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MR. GEO. W. ARMBRUSTER.

DELINEATION BY PROF. ALLEN HADDOCK.

In estimating character the condition of the body, its texture, temperament, color, etc., must always be taken into consideration. Modern phrenology is not craniology by any means, but wider in its scope, for it takes in the whole man.

Mr. Armbruster came to HUMAN NATURE office for a full written delineation, and he kindly consents to its publication in the hope that it may prove interesting to readers and students. He considers that Phrenology is the true science of mind. The delineation made of him is as follows:

Your dark hair, eyes and olive-shade complexion indicate you to be a product of southern soil, where the rays of the sun fall more direct on the face of the earth than in northern regions, and where nature is more prolific and intense.

Owing to these physical conditions, together with your highly-strung nervous system, you feel intensely from the crown of your head to the soles of your feet.

Nevertheless you possess strong power of keeping in check passions that wreck, and you possess sufficient Secretiveness to retain much of your inner nature from the world.

Your well-rounded back head reveals a sociable, warm and friendly disposition, yet in order to know you thoroughly it would be necessary to knock long and hard at your door before you stood

fully revealed, even to your closest friends.

Men of your type and color are more or less intuitive, and often arrive at truth quicker than by the roundabout way of reason. You possess an intuitive and spiritual instinct, with a good intellect for its base. For this reason you ought to be capable of sorting the wheat from the chaff and thus discriminate between the true and the false.

Your brain and nerves predominate over bones, muscles and vital



parts. It would not be a hard task for you to become abstemious in your diet and rise to a higher spiritual plane, and get out, as it were, from the present environments that bind you. I do not recommend starving of the body; rather you should increase your physical forces.

You possess a compact organization and are likely to wear well. You have considerable tenacity of life, which ought to enable you to reach a ripe old age.

You did not grow quickly, like a willow. You are of slower growth and hold in reserve the forces of life which will carry you through storm and disease to an enduring end; but in order to enjoy a fuller measure of physical and vital force it is necessary for you to pay attention to your diet. Your stomach is the weakest part of your body, and you cannot afford to tamper with it.

Instead of 130 you ought to weigh 150 pounds. The brain would be better nourished and you could accomplish more if it could work at its full capacity.

Some constitutions can exist on fruit and nuts without the blood becoming acid; others can live almost on chaff and absorb any nutriment there is in it; others still prefer flesh meat at every meal, and run great risk of becoming diseased from an inflamed condition of the blood, etc., but a *mixed* diet is probably best for you, and you should avoid starchy foods, as they are hard to digest. Indigestible foods ferment and cause untold trouble. As you are engaged in mental labor, two meals a day would do you more good than three. Avoid early breakfast, drink hot water in the morning, and day by day you will become in better condition.

The tendency of your mind is more of an upward than downward direction. You lean to the ideal and philosophic.

The crown of your head is high and square in form, indicating ambition and determination.

Another remarkable trait in your character is your democratic

tendencies. I do not mean this in a political sense, but in a social way. There is nothing austere in your nature; you are apt to treat inferiors with equality and your equals with deference. If you were chief clerk in an office nobody would know it; you would not assert it.

Conscientiousness is quite large; hence you draw broad lines between the right and wrong, and I would expect you to be honorable in dealing with your fellow-men.

The commercial faculties are not your leading faculties. As a merchant you would be neither enthusiastic, magnetic or forcible. Your nose, which is negative, corresponds; it is partly concave, and steps back in defense rather than advances to an aggressive attitude. It indicates the mental or literary, idealistic and philosophic turn of mind, rather than the cold commercial.

You are a fair observer, but a better thinker, and also a better writer than speaker. You may cultivate Individuality or observation with profit. Then your thoughts would take form and shape and become things. Eventuality also needs to be cultivated in order to make you a more ready man—ready with facts for the subject in hand. Your marked chart will tell you how to cultivate organs that are weak and restrain those too strong.

Notwithstanding the restraining faculties of Caution and Secretiveness, and the tendency to believe in the unseen forces of nature by reason of large Spirituality, yet you are a radical man—a radical thinker. Owing to small Veneration you have but faint regard for the hoary past. You live for the future, and have no reverence for the ancient or for the dogmas and creeds of the church. The past is musty, the future glorious. Your large Hope sustains this buoyant expectancy in your anticipation of the future.

With this condition of mind and form of intellect you naturally lean to mental science and other kindred subjects. Your lines of investigation will be towards mental phenomena. You love to delve into the speculative and unseen forces of nature, but mental science in its truest sense, as indicated by a study of the human form, or as revealed by form and shape of the head, body, face, expression, temperament, texture, and so forth, would enable you to see the practical side and draw you away from so many crude speculative and false theories that are abroad.

The road you travel will depend somewhat on the force of circumstances, but you lean the way already indicated, and will be attracted to the occult as the needle is to the north pole.

It would not surprise me if at 40 years of age or so you became a writer and an authority on such subjects. You certainly possess a mind instrument and general organization adapted to such work.

There are vocations in life that to some men are utterly abhorrent, yet to others delightful. The former fail and the latter succeed. The selling of whiskey, for instance, would be very abhorrent to you, but in the study of mental and moral subjects you would find delightful pleasure and profit.

You are capable of becoming a scientific mind and character reader or investigator into psychical phenomena, with the physical as a basis. You are of an inquiring turn of mind. The tip of your nose is an interrogation point and corresponds with your forehead.

According to your color and temperament you are well adapted to marry a blonde. A lady with a fair complexion and light or brown hair, with a good intellect, the social faculties full, and possessing a well nourished system, would be most likely your affinity."

After the examination Mr. Armbruster stated that he was a native of New Orleans, but came to San Francisco and was chief clerk in a law office with one of the leading law firms in this city for many years, but is now in business for himself in similar work.

He states that he has for years investigated psychical phenomena, and is not ready to accept anything of mental phenomena without the physical as a basis, and believes that mind can only manifest itself in accordance with its instrument, the brain and body.

Exploiting His Ignorance.

In a recent publication by a Psychometerist we find the following misleading statement regarding Phrenology:

"Psychometry is soul reading. The psychometerist comes *en rapport* with the spirit of the sitter through the laws of Vibration and the book of life is open to him.

It is better than Phrenology in delineating character for it deals with *Cause*, whereas Phrenology deals with *Effects*."

Exactly the reverse of this is true, for Phrenology deals with *Cause*—the brain, and Psychometry deals with *Effect*—the mind, which can only manifest itself in accordance with its instrument, the brain.

In our opinion men should not attempt to speak with authority on subjects with which they are not familiar. The writer of the paragraph quoted called upon us recently and confessed that he was not acquainted with the science of Phrenology, did not know the location of the faculties or their function!

We are alluding to Mr. Henry Harrison Brown, the editor and publisher of "NOW" and the columns of HUMAN NATURE are open to him to try and substantiate his assertion. We do this in defence of truth only, and without malice, for we know from his organization that Mr. Brown is not intentionally dishonest, he is only ignorant of the science of Phrenology, and we are here to defend it from whatever quarter it is wrongfully assailed or misrepresented.

The Cycle of Life and Motion.

It is with pleasure I grasp my pen and make my bow again, to the vast audience of HUMAN NATURE readers. To many of you, I will be a new man at the wheel, but to all the old standby subscribers, I would say the "prodigal son" has returned, kill ye the fatted calf or at least the setting hen. The years have rolled by and we *still live*. God's sun, our sun, still shines on the just and the unjust. The world rolls on in its splendor. Earthquakes tremble, zig-zag lightnings and bellowing thunder flash their lurid glare and rock Mother Earth in her cradle of clouds, as they always have, and always will. Time is but a myth. It never begun and will never end. The matchless artist, Nature, has always painted and always will, her wondrous arch, on the concave heavens, wherever the sun shines and water falls. Suns, moons, planets and constellations will continue to be born, come and go, perform their few brief orbits of perhaps a million or billion century's, but will finally lie in the great crematory of Infinity to be dissolved back into the gaseous realm to furnish new material for other suns and worlds yet unborn. Everything in nature travels in cycles. The ocean's heaving bosom kissed by the warmth of the loving sun yields up its sweat drops in aqueous mist to be become clouds above driven landward by some upward current of air, there to meet some cooler atmosphere thus condensed back to pearly drops, which by the law of gravitation, soon causes them to return to the mountains, hills and valleys of their Mother Earth, forced on by gravity, till at last they are cradled again in the arms of the never resting sea. They have made the circuit, watered the famished earth and made vegetable and animal life possible. So with the winds, with the electric force, with light, and the moving and puerating of all matter, so with our brief human life from dust, we come, and to dust we must return.

D. C. SKYMOUR.

Science of Phrenology.

Whether or not the system of mind-study promulgated by Gall and his followers is a science, depends upon its conformity or non-conformity to Law and Principle. The universe, we presume, was organized and is preserved by law, and every department thereof must be upheld by those laws; the mind of man, the acme of organization being no exception.

Nature, in her completeness, is found to be based upon three grand laws, viz. the Chemical law, law of Gravitation, and the Vital or Life Law.

To one or more of these laws everything owes its existence. The first deals with atomized matter, the relations of the different elements, and their organization as minerals and elements, the same being true of these elements when found even in organic life. Gravitation deals with the relations of matter, and is really the mechanical law. This is exemplified in the organization of man, as is evident to any observer.

The Vital law, the third and highest of the trinity, is "above all, through all, and in all" the other laws or departments. It is the intelligent, organizing principle. It gives life and growth, to the plant and the animal. The Chemical and Gravitative laws are a part of the man, but are subject to the Vital law.

It is absurd to believe, as some teach to-day, that man is the product entirely of environment. The facts in the case do not warrant any but the most superficial observer to reason thus. We wish to present in succeeding papers a fuller explanation of these statements than we believe has been presented in Phrenological literature heretofore. We will try to show how man is dependant upon all three of the laws named above, and show their relations to each other, and man's physical, mental and moral relation to them.

A word on the prevailing ideas concerning Spencerian Evolution (involution), Heredity and Environment will be the text of our first paper or chapter upon this science of Phrenology. J. E. MORTON.

A MATTER OF QUALITY.

Density and compactness of brain and fineness of temperament are inherited qualities. That it is possible for a person of a rough or coarse organization to become refined by a system of education cannot be denied. Yet the apparent refinement is simply a veneer not more than skin-deep. A loose, flabby or incompetent brain never can become a real dense or compact one in its physical organization. Education may do much towards improving the tone of thought and action, yet the tick of the brain will always be of the original nature. By an extraordinary effort of the will (and the result of a strong body, etc.), or through the result of good fortune, such persons may become apparently, if not in fact, very learned. Yet the most part of their learning, as a rule, is jumbled into inchoate masses of scholastic rubbish. This wanton destruction of knowledge and waste of energy does not result directly from the want of harmony in the physical organization of the brain and body, but because of a want of physical *fineness* throughout the whole constitution. Harmony of structure, or a proper relation of brain to body, existed in these organizations before the acquisition of learning, but not being adapted by nature to the acquiring of higher things, they became disorganized. In other words, the brain's digestive apparatus became dyspeptic. The body not being in harmony with the brain, is at perpetual war with it. The final result is, those possessing such constitutions are anarchists, one way or the other.

The loose, flabby and incompetent brain is always large in size and coupled to a coarse organization. To place individuals with such brains, and constitutions in responsible positions would soon throw a great nation into a condition analogous to that of Spain.

The reason why the nobility of the British empire are able to sway the English people is because of the density and compactness of their brains and fineness of temperament as compared with the average bodily conditions of the

people. They are a taller, handsomer and larger race of people, with heads not too large nor too small. The heads of the ruling class average from 21 to 23 inches, circumference measurement. The heads of the ruling classes of the world are not famous for circumference measurement, but they are nevertheless conspicuous for massiveness and height.

JOHN S. PRIOR.

GOSSIP'S FABLES.

I—PHRENOLOGICAL HAIRDRESSING.

She was a graduate of Prof. Haddock's class and an accomplished up-to-date phrenologist.

And very beautiful.

With a healthful and inspiring influence.

Her ideas in human nature were lovely phrenological bouquets gathered from bright and elevating associations and surroundings.

She had written an essay on "Love and Power," wherein she elucidated the relations between the cerebellum, the heart and the chin from new views, and with a delightful dash of originality and intellectual independence.

She was getting ready to go and hear Prof. Allen Haddock's lecture on the Infinite Wisdom manifested in the prismatic blending of contiguous organs, instead of fencing them off.

Her sweetheart was waiting for her.

She had only to fix her hair.

She caught it in a twist behind and brought it up over Philoprogenitiveness, Friendship and Inhabitiveness—with a glow of affection.

Past Continuity to Self Esteem and back again, with a distinguished air, and concentrating on the operation of fastening the knot.

And glanced at the perfect contour of Conscientiousness, flattened the hair at Cautiousness, and puffed it at Combativeness—and looked brave.

Then fluffed it soulfully over Spirituality and Veneration, and arranged it artistically at Ideality—and blushed at the consciousness of her own loveliness.

And finally waved it into a line of grace over Human Nature and Agreeableness—with an intuitive appreciation of the excellence of man—and WOMAN.

Then she put on her hat—a perfect dream, the fabric of an Easter vision, a symphony, a poem, a gem!

Giving it that peculiar tilt which adds tone and smartness to Approbativeness.

And when she entered the parlor he thought her too phrenologically cute for anything.

II—IT PASSETH UNDERSTANDING.

"Why on earth," wondered Gall, "do the fossils and their fossilites still persist in denying the established modern doctrine that the brain is the organ of the mind?"

"Maybe they have a petrified notion that their understanding is in the soles of their feet," suggested Harvey, lifting his hat to Trilby, who was passing by with Svengali. "By the way, that reminds me that I have a call to make on a lady patient from Chicago, whose transition was occasioned by a rush of blood to the brain while blushing at a shower of applause for some marvelous feat of understanding.

III—UNADVISED AMBITION.

At Thistleton, during the late dull times, a young jackass, with greater ambition and ears than self-guiding self esteem or brains, became dissatisfied with the common lot and life of a jackass, and listening (without discriminating) to the song of that siren which says, "Go west, young man, and grow up with the country," decided to quit the stable and yard and strike out for himself, and go up into the mountains and be a lion, and with the lions roar—and soar—and growl—and prowl. When he reached the lofty heights it occurred to him more forcibly than before that he would have to start at the beginning and work his way up; and, first, he would have to learn to roar. So he began to take vocal exercises and to brush up in elocution. It was somewhat distressing to note that his voice was rather in the nature of a bray, which may be likened

to the sound of sawing wood with a squeaky bucksaw; but when he recalled that Demosthenes had had his little difficulties in the beginning, he felt encouraged to go on. But a real live lion, overhearing the noise, stepped forth, and, with head and front erect and "proudly eminent," and tail a lash and eye a-flash, like an authoritative teamster or ringmaster, inquired, in a roar as was a roar, "What's the matter? Have you been drinking? Are you unwell?" "No," brayed the jackass, winking the other eye and flipping his left ear at the lion, in a sickly attempt at familiarity, "I am just trying to roar." "What do you want to roar for?" roared the lion. "Well, you see, Leo, old boy, it's this way: I have decided to be a lion and become one of you," explained the jackass. "Why, you blamed ass!" exclaimed the lion, "as a jackass in a corral, or even on exhibition as an anti-phrenologist, or in a circus, you might have attained a natural and sufficient success; but here, among lions, you are only fit for prey." And the lion ate the jackass up. Too bad he had not consulted a phrenologist, or read "Choice of Pursuits," before he struck out to make a noise in the world.

JOHN F. BERNARD.

WHY QUACKERY THRIVES.

There has always been more quackery practiced in things pertaining to the human body and mind than in anything else in the world. This condition exists because the large majority of the people have devoted less time to the study of their minds and bodies, and the laws governing them, than to other things. Even in these modern times we pay more attention to the polish and decoration than to the real self. Our boys and girls are graduated from the public schools without any knowledge of mind and the means of developing it. An attempt is made to give them a knowledge of the laws of physical development, but physiology is the most unpopular study in our schools, according to recently collected data. In the high schools and colleges the condition is not

much better. According to a recent report of W. F. Harris, United States Commissioner of Schools, only eight per cent. of the students in the secondary schools of our state study physiology, and ten per cent. study psychology. How do the others get the information that is essential to self-preservation? When we consider that 96 per cent. of the children of this nation receive their training for life in the public schools, we can see the necessity of their being instructed in those things that pertain to self-preservation, and that a lack of such instruction makes it possible for quacks and charlatans to thrive on the credulity and misfortunes of the people brought about through the lack of knowledge of and obedience to natural laws. Ignorance of natural laws and failure to obey them make it possible for patent medicine venders to sell to the people of this nation \$200,000,000 worth of patent nostrums every year. This amounts to about \$12 for every boy and girl that attends the public schools of the United States, and besides this the people of our free country swallow every year \$175,000,000 worth of drugs prescribed by doctors. This represents only a part of the mischief done.

In things of a mental nature conditions are no better. In all parts of the country can be found gypsies and fortune-tellers who prey upon the credulous portion of the communities. To illustrate this I quote the following from the handbill of a self-styled professor, whose ignorance is surpassed only by his conceit and boldness. The first part of his announcement is not only vulgar but is obscene. After stating quite a number of falsehoods and impossibilities, he says: "Prof. Erickson will be in your city for a short time, and will give advice on how to promote health, keep it, and how to cure all chronic complaints that the flesh is heir to. He tells you what will befall you between the cradle and the grave. What you will be worth at the end of your days. How many times engaged, how many times you will marry, and how many times a mother. Your adaptation in marriage and business. How to get rich and do it honestly and respectably. The

right selection in wedlock, and the marriage that is a failure. Describe the complexion of the lover or sweetheart you should marry; his or her occupation. Reads photos of your lovers or your friends. Tell of your health in the past, predict your health to the grave, how long you will live, and which part of your body is weakest. And as much more as you can think of. Examinations and questions answered privately." All this was to be told by means of physiognomy, palmistry and craniology. He could not hope that any student of human nature would be caught by such a bait, but there are people who will support such a charlatan and fakir.

What is the remedy for such conditions? Let every boy and girl in the land be taught physiology and phrenology before leaving the public schools. The present system of education provides an abundance of nature studies; why shall we not go a step farther and teach the child human nature? When we get as far along as that great philosopher, George Combe, was, half a century ago, we shall be able to make the study of human nature interesting to children ten years of age and upwards. We will not give them the dry bones of physiology and other technicalities, but shall give them something that shall be of value to them throughout their life. Some of the leading scientists of the world recognize the superiority of the phrenological science, and can see that it is sure to become popular among the learned in the near future. Alfred Russell Wallace, who is recognized as one of the greatest scientists of the present time, said in his book, "The Wonderful Century," that was published in 1898: "In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences, and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in

other fields of thought and discovery."

In the magnificent volume entitled "A Vindication of Phrenology," published in 1894 by W. Mattieu Williams, F. C. S., F. R. A. S., says on page 2: "I beg to state that my phrenology is the old phrenology of Gall and his scientific followers, the study of which I commenced more than half a century ago and have continued ever since with ever-increasing conviction of the solid truth of the great natural laws it has revealed and of its pre-eminence as the highest and most important of all the sciences, being the only philosophy of mind that rests upon a strictly inductive basis.

"I believe that its general acceptance, its further development and practical application will contribute as much to the moral and social progress of man as the inductive study of the physical sciences has contributed to his physical power and progress, and therefore the best service I can possibly render to my fellow-creatures is to devote the rest of my life to the work of justly reinstating it; of lifting it from the mire into which a combination of bigotry and ignorance, pedantry and quackery, have plunged it; of cleansing it from the foulness due to long contact with these pestiferous agencies, and presenting it pure and undefiled to the contemplation of genuine students of science, in order that they may take up the work of its further evolution."

The conscientious and well-qualified phrenologist is a great benefactor, and upon him develops the duty to counteract the work of the charlatan and quack. The only means of bringing desirable conditions is to inform the people. Teach them the laws of life. Legislation may aid in the good work, but we cannot hope to overcome quackery by legislation. When the people become acquainted with the laws of life, and live them, the quack doctor and quack delineators of character will need to seek other employment.

JOHN F. MILLER.

Dr. Schenke, author of the Sex Theory says.

"History teaches us over and over again that the so-called secrets of nature all lie near the surface."

Phrenology in Business.

I was ever of the opinion that the man who proposed to enter into business should be prepared and schooled in that particular line to which he expected to devote his life. A thorough knowledge of accounts is much to be desired. The ability to buy and sell goods is very essential to his success as upon the differences between these—the buying and selling gives the profits. The management of help enters very largely into the final paying basis of a business.

But there is another feature that should enter very largely into the education of a business man, and that is a thorough knowledge of human nature—a knowledge of phrenology in its broadest sense to enable him to read character, not as he would his accounts, by calculating every item and measuring every yard or weighing every pound—but at a glance, using his intuition to the best advantage, and using it quickly.

We enter into business for the purpose of "making money" and how can a man succeed in the competitive markets of to-day unless he has an advantage over his fellows in a knowledge of human nature that enables him to present his goods and prices in a manner that is both pleasant to his proposed customer and remunerative to himself.

A customer enters your store, he is uncertain as to just what he wants, as proprietor, floorwalker or salesman you meet him with an inquiring glance, he falters, his timidity is apparent to you at once, he wishes to see certain goods, you "size him up" and discover large ideality, small acquisitiveness, large social region, projecting reasoning powers, fair perceptives, you immediately form an outline as to your treatment of that particular customer. He is shown the beautiful, at first the least expensive and gradually expose the

more expensive goods until you have excited his imagination and created a desire for most beautiful and expensive, and finally made a successful sale of goods to a customer who entered your store with but a vague conception of what he wanted—you have succeeded in accomplishing the purpose for which you are doing business—namely "making money."

A knowledge of Phrenology pays a business man a thousand times over for the time and money spent in acquiring it. It will increase your sales—enable you to secure larger profits—please customers. A knowledge of Phrenology is equal to doubling the capital of any business man, when properly applied.

WM. B. CURTIS.

On Tamalpais.

The editor of HUMAN NATURE with a few pupils and friends recently took a trip across the bay, thence by rail through "the Switzerland of America" to Mill Valley, and from Mill Valley by the great Scenic Railway to old Tamalpais.

On the Scenic Railway the locomotive climbs up eight miles of road, making 277 curves, crosses over a score of bridges, through canyons of delightful and enchanting scenery.

The ride to the summit of the hill, which rises 2592 feet above the level of the ocean waves that wash its base, is a luxurious, impressive and enchanting one, to be sure, and the view from the top reveals a wonderful panorama. In the far-off horizon, 150 miles away, stand the great Sierra Nevada hills, with their caps of snow glittering in the sun like diamonds set in rubies, while the whole stretch of country to the east, west, north and south, in the middle and foreground, are smaller hills, fertile valleys, cities, towns, villages, rivers, streams, the great bay and the grand old Pacific ocean, upon whose placid waters float many vessels of pleasure and commerce.

After a stroll and lunch at the top it was agreed that each should tell a story for profit and amusement. First came the editor's story, by

ALLEN HADDOCK.

"My story has never been told; it is new out of the mint, and phrenological at that.

"Two weeks ago a lady entered the office with a child about six years of age for a phrenological examination. The face of the mother seemed familiar, but I failed to locate it. However, she smiled and expressed considerable appreciation of the examination, stating that she would bring another child a few days later.

"Last Monday she called with a little boy about four years of age, smiled again, and said she would bring another child later on.

"Yesterday the lady came again, this time accompanied by her husband, whose face seemed even more familiar than that of his good wife. This time a child about nine years of age was presented for a phrenological examination and chart.

"My curiosity as to the identity of the lady and gentleman was aroused, and I pointedly asked him if I had not made a phrenological examination of him and his good lady many years ago, to which he replied as follows:

"Yes, you did. A little over ten years ago you made a phrenological examination of me, and I afterwards brought a young lady, when you indicated our temperamental adaptation in marriage. This, my wife, is that young lady. We have three lovely children now, and are content and happy; but I have to thank Phrenology for something else, too. You pointed out my abilities to invent, and said that I ought to become an inventor. You will be gratified to know that I have now invented a water heater, and owing to its recognized excellence I have named it "The Nonpareil." I got \$60,000 for that invention. Here is my card."

JAMES MCCARTNEY

(Inventor)

S. F., Cal. 324 Parrott Bldg.

The next story was that of

HUMAN NATURE

WM. B. CURTIS.

"A lady came to me possessing small Acquisitiveness. Her head was narrow and thin between the ears. I knew she had a poor conception of the value of money, so I sold her useful rather than ornamental goods, and retained her custom.

"I had another customer, a hireling, with large Ideality (giving an 'eye for beauty'), but possessing small Self Esteem and Firmness. I could have sold him very expensive goods, but if I did they would have been returned on my hands later on, whereas I made sales that gave satisfaction, and this through understanding the buyer. Salesmen and every one in every station in life, ought to understand the beautiful and useful science of Phrenology.

The next was by

J. EULER.

[The sequel of this story illustrates the non-comprehension of the principles of Phrenology—a common error.]

"I was strolling in the suburbs of the city when my attention was attracted to a fruit store on the roadside, attended by an old man I had seen before somewhere, but I could not tell where. I bought some oranges. I remembered the man. I asked the vender if he was not the same man who formerly lectured on the streets of San Francisco on Phrenology. He admitted his identity.

"Now, what I want to know is this: Here is a man who could give advice to others how to better themselves, yet he himself was peddling oranges. Why has he not bettered himself?"

Mr. Euler received the following answer:

Perhaps the old man has "bettered" himself. He probably thinks it more honorable selling oranges than faking Phrenology on the street. Men act according to their organization; it is hard for a man to get away from himself. Water cannot rise above its own level, nor can a phrenologist rise above his own merits. Training and education will help a little, but if the old street fakir felt himself qualified to handle diamonds better than oranges, he would probably have become a diamond merchant.

In the second place, Phrenology should be judged on its merits.

Let us look at principles and not at men.

The next story was told by

JOHN S. PRIOR.

"I knew a lady about thirty years of age. She was a student of Theosophy, Astrology and other occult sciences. She said the stars told her to be a cook or a physician. She had very small perceptive faculties, large reflectives, with a hole right in the center of her forehead.

"According to Phrenology she was a blind theorist, a dreamer, very forgetful and unfit for any practical work.

"She was engaged in a family as cook, but forgot to salt the mush, and she put potatoes on the table half cooked. She always appeared in a hurry, but accomplished nothing, and forgot everything. She lived in dreamland all the time and was thoroughly impractical; always in a stew, but never ready."

The next story, told by

GEO. W. ARMBRUSTER,

illustrates a trait in human nature that is generally acute in lawyers:

"A butcher lost a piece of meat from his shop. He discovered that a large dog belonging to Ben Butler had stolen the meat, so he thought he would consult that astute lawyer about it.

"'Mr. Butler,' said the butcher, 'a neighbor's dog has stolen a dollar's worth of meat from my shop. What ought I to do in the matter?'"

"'Sue the owner for \$25 damages,' replied Butler.

"'Thanks,' replied the butcher; 'it was your dog, Mr. Butler.'

"'All right,' replied the lawyer; 'I'll pay the money, but I charge you \$50 for the advice,' and the butcher was glad to call it square."

Good News.

Four of our former students, J. T. Miller, J. E. Morton, Wm. B. Curtis and J. S. Prior have articles in HUMAN NATURE this month and have promised to continue.

Same may be said of another excellent writer, well known to readers of HUMAN NATURE; we allude to Attorney Bernard, and last but by no means least, our old friend Prof. D. C. Seymour will hold forth so long as he can wield the pen.

Temperaments: Do They Change?

We have a student 25 years of age, thin, nervous, possessing an acute Mental Temperament, and who weighs just 125 pounds.

He says his father states that at the same age he weighed only 115 pounds, but to day kicks the beam at 235 pounds, or more than double his former weight—a complete change from Mental to Vital.

J. R. was coarse as a ship's apprentice; he had to work hard and live on coarse food; he stooped and looked like a worn-out old man, although only 21 years of age. A few years later, when we saw him again, he had worked his way up to become first mate of a ship. He was then spry, had straightened himself up, grew refined and polished. His temperament had changed from a coarse Motive to a fine Mental-Vital-Motive.

One of our subscribers had a pleasant situation in the city, which he had held for years. He was a blonde, with fine golden hair, thin skin and finely-built body; neat as a new-made pin.

Two years ago he got the Klondike fever. We saw him last week, "just come back" he said, "had a hard time of it, was dead broke." His hair and skin were coarse and dirty looking; his eye had lost that bright lustre and magnetic response. Coarse food, coarse company and an Arctic climate had changed his temperament from fine Mental to coarse Motive.

Respect the Living.

An acquaintance of ours died last week. He was a good man. At his funeral friends piled flowers on the casket and spoke kind words of the dead, but neglected him when living.

While in the flesh kind words and beautiful flowers would have gladdened his soul and cheered him on his way, but what good to him are kind words and beautiful flowers now? He is oblivious to the praise of friends, and dead to their sobs.

Let us pay tribute to our friends when the heart can beat with joyous response, and not wait until they are dead.

Human Nature.

A MONTHLY JOURNAL DEVOTED TO
Phrenology, Physiognomy, Health, Medi-
cal and Social Reform.

Entered at the Post-office at San Francisco as
second class Matter, September 29, 1890.

50 Cents per Year in Advance.

Single Copies 5 Cents.

Back Numbers, 10 Cents per Copy.

ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

1020 MARKET ST., SAN FRANCISCO

SAN FRANCISCO, CAL., MAY, 1900.

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

MONEY ORDERS

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

When this paragraph is marked with a blue cross it means your subscription has expired.

Please renew.

Read the pamphlet on the Cause of Boer War, it will open your eyes. 10 cents mailed from this office.

Human Nature Mail Course of Phrenological Lessons.

Our twenty-seven type-written lessons (if thoroughly mastered) will enable any intelligent person to accurately read human character.

They are the result of a life study of phrenological science, and its essence in nutshell. This course was formerly old for \$25, but the price has been reduced to \$5, if taken in one package.

We now offer

HUMAN NATURE

and any of the following monthlies for one year at the following clubbing prices:

Phrenological Journal and HUMAN NATURE	- - - - - \$1.25
Health and HUMAN NATURE	- - - - - 1.25
Chicago Vegetarian and HUMAN NATURE	- - - - - \$1.25
Health Culture, Monthly and HUMAN NATURE	- - - - - 1 15

Our Course of Lessons

We give private lessons in Phrenology and Physiognomy daily at the office.

Students received at any time.

Our method of teaching is simple. We do not confound students with technical phrases, but teach them how to read heads and faces as easy as reading a placard on the wall.

Each lesson takes one hour. Some pupils take two lessons per day; others one; others still, only one per week. Students make their own time:

Short Course, 8 lessons	- - - \$10.00
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Professional Course, 50 lessons	- " 50.00

The Professional Course earns a Diploma.

Go to Prof. Allen Haddock, 1020 Market street, San Francisco, and let him tell you if you are a natural-born physician or not. If nature intended you as a healer, then come along. If you are not you cannot enter our school. It would be a wrong both to you and to the college to allow you to enter.—*Dr. Burke in Health Magazine.*

SHE was walking down Market street. When opposite our office she gave a scream and addressed a little boy with a dog: "Oh, don't let your dog bite me."

Little Boy—"He won't bite you, Miss."

Lady—"But he is showing his teeth."

Little Boy—"Certainly he is, ma'am, an' ef you had as good a set of teeth as he has you would show 'em, too."

DROPPING A SHEAF.

Having reached a steep place on the uphill road, and finding my burden too heavy for rapid progress, I have concluded to drop a few sheaves.

HUMAN NATURE is good wheat, but there is less "spot cash" in it for me than in some of the other sheaves aboard my wagon, and as "money makes my mare go" I very reluctantly and with many a backward look, gently drop the associate editorship of HUMAN NATURE.

Dropping the metaphor, I simply state that my many cares and much work leave me no time to devote to the editorial work of this journal.

The long-time friendship existing between Professor Haddock and myself remains most cordial, and as I am not yet going out of the world, complying with his request I will, as opportunity offers, and leisure permits, contribute semi-occasionally a written thought to the columns of HUMAN NATURE. Long may it live, and its readers multiply and replenish the earth.

C.P. HOLT.

Attention.

A young man who had suffered greatly, *not* from any disease, but from many ills, writes:

"I have suffered the torments of hell for five years and the drug doctors have bled me for hundreds of dollars, leaving me in a miserable condition and almost penniless; for I work on a farm as an ordinary farmer's son."

Your advice how to treat myself at home made a new man of me. The small fee of five dollars you charged me is wonderfully small for the amount of good you have done me, it is the best investment ever I made in my life. I feel that you are a friend.

Pocket San Francisco.

A guide and map for the stranger in the city. What to see and how to see it.

A very interesting book for those who intend visiting the metropolis, or for those who do not. It contains valuable information. 5 cents mailed, this office.

The Cure of Poverty.

Mr. Charles F. Burgman, formerly of San Francisco, but now associated with Helen Wilmans, publisher of *Freedom at Sea Breeze*, Fla., still keeps in touch with HUMAN NATURE.

He recently wrote us a letter dealing with the cause and cure of poverty, to which we replied.

On the first page of *Freedom* for March 7, 1900, appeared an article by Mr. Burgman from which we quote in part as below:

"Some time ago I received a letter from Prof. Allen Haddock of San Francisco, Cal., who publishes HUMAN NATURE, a very bright phrenological journal. The letter touched somewhat upon the question of poverty and its cure, and from it I quote the following:

"I see dozens of journals springing up all over the country whose publishers profess to be able to cure poverty through 'mental vibration.' I note that Shelton, the publisher of *Christian*, claims to have grown rich during the last three years by curing poverty. I admit that courage and perseverance will assist a man greatly in surmounting difficult obstacles; I have experienced that myself; but how can a man cure his poverty without working with either head or hand. How is 'mental vibration' going to cure the poverty of the printers thrown out of employment in this city through the use of the linotype machine?"

* * * * *

"Poverty cannot be cured without exertion, either with head or hand—Shelton and the assertions of his kind notwithstanding. I hope you do not class us with that sort of alleged Mental Scientists."

Now, Shelton is an old pupil of Helen Wilman's, and he gets back at Helen and Burgman in his own paper, the *Christian*, in the following fashion:

"The spirit which prompts the utterance of such a libel would be what Mrs. Eddy calls 'malicious animal magnetism.' It is what the orthodox people call the 'Devil.' Who ever heard of me trying to

cure poverty without the exertion of head, hand and heart? Why should the editor of *Freedom* permit such a statement to appear in her paper? My poverty was cured by Helen Wilmans. It was through her absent treatment that I came out of the vibrations of poverty into the vibrations of wealth. Is she jealous of the success of her own patient?"

"The cure of poverty, like the cure of all other diseases, comes through a change of vibrations. The Word I speak is precisely the same Word spoken by Helen Wilmans. The only difference is, I don't charge quite as much for my services. * * * The man who is in the vibrations of poverty is afraid to call his soul his own. He is out of heart, and so contented to toil day after day, as a slave for a taskmaster. I AM the Resurrection and the Life to all such persons. I AM bringing homes to the homeless, clothing the naked, feeding the hungry, and liberating men and women from bondage and death. Do I tell them to follow the plan of this idiotic article and expect poverty to be cured without the exertion of head or hand? Let the 40,000 whom I have helped and am helping answer."

Since he took his lessons with Helen Wilmans in 1891 Dr. Shelton has had 40,000 patients, and his terms are from \$1 to \$10 per month. In 1891 he was a poor preacher; to-day he is a rich man.

It is said he made over \$60,000 last year, mainly by "curing poverty." "Physician, heal thyself." Shelton is healed. Both Helen Wilmans and Shelton "struck oil" when they found that "poverty is a disease." There is more money in it than "appendicitis," and it is not attended with such fatal results.

Perhaps Barnum was right, after all. The American people, he said, liked to be humbugged.

Is it not a better way for a person to learn through the aid of Phrenology his shortcomings, and try to strengthen his weakness, or to realize his best powers and apply his talents to the best advantage? That is the more enlightened way to cure poverty.

Is Marriage a Failure?

Some time ago a clever speaker in one of our large halls took the above text for a discourse, in which he gave some excellent advice to the married and single.

The audience deemed the speaker qualified to give advice on the subject. He had told them of his first unhappy marriage, but now he was content and happy with the beautiful woman at his side as his wife, and it was generally conceded that she was a good match.

Subsequent events proved the surmise to be correct; indeed she proved more than a match for him.

About 3 o'clock next morning a woman was seen on Kearny street chasing a man in his nightgown who was crying out, "Murder!" "Police!" "Murder!"

It was the eloquent speaker of the previous evening, but he was not a phrenologist.

Three R's.

Recreation, Recuperation and Rest is what Prof. Haddock needs after nearly fifteen years of constant application to office work, and he is going in for the above course in Europe, leaving San Francisco about July 1st and returning October 1st.

The office of HUMAN NATURE will be left in charge of a competent phrenologist. Examinations and general business will go on as usual.

The literary columns of HUMAN NATURE will be filled by well-known writers during Prof. Haddock's absence. Indeed, in this and all future numbers our readers may expect rich articles from able contributors.

It is two months yet to July. This gives ample time for intending students to come and receive a full course of instruction in Phrenology, etc., before Prof. Haddock takes his vacation.

These remarks apply to all persons who desire the services of Prof. Haddock. Come at once.

Vocations.

The Floor-walker.

To the Editor of Human Nature:—I am, as you know, a young man, and have, in accordance with your delineation of my character and your advice, just obtained a situation in a large store, and am in love with the work; and now I would like to learn from you what the requirements of a floor-walker are, and if there is any book on the subject.

SUBSCRIBER.

The better to be sure about it in giving the desired information, we selected the very best practical authorities on the subject—the managers at the Emporium and at Hale Bros. From them we learned that the floor-walker's duties are many and his work is not easy, for which reason we insist that he should be specially adapted to the employment. It would be difficult to mention all his duties, for the different stores have different systems. But his principal duties are to see that the customers receive proper attention, and that no sale is lost through lack of courtesy or from imperfect knowledge of the goods. He must see that the salespeople, men and women, boys and girls, keep in their places, not allowing them to gather in groups for idle talk. He is responsible for the care of the goods in his charge, and he must be particular about the neatness of his department.

The best, and in fact about the only, preparation for the position is at the sales-counter. And floor-walkers are invariably selected from among the salesmen. For only an experienced salesman can tell at a glance the different grades of goods, the wants of customers, and the way to get around the whims of people and effect sales. At the sales-counter your brain organ of Human Nature will become trained to the purchase-and-sale view-point.

The pay is good, being all the way from \$80 a month in medium-sized cities to \$250 a month in the largest emporiums. In the latter there are many additional duties, some of which used to be performed in the offices, and the old title of "floor-walker" is being superseded by the titles of "department manager" and "aisle manager."

Such a manager should be tall,

intelligent, alert, even-tempered, firm and dignified, and govern in a way that will command respect. He should not be an inconspicuous, insignificant nobody, but should have such a dignified appearance that, without any signs of office about him at all, a stranger coming into the store would at once naturally suppose him to be a man of authority in the place.

There is no book but the book of practical work and experience for you to learn from, and we know that this will be sufficient in your particular case. So go ahead and become a floor-walker. You certainly possess all the necessary qualifications—large Perceptiveness, excellent Memory, Order, Agreeableness, Human Nature, Conscientiousness, large Social Faculties, a generally well-balanced brain and pleasing countenance.

QUESTION BOX.

Question—Is Physiognomy an infallible index to character?

Ans.—Yes, so far as it goes, it is a truthful index to character, provided it be carefully interpreted. Physiognomy, however, cannot alone and unaided by Phrenology determine character. Phrenology is the only complete science and method by which character can be correctly delineated, and it embraces the whole organization of the man or animal to be diagnosed, including the head, face, hands, body and feet, from top to toe. Those who profess to read character by face, hand, foot or the stars alone use only one of the factors which enter into the sum total of character. Physiognomy is a part of Phrenology as is the dial is a portion of the clock, and as the dial, unaided by the hands and wheels and springs, fails to correctly state the hour, so the face of man or beast, distinct from the other members of the body cannot index character. The poles of the brain center in the face and record emotions and thought in lines, wrinkles and shape of feature. To correctly read these signs is a complex and interesting study. There are many theories written in books upon physiognomy which cannot be substantiated by facts, it is wise to prove the signs by the shape of the skull, temperament and other indexes to character.

Question—Does not the color of hair, eyes and skin indicate character?

Ans.—Yes, decidedly, and the reader is referred to the tenth lesson of our mail course of lessons for the peculiarities of character manifested in these regards.

Ques.—How can one determine the size and area of each separate brain organ?

Ans.—By studying a bust and learning the exact center of each organ, then locating the organs on the living head. The assistance of a teacher will be of value in this study.

Ques.—How can the size of a brain organ be estimated?

Ans.—By determining the Me-tance the organ is from the predulla Oblongata—that is to say, measure with eye and hand from the opening of the ear to the organ in question, taking into the estimate the size of neighbouring organs. The matter of locating and determining the size of organs requires a teacher and object lessons. Self-teaching in this regard is liable to lead the learner astray and cause him to make wrong conclusions and in the end perplex himself and puzzle his future patrons if he ever enters the professional field, and in any event cause uncertainty.

Ques.—Is the brain hard or soft?

Ans.—It is soft in the living, normal head, but in disease becomes very soft (as in softening of the brain) or hard, as in cases where alcohol or drugs have been used. Alcohol hardens the brain. A lesson to toppers.

It is remarkable how in recent years phrenological phrases have permeated English literature—become unconsciously, as it were, part stock in trade of authors.

In an article on "The Art of Seeing Things," in the *Century* for April, appear such phrases as "perceptive faculties of the mind" and "powers of observation," etc. Writers are awakening to the truths of nature as revealed by the science of Phrenology.

Our of our mail course students when through last January put thirty-six remarkable questions. We have now answered them all, under the caption of "Question Box."

HEALTH DEPARTMENT.

Foods.

W. P. BURKE, M. D. IN "HEALTH MAGAZINE."

The forces of digestion are found in the brain. The brain is the power-house of the human plant, and is the most important organ in the human organization, for it directs the working of every part of it. Every sense of exhaustion—physical, mental, or spiritual—is realized in the brain. Digestion of food is a call upon the brain for power.

The brain directs all muscle work, whether voluntary or involuntary. The writing of these lines through the voluntary muscles of the arm and fingers, is the work of the brain. The beating of the heart, the respiration and circulation, and every other work of the body, is performed by the brain. We conclude, therefore, that the distinction generally made between muscle work and brain work is not well taken. The fallacy of such a distinction is apparent when it is understood that the faculties of the brain can only manifest their power through the medium of the muscular system. Even the muscles, as well as the secretions, concerned in digestion, are wholly controlled by the brain force.

Much of the talk that can be found in many of the health publications, about brain food and muscle food, is of no consequence, and more, it is misleading. Food that will keep the digestive system in good working order, and will not clog the liver, stomach, bowels and kidneys, will keep the brain in good working order. The brain, the nerves, the bones and muscles are so intimately connected, they act and react to such an extent upon each other, that it is impossible to separate foods for each with any degree of precision. We do know, however, that the stom-

ach and digestive system, through good substantial food, taken in proper quantities and at proper times, *does supply the brain* and the whole system with proper force, when the person breathes pure air and drinks pure water; and if we eat badly we are made conscious of it through bad results on some part of the body.

To nourish the entire body of man, breakfast should be taken late in the day, for there can be no natural hunger early in the morning. It must be known that before the activities of the brain or muscles have created a demand for food, the glands of the stomach which secrete the gastric juice, and the glands of the mouth and throat which secrete the saliva, are in a quiescent state. Not until the activities of physical or mental functions create a demand for food, will the glands of the digestive system make known the need of food by normal hunger. This hunger seems to center in the mouth, throat, and stomach. During a fast that ends with hunger, power is developed in the glands of the mouth, throat, and stomach, and in all the muscles, especially those concerned in digestion. The muscles of the stomach, when they are rested into power by fasting until there is need for food, are able to give all the circular and other movements necessary to thoroughly mix the food with the stomach juices, which are found in ample quantity for rapid digestion, when the food enters the stomach.

The process of digestion is greatly influenced by mental or soul conditions. This may be observed in sadness, how it affects the appetite. If through the sense of hearing, or by letter or otherwise, one receives the sad news of the death of some loved one, notice how quickly the appetite is taken away. Great anxiety, great joy, or great fright, will also take away the appetite or the desire for food. One can readily see how a change in thought will bring about a change in appetite, and for the time being destroy it altogether.

The brain, as well as every other part of the body, is formed and functioned by the food eaten. Thought is a function of the brain. Thought is formed from the food eaten, then whatever thought is kept alive while eating, digesting

and assimilating food in a normal way, will cause the body and brain to afford or supply the proper elements to produce like thought. If we think on that which we most desire while eating, digesting and assimilating food properly, that function of the mind will receive plenty of nourishment and will grow in the direction desired. For, according to a general natural law, exercise or function of any organ of the body draws nourishment to it, and it is strengthened in the direction in which it may be exercising.

Our senses are only informants, through the nervous system, of our needs. The nerves, coming from the center—the brain—make known our wants. The nervous system, then, after all, is the messenger of the brain, manifesting our wants through our senses. Our bodies should serve us that we may grow in experience and knowledge—serve us for growing capacity in thought and action, and supply us with elements and conditions for thought and attainment of knowledge.

But there is a great waste of nervous force going on in most people's way of living. This force is spent lavishly and aimlessly without enjoyable outcome. Why not put all this vital force in useful labor for others? When we are passive and greatly interested, having in view useful ends and aims, we are in a receptive state of mind. This condition gives us power to expend freely and receive back in the same uplifting spirit. Energy given out in an agreeable manner leaves us stronger than before parting with it, for we receive more than we give out, and this tends to strengthen and prolong life. Energy given out in this manner puts us in a state of great deeds, great exertions, and great endurance, and will give great results.

Mechanical physical efforts, not attended by enjoyment, consume vital energy, closing up the ways through which the system receives an equivalent in return for expenditure. Such efforts are a constant drain on the nervous system. The professional pugilist and the professional bicycle rider are good examples of this useless expenditure of vital nervous energy, and in consequence are worn out at forty or fifty years of age. These are good illustrations of

some of life's follies which should be avoided.

One should live from the inside, and be guided by his inner feelings and intuitions, and the effect can be plainly seen on the outer life in a healthy way, for like begets like in all things. One should be passive to a higher sphere of thought, then he would be more receptive of all that is good, and being thus receptive could be distributive of all true deeds, then, and not until then, would a current of force pass from him to others and back to him again. We find too many people who are outside livers, *living from appearances*, and not from realities. These are shallow thinkers, and generally full of hypocrisy. This is an unhealthy state to be in; the nerves become exhausted, and as a result they are filled with evil imaginations, full of fluctuations, full of perversities, full of unkindness. These can know no soul work, but will know very soon, unless this state of things be arrested, the sorrows of a misspent life, and die with great suffering, whereas had the healthful life been lived, beautiful harmonies and beautiful realities would have been reaped instead.

Vicious thoughts—thoughts of murder or suicide, theft, and evil imaginations, go from body to mind, over the road of perverted appetites and recognized and unrecognized gluttony, and the same corrupt evil imaginations return from the soul to the body over the same road, goading it to the wildest conceptions of vice. Many good people overlook the power of a debased body on the mind, and a great many useless efforts are made to bring the mind or soul into a holy state while the baser forces of the body are allowed full sway within. We should take thought for good physical conditions because the connection is very great between vice and vituals.

The *law of nutrition* should govern our eating, and not habit hunger through perverted sensations of palate. When food is eaten early in the day, (say at the usual breakfast hour), before the activities of the day create a demand for it, it makes bad blood, and this bad blood carries corruption to the organs of the system putting them in a condition easily influenced to anger, passion or revenge. Right here is the vital connection be-

tween bad blood and bad morals.

Imperfect digestion gives imperfect blood, and hence, imperfect nutrition, incapable of performing the work of building and rebuilding tissues; then it must be true, on the other hand, that proper food perfectly digested and assimilated, must be one of the most potent among remedies for the relief and cure of many of the ills which now curse the people. *It is not a question of medicine*, but it is the first question of health and morals, which should regulate the quantity and kind of food a person eats, and the time and manner of eating; hence, efforts at moral reform ought to begin by careful instruction regarding food and drink and other hygienic measures.

Eating when not hungry at any time during the twenty-four hours, gives poor digestion, and acid, biting, evil blood is the result. When eating the precise kind of food the system calls for under normal hunger, that is, when the tongue is clean and the mouth waters for food, this acid, biting, evil blood, is replaced by that which is blander, cooler and purer. The blood must be pure if we want the higher nature to grow with pure thoughts, and a pure life. Making the blood pure by pure food, eaten at the times specified by the normal appetite, and other hygienic measures, such as pure air and pure drink and proper clothing, etc., is the only way to do this. "Keep thyself pure," to the extent "from all filthiness of the flesh and spirit."

We have Prof. Fowler's two great masterpieces, "Sexual Science" and "Human Science" in stock.

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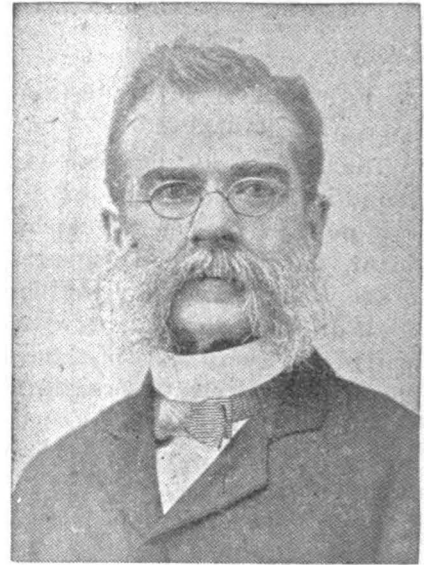
His Honor to Prisoner—"What brings you here again?"

"Two policemen, yer hanner,"

His Honor—"Drunk again, I suppose?"

"Yes, yer hanner, both of 'em."

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— AND —

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Leave TAVERN of TAMALPAIS—
* 7:10 A. M. 1:40 P. M., 4:25 P. M.
*This train will not be run until additions to
to Tavern are completed.
SUNDAYS
Leave SAN FRANCISCO—
8, 9, 9:00, 10:00, 11:00 A. M. 1:30, 2:30 P. M.
Leave TAVERN of TAMALPAIS—
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