within the atmosphere of a planet? How often have they observed comets making straight for the sun halt in their course—turn and move directly away from that planet? Answer. Quite often enough to teach them better manners than to prophesy such bad behavior upon the part of well-regulated comets.

We come to another class of prophets, or alarmists, as this seems the more appropriate name for them. We will now turn the X-ray on the prophets who predict that there will come drouth and famine with the disappearance of the forests of the earth. But there would be quite as much rain fall on this earth if there were not a tree, shrub or sprig of vegetation on its surface, and these alarmists are reminded that evaporation

would not in the least decrease, as a result of there being no timber or vegetation, they can see as clearly as can the writer of this article, that this water going up, must some time take a notion to come down. It is doubtless true that mountain ranges, rivers and timber belts have a strong tendency to draw down the moisture from the clouds, in the form of rain, but if there were no such unequal attractions, there would doubtless be a more evenly distributed rainfall. Were there no mountain ranges, rivers or forest, the rainfall without the least doubt would be about the same on every square mile of the earth's surface. Timber belts do not help the sun to draw more water from the oceans, bays, lakes and rivers of the earth but these belts do attract more of this moisture, than do barren, sandy plains.

There have been many kinds and varieties of prophets, and some of them have been so kind and considerate, as to place the end of man's reign on earth, at about four million (4,000,000) years but, the last one who gained for himself a little notoriety admits that we can rest fairly well contented, keep our minds free from worry, for the next three thousand years. We might call this last, the potash prophet, as he predicts the end of man with the end of potash. It is well that the masses do not pay much attention to these alarmists, for if they did, we should have one of these 'startling announcements,' the middle and begining of every week.

Let us now look back over the ground we have traveled, and see if there is any cause for alarm. The square and compass of reason tell us that nature must have pretty good control over the planets, otherwise there would not now be so many traveling on time in their respective orbits. We have no account of one planet getting over the lines in the orbit of another not in modern nor ancient times.

Man is more noted for this breach of law. It is a common thing for one man to step into the orbit of another man and this is because he was left a free agent. that he might be a man, not a monkey. When he attempts to revolve in an orbit not his own, he sinks below the human plane, towards that of the brute creation. But we have the promise that this will not always be the case; man is finally to become a law unto himself, and he who promises this, knows all about comets, and he looked well to it that we should not run short on potash.

Frank Reed.



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THE EVOLUTION OF A BRAIN.

BY F. SEGSWORTH, PH. D., SAN FRANCISCO.

When we speak of the brain we usually refer to that part of the nervous system located within the skull. Brain, or nerve cells, are found in all parts of the body in all animals. The lower form of animal life have brain substance, and nervous centers, but they do not have a brain located in the head, for they have no head properly speaking. When man got so far along in the scale of evolution that he required a house to protect his brain, he built one, and kept adding to it and enlarging it as it became necessary to create room for the growing tenant within.

If man has evolved up from these lower organizations (and scientific research has demonstrated that he has), by what process has he gathered together, in a storehouse as it were, the great amount of brain substance which is at present necessary for him to have to bring him into relationship with his environments?

This question brings us to the study of another one, which is so important that it must be answered first, in order that we start with a clear basis from which to deduce a logical conclusion.

What is man? Man is mind. And what is mind?

Mind is universal intelligence, the most potent substance in the universe. It is God, or the All Good, and man is the All Good expressed visibly in the highest and most perfect form that has ever been manifested. He is the crystalized form of all things, from the atom in the mineral kingdom; the cell in the lowest form of vegetable or animal life, up through all the stages of growth, until he reached his present exalted station in the universe of life around him. But yet he is only an infant in comparison to what he will be in his future unfoldment.

Man is all things made manifest in himself, through the power of

mind, or thought, or intelligence^e (using these terms synonymously). Man is only a thought expressed, or made manifest. Man has always been. At first he was not in material form, but he existed as mind. Then the desire to express himself in form or action took possession of him and he evolved into an atom, which in turn, became a primitive element of the mineral kingdom; and, still following his desires, he, through countless æons of time, climbed up the rounds of the evolutionary ladder, till he came to be a sentient creature, possessed of a dim consciousness of his powers, but ever striving to gratify that one strong, dominant principle of his being, the desire to express himself.

Now, through what does man express himself? Is it not the brain? Yes, we are all agreed that the brain is the organ of the mind, or the instrument through which the mind manifests itself. And what built it? Man himself. How is this? How can man make himself? If man is objective mind, then mind is subjective man; therefore, they are both one and the same thing. The mind builds both body and brain. Man is mind made objective, therefore man created himself, and is still creating himself; still adding cell to cell in the brain tissues; still evolving from his past to a higher and still higher present, with possibilities of an unfoldment, that is as much greater than his present, as his present is greater than the past, when he existed in the crude form of the monad or the dyad.

If subjective man (mind) desired to express himself in the objective thought, word, or deed, he had first to build a mind instrument through which to express that desire; in other words, he had to build a brain. As the desire is the prophecy of its fulfilment, so, in process of time that particular part of brain structure corresponding to his particular desire was evolved, and manifested functions

relating him to that particular activity of mind. In this way man has built up every faculty of the brain as well as every cell of the body; for there must be corresponding growth of body with growth of brain. We do not find the brain of intelligent man joined to the body of a fish or a monkey.

To recapitulate—man is mind objectified. He is both mind and body. The brain relates him to himself and he is one in mind and body. He is everything that ever has been, from the dust of the stars to the planetary systems with their millions of worlds, for he is mind, and mind is all things. He is God, for God is only the Universal Mind; there is nothing greater.

In his article on "Social Reform," which appeared in our last issue, Prof. Miller said:

"Doctors must teach the people the laws of hygiene and sanitation and see that they are observed, thus preventing disease rather than living on the misfortunes of the people."

Philanthropic doctors will do this, but 90 per cent of medical men have to earn their bread and butter in treating the sick. If they taught the people how to get well and keep well without medical aid their occupation would be gone and they would starve to death.

It rests with the people themselves how to prevent disease and keep healthy. HUMAN NATURE is a pioneer in such work,

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ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

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C. P. HOLT, EDITOR OF REVIEWS.

SAN FRANCISCO, MAY, 1901.

Health and Disease.

The Health Culture Company have issued a new edition of a book this month entitled "The New Method In Health Culture," by Dr. Forest.

Without doubt this is the best Guide to Home Treatment of the Sick ever published by any firm in the world.

In his preface the author says "This book is a prescription for our patients. Our object is to tell you how much, how very much, you can do at home without drugs in the cure of most chronic complaints."

The rules are simple in each case whatever the ailment, and the symptoms are given so that the simplest person can diagnose and cure his own case.

The Dr. has no drugs, pills, powders or medicines for sale. The book is philanthropic.

One of the methods is Dr. Hall's system of flushing the colon, for which he charged two million people \$5 each for this prescription given in pamphlet form.

We have no hesitation in declaring this book more profitable to the reader than any \$10 volume published.

One of our patrons cured himself from chronic stomach troubles after he had swallowed a drug store; and paid doctors hundreds of dollars without getting any relief. He bought three extra books

the other day to send to his friends.

Price of the work is \$1.00 or \$1.25 including one year's subscription to HUMAN NATURE.

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1020 Market St., S. F.

A Conscienceless Man.

During the last presidential election, the candidates made stirring appeals through the press and by circular to the electors, asking for their support on the grounds that he had been unfairly dealt with by a body of men who should be above suspicion; indeed he convinced many that he was the victim of a foul conspiracy.

We never saw the candidate in the flesh, or his portrait, until one day a patron brought us a photo to read, when we pronounced the original to be an unscrupulous and conscienceless man with very little sense of right and wrong, for the simple reason that the brain organ of Conscientiousness was so very deficient as to make the head at the crown slope away like the roof of a house.

The patron smiled, paid the fee and replied, "I always knew the man was a suspicious and conscienceless rascal, but have had no opportunity to prove it. Thanks, for your scientific information."

Then he enquired if we knew who the portrait represented, to which we replied, that we had no idea in the world, that the opinion was rendered strictly upon scientific evidence.

That was six months ago. At the present time of writing the case is in court and the testimony proves all we said about the conscienceless man. After all such men are to be pitied, but the world should know them on sight. Phrenology and Physiognomy reveals character.

You should never crack a joke to a man with a narrow and contracted forehead; he cannot understand humor for the reason he is

—deficient in the faculty that gives appreciation of mirth.

One with hollow temples, thick ears of irregular shape, and an organization of course texture cannot be a success as a musician; will have no taste for music, and, if he fancied that he had, it would take him several hundred years to become a Handel or a Mozart.

Remembered and Respected.

Since the departure from earth of our fellow-worker, Prof. D. C. Seymour many testimonials to his intellectual ability and reformatory ardor have been received at the Office of Human Nature from those who have met him in the lecture field and who have read his contributions to the columns of Human Nature.

An example of the power of the soul over a frail and sickly body. Professor Seymour accomplished more work and attained a higher intellectual position than many men possessed of healthier and stronger bodies than he inhabited. That he could perform so much intellectual labor as fell to his lot in life and not sink under the load, was the marvel of all his intimate friends. If he sometimes trembled or stumbled or murmured under the load of physical ills which fate had piled upon him, what wonder? We are all subject to bodily structure and environment.

Upon our desk lies a letter from Mrs. E. Taylor of Santa Barbara, Calif., in which she alludes to a friendly acquaintance with Professor Seymour extending over thirty years, and she bears testimony to his fine intellect and natural goodness of heart. We would be glad to insert her letter in Human Nature and all the others we have received eulogizing our departed friend, but our space forbids.

However, it is pleasant to think that though gone from mortal sight his work still remains, and his memory thereby is kept green.

So may it be with us all.



BY C. P. HOLT.

It is a good deal better not to know so much, than to know so much that aint so.—JOSH BILLINGS.

What is this newfangled doctrine styled "Christian Science?" And what is that other, different contrivance called "Mental Science?"

Does anybody know, or do they only *think* they know?

Webster defines science to be 'knowledge; truth ascertained.' Perhaps there is no *real* science (knowledge) attached or contiguous to either of these cults. Is there any?

If a Christian Scientist should accidentally, or otherwise, swallow a dose of strychnine, or cyanide of potassium, and he possessed unbounded faith, and one, or a dozen other Christian Scientists imbued with abiding faith should immediately pray real, zealously hard that the man might not be harmed by the poison, and should use no other means but prayer and faith for the patients recovery, would he live or die?

Was this experiment ever tried? If so, with what success?

Did any Christian Scientist ever try the efficacy of faith and prayer as against a Kansas cyclone, the vaccination plague or the gigantic trusts? If not, will some one or more earnest brother or sister of that fraternity please make an effort in that direction, and if successful receive the thanks of the pestered ones of earth?

These "Christian Scientists" were just getting upon a flourishing basis when another sect arose, avering that "All is Mind" and you do not have to pray to any Jehovah, Jove, or Lord to get you out of trouble, but just assert yourself and assume responsibilities, that is the way to conquer disease, poverty and death.

If "all is mind" what is the jumping tooth-ache?

Did any mental scientist ever try the dodge of paying car fare with mind instead of a nickle? How did he get on? Or did he have to get off?

Did one of this cult ever reach home from the club in the "wee sma hours ayont the twa" and receiving from his vigilant, impatient wife a piece of her mind, not wish there was something else in the house that night besides mind?

If "all is mind," and "death is conquered," why is the undertaker just as busy disposing of the bodies of Mental Scientists as he is in cremating other people? Would not the last part of eternity be a better time to announce the conquest of death?

As for the conquest of poverty; it is noticable that the chief apostles of this doctrine are busy conquering their own poverty by teaching the science (?) with pen or tongue for a stipulated sum in, the coin of the realm, or in giving absent treatment at so much a seance. Would not poverty for the masses be better conquered by knocking the props from under this infernal Competitive, Capitalistic System?

How would it work to try a little hygiene for the body in the cure of disease and let mind take a rest?

The high priestess of Mental Science eats the corpses of dead animals. She also boasts of going fishing and assisting at the death of the finny tribe. Thus doth she "conquer death."

Was there ever a religion, fad or doctrine concocted or devised, no matter how absurd or silly it might be, but it would find adherents and disciples? However, never mind.

The Star of Alcyone is so large that our sun, majestic as it is, is but an atom in comparison.

Some faint idea of the vastness of space may be gathered, when it is announced that the myriads of solar systems, which are revolving around the star of Alcyone, take 18,000,000 years to complete the cycle.

Phrenology Popular.

Phrenology is popular with Ministers of the Gospel who recognize it as "the hand maid of Christianity."

It teaches that he is only best who leads a moral and virtuous life. That the exercise of the Moral faculties bring the greatest amount of happiness, whilst the undue influence of the animal propensities lead to evil, dissipation and death.

Phrenology is popular with all original observers and thinkers who rely upon their own investigation rather than on so-called authority? It is this blind reliance on "authorities?" that has kept the world back for more than a thousand years.

Phrenology is popular with the Thinking portions of the great middle and working classes who read and observe and think for themselves.

To those who are starting out in life it puts them on the right road; that is something that neither school or university does for them.

When Phrenology is taught in the School and College, it will work a wonderful revolution. Each will be directed according to his best and special talents. We are drifting that way. The process is slow. Old superstitions and old myths and fallacies will pass away and new Phrenology will supplant them all.

Let Phrenology stand on its own merit. It has been brought often into disrepute by Charlatans and pretenders. There are quacks among doctors, hypocrites among preachers, thieves and swindlers among merchants and bugs in the orchard, but who condemns the true art of healing, pure and undefiled religion, or honest trading and who says there is no pure fruit?

Let us look at principles. He is a narrow minded bigot who refuses to investigate for himself. Such a man must remain in ignorance, and ignorance is the mother of prejudice.

OUR EUROPEAN TRIP

No. IX.

London No. 4.

WESTMINSTER ABBEY—POET'S CORNER CONTINUED.

On leaving the "Poets Corner" we noticed the grave of Alexander Pope, "The Bard of Twickenham." In his immortal "Essay On Man." He wrote:

Know then thyself, presume not God to scan
The proper study of mankind is man.

Pope was right. If we would know Man let us study him. A Minerologist studies minerals, because he wants to know all about minerals. A Pomologist studies fruit. A Botanist plants and a Phrenologist studies MAN, because he wants to know all about him. Why should he look at the moon?

We also noticed the bust of Burns—"Bobbie Burns" who asked before the days of Phrenology:

O' wad some power a giftie gie us,
To see oursel's as ithers see us,
It wad frae many a blunder free us
An foolish notion.

Now we to day possess the power to see ourselves as others see us, yet notwithstanding that it may free us from making so many blunders or possessing many "foolish notions," the fact remains that even Phrenologists cannot very well get away from themselves. A man is apt to act according to his organization, although he tries, he only partly succeeds in improving himself, avoiding blunders or ridding himself of "foolish notions."

This "Poets Corner" is very interesting, but we had not the time at hand to stay with the other great dead, among whom are Shakespeare, Tennyson, Scott, Longfellow, Addison, Dryden and Milton who wrote "Paradise Lost."

Several beautiful medallion portraits attracted our attention. One very interesting to Americans is that of "In Memory of James

Russel Lowell, United States Minister to England from 1880 to 1888."

Above it are encircled the arms of the United States and of Great Britain entwined with the device of the Abbey.

THE SANCTUARY.

We now passed through the Sanctuary where all the Sovereigns of England since the conquest have been crowned, and where the new King will be crowned next year with his feet on

THE STONE OF SCONE

where it rests in front of the great Coronation Chair.

We had heard and read of this stone, but had not seen it until now.

It is asserted by antique ecclesiastical legend, to be the very stone on which the old patriarch Jacob pillowed his head when he saw the vision of the angel and the ladder spoken of in the Bible.

For a thousand years it rested at the foot of the thrones in Ireland and Scotland until 1296 when Edward I. brought it to England.

An air of superstition surrounds that stone; it must be valuable as an historical as well as a sacred relic. The chair and stone are guarded by a brass rail to keep back the gaping, vulgar crowd who could look, but not touch or handle.

But we had come a long way not to touch that stone, so we got one leg over the rail and just at the instant we touched the stone a voice called out "Hey There." It was not a magnetic touch, but as cold as any other stone and the wonder is Jacob didn't dream of Snakes instead of angels!!

The stone weighs perhaps 200 lbs—too big to lift or carry in the pocket—indeed we had no inten-

tion of doing either; therefore we considered the flunkey's "Hey There" uncalled for.

THAMES EMBANKMENT.

After viewing the Abbey, we started for the Thames embankment. At the point in front of the famous Hotel Cecil, the resort of wealthy Americans, is one of the prettiest sights in London. Other palatial hotels and the Houses of Parliament are close by, but the great clusters of trees, a long column of them with shrubbery, give this neighborhood a very rural but stately appearance. Then forward is the great London Bridge on which it is said there is always a white horse.

So many horses in cabs, busses and the conveyances are always passing over the bridge, that there is sure to be a white horse among the lot.

At no time of the day or night is London bridge clear. Some years ago, about 1874, we asked an old and weather beaten policeman on the Bridge if ever he or anyone else knew London Bridge to be clear? He said, "Yes, some ten years before that at 2:30 one Sunday morning, he stood watch, when it was snowing and blowing furiously, he was compelled to take shelter under the battlement of the walls and for ten or fifteen minutes he crouched there in the dead of night, with not a living soul or animal in sight.

CLEOPATRA'S NEEDLE.

Close by here stands the ancient and famous, Cleopatra's Needle, a column of granite covered with hieroglyphics thousands of years old, telling of the deeds of the ancient Pharaoh's of Egypt.

This obelisk was brought to England in 1878 by Sir Erasmus Wilson. It is one of the two obelisks which stood before the Temple of Heliopolis, near the site of the ancient city of Alexandria in Egypt, and we remember the excitement which ran through the historical world when Sir

Erasmus had to abandon the obelisk at sea, but later it was picked up by a passing steamer.

TOWER BRIDGE.

Now we come to the latest and greatest engineering feat on the Thames, Tower bridge, greater in its effects than the famous Brooklyn Bridge in New York.

The lower and greater roadway of the double bridge, parts in the middle and balances itself on its heels for ships to pass. A child can work this movable bridge by touching a lever which sets in motion hydraulic power, lifting hundreds of tons as easy as lifting one's finger. The upper bridge is over 200 feet above water mark, or 246 feet from the ground to the pinnacles of the tower. This upper bridge is reached by immense elevators. It is used when ships are passing through the lower bridge.

The Tower Bridge was recently opened by Royalty and is one of the wonders of the world.

We saw much of the gilt and polish of London. We saw much that was rich and grand, that spoke of wealth and beauty but nothing of squalor, crime and dirt. We did not visit at this time, "Darkest London." We stood aloof from Whitechapel district. The east end and Petticoat Lane. We did not visit the haunts of "Jack The Ripper," of "Bill Sykes," nor of "Fagin" so well described in "Oliver Twist." We kept out of reach of the "Hooligans," preferring the lighted street to the dark alleys infested by the great criminal class, which in all great cities are a dangerous class. We read of them only. A thief who paid 2d for sleeping quarters, told the court he occupied a bed in a certain alley from 6 A. M. to 2 P. M. every day. At 2 P. M. another man occupied it until 10 P. M., when he had to get up to make room for a poor artisan, who was employed during the day. It was stated in open court that thousands of beds

in London were so occupied every hour of the day and night.

Truly one-half the world do not know how the other half live, especially in London. How to house the teeming millions is one of the greatest problems that confronts London to-day.

Her underground railways offer a great relief, or means of cheap transit. Workmen trains, morning and evening, take a million men, women and children in and out of London every day. Some of the journeys are long, but the rides only cost a few cents.

Those who suffer from diseases for which they have sought relief in vain do well to investigate the virtue of sun baths. J. E. Morton and E. A. Adams have lately established a Solarium at 474 Geary street. It is our conviction that the benefits to be derived from the sun's rays in the Thermolune are marvelous in their efficacy. It is the greatest thing of the age. It has power to purify the system as no other bath can. The sunlight is passed direct from the sun through glass colored to suit all cases. Water baths of all kinds are also given. See their card on page 12. We repeat—you will do well to investigate.

Evening Class.

Our Thursday evening class is drawing to a close. The last meeting will be on May 30th.

It has been a very successful season, many of the Students will attend the next term, which will commence on Thursday Evening July 11th.

There is room for a few more members. Those intending to join the class will kindly apply early.

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All the faculties are well illustrated. 50 cents each or \$20 the set.

Professor Segsworth's article on "The Evolution of a Brain," which appears in this issue, will attract attention and perhaps discussion in these columns, owing to its speculative theories.

Phrenology deals with man as he is rather than as to his origin. Psychology is not so tangible.

Mr. Segsworth's style of writing is not unlike that of our late lamented friend, Prof. Seymour.

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The next session of the American Institute of Phrenology commences September 4th.

Phrenology is the only key to unlock the mysteries of the mind. Physiognomy is the science of discerning character by the countenance or features of the face. Face and body is the outcome of the brain, as is the brain so is the face and body, and mind corresponds to the whole, but brain is factor; who ever saw a large abdomen, or fullness over the molar teeth with a weak brain center of Alimentiveness, or a high crown at Firmness and a weak spine unless diseased, and so on; each brain center has its pole in the face and corresponding part in the body. Phrenologists prove the science every day. What a blessing when the world awakens to its revelations.

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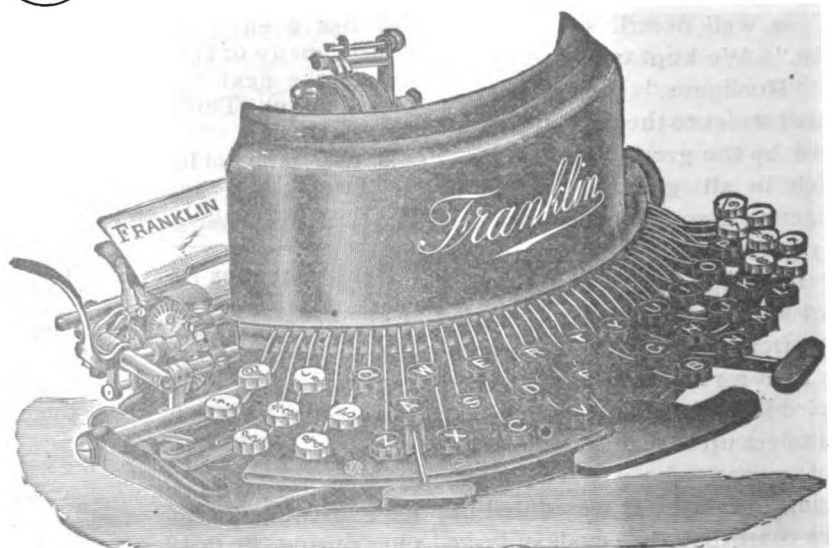
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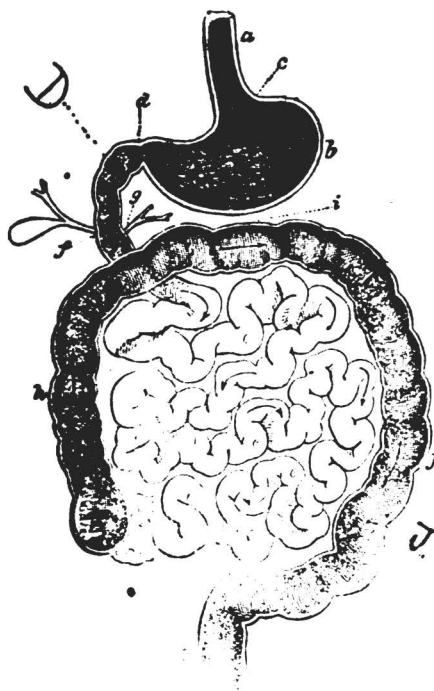
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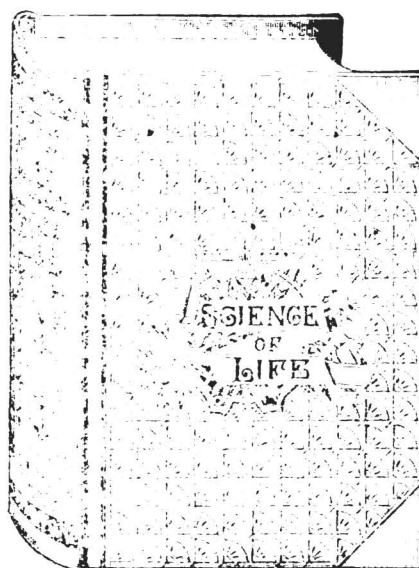
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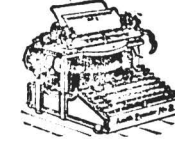
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TIME TABLE

Commencing September 30, 1900
WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—
9:15 A. M. 1:45 P. M. 4:00 P. M.

Leave TAVERN of TAMALPAIS—
* 8:30 A. M. 1:10 P. M., 4:20 P. M.

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

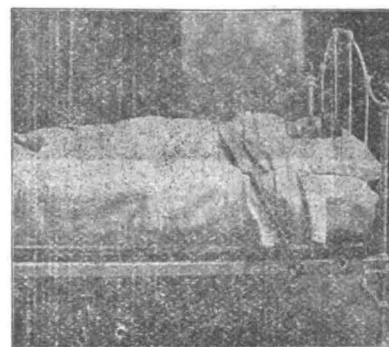
SUNDAYS

Leave SAN FRANCISCO—
8, 00, 10:00, 11 0 A. M. and 1:15 P. M.

Leave TAVERN of TAMALPAIS—
11:00 A. M. 1:15, 2:30, and 4:00 P. M.

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