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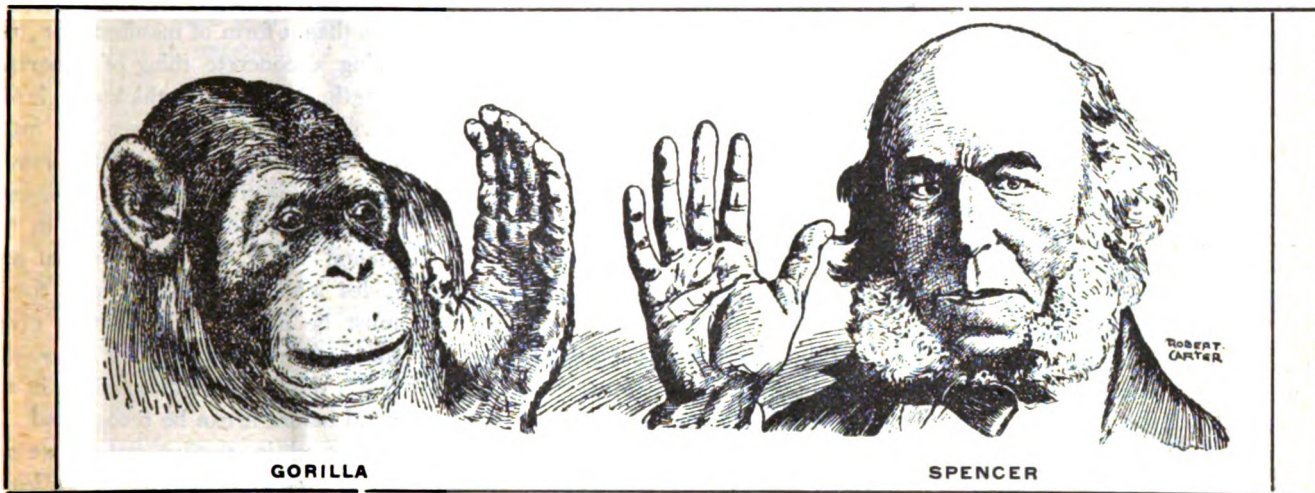
Human Nature

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THE CORRELATION OF BRAIN, BODY AND MIND.



GORILLA

SPENCER

THE ABOVE illustration is a reproduction from the San Francisco *Examiner* of September 9th, 1904. The heads and hands are presumably those of Herbert Spencer and a gorilla; and are remarkable illustrations of the principles of Phrenology, although from a Phrenological point of view the *Examiner* editorial is incomplete.

The editor brought out some fine points of interest and instruction for the reader; but of course, for one who has not made a SPECIAL study of men and animals in relation to character, he failed to exhibit some points to which we draw attention.

The above portrait of Herbert Spencer is a correct drawing from a recent photo. It exhibits the head of a Philosopher and Scientist. The anterior region is high and broad, denoting high inductive and reasoning ability, accompanied by a fine quality of organization indicative of a highly cultured stock from which he must have sprung. His Temperament is Mental, with only moderate Motive and less of the Vital. His large and active brain absorbed all his physical energies, leaving him an invalid the greater part of his life. He was a giant in intellect, but a weakling in vital stamina, or physical force.

It will be seen from the high and prominent crown of the Head, that Spencer possessed the brain organ of

Firmness extraordinarily large. It was this faculty that endowed him with that dogged persistency so characteristic of him and the English race to which he belonged.

This characteristic is expressed in the facial pole of Firmness, as seen in that firm and stiff upper lip, also in the rigid spinal column, indicating strength of will and decision of purpose.

There are 42 well established Mental faculties; each and all find their expression through the nerve centers in the face, hands or other parts of the body and which correspond to the head—brain.

NOT SPENCER'S HAND.

That is the reason we know this is not Herbert Spencer's Hand. According to the law of correspondence Spencer's Hand would be long and sparse of flesh, fingers rather long, the joints knotty and the thumb long, stiff and inflexible. In the above cut the hand is that of a fat pudgy man, with a round head and round face, full cheeks and a large abdomen, more like an alderman, or a neat French cook, than that of a Philosopher.

GORILLA.

The editor of *The Examiner* drew attention to the head of Spencer, and that of the gorilla in contrast; also

to the "development of the hand accompanying the development of the Skull and Brain"—a fact he "does not remember to have seen emphasized before."

This is an honest confession to make, but it goes to show he has not studied men and animals in relation to form and character. But he is in good company. Thousands of learned men—highly cultured and otherwise intelligent, know less about man's character, talents and abilities, than many ordinary working men. The medical profession are the greatest sinners in this respect.

The editor of *The Examiner* recognizes a well established fact when he says, "That the development of a strong brain almost invariably corresponds with a strong thumb." But he puts the cart before the horse, he takes the *effect* for the *cause*, as it were. We think it would be better to say that a strong thumb is the result of, and corresponds to a strong brain.

The hand expresses more character than the foot, and the face more than the hand, but the brain itself is the clockwork behind the dial plate wherein lies the power and secret of all physical and mental activities and expression.

In comparing the head of a gorilla with that of civilized man, we observe a total absence of the Spiritual, Moral and Reasoning faculties. The beast possesses no sense of morals, no spiritual insight and no logical ability; only a low grade of Perceptive intellect, and that only in a physical sense. A gorilla has no conception of divinity, no sense of adoration. The brain organs which embrace the Spiritual, Moral and Reasoning functions are entirely wanting. That is why animals do not manifest Religious feelings nor any of the higher Mental functions pertaining to man; no more than any man can see material objects without his eyesight.

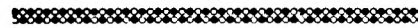
The gorilla possessing a low grade

of Perceptive intellect and no Reasoning or logical faculties, it recognizes objects, forms, places, etc., in relation to its physical nature; it never philosophises, it cannot.

Its base brain is extremely heavy and wide,—the location of the Animal and Selfish propensities, consequently the animal and selfish parts of the face and body are large and predominating, as seen by the large mouth, ears, hands, thick neck and enormous strength of body.

A weak base brain in men and animals indicate a weak physical system.

In conclusion we thank the enterprising *Examiner* for publishing the above pictorial illustration. It has given us the opportunity of showing the Correlation of Brain, Body and Mind.



Law Prior to Mind.

BY FRANK REED, EUREKA, CAL.

P. Braun, Ph.D., lecturer, writer and editor of *Self Culture*, Omaha, Neb., has this to say: "It would be difficult to understand how Primal Intelligence, without something to manifest in or through, could be apprehended even by itself. It must be conscious of itself, and consciousness is essentially an activity. There can be no activity without motion, or force. We cannot conceive of activity or motion in an absolute vacuum. For motion to exist, there must be space in which it takes place, and the thing or substance in space which is moved. In other words, Force could not manifest without Matter. If matter did not exist neither Intelligence nor Force could manifest. Without Force or Motion, all would be silent and dark. The Universe could not be. Neither could the Universe exist without intelligence. The Macrocosm is conscious—ininitely more so than its product—Man, the Microcism."

Dr. Braun, in the above, shows deep thought; he evidently did not, as so many do, jump to his conclusion by a single suggestion. He gives voice to truths that came to the writer some twenty years ago, but he did not get his ideas from me, neither did I get mine from him. But he is wrong on one point. Intelligence is conscious. recognition of right relations, and life alone can recognize, and life alone can manifest or exhibit force. Therefore life and force are one and the same, and since intelligence is nothing more nor less than a form of manifestation, not being a concrete thing of a certain length, height and thickness, it follows as a natural sequence that intelligence is not a cause, but a result. In the objective world, intelligence moves ahead of the act, but in the mental world, the act somewhat precedes intelligent recognition, for it must be plain to all who have given the matter their deepest thought, that a thing must first manifest in the mind before it can be recognized. In sleep and in passive states, we are not conscious of anything, at least, not of many things, and are only conscious of what is passing through the mind at the time. We do not hear music before it is produced, no more than we eat before we come in contact with food.

I take up the subject that Dr. Braun has laid open, not for the purpose of criticising Dr. Braun, but to make matters appear in their right light, that are evidently being made obscure and uncertain by many would-be New Thought writers of to-day. Matter and force, building and builder, are always to be considered two things, not one and the same. Force or life substance could never crystalize, as some think, for if it did so at one point, it would instantly congeal at all points, and life and motion come to an abrupt end. Force passes through cold space, yet it does not congeal or change. It is always the same, always has been, always will be.

Vitaopathy or Physiological Medicine.

BY F. B. C. EILLERSFICKEN, M. D.
Professor of Psychology and Pathology to
the Thompsonian Medical College.

Vitaopathy is a progressive science and valuable discoveries are being continually made by skillful operators of the profession while engaged in research and experiment. When this science and art (which embraces Psychology, Dietaries and Mechanico Therapeutics), is properly applied it will cure nearly all the ills flesh is heir to except in the Tertiary state, when nothing but the grave will relieve the sufferer. But we would not seek to detract from the virtue of any other method of healing; but we can truthfully say that this system of therapeutics is eminently superior in points of rationality of method, freedom from injury to the patient and successful results, as compared with all other methods now in use.

Vitaopathy is an ancient science and has been known so long as we have any history of man's existence, but in latter years it has been known by various names, although it had been rejected by the regular physician (so-called) for centuries. The merit of this system is established beyond any and all preadvantages, and no other method of healing has, in so short a time since its revival, made such rapid strides into public favor and confidence, which is entirely due to its remarkable record, which, although a majority of the cases treated were termed chronic and many of them pronounced incurable by the medical profession, shows about ninety-seven per cent benefitted, with about eighty-five per cent completely cured, while only three per cent received little or no relief.

In view of this wonderful record, the orthodox practitioners of the medical profession are trying to claim a monopoly of this science,

which they have so long opposed and rejected.

The name "Vitaopathy" has been criticised as to its appropriateness of the science as its literal translation would read feeling of life (from the two Greek words "Vital" life and "pathos" sensation, feeling.) But I say here the name is significant of the science, not to bring life into a corps, but to bring sensation of life back in dead or paralyzed organs of the body; then when every atom of the body is full of life, there is perfect health.

Vitaopathy is veritably a common sense method of treating diseased conditions of the body, either structural or functional, without knife or drugs, by means of strictly scientific manipulation, Suggestion, Hygiene, and Diet. It makes no demands upon the vitality of the patient, but enlists the curative powers contained within the body, which readily responds when properly appealed to. Its methods are rational and scientific, and its cardinal principles might be classified as follows:

Co-ordination of the nerve force, free circulation of the blood, and glandular activity.

The art of applying its methods is dependent upon a thorough knowledge of Psychology, Anatomy and Hygiene, and the proper application of the principle involved therein, as well as a knowledge of the organic powers of the body and the law governing the nerval centers through which they may be excited to action and regulated.

The Vitaopath being "a student of forces" deals with the body as a wonderfully constructed mechanism, composed of various tissues and nerves likened to a telegraph system, each performing some specific function in the promotion of vital economy, under the supervision of nerve or vital forces; and when they are perfectly in harmony, will continue to operate its full appointed time, unless interfered with by accidents or disobedience to the natural laws.

All lesions causing pathological conditions are not only the defect or perversion of some structure or function, but it is a physiological conclusion that they will be found accompanied by incoordination of the Vital or nerve forces of the body; that is, an excessive or excited condition of some "Vital" or nerve energy as compared with some other in a corresponding degree of deficiency or inactivity. The nerve force being thus deranged harmony is destroyed and the system becomes diseased.

To detect a pathological condition, the physician must know a perfect healthy being, according to principles of Anatomy and Physiology; although the Physio-Medical application of the principles of Anatomy and Physiology differs materially from that made by any other science of therapeutics, it is perfectly rational and purely scientific. The proper deducting of the cause from the effect being an elementary principle of intelligent treatment. The Physio-Medical or Vitaopath applies his method to the removal of the cause and thereby harmony—which is the beauty and strength not only in all institutions, but of all mechanism as well—being thus restored, health is the result; whereby is promoted by Physiological and Psychological method the production and maintenance of healthy tissue and function in the system.

A brief editorial in *Suggestion*, for August, states that "Shakespeare was a wonderful observer, and observers are always thinkers." Shakespeare was certainly a wonderful observer and thinker, but in our next issue we propose to show that a man may be an observer and *not a thinker*, or he may be a thinker but no observer at all.

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

Your Brain is for Use.

BY WALTER E. MOYER, JACKSON,
MICHIGAN.

Many years ago people thought the function of the brain was to cool the body, and the heart was the organ of thought. Some people may think so even at this time when considerable attention is being given to the brain and the thinking faculties. It has been said that people are not responsible for what they do not know. Probably they are not; and they certainly are not very responsible at all if this is true, for some people seemingly have a very weak thinking apparatus. Instead of thinking twice before they speak once, they would do well to think once before they speak at all. If you cannot think before you speak, you had better be seen and not heard. I know from experience that you can increase the size of your head by exercising your faculties. And I also know that you can cause any part of your brain to grow that you desire. Nearly every one needs to cultivate certain faculties, and if they will only study phrenology, they will know what faculties need cultivation and how to make them grow just as much as they desire. Study phrenology and get an introduction to your own sweet self. The phrenologist has many reasons to be optimistical although he is often sneered at by ignorant pessimists.

The other day I read in the Chicago Tribune that a phrenological expert who examined Col. Bryan's head said he was rather inclined to say too much than too little. The Tribune says that Mr. Bryan has long been suspected of this. I am glad to note that the Tribune will at least think of the phrenologist as knowing as much as the public; and I have ceased to doubt that a man's character is his own, but his reputation belongs to the Chicago Tribune.

If the Chicago Tribune will exist a few years longer, it will be very glad, indeed, to quote what the phrenolo-

gist says, and so with a great many others that are not dead, just sleeping. Some people have more brawn than brain, and therefore we cannot logically expect them to lead in thought, or be responsible for things that they have never been taught. But it is true, nevertheless, that they suffer much at their own expense.

A man passes for what he is worth. What he is engraves itself on his face, his form, in letters of light which all men may read if they know enough. Concealment avails him nothing; boasting, nothing. There is confession in the glance of our eyes, in our smiles, in salutations, and in the grasp of hands. This is as true as day follows night. And phrenologists can read character just as easily as you can read letters after you have learned the alphabet. I say a phrenologist can, and when I say a phrenologist I mean a *phrenologist*.

Not long ago Prof. Haddock said, "The most astonishing thing of this enlightened age is that people will not think for themselves." Don't be a grapevine any longer; they are long enough now, and it is time you are able to support yourself by thinking for yourself. When you cannot think for yourself, just think of the following:

"A calf walked home through the primeval wood,

As all good calves should,
But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead;
But still he left his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him too,
As good bell-wethers always do.

And from that day o'er hill and glade
Through those old woods a patch was made;

And many men wound in and out,
And dodged and turned, and bent about,
And uttered words of righteous wrath
because 'twas such a crooked path.

But still they follow—do not laugh—

The first migrations of that calf,
And through this winding woodway stalked

Because it wobbled when it walked.

This forest path became a lane,
And bent and turned, and turned again.
This crooked lane became a road
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus, a century and a half
They trod in the footsteps of that calf.

The years past on in swiftness fleet;
The road became a village street;
And this before men were aware
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
But one calf, near three centuries dead.
They followed still his crooked way
And lost one hundred years a day;
For such a reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf path of the mind,
And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out, and in, and forth, and back,
And still their devious course pursue
To keep the path that others do,
But how the wise old wood gods laugh
Who saw the first primeval calf!
Ah! many things this tale might teach,
But I am not ordained to preach."

Moral: Use your brain.

Alexandra Wall Charts.

We have for sale some beautiful Alexandra Wall Charts in colors, illustrating the forty-two mental functions of the brain, 3 feet by 2 feet 6 inches, for hanging, or mounting on rollers, or framing. 40 cents each, or three for \$1.00. Mailed without extra charge. Also a smaller chart, 23 by 19 inches, published by Fowler & Wells; the Alexandra chart is a duplicate of it. We mail this at 35 cents.

Fool Beliefs.

BY HARRY ROCHE, ATCHISON, KAN.

There is a woman in Atchison, living in a hovel, who tells fortunes for ten cents, and as a side issue does odd jobs to help support a husband very much opposed to work. This woman reveals all mysteries, locates mines and treasures, and points out the road to success; gives advice regarding the sale of property, wills, deeds, mortgages, lost and absent friends, etc. She will tell you whether your husband, sweetheart or wife are true or false. Also how to gain the love of the one you most desire, even though they may be miles away, etc. All for ten cents.

Bright people have sittings with this woman. It is only for curiosity at first, but like the fellow that tries gambling, morphine, cocaine, or his first drink, there is a great desire to repeat the act, and they generally go back, for there is nothing more fascinating than things mysterious.

I know of three very bright people that have visited this woman. In each case it was for a joke the first time, but I know that two of the three returned for more information, and the third was so influenced from the visit that she kept the predictions constantly on her mind, and struggled to make something come true.

People who practice visiting fortune tellers often remember for years the predictions of these people, and deliberately make their lives conform to the predictions of ignorant, superstitious and frequently malicious degenerates. This is where the great harm is done, for it limits opportunities by laying out the future, and obstructs progress by poisoning the mind.

It lends gloom to many useful lives, breaks up homes, stifles progress, happiness and culture, and fans into life morbid influences to propagate its evil degradation.

Fool beliefs are the greatest handicap a man may have. You may

rob a man of his sight, or any two or three of his five senses; of his legs or his arms and he may accomplish great things, but get some fool belief into the brightest intellect and it becomes worthless.

Why do not people look around, and observe if smart people do as they do? If they find the brightest minds do not believe as they do, why does it not occur to them that they may be wrong?

This fool belief unwings the imagination, enslaves memory, dethrones judgment. It blights hope, perverts affections, strangles truth, and robs reason of its function. It lends gloom to many useful lives, stifles happiness, progress and culture, breaks up homes, sends many to asylums, and fans into life influences to propagate its evil degradation.

The Soul's Bondage.

BY SADIE ARAMINTA WILLSON, A STUDENT OF PHRENOLOGY, S. F., CAL.

There is a bondage of the soul,
Far worse than slavery of the form;
We feel our spirits twist and roll
Beneath the beating of life's storm.
Incased within this jail of clay
Our higher, nobler, better self—
Oft falls a victim on life's way
To petty battlings of pelf.
Endeavor as we will to shield
This truth from ours and other's eyes,
The cruel facts are still revealed
In spite of all romantic guise.
Is it conditions? it does seem
Conditions are the only cause,
Our Optimists may preach and dream
And who will dare to blame our laws?
There is a way to change this fate,
That makes of mankind but a slave,
Though grim environments await
To free earth's treasures to the grave.
There is a future when each one
Will occupy his proper sphere;
Then what is needed to be done
Will be a joyous duty here.
We all can journey up life's road
To fame, or virtue, or disgrace;
Necessity will never goad
The one within his rightful place.

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

Value of Right Living.

BY J. P. BEAN, SAN FRANCISCO.

The world is rapidly waking up to the fact that vice and dissipation are the commodities for which the fool barter away his health, strength and all capacity for real pleasure, as well as his self respect and a good part of his life. A big price to pay for being a self-made idiot, isn't it? and a constantly increasing percentage of the world's people are realizing it. This is one proof that the world is growing better in spite of the fact that such "scum" as cigarette fiends, whiskey "soaks" and such trash are still much in evidence. They are getting fewer all the time and by contrast with the increasing percentage of decent, sensible people, look worse and worse as time goes on. In most communities the saloon keeper is just merely tolerated by the respectable class instead of being the "influential citizen" of a few years ago. The man who gets drunk is regarded with mingled pity and contempt, while cigarette fiends, "dope" fiends and others of their ilk are regarded likewise. Now and then there is one who got into one or several of these habits before he was old enough to know better, and he may be worth saving. But the great mass of the victims of vicious habits are made of "rotten" material and their vices are some of nature's methods of ridding the earth of the unfit. They don't really wish to be other than they are, and as a rule they hate those who try to reform them. It is therefore a great deal better to seek out those who have something in them to respond to progressive influences and who are really trying to do something for themselves, than to waste time and energy in the hopeless and disappointing task of trying to regenerate that which is entirely made up of the elements of degeneration. Years ago I had some very exalted notions about reforming the vicious and dissipated elements of

society. But about thirty year's experience has made a very decided change in my ideas.

There are plenty of people who are eagerly seeking knowledge regarding the laws of right living, therefore those who have this knowledge can find plenty to do without trying to cram it down the unwilling throats of those who do not want it and haven't it in them to make any use of it. Now and then we meet some addlebrained, biped ass who thinks it "real smart" to be "a h—l of a fellow" as he terms it, and who says that he has a right to get drunk and do other fool things, and it is nobody's business. As long as he retains the power of propogating his degenerate species and thus helping to fill the jails, almshouses and idiot asylums it is the business of the whole community and the world at large, what he does. No man has a right to put himself in a condition to curse posterity with physical or mental disease. The world will recognize that fact some day, and then there will be a radical modification of the present foolish ideas as to the sacredness of "individual rights." "Individual rights" simply include the right to do right, no more and no less. More anon.

The *Phrenological Journal*, New York, says: "HUMAN NATURE, San Francisco, contains a character sketch of Prof Geo. S. Dove, by the editor. Mr. Dove is an old pupil of his and is to assist him in the future in his office. We congratulate Mr. Haddock on securing the services of a so well organized and brainy man. His temperament is one that will cooperate with that of Mr. Haddock's admirably."

Some people say with their tongues that they want the truth, but their conduct belie their statement, for they seek mystery and pay visits to fortune tellers. Such persons fool themselves. They are untrue to their own convictions.

Philanthropy.

BY CLARENCE W. COX, PH. D., SOUTH FARGO, N. DAK.

There is at this time and age of the world a necessity for the cultivation of more liberality or benevolence toward and in behalf of our fellow men. I am no critic, neither am I a pessimist. I was born an optimist, and, thank our Creator, have remained so since. But in my contact with humanity I am constantly brought face to face with facts and instances in which men and women do themselves and others an irreparable damage, and all unconsciously, by passing some remark, creating gossip, or sanctioning some maligning remark of others, even though it be the truth. Of course we cannot prevent others from maligning or slandering to a certain extent; yet we need not listen to such; and a speaker without an audience will not talk long, will gain nothing even though he does talk. Our debates should be friendly conversations. We need candor, union and peace. We should not create thoughts in men's minds by any means that excite rivalry and jealousies. How do our own words and acts agree? Speak kindly of an erring fellow man; be positively sure before censuring him that his mistake was deliberate and purposely. We cannot safely judge of other men only when we are charitable and liberal. We should not be hasty in the prerogative of judging others, only in necessity or as a duty, since we ourselves are certain to err; and the penalty for erring being so serious, we in assuming the office of judge assume then a grave responsibility; yet we have all assumed it, and will likely all assume it again, for men are ever ready to judge. See then that we exercise our duties judiciously and with liberality, for our brother's good. "Judge not, lest ye yourselves be judged; for whatsoever judgment ye measure unto others the same shall in turn be measured unto you."

Everywhere we assume that we are what we should be, and nowhere do we look upon ourselves as we really are. Let us examine ourselves with an impartial eye; explore the innermost recesses of our heart and make answer before acting as judge. After such a scrutiny of ourselves, can we console ourselves with testimony that we have always done our duty; can we say we have done right, not from sentiment, emulation, or because it was best policy, but because it was right, from a standpoint of justice?

The great problem of humanity can be carried out in the humblest abodes; more than this cannot be done in the king's palace. A human heart throbs under the beggar's hat, and likewise under the king's hat. There are so many things we can do to aid our fellow men without cost. Think of all the attributes that have been conferred upon us to inspire others with the power of love, the charm of friendship, the power of imagination of the beautiful, grand and sublime in nature and art; all these and many more we can use to inspire our fellows with new light and hope for life and living; and if we would from now on apply to all our dealings with mankind that old Biblical saying, "Do unto others as you would be done by," we would cultivate a noble spirit, and attain happiness without end. And this phrenology teaches, both practically and philosophically. It advocates by tangible evidence that we are all akin to each other, come from, originated or created, as the case may be, from the same source and by the same process.

Dr. Burke, in *Health Magazine*, says: "HUMAN NATURE, by Prof. Allen Haddock, 1020 Market St., San Francisco, Cal., is growing better all the while and deserves to be read by all. You may have HUMAN NATURE and *Health Magazine* for \$1.25—twelve copies of each.

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| <p>WIT VERSUS LUCK.</p> |
|--------------------------------|

BY C. P. HOLT.

Luck is chance. Both words are misnomers. Wit, or its absence, coupled with environment, will explain every happening which befalls mortals and immortals, ants and donkeys, this side of Skitsland.

In that imaginary country, made famous by Dickens' prolific pen, everybody and everything went haphazard. Babies were born with heads on their shoulders looking backward, or looking upward as it chanced; their eyes were sometimes in the top of their heads and sometimes in the palms of their hands, while their noses took the chance of being placed in the back of their heads or under their chins. Horses had two, four, or eight feet, as it happened to please luck to furnish them feet and legs. Turtles were clothed with shell, feathers or scale, as chance would have them attired. Cows sometimes crawled like worms and sometimes floated in the air, according to chance.

It was not safe to bet on the continued shape, character or condition of anybody or anything twenty minutes ahead. A man's wife might be beautiful in the morning when he kissed her good bye, and when he returned to her greeting at night she would appear as an ill-shaped and ugly-faced crone.

Some people may think this picture of Skitsland, surface of this terrestrial ball, but a deeper philosophy will discover law and order governing everything and every creature, from mote to star and from ameba to man.

Every act and the result of action of every man on earth is governed by law and intelligence although in our mental blindness we may not perceive the governing principle, and because of our ignorance of the laws

or principles governing the universe we call the result "luck or chance", as do all primitive peoples.

A case in point, which furnished the text for these reflections, is that referred to by the editor in the September number of HUMAN NATURE, entitled "Luck." In that article Mr. C. D. Taylor is represented to have "struck it rich" after seventeen years of assiduous toil at prospecting. "Striking it rich" is supposed to be "chance or luck." Not so. Environment is one factor in "striking it rich", and intelligence is the other factor. Before a prospector finds a rich gold mine, the gold must be in the neighborhood of his prospecting labors. There is no effect without a cause. Ten thousand causes followed by effects, reaching back many generations, conspired to influence Mr. Taylor to visit the scene of his rich find, and then his seventeen years of intelligent prospecting enabled him to locate the famous and wonderful "Jumbo mine." Mr. Taylor told the writer that he spent four or five days in looking the ground over and in examining the different rocks and the trend of the several ledges before he finally stood upon old "Jumbo" and said to himself, "here is richness."

We generally get what we intelligently and persistently seek. Indians and donkeys and all sorts of creeping and crunkling things had for centuries traversed the desert where Mr. Taylor "struck it rich," without discovering or caring for the hidden wealth, but when a prospector with seventeen years of schooling in minerals, came to "Jumbo" and demanded to know of his secret treasures, the god at once yielded the keys of his treasure-house to the man of pick, pan, shovel and intelligence, then people called it "luck." It was not luck, it was wit and environment.

Let superstitious savages and civilized nonthinkers prate of luck and chance. Intelligence rules the universe.

Phrenology in a Nutshell.

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The lemon contains various acids, citric acid among them, with citrate of potash, and these acids oxidize in the blood into carbonates of potash and carbonic acid. As scurvy is believed to be due to a lack of potash salts in the blood, we see how substances like lemons and fresh vegetables generally act as preventives of the ailment. Also in rheumatism, in which it is desirable to maintain the alkaline character of the blood, lemons are of service.—London Chronicle.

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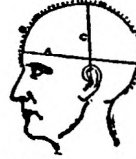
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HOLD YOUR BREATH ONE MINUTE.

We have decided to almost give away an accumulated stock of books, pamphlets, etc., no two alike. We need the shelf room. Here is the list:

Plan of Creation, by Frank Reed.....25c.
Phrenological Annual for 1903.....25c.
One Human Nature Library.....10c.
Five other 10c. books, all different...50c.
One Health Magazine (Dr. Burke's) 10c.

Total.....\$1.20

For 40 cents, postage paid. This office.

Visible Telegraphy

BY FRANK REED, EUREKA, CAL.

It has been claimed by some writers, or I might say, some writers imagine, that thoughts leave the human mind and flow out into the atmosphere, seeking whom they may devour. Of course there is no violation of the moral law in such belief, and in the absence of a better theory, that one might do. But there are serious objections to such a theory. Thinking under such conditions would look something like a crazy quilt.

It is a well known fact that two musical instruments keyed to the same pitch, the sounds from the one will set the other to vibrating when near each other. It has been demonstrated that one tuning fork sounded will set many others sounding, and even at considerable distance. The Marconi wireless message could hardly be said to pass through space as such, but is a form of vibration that is carried forward from the sending point and spreads in all directions. Throw a stone in a pond of still water, and the little waves that move out from the point of disturbance will teach you the principles of the Marconi system of sending messages through the air. The ocean waves do not move forward as they appear to do, but the water rises and falls where it is. This rising and falling goes on and on. Stretch a rope out on the ground, take hold of one end of it and give it a quick up and down motion, then observe how that motion is carried on to the other end. The rope does not travel, as you know, but the motion is conveyed through its whole length, that was given it at one end.

That is the way the ocean waves act, and that is the way the message is sent through the air without wires. And lastly, though not leastly, that is the way your thoughts pass through space and reach your friends

or those you may be thinking of.

Your soul, which constitutes the subjective mind, is the wax cylinder upon which are impressed the mental impressions of your whole past life. All your past thoughts and mental impressions flow into this, as the rivers of the earth into the oceans, and are lost in this subjective ocean until called forth from it by some voice or sound that is keyed to the right pitch. The chirp of a bird may call upon the scenes of childhood, that might otherwise have slept on till old age and death. All mental impressions that come to us might be said to come in the form of sound. They at least come in the form of waves or vibrations. A thought is a thing of form, shape or color, just as you say you imagine it. Imagination is image making. Images form in your mind as often as you think or are conscious of anything. When you think of your old friend Mr. Jones, his image is just as truly before you as though he stood in front of a mirror and you were where you could see that reflection. It is millions of times smaller, but is magnified as many million times to make up the size. When you see a field of waving grain with closed eyes, a perfect image with all coloring added, is there, and it is moving just as you imagine the grain to be.

The right voice will cause to rise in your mind any and all past scenes, and with colors and forms complete. A single word spoken in a certain tone may remind you of a world of past scenes. Your subjective mind has the whole of your past life recorded in living colors, nothing is forgotten, as time and experience will show, and as has been fully demonstrated by the science of hypnotism. You may not be able to call to the objective all your past experiences, but it is all there, and the right voice will awaken it.

Mental telegraphy is visible telegraphy; it is the Marconi wireless system in the mental world, and the manner of sending your thoughts to

distant friends is done in the same way as Marconi sends his messages to distant points. Every grain of sand has its own special rate of vibration, it has a voice peculiar to itself, and so your mental images have their rates of vibration, and when there is a mind keyed to the proper pitch, if in a negative or receptive state, your thoughts may impress them. This quite often takes place in dreams, people often in dreams see their distant friends in trouble, and quite frequently see all the circumstances and surroundings just as they prove to be. Hypnotic subjects while in the sleep, often see and describe distant scenes and persons, just as they are at the time, and this in accordance to some leading physicians who have devoted some time to the study of hypnotism. It is an easy matter to send your thoughts to any part of the world, but it is a different thing when you think of them being received and read. You do not send anything, only a vibration from mental images. That is all. If ears are properly attuned to catch the sounds, your message may be read, otherwise it will be seed cast on stony ground. But do not imagine that men's thoughts are floating around in the atmosphere like bees on a summer's day, for such is not the case. Each one keeps his own thoughts, good, bad and indifferent, to curse or to bless them in time to come. But the power of our thoughts, their vibrations, beat around the world.

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Have you seen "Vim?" It's a remarkable monthly magazine devoted to "Mental, Moral and Physical Development." It is edited by Edgar C. Beall, M. D., ex-editor of *The Phrenological Journal*, aided by two assistant editors—George Prophet and Paul von Bolckmann. Dr. Beall is one of the ablest phrenological writers in America. His articles command attention everywhere. "Vim" has always something new in the phrenological line and in physical exercises. It aims at mental, moral and physical improvement of the race. Send us \$1.00 and receive HUMAN NATURE and "Vim" one year.

Intelligence is Primary.

BY P. BRAUN, OMAHA, NEBRASKA.

Prof. Allen Haddock

Dear Sir:—Thanks for the copy of HUMAN NATURE forwarded to me. I read with interest Mr. Reed's remarks, occasioned by some paragraphs of which I acknowledge authorship. If Mr. Reed will kindly read the entire article, which he wrote for your paper, analytically, he will discover the fact that he is talking about one thing, and I about another, for his arguments relate entirely to *human* intelligence, and mine to *universal* or *primal* intelligence. In order that your readers may not get the wrong impression concerning my position, I will state this briefly.

We become aware of the existence of principles (and some forces) through their manifestations. We cannot see them. We cannot see the earth's magnetism, but we infer its existence by the way it affects the magnetic needle, for example. We cannot see the intelligence *in man*, but we know of its presence by the way it manifest through him. In like manner, I personally, infer that a universal intelligence exists in nature, and manifests through her in the employment of her forces, and the use of matter or substance. To me there is patent in the totality of nature's operations, in so far as I have observed them, a certain *order*, according to certain *laws*, and there seems to be a *purpose* (or purposes) in her ceaseless activity. I, for my part, could not associate order, law, and purpose with blind, unintelligent chance, therefore I believe them to be manifestations of a universal intelligence. If others differ from this view, they have a right to do so.

The point I intended to make in the article, from which Mr. Reed quotes only a fragment, was that although Intelligence, Force and Matter may be co-existent in nature, in so far as *creative* or constructive

operations are concerned, intelligence must be *primary*. It is intelligence which, in my opinion, conceives the idea or ideas which find expression in and through the various objects in nature. Nature's forces work in obedience to its intelligence, operating upon matter or through it. Now comes my friend and speaks about *human* intelligence, but he seems to confound *one mode* or manifestation of human intelligence with the thing itself. An impression—the hearing of music for example—and the recognition of an object, is not intelligence, but the result of an exercise of intelligence. It is true that in the impressional activity of the mind the external cause precedes the mental recognition, *i. e.* the act of registering the impression upon the mind, but the intelligence must be there previously to be impressed.

In the creative or constructive exercise of the human intelligence, it thinks, plans, conceives, etc., *before* man carries out his plans. The impulses to construct, fashion, work, shoot, kill, etc., are first born in intelligence, and our energies become active in obedience to its dictates and those of its handmaid—the will. I agree with the caption of Mr. Reed's article *if* the meaning of it is "*Universal Law prior to human Mind.*" But my friend involves himself in difficulties when he declares that "*life alone can recognize,*" unless he means by *life intelligence*. Then why not say intelligence?

Mr. Reed defines intelligence as a "*conscious recognition of right relations.*" Is it not possible for intelligence to recognize *wrong* relations?

I cannot quite agree with him when he says that "*life and force are one and the same.*" These terms (to me) have well defined and distinct meanings. Neither can I agree with him when he says that "*intelligence is nothing more nor less than a form of manifestation.*" Intelligence can manifest, but is *not* a *form* of manifestation. But Thought is.

So is imagination, Reasoning, Memory, Recollection, etc. Let us be careful in the use of terms (especially metaphysical) and avoid confusion.

I could have wished that Mr. Reed had made himself a little more clear to my intelligence in some of his statements, as I have experienced some difficulty in knowing exactly what he means by statements like the following:

"A thing must first manifest in the mind before it can be recognized."

"In sleep we are not conscious of anything, at least not of many things, and are only conscious of what is passing through the mind at the time." Isn't there a contradiction in this last assertion, or "*affirmation,*" as my friend Capt. Brown would call it?

When my critic affirms that "*Intelligence is not a cause, but a result,*" I scarcely know how to take it. If by intelligence he mean *human knowledge*, then I agree with him in so far as knowledge is the result of impression, thought, study, experience, etc. It is the accumulated sum of an *exercise of intelligence*. But intelligence itself is already latent in the new-born child. It is waiting to be impressed, and to respond to impressions by the formation of concepts. In time its activities will assume various forms as thought, reason, judgment, analysis, imagination, memory, etc., but itself is ever the guiding and controlling principle of conscious and voluntary human life and activity. *It is cause*, therefore.

No, brother Reed, you do not offend me. A man who enters the arena of human thought publicly, has no business to display bad temper, and I know your suggestions were offered in a friendly spirit. Please accept mine in the same spirit.

Crowded Out.

Several Reviews and some good articles are crowded out this month for want of space. Prof. Holt generally manages to have something to say. He promises an article next month when he will say "*sometings,*" which he generally does when he puts pen to paper.

Osteopathy Like Phrenology is Not Only Scientific, But Common Sense.

About six months ago we attended a public meeting in Golden Gate Hall. The usher placed us in a cold draught between the door and an open window. We bore under it for about one hour, coming away with a stiff neck before the ceremonies were over.

The cold settled in the shoulder and was accompanied by a dull pain extending all down the arms to the fingers. The left arm grew weaker day by day, and the fingers got so useless that we were unable to move them.

We began to fear an attack of paralysis, and took dumb bell exercise daily and a Turkish bath once a week, with some little relief.

A drug doctor recommended a tonic, but we knew that would not go to the spot, and that his medicine would have no more effect for good than pouring his vile stuff on a barn door.

A New Thought disciple and hybrid Christian Scientist tried to convince us that we had no pain, and that it was all in our mind, but the pain was in the arm and not in the upper story, so we hastened to an Osteopathic physician, Dr. C. H. A. Davis, who diagnosed the case as follows:

"Professor Haddock came to me on September 30th for an examination. I found his left clavicle down and the muscular tissue all around it contracted, tensely binding the clavicle down and impinging on the brachial plexus of nerves, shutting off the life and action of the arm. This was caused by the contraction of the trapezins on one side, deltoird on the opposite, and on the inferior surface subclavins muscle and ligaments which were also contracted, binding it down too tightly at the acromial extremity. At the sternal end the costo-clavicular (rhomboid) ligament was contracted, helping to still fur-

ther imping on the nerves, arteries and veins. The proof of this is that as the contractions were relaxed the trouble commenced to leave after the first treatment."

After the diagnosis Dr. Davis said: "I can relieve you at once, and adjust and cure you in time."

We bade him go ahead, and he

COMMENCED MANIPULATIONS

by inserting his arms under our armpits, and putting on a double Nelson grip, gently rolled us up like a pot roast. Timid, nervous invalids might *imagine* the process hurt, that would be all in the imagination, for the doctor is as gentle as a lamb, although strong as Hercules.

The next movement was pleasant; he hung us up by the left arm on a hook on the wall for half a minute, then taking us down he began a twirling motion with that left arm, then an upward and downward movement as if working a village pump; the sensation was pleasant—he had oiled the shoulder joints!

Then he stretched the neck—it was not a necktie party, it did not hurt at all; but the most pleasant sensation of all came when he put us under the vibrating machine. We had heard of machines grinding old men into young ones. The effect on us was superb; before Christmas we may feel ready to enter the prize ring and knock out Jeffries, the king of the pugs.

To know how and what to eat, how to get well and keep well is useful knowledge, but proper eating won't cure a contraction of the muscles brought on by a cold caused by sitting in a draught, but if any of our readers are affected with Locomotor Ataxi, Spinal Meningitis, Appendicitus, contraction of the clavicle muscles, or the curruclum deachlam wackem, then go to Dr. Davis, 1104 Sutter street, who will "set them up" for you.

But if you are suffering from the measles, scarletina, or concertina, then in that case first take—a bath.

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Prof. Haddock, Phrenologist.

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E. B. BAGBY,
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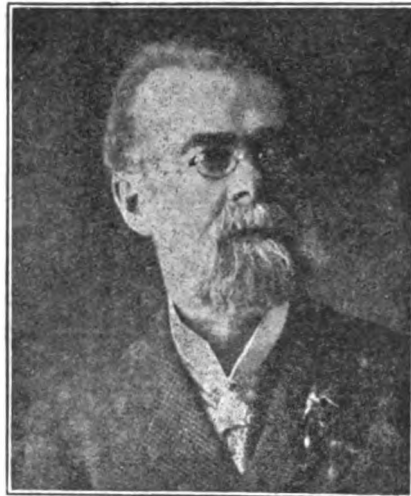
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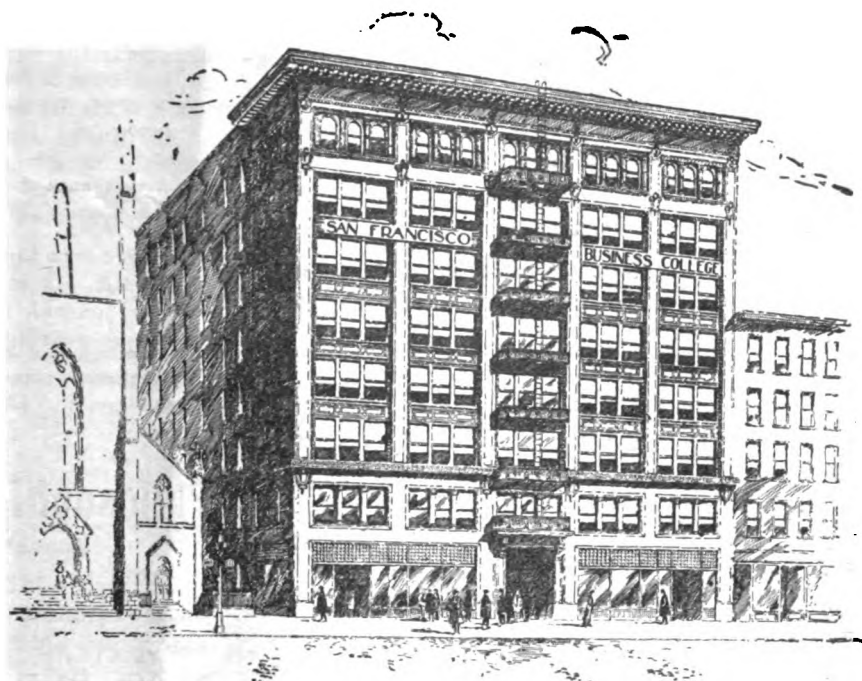
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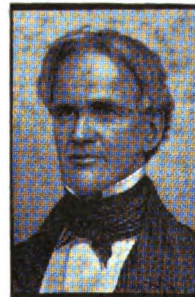
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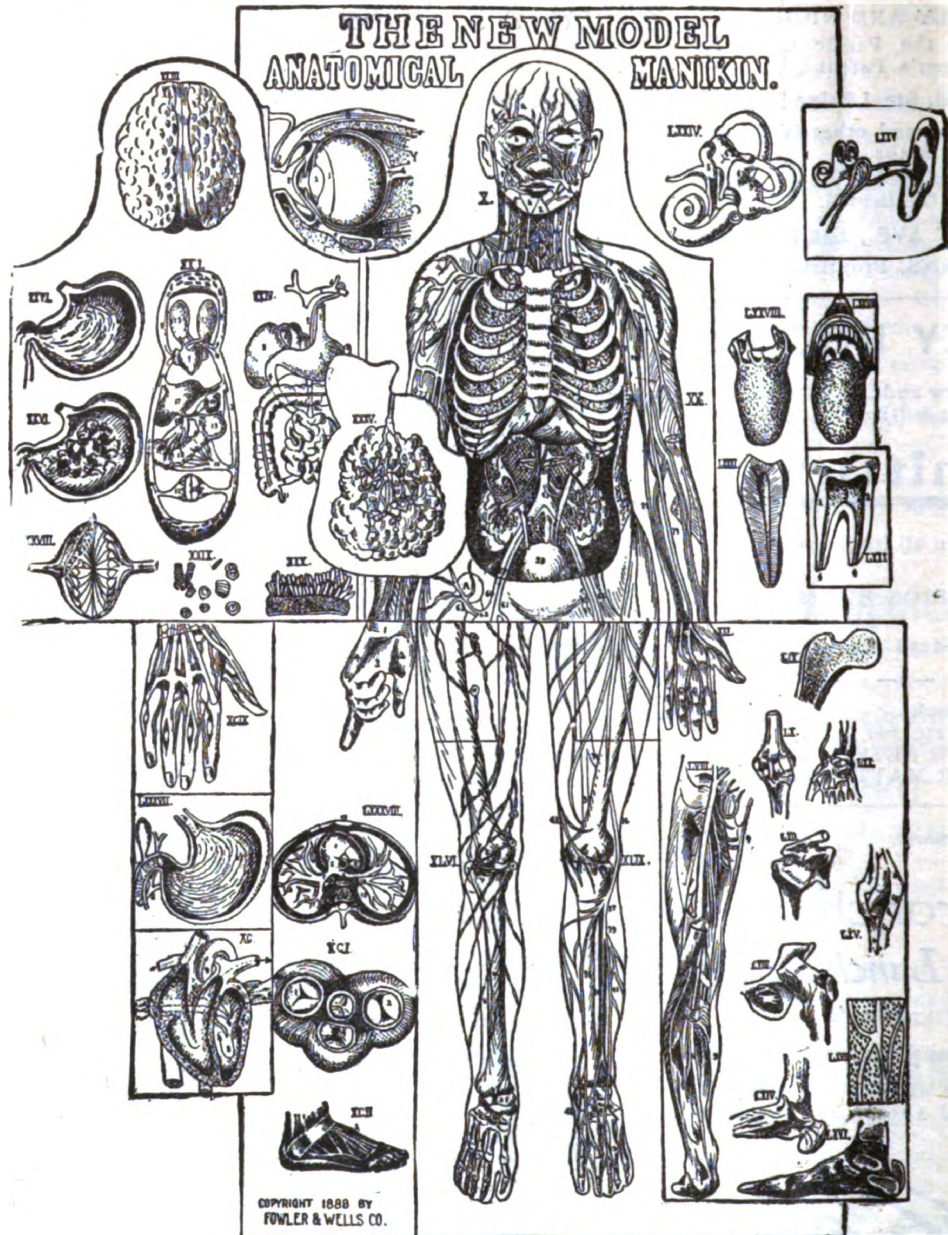
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