

Human Nature

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“THE MARCONI OF THE MIND.”

“THE wireless telegraph had to come before materialistic science could admit the fact of telepathy. This power being acknowledged, the door at once opened to the very heart of life's unfathomed possibilities. That the awakened consciousness should reach out after the finer forms of expression is as inevitable as that the egg shall become the lava, the caterpillar the chrysalis, and the chrysalis the butterfly.” So writes Dr. McIvor-Tyndall in *Psychic World*.

We remember Dr. McIvor-Tyndall's first appearance in San Francisco about fifteen years ago. His demonstrations of psychic phenomena brought forth derision from the sceptical; but with the advent of wireless telegraphy has come a greater faith in the possibilities of telepathy.

It is a mistake to suppose that anyone may become a telepathist. It takes a certain type of head (brain) and favorable temperament to become a musician, another type to be a mechanic, and still another type to be a successful merchant, and so forth. A telegraph operator requires a telegraphic instrument, and not a sewing machine to transmit his messages to another station; so a successful telepathist is he who possess a mind instrument supported by a favorable organization to transmit or receive the unwritten thoughts of another.

We have made a personal phrenological examination of Dr. McIvor-Tyndall. His whole organization from

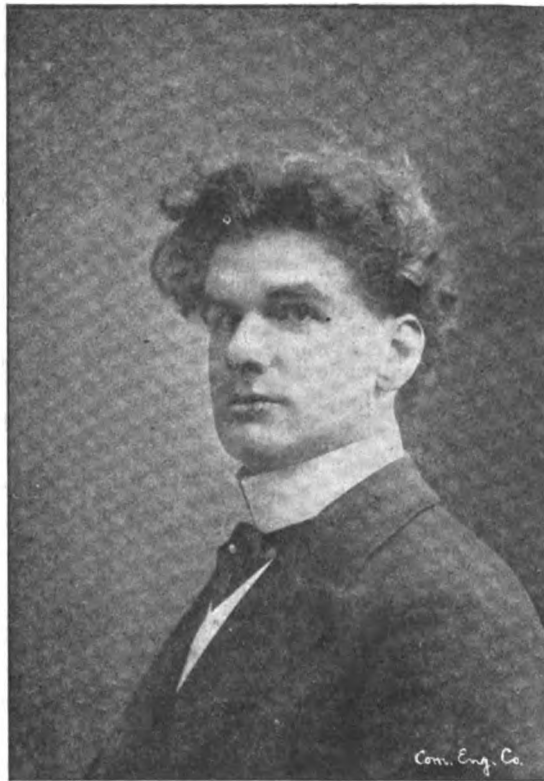
tip to toe is thoroughly favorable to the presentation of psychic phenomena. He is by nature a mind reader. His highly-strung nervous system renders him sensitive as a sensitive plant; but he is fortified by a well nourished body and strong bony muscular system. The

form and shape of his head (brain) is that of a psychic, possessing as he does a large and active development of human nature, or intuition; continuity, giving the power of concentration; and firmness functioning the will. Moreover the whole range of the perceptive faculties are large, so with him thoughts are things, they take individual form and shape; he grasps thoughts as if they appeared in visible form, and by his great powers of concentration he is enabled to focus mental vibrations and receive them on his brain as the photographer's camera receives the impression of the landscape.

Bodily features are the result of brain form and mental activity. Phrenological students know by the features not only the form and shape of the head but are enabled to

measure the powers of the mind.

In Dr. McIvor-Tyndall's case, ears, nose, thin, hands and limbs—all exhibit the same psychical characteristics; the nose projecting sharply from the plane of the face to a long sharp point, is a never-failing sign of deep intuition and penetrating disposition, when accompanied with good organic quality.



ALEXANDER J. McIVOR-TYNDALL.

Telepathy and Mind Cure.

BY THE kind invitation of the Theosophical Society, we listened to a very interesting lecture by Mr. C. W. Leadbeater, of London, England, on the above subject, in Golden Gate Hall, Sunday evening, October 11th.

According to this eloquent speaker, man is a trinity, possessing a physical body, an astral body, and a mental body. The astral body is superior to the physical, and the mental is composed of finer forces than the astral. It is through the mental plane telepathic communications are obtained. He described the physical body as the material base, the astral as a finer layer, or aura, and the mental that which clairvoyants can see. Mr. Leadbeater claims that clairvoyancy explains certain phases of spiritualism. He believes that the sorrows of the living may be transferred to the astral body of the dead.

Irritable persons radiate vibrations of a disturbing character, inducing irritability in those around them. These brain waves or vibrations are transferred from one to another through the astral body to the mental plane.

Telepathy makes a short cut from the mental to mental, it is wireless telegraphy, although the speaker did not exactly say so; he contended with great force of argument that in the silence we can, with practice, be successful in communicating our thoughts to others.

Any two persons, said he, may try the experiment. One to think strongly on an object, number, word, or short sentence; let the other remain in a passive or receptive condition until a thought comes to him; it will probably be the message transmitted; if not let the experimenters try again and again and they will ultimately succeed.

Mr. Leadbeater spoke of two separate rooms in which to try the experiments, but he believes that thoughts

can be transmitted through the earth, and that distance is no object.

The lecturer referred to certain parts of the brain as possessing certain mental functions, recognizing the principal claims of phrenology. He discounted the teachings of Christian Scientists and those so-called mental scientists who claim that "All is Mind," and ignoring any such thing as matter.

He closed his intellectual discourse by a thorough analysis of the prevalent systems of mind cures, all had some merit, but many of them were debased by commercialism and thus rendered inoperative.

The power of the mind over the body was recognized by the ancients thousands of years ago. It appears that the old is new and the new is as old as the hills.

Can Hard Laborers Think Straight?

An intellectual correspondent who, at present, is laboring on a fruit farm, writes:

I get tired at night and arise at 5:30 in the morning refreshed and as good as new. I will read a little every night, but it is difficult to think straight when tired. I know by experience that the laboring class can never rise to the thinking plane while worked to exhaustion.

Farm hands who call at the office for consultation tell the same story—they rise at daylight and work till dark, and have no time to read or think for themselves.

Some of the trades in San Francisco are as badly off. The butchers have to be at work from 4 A. M. to 6 P. M. every day, and only recently have they ceased to open on Sunday mornings. The butchers' union is enforcing rules for reduction of the hours of labor. All other trades are much better off in this respect.

Lessons Augmented.

Our course in Phrenology is greatly augmented in value by the addition of our Dietary System, which is now taught to all students, without extra charge.

The Milk in the Coconut.

Prof. Windsor, in *The Natural Life*, says: "The past century has witnessed in the case of phrenology a most interesting conflict between the forces of truth and error. The doctrine that character was readable at all was not one that was likely to find favor among the high and mighty, where merit was far from being the test of fitness for exalted position. The exposure of character was then, and it is now, the last thing to be desired by priests, kings, politicians, office holders, military leaders, teachers, and professional men. And these classes comprised then, and comprise now, the leaders and molders of public opinion. It is easy to understand how all of these classes recoiled from the exposure of their own weakness and incompetences, and it is therefore no wonder that the new science has had to struggle through a century of contempt and ridicule. But ridicule and contempt are not argument, and after its hundred years of growth, phrenology occupies the anomalous position of a science, decried by the leaders of society but generally accepted by society as a whole. Hardly a man of average intelligence exists to day who does not express in some manner the belief that the form of the head in some way indicates character."

Our prize contest is exciting considerable interest among our readers, some of whom have already sent in their competitive delineations of the boy and his mother. "Resemblance to Parents" is an interesting study, and whether readers compete or not, a perusal of the 10 cent pamphlet is very interesting and profitable; but we ask all of our readers to compete; the attempt itself will be an education and an aid to mental improvement. Send 10 cents for "Resemblance to Parents." Study it and try to win one of the prizes.

Silliness Done Brown.

There is a little "New Thought" monthly published in San Francisco bearing the enigmatical title of "Now" and edited by Henry Harrison Brown. The September number lies before me. The leading article written by the editor is entitled "What Shall I Eat?" It is a curiosity. It should be framed and hung upon the walls of the Park Museum to astonish the natives and to illustrate the possible silliness of a champion New Thought disciple.

The gist of the article in question is comprised in the following quotations: "*Food never supplied one ounce of vitality to the body and never can. It makes not one atom of difference to the body what one eats.*" "Nothing comes from food." "To love what you eat and eat what you love, to love what you do and do what you love, is life's only rule. Follow this and you will never have any trouble with your body."

I commend the doctrine here advanced to all naughty boys who purloin green apples from the orchard and feast thereon. I have known several such boys in my time, and all of them loved and ate the immature apples, and the following night they each and all had a fearful stomach-ache, and one of the said boys with the green apples in his duodenum was the following day laid to rest beneath the daisies.

Last year in San Francisco there was a whole family laid low and languishing immediately after partaking of some clams that the doctors said contained ptomaine poison. These people loved the clams but the clams failed to reciprocate.

I once beheld through a microscope a lot of trichina-worms wiggling and twisting and eating the muscle cut from a boy's left leg who had eaten raw pork infested with trichina. That boy is with the angels now. He loved raw pork and the trichina loved his left leg.

A few years ago a lady living in San Francisco, whose name is Botkin is said to have sent through the mail to another lady whom she wished to destroy, a package of candy plentifully sprinkled with arsenic. The receiving lady loved the confectionary and ate thereof. She too has joined the great majority.

During the American civil war, in the Andersonville prison, many prisoners were systematically starved to death. They had plenty of time to sleep, and did sleep, but for want of food they now sleep the sleep that knows no waking. This is what would happen to the Reverend Harrison Brown if he should practice his preaching.

Once in a New England village there was a baptism in winter when a hole was cut in the ice of a pond in which to immerse the converts among whom was a gentleman of color. This new disciple feeling the icy water gave a sigh and a spring and was soon out of the minister's grasp and beneath the ice. Consternation prevailed among the audience, until in a few minutes the darky's woolly head appeared breaking through the ice on the opposite side of the pond and exclaiming as he shook the water from his wool: "Some fool nigger will lose his life by this nonsense yet." This is what will happen to Rev. Harrison Brown and the boarders at the "New Home" if they persist in either not eating, or if they do eat, insist upon "eating what they love" be it ptomaine or trichina, and "doing what they love" if so be it that they love to walk upon the grass when a policeman turns his steps in their direction. Try it once.

C. P. HOLT.

Physicians are taking up the study of phrenology; it aids them to understand their patients, and how to handle them. Above all men in the world physicians should hold the phrenological key to character. It is the only true basis of practical psychology.

Mr. Brown's Appetite.

Mr. Brown, the editor of *Now*, appears to entertain some strange notions regarding food in relation to body. Prof. Holt in this issue designates them as "silly", and probably no writer outside the walls of an insane asylum ever wrote such nonsense as this in *Now* for September:

Food never supplied one ounce of vitality to the body and never can. It makes not one atom of difference to the body what one eats—etc.

If a fool must be answered according to his folly, let Mr. Brown try to live *exclusively* on hog for six months, and see if he won't become covered with boils! and get bilious.

Let him drink half a gallon of whiskey per day and get the jim-jams.

Let anyone try to live on eggs alone; they are good food, but an exclusive diet on eggs constipates and makes one ugly both in looks and temper.

Apples are also a good food, and clear the eyes and skin, but an exclusive diet on apples will leave one weak in the knees and head too, yet Mr. Brown says it makes not one atom of difference what one eats.

It appears to be pretty well known that acid fruit and milk will curdle in the stomach and that "one man's meat is another man's poison." That some foods easily digest, yet others—starch foods for instance—stay and stick in the digestive track until they ferment and cause trouble, when an excess of such foods are taken.

Mr. Brown is not well informed on diet, or he would not be troubled with such a diarrhœ of words and constipation of sound ideas.

He believes that "All is Mind," and believing thus he is a dreamer and fails to understand there is such a thing as matter.

Dr. Foote's *New Home Cyclopedia* is, we consider, the most remarkable book published on the subjects of which it treats. Price \$2.

"All is Mind" Is It?

The whole fraternity of dim psychics flounder in a sea of nothingness when they assert that "All is Mind." Our friend Brown "Now" starts from these false premises "All is Mind." He says, "The substance we call God whether found in rock, hog or wheat is all ONE, it makes no difference what I eat, its all God." To him "All is Mind," matter does not exist. He eats God, what silly nonsense. If it "makes no difference what he eats" let him try to live a month on sawdust and we will write him a scriptural warning "Prepare to Meet Thy God."

In the light of common sense it appears ridiculous to answer such Brown statements, but the humor of the thing is he has a following. Personally he is a good man, sincere and honest, but such a day dreamer that no practical man can fall in with his impractical theories. His theories when tested fall to the ground as the baseless fabric of a dream.

Dr. Burke, the editor of *Health*, is a very mild-mannered man, but he gets after the "All is Mind" folk in this fashion:

"Mind does everything that is done by man, but not without means. The mind pulls the aching tooth, but it does it by means of the human hand and the dentist's forceps. One might sit down and try to *think* the tooth out of its socket all day and all night too, and the tooth would not come out.

Mind builds houses, locomotives, steamships, and everything else man ever builds, but it does not do these things without material and without instruments to do the work.

How nonsensical to say that mind accomplishes these mighty works without means. But it would seem there are those who so think. I have the first house to see built, the first tooth pulled, etc., without mind and without the necessary instruments to do it with. Mind does all that is done by man, but it does it by and through means."

Dr. Burke is aware of the power of mind over body, it is wonderful to be

sure, but *some* so-called mental scientists would shine better if they knew more about the brain and body in relation to mind.

A Postal Curiosity.

On October 8th 1903, we received a postal card containing the following strange story and offer. It betrays a phase of human nature, but readers will excuse the bad grammar:

"I am a man who traveled a good deal over the globe and learned a secret writing used by Emperors, Kings, great statesmen and sports, and is indispensable in times of war, it saved once my life. I paid for it when I was a man of wealth \$50,000—will write key to persons able to pay and keep secret for \$20,000, and will pay 10 per cent to person who finds a person to pay the price, here is a chance for a millionaire who spends yearly \$100,000 for a mere nothing—they will get a treasure to their mind which they will not part with for all the wealth on earth."

We prefer to withhold the name of the sender. We are on the lookout for that "10 per cent" commission he offers. So if any of our readers have a paltry \$20,000 to invest on a secret that cost the vendor \$50,000, please be quick about it. We can find the seller in a jiffy. He lives in San Francisco.

Character Reading from Photographs.

For those who desire to learn how to read character from photographs, we recommend No. 19 of Human Nature Library, price 10 cents, postage free. We have it for sale at HUMAN NATURE Office. It contains above a score of pictures and considerable descriptive-explanatory matter. It is one of the most instructive pamphlets we have for sale. Get it, study it, and you will surprise yourself and friends by the manner in which you can read character from photographs. Such knowledge as this is profitable.

Drugs vs. Other Methods of Healing.

Osteopathy, Hydrotherapy, Physical Culture, and every other rational method of treating disease is attacked by the average M. D. with a storm of sarcasm and abuse. They hold up their own method of treatment as being the only correct one. All others (in their estimation) should be prohibited by law.

The personal opinions of such people is not of much value, as they are controlled entirely by a prejudicial mind. The trouble is they have some influence among people who are not in a position to know whether they are telling the truth or not, consequently a wrong impression is circulated as to the real value of these various methods of healing. One thing which seems worthy of mention is that mesphemism and narcomania is rapidly increasing. This is due to the careless manner in which some Doctors (?) use morphine and the narcotics generally.

Morphine is used by them for relieving insomnia, and for all conditions where there is pain, the hyperdermic needle is generally employed. This class of physicians usually prescribe alcohol. They believe that it is a good thing to brace a patient up (as they call it) with one of these irritating poisons.

It is a notorious fact that a very large percentage of the regular physicians are cigarette and morphine fiends, and many of them keep themselves in a half drunken condition with whiskey. It is needless to say that such doctors (?) are irresponsible, they have sense enough to know that morphine quiets their patient for the time, consequently they prescribe it. The result is always detrimental to the patient.

The use of morphia after surgical operations has recently been condemned by the leading surgeons. Dr. Price, of Philadelphia, says that opium in any form increases the mortality from abdominal operations,

sustaining his argument by clinical proof. Morphia as a toxic agent lowers nervous activity, concentrating its powers on sensory centers, paralyzing secretions and metabolism on the one hand, and acting as a powerful irritant on the other. Dr. Barrett has shown that water will produce better effects where pain is to be overcome. The indiscriminate use of opium and cocaine in prescriptions produces thousands of habitués to the use of these drugs every year.

Patent medicines are filled with morphia or cocaine, especially the pain killers and cough syrups, and are consequently condemned by high authorities. The physician is the one who should enlighten the people on these questions. Does he do it? As a rule he does not. Because he hasn't the moral courage. There are physicians who are the very acme of morality and honesty. For these men we have a feeling of the greatest respect and words of the highest praise. There are also a class of so-called physicians (many of them hold high places in society), and they are moral lepers, a disgrace to the profession. To this latter class we referred when we made the above remarks.

Whatever may be said about the Osteopathic or Hydropathic physician, it cannot be truthfully claimed that his treatment produces conditions which are detrimental to the health or well-being of the patient.

On the other hand consider the frightful state of the poor unfortunate who has taken medicine until the morphine habit has become established with him—he is ruined physically, mentally and morally. What is left for such a person except suicide to end his miserable existence.

W. C. BEAN, D. O.

We have Welis Charts in stock at New York prices—\$.10 per 100. Smaller quantities same price. One cent on each chart must be added for postage.

A PRIZE BOY.



1. Wherein does this boy resemble his mother?

2. How do you know that the boy's mother resembled her father, or the boy's grandfather on the mother's side?

For the best answers to the above two questions we give as first prize "Dr. Foote's Home Cyclopedia." As second prize "Vaught's Practical Character Reader."

"Fowler's Self Instructor" will be given as an *extra* prize for the best description of the boy's mother.

CONDITIONS.

Contest open to subscribers of HUMAN NATURE only. Professional phrenologists not allowed to compete. Contest open to amateurs only; this includes students.

Each essay not to be less than fifty or to exceed two hundred and fifty words. The articles must reach HUMAN NATURE office on or before December 15th for publication in January number.

The winning essays will be published, and in order to aid those seeking information on the subject we recommend No. 15 Human Nature Lib-

rary "Resemblance to Parents and How to Judge It," from which a cut of this boy is taken. The book contains forty-six other portraits and thirty-two pages of descriptive letter press, showing resemblance to parents. We have this book for sale—it is only ten cents, postage paid. Buy it, study it, and you will be able to astonish and please your friends when you correctly inform them which parent they mostly resemble.

We are not looking for pecuniary profit, but rather to the dissemination of useful knowledge; so whether you intend to compete or not, the knowledge you may obtain for ten cents is invaluable.

Telepathy or Inspiration.

Telepathy is the impulse of thought conveyed through the medium of human electricity or magnetism to another's mind and there impressed and expressed.

Universal mind or spirit connects with matter on the same principal and evolves life.

Man being an epitome of the former exemplifies it relatively as he becomes self centered or free from the disturbing influences of either man or material conditions.

In this state he also becomes sensitive to the thoughts of others and intelligent vibration generally, which is inspiration pure and simple.

As thought-transference is true—the passing of a thought wave from one to another—it must be reciprocal; and it is well to consider on whom we concentrate our thoughts or of whom we think, for a return wave may be laden with magnetic impurity not very wholesome to digestion or any other department of our life's machinery.

ARTHUR F. MILTON.

When you see any special offer in HUMAN NATURE embrace it at once, as offers are only good from month to month.

Phrenological and New Thought Views of Desire.

It is an admitted fact that we must follow desire of some kind, but what kind? Each individual may be beset by a number of desires of all kinds at one time. He cannot follow them all and especially as they may be antagonistic to each other, what must he do?

Use his reason, decide which is best and follow that, say you. But how? We reason about facts but our reason does not furnish the facts. What does? Our faculties whose business it is to gather, retain and represent facts to us and for us.

But what faculties will gather, retain and recollect the most facts? Those which are strongest clearly. Then if reason decides from these facts how can it avoid deciding in favor of the strongest faculties? If it must and we must follow reason how cultivate our weak faculties so they may become strong? All phrenologists claim that we can do so. Yet there is a wide difference between Phrenological advice and New Thought advice along these lines.

They both tell us to use will and judgment in our lives in order to improve them, in order to strengthen the weak faculties and control the strong. But we have at least three different views of the will.

1st.—The Materialists view that we are subject to heredity and environment and must follow our dominant desires and that all change rains in from the outside. We are changed by changing environment they say and in no other way. All change is primarily from without.

2nd.—The New Thought people, who believe that we have some magical power called Will that can do whatever it may desire to do. That one person can do whatever he honestly desires, as the desire is the voice of God in him and proves his ability to do the thing desired. We are told by them that the will is the man. Almost all of them seem to

believe in an almost unlimited power in the will.

3rd.—The Phrenologist denies all this. He does not believe with the materialist that we are nothing but creatures of circumstances without any internal power of our own, nor does he believe with the others that we have any *absolute* power over ourselves, or any ability to do as we please. We have certain faculties which have well defined powers according to their size and quality and each is able to do *what his facultative development will permit and no more*. If I am to do what I desire, I must learn to desire to do what I can. I do not believe that we must, of necessity, follow the dominant faculties though, but we must follow our available ones. In order that I may follow any desire it must be within my knowledge and executive ability. It may be that I know how to do the thing that I desire, and yet I may so far lack the executive ability as to render it impossible for me to follow it, or attain to it within any reasonable time. I can do what my knowledge and abilities permit and no more. It is not only a *false* doctrine to teach people that they can do what they really want to do, but it is a *dangerous* doctrine as well. It accentuates will beyond its true deserts and makes too little of practical knowledge.

Let mankind once learn that there is after all no royal road to success and that one must somewhere, sometime learn to go it alone, and that he must first learn how to do so and the best way is to begin where they are, with the opportunities they have, and climb, then they are safe and will sometime get their desires.

But we must first get a correct idea of what will can do for us before we can make much headway. Firmness, self-esteem and courage constitute what we ordinarily know as will and I personally believe that in addition to being able to inhibit action and continue action they are able to *initiate* action. To me, self-esteem

is the element that knows self, and distinguishes *instinctively* between self and not self, and when occasion requires *has the power to incite action*. This gives to us the ability to grow toward what we would be. We must, it is true, have a court of appeal that shall decide questions proposed to it. Our percepts retain the facts, eventuality marshals them, and comparison and causality constitute the court that decides according to the evidence. Human Nature at times constitutes a member of the court. Be it known though that all this applies to intellectual activity only. I am always able through the above-mentioned power of will to go behind the court and choose and act out any desire strong or weak, good or evil, popular or condemned that presents itself to me, *always provided that it is as above said within my knowledge and executive power*. And if not too far out of reach, I am able to transform a mere wish into a desire and then go to work to learn how to execute it.

Suppose I have an indigestion through a weak faculty of alimentiveness. This faculty, if weak, is not dominant and I do not love, or desire, to pay any attention to food. I can, though, cultivate what little desire I have by "a heave" of the will in that direction. But after this I must also know what food is proper for me, how to have it prepared, how much of it to eat, etc. All this I must learn before I can intelligently cultivate alimentiveness, or what is more nearly true, I can cultivate it while learning these things but *successful execution must wait on proper knowledge*. This all sounds very different from our usual teaching of to-day but is endorsed by all phrenologists worthy of the name.

People do not wish to work out their salvation. They desire to go *into the silence* and have the *I Am* fill them with all desirable things—but to my way of thinking he will not. Choose your desire, learn how, and grow it into action.

S. F. MEACHAM, M. D.

121 Geary St., S. F.

OUR EUROPEAN TRIP

CHAPTER XXV.

(Drawing to a Close)

THE accounts of our trip is now drawing to a close, although all the minor trips to Blackpool, Southport, Manchester, Leeds, Pontefract Castle, etc., have not been mentioned.

Next chapter, however, will be the closing one, ending up the series with a visit to the Paris Exhibition, and a pilgrimage to the grave of the immortal Dr. Gall, the founder of phrenology, and whose remains lie in the fine old cemetery of Piere La Chase, and a personal examination of his skull in the Anthropological Institute, Jardin Des Plantes, Paris.

GENERAL OPINION IN ENGLAND.

We have been asked to relate our experience of the general state of the public mind in England during our visit, which happened in the middle of the

BOER WAR.

Feeling ran high for and against the government. A supporter of the government put this to us: "You went to the United States with the intention of becoming a citizen, had you been denied citizenship, or the right to vote, but taxed to the utmost limit, and on the other hand every *born* American at 21 years of age could vote without paying a single penny in taxes, and also be held free from conviction from violations of the law, would'nt you protest? Yet that was just the position of the Boer and Outlander in South Africa before the war. The foreigner paid all the taxes and yet had no vote, nor could he claim citizenship in less than 14 years' residence in the country, then it was optional whether the Boer government gave him the rights of citizenship or not;" and our interrogator continued, "Such a condition

of things could not continue where the Briton once put his foot, no more than they could obtain in America. If such a thing were to be tried on foreigners in the United States every "Outlander" would 'kick' and fitting they should."

An opponent of the English government known as a "little Englander" made this statement: "Boer Land belongs to the Boers, the Boers ought to be allowed to legislate as they deem fit in their own land, as much as a man has a right to do as he likes in his own home, and if a stranger does not like it, well then let him get out."

LETTERS FROM THE FRONT.

We had the pleasure of reading some personal letters from the front. Every town in Great Britain and Ireland had a home or homes that had been made desolate by the war. A private writing home told how many soldiers it took to guard the railway from Natal to Pretoria—over 3,000 miles. How the Boers turned up in unlikely places and blew up bridges, how for many months they had to keep watch all along the line, and how they told stories around the camp fire to wile away the time. A Welshman, by trade a sinker, was saying:

An Englishman smokes when he's drinking,

A Scotchman takes snuff when he's thinking,

A Welshman goes down when he's sinking,

An he Jabers!—An Irishman shuts one eye when he's winking.

At the conclusion of the last word a projectile sent by the Boers from a near by hill fell into the British camp and took the head of the Welshman clean off by the neck. War is hell!

On another occasion a toast was given to various countries in the following couplet:

France has her lilly, England her rose,
Everybody knows where the shamrock grows;

Scotland has her thistle, it blooms on every hill,

But the emblem of America is a one dollar bill.

ENGLAND AND AMERICA.

The old animosities and jealousies which once divided England and America have wholly disappeared in England. So far as our knowledge and personal experience goes, they never existed, but on coming to America nineteen years ago, we found some bitterness against England, but it is fast disappearing in the United States, and why not?

The present generation of men had nothing to do with the blunders of their ancestors. Why should they not live in peace now? There are for greater reasons why England and America ought to live more in harmony than any other two nations.

Says Leckey: "The English common law lies at the foundation of the American legal system. The two nations have the same language, the same dominant race, and in a measure the same history and the same traditions and characteristics. They have grown up under the influence of a common literature and a substantially identical creed. They read the same books, admire chiefly the same qualities, judge by the same standards, and cultivate the same ideas."

The English speaking races are destined to come together and live in peace and harmony. That is the opinion we heard expressed during our stay in England in 1900.

Character from Photographs.

In sending your photo for examination please give circumference of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

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

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

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

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What About this Brain of Ours Being a Single Organ.

BY A. P. DAVIS, M. D., DALLAS, TEXAS
In Human Culture.

The medical men of the world, as a rule, are stereotyped fossils, and believe only what they realize through the five senses, and are sometimes sceptical about these being correct. The facts are, that no profession ever existed which has in its ranks less real knowledge of what it professes, than that same medical fraternity—as a whole. Purporting to be in the front ranks of necessity, so far as the world's help is concerned, and to be benefactors of the race in which they live, they have scrupulously ignored the very things which furnish the starting point to success and intelligence along the very lines of usefulness, not only in each individual life, but that which would redound to the common interest of humanity. Who but a *fossil* would ignore phrenology? And yet, even now, in the beginning of the twentieth century men (doctors I am talking about) ignore a science which is the easiest of demonstration of any one ever discovered. The assumption that the brain is simply a mass of cell structure—and that ALL thought regardless of its character is GENERAL in its source, is simply an assumption without the least semblance of REASON, science or truth, and contradictory to every principle of the FACTS in the case. The reason I say these things so emphatically, is to arouse the animosity, if not the comparison and causality, of some one to brace up and speak out. I would say, in passing, that I mean all I say as to the status of applied intelligence, in the medical profession—when it comes to a knowledge of the causes of human ills. It took me forty years to learn that the so-called system of medicine is a DECEPTION. When I learned that medicines were not curative in their

affects I quit their use, as an honest, intelligent individual would have done. It is not a question of finance—but of honor that direct my course in life (The combination of my faculties make me so.) I certainly am thankful for the combination and arrangement that keeps me that way.

It is a proven proposition that certain faculties develop in the ratio of thought directed in certain channels, and that any part of the skull shows growth according as we think seriously, earnestly and intently on the functions of a given part of the brain. Phrenologists assert, and prove it, that the brain consists of at least forty-two separate, and distinct, definable faculties, and that each particular portion has specific, individual functions, and that when any one of these are large, or abnormally large, it has its characteristic traits, manner of expression or control, and the life of the individual expresses itself accordingly, modified, of course, by the size of other faculties.

This may be said of all of the human faculties, and the development of the brain in any particular part cannot be shown to be accidental. The individual without perceptive faculties does not *perceive*, and the one with small faculties in any particular locality shows the non development of the faculties there, and a corresponding intellect in the functional uses of the faculties involved. These facts alone ought to be convincing proof of the individuality of brain substance, and that each specific portion has, starting from it, nerve fibers originating in these parts which, correlated with every other part, through these nerve fibers, influence the tissue sympathetically, and especially at their end terminals, developing certain parts of the body, as the thought is centered in that particular portion of the body through these specific nerve fibers.

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Vaught's Practical Character Reader

is a new book on the art of reading character. It is perhaps the most unique work on phrenology ever written. It is written so forcibly and the illustrations are so telling that the most illiterate can read, observe and understand character at sight.

The book is well bound and cheap at the published price \$1.00.

A Word to Psychologists.

There is no way under the skies by which an understanding can be reached of anything or anybody (mineral, vegetable, animal or human) except by studying its individual material structure, and the sooner the so-called psychics come down from the clouds and look material facts in the face, the quicker they will know something of Human Nature and the thing they call mind. They are on the wrong tack.

A Quizz.

Will any psychologist, New Thought advocate, or student of mind, state, if in his experience or researches he has ever known thought, feeling, or character to manifest disassociated from brain and body? If so, when, where and how? If not, then must not brain and body be consulted in order to obtain any definite knowledge of thought, feeling and character which comprises the otherwise elusive phenomena called mind?

It is with deep regret that we announce the death of another phrenologist and hygienist, Dr. Gifford, at his home in Kokomo, Ind. Dr. Gifford was a good man and an earnest worker in the field of reform. His successful and drugless method of treating the sick attracted wide attention. The doctor reached an advanced age.

Hypnotism Explained by Phrenology.

That there exists an indefinable power called Hypnotism or Personal Magnetism, is not at the present time disputed by any person who has investigated the laws whereby men and women are influenced or controlled. And to the extent of anyone's ability in complying with said laws will the results be sure, certain and unlimited.

We can explain this power in a very simple and lucid manner if we take phrenology as an hypothesis. Men and women have motives, are predisposed or indisposed to do certain things. These predispositions or indispositions come from primal elements of the mind, or divisions of the mind which act out certain definite functions, which we call in phrenological science faculties, each faculty performing a distinct function of its own, as the eyes are the organs of sight, the ears of hearing, the lungs of respiration, etc. Now then, sight, hearing and breathing are spontaneous, as they are primal elements of the human constitution. Can any individual prevent the seeing of a thing in general if the eyes are perfect, as long as they remain open and the object comes in view of the eye? Can one prevent himself from breathing and the effects therefrom when complying with the law; and can one prevent hearing sounds, as long as ears are perfect and they come in contact with sound?

I take a similar stand for the explanation of hypnosis, or personal magnetism, or whatever one chooses to call that peculiar power which causes people to act upon suggestion.

The mind is composed of forty-two faculties, which cause, by their single and combined operation, all thoughts, desires, feelings, etc., one can possibly have. Mind is governed by law as much as is matter and acts in accordance with law; and metaphysi-

cal cavilers or doubters cannot alter these laws. No person can help experiencing fear or timidity when knowing himself to be in imminent danger of his life; or, in other words, cautiousness is a primal element of mind, and when fed on the aliment nature designed for it, it is impossible to prevent its activity. Approbation is a primal element of mind; its function is love of commendation, fame, glory, a good name, etc.; when the proper suggestions, or aliment, is given this faculty of mind it is excited to activity. Can the person to whom it is administered prevent its activity, making him vain, etc.? He can not. But he can prevent it from over-powering action only by one method or course, which is to arouse his other qualities of mind, reason, self-esteem, etc., such faculties as will be antagonistic to becoming vain, ostentatious, or inflated with too much self-love. This does not prevent ambition from acting, but only prevents it from making a fool of its owner, by keeping motives in a balance.

Now a man of influence or personal magnetism understands human nature, as diversified in motives. He, by his human sagacity, endeavors to feed certain motives or faculties with the food nature has adapted for them, without exciting any opposing sentiment or faculty. In the degree in which he can do this his influence or his object is gained.

Hypnosis comes in in this way: Exciting any faculty enhances its function and tends to allay or pacify all antagonistic faculties, causing one to be egotistical, vain, unreasonable, gormandizing, honest, secretive, etc., according as the function of some are excited, with others pacified or inactive. All moral and just motives come from the moral group, all selfish motives from the selfish propensities. If a person has strong or large moral faculties their tendency is to rule. Well, if we can excite acquisition and secretiveness (primal elements of mind) and pacify con-

scientiousness (which gives sense of right and justice), benevolence and such faculties as antagonize the selfish qualities, then we can succeed in inducing or having the person commit a wrong, take money secretly, or do many dishonest, selfish acts, etc. This would, of course, be more difficult than though he were disposed to do so; yet, the shrewdness, tact, cunning connected with the conversational powers of some will make nearly any side of a question seem right. "Knowledge is power." Circumstance sometimes is power, and environment also gives prestige; all going together reach the desired or ultimate result.

Another illustration: If a building were burning, and some person in an upper story were calling for aid, his situation being inevitable death without aid, and meaning death to one who should go to save his life, or attempt to save it, some one would make the attempt if his kindness, ambition or courage could be aroused, and his cautiousness and love of his own life be kept allayed or passive, even at the loss of life.

Illustrations of what men and women will do if appealed to according to their "make-up" are ad infinitum; and for a self conviction of this grand truth we have only to observe intelligent persons doing things every day of their lives contrary to their own reason, enjoyment, health and finances, and all because their inner nature was appealed to on a basis of natural law, which law phrenology explains and which all should know for self-protection.

PROF. CLARENCE W. COX.

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Reviews.

Return to Nature or
Paradise Regained, by Adolf Lust,
Translated from the German by
Benedict Lust, editor of
The Naturapath, N. Y.

This is a most remarkable work, in which the author shows the importance of living near to mother nature's breast. Some wonderful cures are related by those who, going into the fields and woods and by the aid of sunlight, pure air and water, and the magnetic currents of the earth have been restored to perfect health.

"Return to Nature" is dedicated to those who "are to day suffering under the lash of medical superstition, quackery and charlatanism * * * and "who are constantly being imposed upon by human vipers who live and thrive upon the suffering and ignorance of their less fortunate fellowmen."

This book was written by a man humanely inclined, and with a heart for the lowly as well as for all men who work towards the betterment of humanity. It is a gem, we intend as long as we live to keep a copy of this work by us. The author speaks through the Voice of Nature, the Voice of God. Any chronic disease may be cured by natural methods, this work shows how. Price \$2. For sale at this office.

The *Phrenological Journal*, for October, opens out with an estimate of the character of the late Phil May, the great pictorial humorist, by D. T. Elliott, of London. It takes a phrenologist to correctly describe character; his conclusions are drawn from nature's handwriting on the head and face, and as seen in bodily texture, temperament and expression. The number also contains some remarkable readings of notable personages by the editor, and some excellent addresses at the opening exercises of the fortieth session of the

American Institute of Phrenology at 24 E. 22nd St., New York. Annual sub's to *Phrenological Journal* and HUMAN NATURE \$1.25.

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Fowler & Wells Co., New York, have supplied us with a remarkable set of new books, to which we beg leave to call our readers' attention to the announcements on the last page. The books are up-to-date both in subject matter, letterpress, the binding and the price. Just think of it; these splendid books only 50 cents postage paid. Address all orders to HUMAN NATURE office.

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