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POSSIBILITIES



"As the twig is bent, the tree is inclined."

It is possible to so environ and culture a child of mediocre mentality and moral unfoldment that he may become a man possessing strength of character, of scholastic attainments and moral integrity, an ornament to society and a blessing to the world.

It is also possible to so environ and train a child that has been endowed by nature with good intellectual capacity and high moral brain, that his natural endowment will become dwarfed and his life will prove a failure.

A thrifty plant placed in the twilight, and uncared for, will soon pine and fade; while a feeble one if given care, sunlight, moisture and fertilizers will unfold into a vigorous tree. This principle holds good throughout all nature.

A gardener should understand the nature of the various plants he cultivates, otherwise his labors will be in vain and his children of

the soil will prove wayward and unthrifty.

Even so, parents should understand the nature of their children in order that they may train these delicate human plants in the way of intelligence and virtue.

The child whose portrait heads this article has certain traits of character and some points of brain development which need to be understood by his parents or guardian in order to train him right.

There are possibilities in his nature which need to be taken advantage of in his training.

It will be noticed that the central part of his forehead where the brain organ of eventuality is located, is quite prominent, which fact would indicate strong memory of events and historical data.

It is also noticable that the upper forehead is prominent, but the lower, just above the eyes, is deficient. The upper portion of the forehead is devoted to thinking, or reasoning, while the lower part is the residence of the perceptive intellect. This child therefore is not practical and uses but precious few facts upon which to feed his reasoning intellect; hence he will reason without data.

This child should be taught by object lessons. The Kindergarten method should be pursued in his development so that his powers of observation may become stronger.

If allowed to study books alone he will grow into an impractical man. He should be taught to see and to hear, and feel things.

In contrast to the boy we have been treating, is that of the last portrait, whose perceptive faculties were once as deficient as those of the first boy we have mentioned.



It was through our advice that the parents of this boy used all possible means to develop his perceptive faculties, the child was required to carve wood and to notice the shape, length, and size of the sticks, etc. The result is seen in his picture, showing good perceptive intellect.

Children should be studied and trained in accordance with their possibilities.

A phrenological examination made of a child by a conscientious, competent phrenologist will discover the child's possibilities as no other method of character-reading can unfold, and thereby the training may be wisely pursued.

OUR EUROPEAN TRIP

No. X.

London No. 5.

AVENUES OF TREES.

It is a fact not generally known that London is better off for trees than any city in Europe.—*British Californian.*

Some of the streets in the cities of Great Britain and continental Europe are well lined with trees, but London has miles of avenues of them and hundreds of acres in foliage; her public parks, squares, gardens and avenues look well in summer bloom, and her great mansions nestled in trees, shrubbery and flowers have quite a country aspect, although she has the largest population in the world. We saw her Rotten Row, which is a mile and a half long, well lined with trees, its great width giving it a majestic and stately appearance.

The name, Rotten Row, is supposed to be a corruption of *Route de Roi*, or the "King's Drive," and it is frequented by royalty, aristocracy and wealth of London's swell set. It is a great sight to see the splendid equipages with their high-stepping horses bounding down Rotten Row. Some of the carriages have mounted footmen and highly bedecked flunkeys who ride in the rear with arms akimbo.

You will never see a horse in London with a check-rein, and many of them wear fancy bonnet over their head in summer.

Miss Burdett-Couts and other ladies of wealth with a benevolent feeling for dumb animals, have erected drinking fountains all over the city, and inaugurated other reform movements that have proved a blessing to the faithful servants of men.

TOWER OF LONDON.

The tower buildings occupying about twelve acres on the bank of the Thames, is the most famous historical fortress in all the world.

Tradition says Julius Cæsar built the first tower and the Romans occupied it as a fortress.

From the tenth to the sixteenth century it was the residence of kings and queens, but not since Charles II was crowned in 1661 has any court ceremonies been held within its walls.

On entering the courtyard we found regiments of soldiers drilling, brass bands playing and marching past. "Beef eaters" were standing guard in their quaint, but handsome, dress, that has not been changed in style since the institution of the *m* corps by Henry VIII.

Presenting our tickets we were admitted within the magic circle of the old walls and conducted to the Royal Chapel, where are interred the remains of decapitated high-bred personages. In the "Bloody Tower," the high executioner beheaded Queen Mary, Anne Boleyn, Lady Jane Grey, Earl of Essex, Lords, Dukes and nobles, as recorded in history.

The most touching of all the Tower memories is the murder of the infant King Edward and his younger brother, Richard, the Duke of York, by means of which crime their uncle Richard ascended the throne.

We descended into the lower and dark passages of the tower, where not a ray of light is shed. The stone walls are eight or ten feet thick and the cells are dug out of solid rock and with heavy iron doors made it impossible for prisoners of old to break through.

We entered the cell of Sir Walter Raleigh. The place is so dark and dismal it seemed impossible for any man to be confined in there long and retain his senses. Yet in this cell he was kept a pris-

oner a long time after being condemned to death, on a frivolous charge, until he was released to head an expedition to America; but it was unsuccessful, and James the first ordered Raleigh's execution on the old judgment, which had slept for fourteen years.

It was Sir Walter who introduced tobacco into England. He had seen the American Indian smoking the weed. One day when smoking his "pipe of peace" his servant thought him to be on fire. Procuring a pail of water he threw it over Raleigh, which put him out—of temper.

THE CROWN JEWELS.

In the inner hall of the "Bloody Tower" incased in a glass house and surrounded by a strong iron cage, are kept the crown jewels. Their estimated value is twenty million dollars.

It was a struggle to get near the cage, but we got there and gazed on the precious treasures.

Among other gems we noticed St. Edward's crown, used at the coronation of all the British kings and queens since the time of Charles II, for whom it was made.

Here is also Queen Victoria's crown. It is an elegant cap of velvet, richly adorned with diamonds, rubies and precious stones. Near it is the royal sceptre, a gold rod and cross, enriched with rare gems. Close by is the Orb which the new king will hold in his left hand when crowned, as all the other sovereigns have done, and he will don the royal spurs on his heels for the occasion. We were also shown the Ampula, the golden measure for holding the sacred oil with which the Primate of England will anoint his head.

What seemed to attract the most attention was the famous diamond known as the Koh-i-noor, or "Mountain of Light."

EARL'S COURT.

We took a ten-mile's trip to Earl's Court, famous for shows, fairs, exhibitions and the great Ferris wheel, 300 feet high and

claiming to have "the largest circulation in the world."

Except the wheel we saw nothing in the Court worthy of its name. It cost a shilling to enter the grounds; the free shows and booths where things are exhibited for sale, and visitors were importuned to buy, buy, buy, by eager clerks. The other shows were like wheels within wheels; every step was pay, pay, pay, before the wheels would go round. Everything was expensive; even a cup of tea cost 4d, or 8 cents, without anything to it; a small lunch cost more than a good dinner in San Francisco.

Their much-vaunted water chutes do not equal the chutes in San Francisco, although the latter were instituted by a Londoner.

The Chute grounds in 'Frisco include a remarkable zoo, a museum and first class theatre. All free for one price of admission—10 cents.

The scenic effects, waterfalls, fountains, lakes, flower beds and thousands of colored lights and lanterns in Earl's Court, were all very pretty, and the music was charming; but in this sort of thing we excel in America, as Barnum's show topped all other shows on earth in his time.

But the London show ground is illuminated at nights by gas, and it did seem out of date to see half a score of men fumbling among the lights with long sticks, lighting the jets and going the rounds of the lanterns, lighting again the jets blown out by the wind or smothered by the drenching rains.

Earl's Court is away behind the times as a show, but up to date in its charges.

It is somewhat strange if Britishers are amused with such an exhibition at such tip-top prices when they have a world of unapproachable free sights too numerous to mention.

In the show line we can lick creation in America.

THE EVOLUTION OF A BRAIN.

(No. 2.)

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

Progress is the watchward of the hour. In this dawn of the new century we perceive the dawning of a new dispensation, when man shall come into a knowledge of himself. In this era of progressiveness; that science or philosophy which does not from time to time advance a new thought, or evolve a new idea for the cause of truth, must eventually be relegated to the limbo of oblivion.

In the study of the Science of Mind, cause is the one object most sought for by the thinking student, for the basis of all things is cause. The Psychologist, be he Christian Scientist, Mental Scientist, Theologian or College Professor, seeks for the cause almost solely by the subjective or abstract method of reasoning; therefore their philosophy is based mainly on speculative premises. They are trying to get at the truth from one side only. Their methods are not scientific. The Phrenologists, on the other hand, have based their system on the objective, or comparative form of reasoning. They have built up a natural science, founded on observation, and proved by experience. Their methods were scientific. But there is this further difference between the two schools of Philosophy, the one has continued to grope on in the dark still looking for the cause; the other has settled down as it were for a long rest after its labors, satisfied that there was nothing more to learn worth speaking of and only intent on trying to help an ignorant world by proclaiming the new found truths to a public already prejudiced in favor of their system of the schools.

What will be the outcome of this warring between the two factors? The logical result will be that unless the phrenological fraternity, as a body, cease their opposition to the Psychologist, in general and some of the later cults in particular, the latter will turn the tables on them, take such parts of the phrenological system as

suits them and form the whole into a system of ethical philosophy, under a new name. Thinkers are needed in the science now as never before. The brainy man in phrenology has the advantage over the brainy man in the speculative sciences, for he has a system of demonstrated science on which to base his researches into the speculative. He has the mental workshop arranged and in order, he is acquainted with the mechanism; he knows the functions of the tools and how to use them. He knows that Reason and Spirituality are the main powers for this work; for Spirituality is the key to the infinite mind; the connecting link between the outward man and the inner ego.

Our knowledge of the brain and its functions is well nigh complete. It can hardly be improved upon, but our knowledge of the mind is as yet nothing. Yet it is the creator and builder of the brain, the architect of "man the masterpiece."

Shall our knowledge of the house be greater than that of the builder of it? Shall we know more of the rock than of the causes which gave it its shape and texture? Who shall say that man's origin and destiny cannot be recalled, or his purpose here made plain? Did we not once believe that he was fashioned out of clay just as the potter shapes the vessels in his hands? And do we not now believe and know differently?

No, the study of man must take us into the realm of the psychic, not for the purpose of studying phenomena, but for the purpose of knowing the real philosophy of life, for this is the key to man's happiness, the real object of his existence. By it all physical and material happiness should be measured, and with it man will find that heaven that he has always been looking for; only he will find it in himself and not in a far-off eternity of a future life.

Therefore let the greatest study of mankind be MAN, not alone in the sense of his relations with the material world around him, but also with reference to his highest aspirations and desires; in the sense of his divinity and infinitude for by that is his life here made more happy and the time hastened when ignorance shall be banished along with war and pestilence, and man shall know himself and know that he is God.

THE HEALTH CULTURE MOVEMENT.

BY JOHN T. MILLER, Ph. D.

During the nineteenth century more was done to bring mankind back to normal habits of life than through all previous centuries. In the early part of the century the work was taken up by the Transcendentalists who were considered the most theoretical people of their time. The Brook Farm of New England was an attempt to put their theories into practice. This movement had the support of some of the greatest men and women of America and was an inspiration to those who later took up the labor of improving social and hygienic conditions. Among the promoters of this movement were Nathaniel Hawthorne, A. Bronson Alcott, Chas. A. Dana, Ralph Waldo Emerson, Horace Greeley, the Channings and others equally eminent.

The true science of living came prominently before the people after this time, Dr. Andrew Combe was one of the pioneer laborers in England. In 1834 he published a physiology which became very popular in England, Germany and America. This book is still published and has many readers. It makes a special plea for fresh air and ably discusses the yet unsolved problem of ventilation. In America the work was vigorously pushed by Dr. Sylvester Graham, whose "Science of Life" is a classic in health literature. Dr. R. T. Trall, the greatest physiologist of his time, whose numerous works are popular now and will continue so, because they are based upon fundamental principles.

Dr. Joel Shew, who is yet considered authority on hydrotherapy and other rational methods of preventing and treating diseases, and Dr. James Jackson, whose great sanitarium at Dansville, N. Y., is now ably conducted by the Jacksons.

It cannot be denied that phrenology was a great factor in the reform work, and the names of Gall Spurzheim, Geo. Combe, Broussais, the Fowlers, Beecher, Wells, Cowan, Sizer and numerous other phrenologists should be added to the list of health reformers.

Horace Mann, America's greatest educator, introduced hygiene into American schools, and constantly labored for the development of every power of the American children. Some of the greatest reformers of to day were the students of Horace Mann and Dr. Trall. One cannot read the works of these two great men without receiving an inspiration to do something for humanity.

A review of the names of health reformers would be very incomplete without the name of Dr. Dio Lewis, the great "pure-air" apostle. Dr. A. M. Ross, a student of Dr. Trall, will ever be considered a great worker in the health cause and deserves much credit for his vigorous opposition to the vaccination delusion at a time when there were few to aid him. Foote, whose "Plain Home Talk" and Medical Common Sense" has had such a wide circulation in various languages, has been an earnest advocate of rational living.

The few workers of half a century ago have been succeeded by an army of workers, whose efforts are sure to be awarded by a rich harvest. The journals ably published by Drs. Trall, Holbrook, Wells and others, are succeeded by a large number of journals advocating health reform. Among them may be mentioned *Human Nature*, *Good Health*, *Health Culture*, *Hygeio-Therapy*, *Health*, *The Vegetarian Magazine*, and *Our Fellow Creatures*, *The Phrenological Journal* and *Science of Health*, which has been published monthly for more than sixty years, has been very influential in reform work.

Among the earnest workers of the present time only a few can

be mentioned here: Dr. I. M. Holbrook of New York, Dr. J. H. Kellogg of Battle Creek, Dr. Felix L. Oswald, Dr. Chas. E. Page, Dr. Susanna W. Dodds, are widely known for their publications and personal work. Dr. Robt. Walter, Superintendent of Walter Park Sanitarium, deserves much credit for his epoch making book "Vital Science," Dr. Alice B. Stockham's "Tokology" has given her a high place among regenerators of the human family. Dr. M. Augusta Fairchilds has contributed "Woman and Health" and "How to Be Well," two excellent books. Dr. Mary Wood-Allen of Ann Arbor, Mich.; Mrs. E. R. Shepherd, Prof. Riddell and others are doing much in the line of social and personal purity, heredity, prenatal culture, etc. Prof. Holt, Dr. Reeder, Dr. Babbitt, Rev. Hunter, Prof. Alexander, Miss J. A. Fowler, Dr. Gifford and scores of others are earnestly laboring for a more rational system of living. People of all religious and non-religious views see the necessity of a change in our habits of life. Some religious denominations make healthful living an important factor in their creed. The Shakers banished fevers and other diseases from their midst by healthful living. The Adventists consider healthful living the right arm of their faith and have the greatest organized health reform work of the present time. It is a religious duty of the Mormon to abstain from liquor, tobacco, tea, coffee and excessive use of meat. For more than half a century they have been teaching of the harmful effects of these things. Members of all churches are earnest workers in health reform work. This is a broad subject and to many it may appear that the work is progressing slowly, but all have reason to be encouraged. These truths will triumph. Healthful living is essential to a high civilization. A complete history of health reform work done in the nineteenth century

would be interesting reading, and would be an inspiration to the laborers in that good cause. We hope that one who has passed through the heat of the battle may find time to prepare such a work.

J. T. Miller

WISDOM THE FOUNDATION OF RIGHTEOUSNESS.

BY FRANK REED, EUREKA, CAL.

We are told that none but the good—the righteous, shall see God, and taking this to be a most reasonable fact, for the benefit of the preachers in particular and church-members in general, I wish to show that none but the wise and intelligent, can be good, in the absolute sense. No man is good or can be good, who is not wise enough to measure every inch of his ground.

There can be no such thing as unconscious good, for the terms good and bad are mental qualities, and are meaningless aside from mind recognition. No act is good, that was not so intended; no act bad, that was not willed to be. Things of themselves, are neither good nor bad. If I will to do good and I carry out my ideas of good, to me it is good, no matter what the effect on others. If I will to do evil, and I carry it out, to me it is evil, no matter how much good the act may bring to others, for one need be insane, not to know that good and evil are human ideas. A blow struck in blindness and aimed at nothing, is certainly not put down in the column of Christian charities.

If I have made myself understood in the above remarks, I shall now proceed to show that no ignorant man or woman can be a Christian. Good and evil can only be seen through eyes of intelligence. One who refrains from murder or robbery, merely through fear, is not wise enough to prop-

erly analyze good and evil; such a person is not good, nor can he be, until lifted out of this low degree of ignorance. Rewards and punishment are not arbitrary, but are nature's price for disobedience to or conformity to her fixed and eternal laws. Those who obey the voice of reason and their own conscience, have lived and acted out the law of their being and no power can rob them of their reward. Preachers who spend so much of their time trying to persuade men and women to take the name of Christ on the end of their tongue, instead of teaching them that his principles must be engraved in their hearts, have yet to learn, that wisdom and goodness are the only passports to a higher life, here or hereafter. Those who imagine that God or Christ, do or can do any man's thinking for him, will do well to dissuade themselves, for man must work out his own salvation, and develop his own mind; otherwise he will suffer disintegration, because of the gangrene of ignorance. It is not possible for God to have ready-made minds, to crown those who have been too lazy to make good use of their time and faculties here on earth. He who would keep the masses fawning slaves, by keeping them in ignorance, is doing all he can do, to keep them from heaven, instead of starting them on the road to a higher life. Knowledge being accumulated experience, and wisdom classified knowledge, how would it be possible for God to make the ignorant or wise, except in the manner now in vogue? He can have no new laws: the whole law is expressed right here on this earth, and he who looks for other or higher laws, looks in vain. We shall see the law at work on higher planes and at work on finer substance, but other laws we shall not find. For what were eyes given, if not to see, or ears given, if not to hear, or understanding, if not to seek to understand?

Taking it for granted that Christ was wise and that he understood what he was teaching, in order for one to be a Christian, in its highest sense, he would need be as wise as Christ, that he might know the difference between good and that which only appears so. An ignorant man can take the first steps toward being a Christian, but he will have to unfold his mind, if he is to be a Christian in reality. All intelligent people are not Christians, while no ignorant man or woman can be.

Frank Reed

THE CONCRETE BASIS OF MORALITY.

BY JOSEPH H. ALFONSO.

In giving his definition of morality, a noted writer, some years ago, defined it as "the science which teaches us to live happily." If we carefully read the history of humanity, the wide world over, irrespective of nationality, if we trace man's upward development through the cycles of time, carefully note his progression from a simple life form to the complex organization called society, we discover, that, like everything else in nature, morals are a reflection of the surrounding conditions,—environment,—the manner in which we make our living. What the races of our progenitors, primitive man, conceived as a standard of happiness, that is, morality, was necessarily circumscribed by the crude conditions with which man in his primeval state was compelled to cope with in order to eke out a miserable existence, and conquer the seemingly insurmountable difficulties so as to pave the way for future progress. Governed as he was by abject fears, afraid of his own shadow, so to speak, through his inability to understand the phenomena of "Mother Nature," when she assumed her terrific moods, as expressed in the lan-

uage of the lightening stroke, the death dealing earthquake, the devastating flood, and blighting volcanic eruptions; beset on all sides by the inexorable conditions of existence, the prevailing instability, not to mention a thousand and one other factors influencing his onward march towards the beloved heights of a true civilization in the generations of the past, moral conceptions were, as a logical result of savagery, crude and indefinite. Hence, the enslavement of all warriors taken prisoners in battle, the abominable sacrifices offered up to the gods of superstition, whose anger and rapacity they sought to appease, besides other excesses too numerous to mention, peculiar to those days. However, we observe on all sides that upward tendency, the crystallization of dim ideas into grand ideals, their evolution into a coherent whole. Thus, through certain economic processes, which do not allow of explanation in a brief sketch of this character, we are impressed with the undeniable fact, that what was moral in a certain epoch of human existence, upheld by all the institutions of the times, became immoral in another; so we have a constant variation between right and wrong. For example, during a certain age, it was perfectly moral to put all prisoners to death, and, if the struggle was unusually severe, practice cannibalism, but, with the transition from a nomadic state, to the adaptation of agriculture, it became immoral, it was looked upon with horror and repugnance, and the ownership of human chattels, slavery, came into vogue. This system, for many centuries, was considered eminently correct, upheld by the political and religious institutions then prevailing, quite proper to sell men and women for what they would bring in the commercial charts of the known world. Time went on, we now behold the inauguration of a system wherein it became

wrong to barter human beings for so much a head, but, at the same time, tying the great mass of the workers, as serfs, to the land.

As everything is in constant motion, and nothing can ever remain at a complete standstill, in obedience to this mighty principle which governs every atom, every molecule, the heavenly bodies in all their majesty and grandeur, the most complex of life forms down to the jelly fish and infusoria, as well as systems, nations and societies, feudalism gave way to the present system of wage labor; wherein all men are free to move from town to town, and possess a certain fundamental right, known as the ballot; with this weapon, in conjunction with the altered conditions of society, feudalism was abolished, and the modern era, so-called, of competition came into being; these economic transformations carried with them a corresponding change in the morals of society. Ethics underwent a wonderful change; as well as our political methods. The modern wage worker possesses something unknown to his predecessor, a vote, the power with which he will achieve his ultimate economic and political freedom, giving free play to all that is noble within, coming into contact with the holiest aspirations of spiritual life (which are restricted, by virtue of the obnoxious conditions springing from the fertile womb of a system that is now in the throes of death) and distinguishes man from the lower brute creation, and makes him essentially an intelligent, a religious being, possessing a soul destined to live for all eternity.

Man is, as yet, only in his infancy; he is but catching a faint glimpse of the latent possibilities within him. As a natural resultant his conceptions of morality will continue to unfold, to blossom out into perfect flowers, besides which the most inspired visions and dreams of the master minds of the past will seem but crude begin-

nings. History and Science both teach us that man had undergone a long and painful development before the soil was ripe for the acceptance of Christianity and the elimination of the pagan phantasies. This must necessarily continue to be so, until the ethical teachings of Eternal Light are adopted as an entity.

Anything which is detrimental to us physically or spiritually, is wrong. Anything which is beneficial to us, conducive to right living, and inspires noble thoughts within, which tend to improve our material and spiritual well being and enables us to develop our faculties, is right and worthy of struggling for; for it is moral.

In the fullness of time, man's inhumanity to man will be rectified; it will be immoral for an individual to subsist from the labor of another, without rendering an equivalent. A just social system will prevail, a system compatible with the ethics of Christianity, in its broadest and highest sense, for does not the good book say, "In the sweat of thy brow thou shalt earn thy bread."

The world generally measures a man's success by the length of his purse, but financial and commercial success is only material; the happiest man we ever saw came into our office one day and paid his last dollar for a phrenological examination.

We prefer health to wealth and would rather have the goodwill of our fellow-man than the wealth of the Astors, Vanderbilts and the Goulds combined.

There is a joy and happiness that comes from doing good that money cannot buy, and life is too short to think of money alone.

An astrologer calculates that something serious will happen when the "Milky Way" completes its trip; but there is one consolation regarding the catastrophe. we shall have passed from earth when this world comes to an end.

HEALTH DEPARTMENT

HOW TO OBTAIN LONG LIFE.

BY JOHN F. MORGAN.

This is the birthright of all. Another may heal us, but we must cure ourself. As long as we lean on any person or thing it is liable to be removed and when the support is taken away, down we go.

In the fourth exercise we are taught how to generate within ourselves the electric energies so we can apply them to any part of the body. I have demonstrated the facts satisfactorily to myself.

FIRST EXERCISE.

Sit erect in the chair, with muscles relaxed, weight of lower limbs balanced on balls of the feet; look at (with concentrated thought) a dark object not further than seven feet nor less than three feet, to steady the nerve of the eye. Breathe the life principle, which is in the oxygen of the air, to centralize the tissues and build up the child life (to rejuvenate the physical body.) As you exhale, hold the thought that you exhale all morbidity or effete matter. Breathe evenly in and out with the upper lobes of the lungs while you count seven.

Exercise in this way three times a day, for a period of three minutes each.

This will develop the eyesight.

SECOND EXERCISE.

Stand erect with the weight of the body balanced on the ball of the feet. Look at some dark object intently. As you raise the body, clench the hands, allowing the fingers to touch the first line—thumbs out—and inhale. As you lower the body, open the hands and exhale. Count seven on both the inhalation and exhalation.

This also may be done three times a day.

It can be done as you are walking long the street.

This exercise improves the sense of hearing. The nerves of the feet connect with the nerves of the ear.

Concentration, polarization or self-centering is one of the most desirable attainments to possess, since we are all more or less liable to drift from one thing to another and scattering our forces.

When taking the Breathing Exercises you should sit or stand erect, with weight thrown upon the balls of the feet, the abdomen drawn in, and the chest thrown out, and spinal column always perfectly straight.

THIRD EXERCISE.

Sit in a chair with the feet comfortably resting on the floor, position same as in the first exercise.

Here we are taught the "power of thought" in holding "The World," while the gaze is fixed.

Place a penny, or some small dark object to concentrate upon, on the floor two feet from your toes.

First, expel all the breath in the lungs. As you bend forward, bending only at hips, look intently at the penny or object, inhale slowly, holding the thought: "BREATH IS LIFE!" Emphasize the words "Breath." The time occupied in repeating this thought mentally should equal the same space of time that it took in the previous exercises to count seven.

Retaining the breath, count three (or repeating more quickly,) "Life is Breath."

As you raise up slowly, preserve the same rhythmic movement, holding the thought "Breath is Life!"

Repeat the same process for three minutes; the exercise to be taken three times a day.

Hold the head and neck straight. Neither bend nor raise with a jerky movement and keep the gaze steadily fixed.

FOURTH EXERCISE.

Take position as given in Second Exercise.

Throw the arms straight out

from the body, directly out in front of you—with hands from wrist limp and relaxed as if lifeless. Then breathe (all breathing is to be done with closed lips, teeth separated, and through the nostrils.) As you breathe, tense the muscles of the arm from the wrist to the shoulder. As you exhale, relax the muscles from shoulders to wrist, with hands and fingers limp.

At the fourth inhalation you bring the hands diagonally around to the sides and inhale three times, tensing and relaxing the muscles as you inhale and exhale.

At the seventh breath you bring the hands around in front of the body, and turn the hands up (but be careful that the fingers do not lock together; since the electricity generated in the body by this exercise has a tendency to draw things to it. You should never shake hands or touch any object within three minutes after this exercise, and if done in the dark, you should be particular that no one sees your fingers for 3 minutes)—after which drop them.

This likewise is to be performed three times a day. This exercise develops the sense of Taste.

A perverted appetite caused by the eating of highly seasoned food, the drinking of fermented liquors, and smoking till the system was full of nicotine and the sense of taste as quite lost—for many years my stomach was my God—to be able to return to a natural and normal condition, by the simple following of the instructions given in this fourth exercise speaks louder than words, of the great good that may come to us if we will only let it.

This fourth exercise generates electricity and causes the phosphorus to appear on the tips of the fingers, as of a bluish yellow light.

Balance of Lessons will be given next month.

[As one lesson must be mastered each week, before another is begun, it will take you all your time to master these four, before the arrival of HUMAN NATURE next month.—Editor HUMAN NATURE.]

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

MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market Street. Bank checks not accepted, 2s 6d in British stamps received as one year's subscription, or 50 cents for United States and Canada.

When subscription expires, this  square will be marked inside with an X.

Renewals are esteemed, to close friends is unpleasant, but whether friend or foe, saint or sinner the paper stops if not renewed.

Your Renewal appreciated.

See our club offer.

EVENING CLASS.

Our Thursday evening class is closed.

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.

Bank Cheques Not Accepted.

Money orders or Post Office orders preferred, but if not convenient then send 1 or 2c postage stamps, or coin of the realm.

Lecture Set.

The late Prof. Seymour's Lecture Set and Outfit for sale.

Portraits, cuts, skulls, charts and manikin; cheap.

Send stamp for particulars to this office.

What Is Mind?

Mind is the Soul or Spirit of the universe which seems to permeate all animated creatures. It manifests itself according to the instrument employed. These instruments differ in shape, form and texture, but Mind always corresponds to its instrument, and its principal organ is the brain.

The brain of a snake is very limited, so is its mind. That of a dog is of a higher and more elevated type, so is its mind. That of an ape is a little higher, but between the highest type of animal—St. Bernard dog, for instance,—and the lowest type of man, there is not very much difference. The dog is more human and less savage than some men, but it is in the domain of the Spiritual and Moral faculties, wherein lies the great line of demarcation between men and animals.

Between the lowest and highest type of men and minds there is a mighty gulf. It took hundreds of years to produce a brain like that of Shakespeare. He possessed a mind of great reach and power. Had he possessed a small brain like Zip, the idiot, in the San Francisco Almshouse, he could only have had a poor idiotic mind like Zip. So What Is Mind? It is just what its instrument represents. A poor brain a poor mind, a fine brain a fine mind. We do not gather roses from thistles nor grapes from apple trees. Each tree bears its own kind and each mind corresponds to its instrument, the brain. Improve body and brain so you improve the mind.

CULTURE AS APPLIED TO PHRENOLOGY.

BY WM. BURGESS, JOURNALIST.

For the acquisition of knowledge in any useful pursuit, or any department of science, examination, labor, study and investigation are preliminary requisites. Without a *desire* for knowledge, information or skill, but little progress can be expected, and but small attainment acquired. In the study of PHRENOLOGY, inquiry, observation, analysis, fact and reason must all be brought to bear before we can arrive at substantial convictions or settled conclusions. From *Phren*—the mind, and *Logos*—a discourse, we get the term *Phrenology*, which in simple Saxon means a discourse, a treatise upon or discussion about the *mind*. One edition of Webster defines phrenology as "the science of the special functions of the parts of the brain—or the theory that the mental faculties are shown on the surface of the head or skull," and Crainology is defined as "the science which investigates the structure of the skull and its relation to the faculties of the mind." These two names are thus blended as being nearly synonymous, and these fair definitions show the popular or literal version. These cranial protuberances or developments when the head is uneven are often called "bumps," but that is really a slang term, often given in jest or derision and should not be recognized as appropriate.

Phrenology is termed a Science, not only by its votaries and nearly all modern writers, but also by our best lexicographers.

Now, while science in one sense pertains to that which is known, in another sense it denotes a systematic and orderly arrangement of knowledge which give a positive statement of truth, as founded in the nature of things, or established by observation and experiment. To illustrate, Botany is the

science which treats of plants, their structure, classification, etc. So far as discovery is concerned, botany is not a perfected science, as new plants are found and new phenomena discovered in relation to their growth, their habits, developments, changes and uses. Botany was a science under the system established by Linnaeus, the Swedish botanist, as well as now under the natural system of classification by our more modern botanists, such as Wood, Gray, Dr. Darlington and others, and none the less useful to mankind. The principles involved are the same and no new discoveries or changes of nomenclature have obliterated the facts, the data or force of former classifications. The same may be said of Chemistry, the discovery of new metals or new elements in the various compounds of the earth's surface. Gold is none the less useful as a metal because platinum may have been of more recent discovery or appliance, or because aluminum, the base of common clay, can now be used for many useful purposes, and its real utilitarian value but recent, made known by discovery or invention. Astrology was a science before the discoveries of Herschel, Kepler, La Place, Sir Isaac Newton or other modern professors. The size, distance and movements of the planetary worlds of our solar system, at least, were known long years ago, so that eclipses of the sun and moon, the occultations of the planets and various other phenomena in connection with elliptical orbits, the inclination of the earth's axis to the plane of the ecliptic and the effects thereof upon the seasons, could be predicted or calculated with certainty to the very minute, so exact are the measurements under geometric science, which the old skeptics had to scoff at in vain, and yet new discoveries are made nearly every year by astronomical research, all going to show that known facts in any department of

science will not interfere in the least with progress in the line of further research, and the elucidation of new facts, and that too without detracting from the value or stability of what has been already attained. I draw these references which all must acknowledge to be just, to show that it is so with the science of phrenology, and the application may be made all along the line from the discoveries of Gall, Spurzheim and Combe to our Fowlers, Wells, Sizars and all their numerous followers and patrons.

As human beings endowed with reason and varied powers of mind and body, and gifted with those senses essential to life, emotion and the pursuit of happiness, both mental and physical, we have great possibilities spread out before us. Our hereditary tendencies may vary, but even with the same or equal gifts of powers, the environments of life have much to do with our actions before the world, with our aspirations or depressions, of successes or reverses in the circle in which we may be thrown, and many of us frequently lack charity in not making due allowance for those unsought conditions.

Culture, is the basis on which to build success in science, in art, in literature, in mathematics or in physiology, all of which in the attainment of merit require application, systematic study and continual research. To promote culture we must investigate, inquire into, reason with and compare things, analyze, scrutinize and evolve fact and truth, so as to increase our knowledge and improve our judgement by the experience, demonstration and just conclusions of others, by a mental, co-operative school, and this will give stimulus to the further pursuit of everything worthy of being sought or acquired; and this kind of culture should commence in youth, before the tender mind is swayed by passion or led astray by bad example. Precept is important, but

consistent example will increase its influence, intensify its power and prolong its duration.

Culture in everything which pertains to the development of true manhood, is a great desideratum in the family circle, in the social group, in the school, the debating club, the church service or the political arena, in business affairs and in every department of labor, of government or of skill. Phrenology and all true ethical philosophy prove that it is not true in reason or in fact, that man in a state of Nature is totally depraved. Our worst specimens of evil doers, of bad organizations or of undeveloped manhood, are such as are often led astray by circumstance into evil habits, or a career of dishonor and of crime, yet even with these there is a latent element it may be possible to cultivate, and under changed conditions or faculties might be led into reform and a change of character. But few there are who will not in sober moments remember a mother's kindly influence, oversight, advice and care, if that mother has done her duty as a parent during the child's juvenile period. If the hoary, false dogma of total depravity were true, why make any effort to modify that condition or to reform society? You may change the shape of a tree by proper training when young, proving the old adage, "Just as the twig is bent, the tree is inclined," but you cannot induce a hop-vine to climb a pole in a direction reverse to its nature.

One great benefit to be derived from a practical knowledge of phrenology is that of showing adaptation to special lines of business or profession, especially if applied in early life, and would enable many to avoid mistakes in selection, too often overlooked or mistakenly controlled under parental advice or order to suit some special whim, without consulting the choice or adaptation of the child. If in this way a young man

The Literary Grotto.

REVIEWS BY C. P. HOLT.

is educated for a preacher, and finds it hard work to please or to succeed, when he might have made a good mechanic, merchant or special artist, his life may prove a disappointment or failure. His best faculties have probably lain dormant, for want of a suitable range of exercise; his pursuit has not been in harmony with his special gifts and he learns it too late to make good his loss, because the road may now be blocked.

It is brain power that makes the man, and it is this brain power that is susceptible of growth. of culture, of improvement, so desirable for the betterment of the human family.

Let us then cultivate our powers—the talents we have, be they great or small, and do all we can to show the youth of this and coming generations, that no matter what other important things may occupy their time or enlist their sympathies, they should not shirk the investigation of any branch of science, literature or psychic philosophy which involves of human welfare, and should in the light of sincere inquiry receive all well attested truth which pertains to Nature's domain,—the evolution of thought and the study of universal law.

Know then *thysel*—presume not God to scan,
The proper study of mankind, is MAN.

Just before going to press we received a copy of Prof. Calderwood's new monthly magazine *Mental Power*. It is brimful of Phrenology. May it prosper and help on the good work of spreading a better knowledge human nature among the people and we shall have a better world. Mr. Calderwood's friendship is indicated by the following sentence on page 4 of his journal:

"Prof. Haddock has done a good work on the Pacific Coast with HUMAN NATURE and deserves the warmest support. *Mental Power* will help him all it can."

\$1 per year, 10c a copy. 14 McAllister street, San Francisco.

"Poems of the New Time." By Miles Meander Dawson. The Alliance Publishing Company; New York.

Here is a book of machine poetry. The poems ground out by this machine limp sadly. Here is a specimen brick. There are six verses come hobbling in the poem; the second, third, fourth and fifth are too lame to come to time, so the first and sixth verses are given. Hold your breath and read:

"HERE AND BEYOND."

Once by inland water
I had a little daughter,
And, when she went away
She left her house of clay.

* * * * *

I turn from what she left me
And seek what she bereft me
In the beyond and, oh,
I would give worlds to know.

My advice to miles Meander Dawson is—smash that machine.

The book can be bought at HUMAN NATURE office for \$1.25.

"The Science of Sociology." By E. Nevill. Published by the author, 537 Clay St., S. F.

This is a booklet of 96 pages. I have tried fully twenty minutes to cipher out the drift of Mr. Nevill's thought (if such there be) in this book, but with all his yelling in caps, many lines of which appear on every page of the book, the whole thing is as clear as mud. I give it up.

"The Political Economy of Humanism." By Henry Wood. Lee & Shepard, Boston. Price \$1.25; paper 50 cents.

This is a carefully written, thoughtful book of 309 pages with preface and index. Much of the matter here given is revised by the author from a work he published in 1894, to which he has added two new chapters. Mr. Wood in this book insists upon the recognition of "Law" as being paramount in discussing economics.

His thought is that "Society is an organism and social relations should be viewed broadly from the organic and evolutionary standpoint."

"The Pilgrim's Path." By Rai Salig Ram Bahadur and compiled by Isoar Chandra Chakravarti, B. A. Esoteric Publishing Co., Applegate, Cal.

There are six chapters in this booklet. I do not understand them. I cannot pronounce the name of the author nor that of the compiler. In the last chapter the author says that

The practice of Samiran and Dhyana must be resorted to as often as possible, as you will have to face fewer difficulties in their practice than in that of Bhajan (devotion proper.)

I shouldn't wonder thou'twas.

"The New Psychology—Easy Lessons in Phrenology." By Melancthon Tope. *The Patriot* office, Bowerston, Ohio. Price 50c.

This is a very good elementary treatise upon Phrenology and Psychology for teachers and parents. All except page 78, where the author recommends brain workers to "eat ham, cheese, lobsters, salmon, etc." to nourish their brains. A horrid mess; better suited to an alligator than a thinking man. If we skip this place in his booklet, it is instructive.

"The Phrenological Journal for May is as good as need be. The leading article is by the editor, describing the prominent traits of character and the principle events in the lives of Andrew Carnegie, John D. Rockefeller, Henry Clay Frick, J. Pierpont Morgan and John W. Gates. There is also a very instructive article upon Chinese character by J. A. Fowler.

Suggestion, published at 4020 Drexel Boulevard, Chicago. This is far and away the best monthly magazine, "devoted to the scientific investigation of all occult phenomena" that reaches the table of HUMAN NATURE. The April number contains eleven articles, such as "Telepathy Up to Date," "The Connective Tissue, Man" "Epidemic Suggestion," etc.

Mind. Alliance Publishing Co., 63 W. 45th street, N. Y. For May has for contents "Mysticism and Science," "Training of Thought as a Life Force," "Influence of Sex on Development," and six other good articles.

The Psychic Digest, 79 N. 3d St., Columbus, Ohio. Those who wish to get the latest in Psychology "Mulum in Parvo," will find it in this very readable magazine. The April number is filled with good things.

The Philosophical Journal, 1429 Market street, San Francisco, is an eight-page paper published every Saturday, filled with startling facts and proven truths regarding spiritual phenomena. It was established in 1865 and holds its own. T. G. Newman is the editor, and although his physical eyes are somewhat dim of late, his spiritual insight is good.

The Temple of Health, Battle Creek, Mich. Dr. J. M. Peebles, ed-its and publishes this genial monthly. Some of the April contents are "The Wonders of the Human Brain," "The Secret of Long Life," and six other good articles. Dr. Peebles always says something when he speaks with tongue or pen.

The Vegetarian and Our Fellow Creatures, 82 Madison St., Chicago. The April number of this earnest, philanthropic and dietetic magazine is better than ever before. The article entitled, "Argument for Raw Foods," and the one, "Cruelty for Fashion's Sake," should be read by every one who does any thinking.

Good Health, Battle Creek, Mich. I never miss reading a number of this best of health monthlies. The May number has an interesting article by the editor, entitled "The Raw Diet Question," and another, "Vegetarianism in India."

The Kneipp Water Cure Monthly, 111 East 59th St., New York. If there be those who believe in the efficacy of pills and potions, let them read this excellent exponent of the good priest Kneipp's methods and live happy ever afterward.

FUSS AND FEATHERS.

BY C. P. HOLT.

The man in the moon peeped through the San Francisco fog the other night and wondered what all the electric lights, the bunting, and the tramping up and down of crowds of people in the city's streets meant.

Upon reflection (there is much reflection in the moon), he recalled other, similar scenes, in other days, in other parts of the earth, and he perceived that in the present undeveloped condition of the human race, men are more sensational than sensible.

Autocrats in all ages have used the emotional part of the people's nature to cause them to forget their woes, and the moon man remembered that ancient Rome sitting upon her seven hills was the scene of many brilliant pageants when Cæsar and Antony returned from pillage. He thought of Athens and her silver-tongued orators and of Egypt, georgeous in grandeur, when the Ptolmeys reigned, ruled, and reared the pyramids in the sweat and blood of the myriads of slaves who toiled and died that aristocracy might luxuriate.

This luna-man beheld Cleopatra and Mark Antony sail the Nile and drink diamonds, while the common people perished. Their sufferings were stifled in the splendor of the court.

The spectacle of Babylon with her hanging gardens, dazzling to the eyes of a crushed populace, reminded the moon-man of his wonder, in those ancient days, that the multitude could be ruled and crushed by a few of their fellow mortals. He thought too how Napoleon the first was lavish in spectacular demonstrations, which intoxicated the plebian mind and kept the common herd shouting "Veve la Emperor."

He recalled, did this man in the moon, that "Bread and play" was the motto of the plutocrat two cen-

turies ago, throughtout Europe, when the poor peasants had their stomachs filled with coarsest food and their eyes dazzled with theatrical demonstrations, they forgot their wrongs and were easily controlled.

"There has been little change in human nature since those days," said the man in the moon to himself, "yet there has, too, been a slight change. I notice that the waiters' strike goes on just as before the city was illuminated; so the display has not quite eliminated the strike idea from the workman's mind. I notice, too, considerable agitation among the metal workers, and all along the line of laboring men and women I perceive a resolve to better their condition.

This is surely different from the way things looked from the moon in the days of the Cæsars. I perceive that the front brain of the modern man has increased beyond that of the peasant of ancient Rome and of the slaves who built the pyramids; and as the front brain is unemotional and does the thinking, while the remainder of the brain is devoted to feeling, it is evident to me, moon-man though I am, that as the human race develops in intellectual capacity the emotions will be held in abeyance, so that the future will witness among men less display, and more sense. This will make it bad for the plutocrats, for in that good time coming, when the common people do more thinking than feeling, the plutocrat will become extinct, as has the ichthyosaurus, the cephalopoda, and other strange, creeping, crawling creatures which I used to watch from the moon when the earth was young." Saying which, the man in the moon withdrew.

A New Feature.

Lectures on Hypnotism, Psychometry, Clairvoyance, Telepathy and Mind Reading will be a distinguishing feature in our next evening class. Each lecture will be followed by practical demonstrations and phrenological delineations of character. Class begins Thursday evening, July 11th.

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The reason that intoxicating liquor is prohibited to the Indians is, that it makes them quarrelsome and murderous. The Government knows this from experience, but why this is so, Phrenology alone explains. The form of the head shows why. The base brain of an Indian is large, while the moral and intellectual are small. Alcohol excites all the brutal propensities and they rule the Indian.

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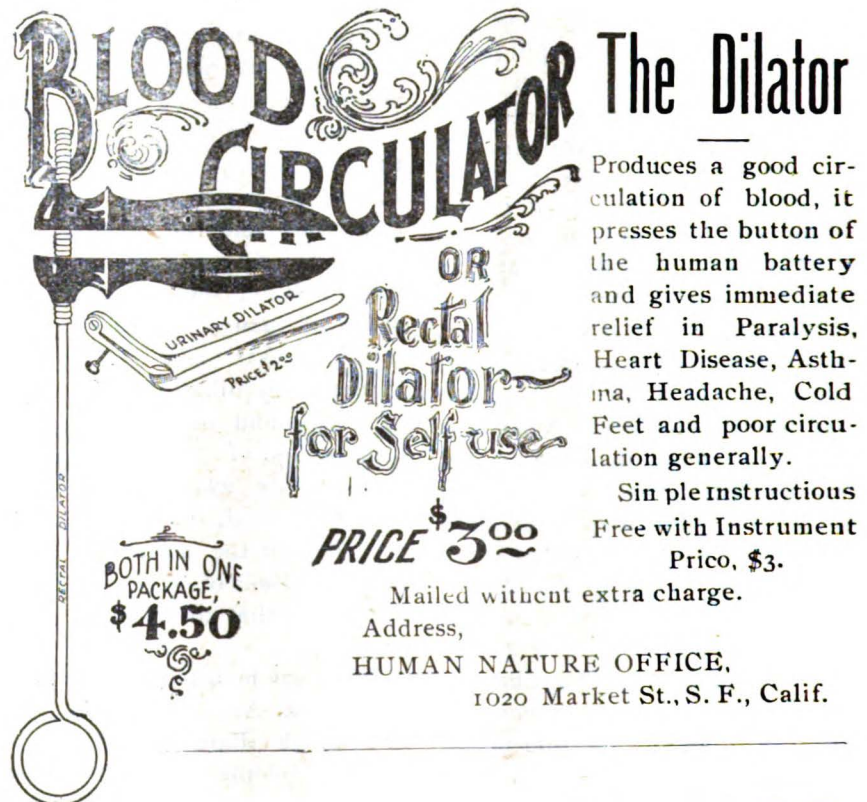
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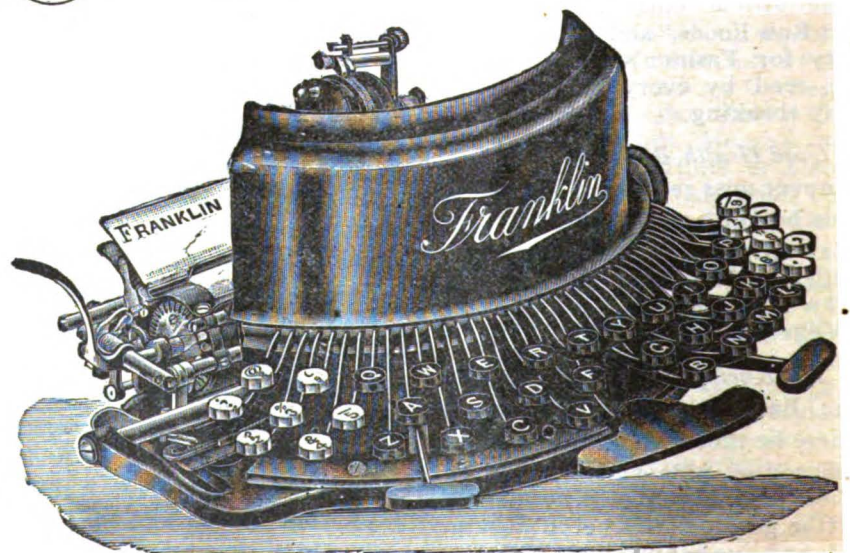
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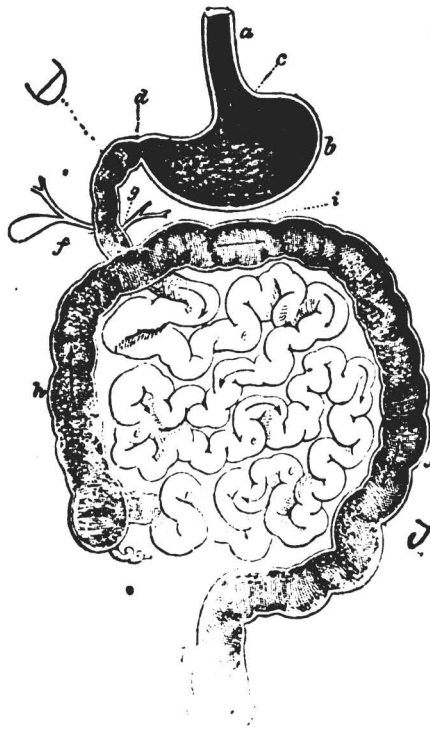
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TIME TABLE

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.

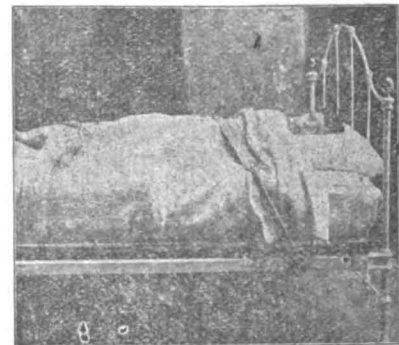
SUNDAYS

Leave SAN FRANCISCO—
8, 00, 10:00, 11 o 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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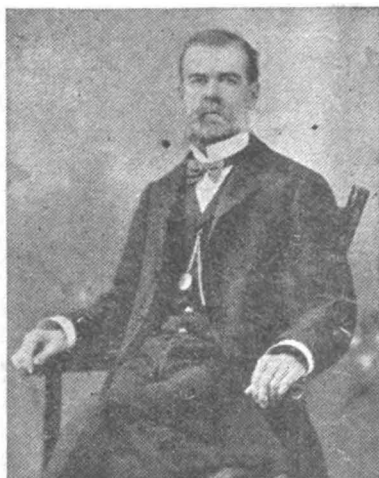
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