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CECIL RHODES

Cecil Rhodes.

THE "EMPIRE BUILDER."

During our visit to England two years ago, while addressing a public audience, in speaking of the gentleman whose name heads this article we expressed our opinion of him, founded upon phrenological principles, as a man possessed of strong redeeming qualities, but largely made up of selfishness, with but a modicum of the moral and spiritualizing faculties to balance and hold in check his unbounded ambition.

Since that time Rudyard Kipling, while listening to a gentleman berating the African mining king for the course he had taken in the Jamieson

raid, interrupted the diatribe by exclaiming in justification of Rhodes' behaviour: "My God! man, Rhodes is forming an empire."

In England we met people who believed that Rhodes was simply an instrument in the hands of God for civilizing Africa and rescuing the land and natives from the tyrannical slave-owning Boers, and that no laws were enacted by the Boers which recognized Africans as men, and that foreigners (Utlanders) were heavily taxed, while all rights were denied them. If they refused to pay this unrighteous tax, their cattle were taken by the Boer government and their homes destroyed. They further charged that the Boers were not only slave owners. but denied the

right of natives to own property or engage in business, regarding them as beasts of burden.

They also further charge the Boers with intolerance of all foreigners, especially Catholics, and with obtaining all their territory by fraudulent means from the British government.

During our stay in England we heard both sides of the Boer controversy ventilated and various opinions expressed regarding Cecil Rhodes, but no one could, or can form an absolutely correct view of the man, except his bodily organization be considered from a phrenological standpoint. This it is our intention to do in this issue.

Cecil Rhodes, "Empire Builder," is dead! Was he a dreamer, or a man of destiny?

Will his dream come true?

Will South Africa become the cradle of a mighty conquering race, or as Bismarck predicted, the grave of the British Empire?

His was a two-story head, if it had been of the moral type it would have been three stories. Compared with the head of Abraham Lincoln, John Howard, John Bright, or with that of any great moral reformer, the head of Cecil Rhodes dwindles to a level plateau with mountains overshadowing it. It rises slightly, however, in the median line, in the region of the organ of veneration. He manifested devotion to the work he had in hand, but his plans and operations were upon the material plane, because of his lack of spirituality.

He was an Empire Builder.

Although the son of a Christian clergyman, Rhodes had not a spiritual type of head or brain, yet he had conscientious motives in believing himself chosen by God to lay the foundation of a great empire, or for the preservation of the Anglo-Saxons and the unification of the English speaking races of the world.

Conscientiousness sometimes plays queer pranks with ambitious men.

It is a singular fact, that Oom Paul possesses a head of a similar type—but Kruger has a more child-like simplicity of faith in God than Rhodes had.

He still believes that "God is on the side of the righteous." The righteous, in his opinion, are the Boers, but according to Rhodes, God is on the side of the British.

Napoleon was more philosophic in his day and generation, for he believed that the "Lord was on the side of the strongest battalions!"

Rhodes had a keen, practical intellect, the great width between the eyes and fullness of the lower part of the forehead denote large perceptive faculties.

His wide and massive forehead denotes ingenuity and creative power, also breadth of vision on the material plane.

A powerful spirit wielded that strong organization. He possessed a massive head and body. It was an organization full of life, vigor, enterprise and enthusiasm.

His mouth, lower jaw and the great height of his head at the crown, where are located the organs of Firmness and Self-Esteem, all denote self-will, independence and perseverance in furthering the plans he has in view.

To the phrenologist, no man is a paradox, because he always acts in accordance with his organization.

It is only because people do not read his structure correctly that the man in his acts seems to contradict his phrenological composition. So it may seem paradoxical to say that Cecil Rhodes was not avaricious to acquire wealth for his personal wants.

His avariciousness was of a larger kind than petty personal satisfaction. He would grasp a continent, "civilize Africa," and perpetuate the Anglo-Saxon race. This he felt to be his mission and this inspiration has written the name of Cecil Rhodes upon the pages of history.

[Gertrude Darlow, in the *British Californian*, writes the following eulogy of Rhodes.]

Cecil Rhodes.

He is dead. The empire builder,
He who fought with Fate and stilled her,
Held his destiny at bay.
Mighty figure and heroic,
Both enthusiast and stoic,
England's son has passed away.

They have called him hard, despotic,
Firm he was and patriotic,
Keen to see and swift to act.
Danger never made him falter,
Staying not to doubt or palter,
Counting courage more than tact.

Caring not for fear or favor,
Life to him had all the savor
Of the old mediæval days,
When the touch of things was vital,
When men sought for no requital,
'Twas the deed then, not the praise.

Let us not adjudge his merit,
They who follow shall inherit
All for which he lived and died.
Though the present may defame him,
Yet the future shall acclaim him
Vindicated, justified.

The End of a Gigantic Delusion.

BY SOPHIE LEPPHEL.

A vegetarian society has been formed in England which permits its members to eat fish caught in a net. My authority for this statement is the London Vegetarian for March 15th. The inception of this society is probably due to the solicitude of aged vegetarians who have been forced to admit that fish will prolong their lives, and their present position is equivalent to a complete recantation of the vegetarian teaching. It is a virtual confession that they have for years been starving some part of their system and risking their lives.

The indigestibility of milk, eggs, and cheese, when combined with much starchy food, is the principal reason why vegetarians are often

subject to periodic collapses, often look older than they should, and often die before they should.

I have a large collection of vegetarian treatises by a variety of authors, and, with strikingly few exceptions, all the authors were either subject to periodic breakdowns or else died prematurely. And the most curious thing is that these teachers of healing are not ashamed of their collapses, but with charming simplicity, on the ground of their ill-health, often appeal to their readers for sympathy.

I, for my part, believe that a doctor and a dietarian ought to be ashamed to pose as a curer of others when he cannot cure himself, and should adopt as his own the courageous and common-sense motto of the ancient Roman physician, Asclepiades, who, according to Pliny, "in early life made a public profession that he would agree to forfeit all professions to the name of a physician should he ever suffer from sickness or die but of old age."

This motto, if consistently lived up to, would disqualify nine-tenths of the teachers of vegetarianism.

The organization of a fish vegetarian society is rather a solemn joke. It is a proof that the near approach of the dread enemy, death, forces the more level-headed vegetarians to relinquish their long-cherished delusions. I would be the last to make light of their attitude, but I applaud with all my heart their brave recantation of that dangerous delusion, vegetarianism.

If they are still brave enough to go on to fowl, game, and to flesh, and combine these suitably with green vegetables, fresh, juicy fruits, and a little easily digested starchy food, they would soon find themselves a quarter of a century younger in looks, in feeling, and in freedom from that crankiness which often afflicts the debilitated aged.

If we Live to Eat instead of Eating to Live, we court disease and death. Let us learn to Eat to Live that we may have health and happiness.

Abolish Compulsory Vaccination.

BY C. P. HOLT.

According to the vaccination theory, even though there were a whole city full of small-pox patients, rotten with small pox, such residents of the city as had been vaccinated would not take the disease; because (according to the theory) vaccination prevents small-pox.

This being the case, will some dreadful drug-doctor explain the sense or the justice of compulsory vaccination? If vaccination prevents small-pox, as its advocates insist, then, in that case, let those who believe in the fetich be themselves vaccinated, and thus become immune, but keep their dirty hands and knives off from olk who take no stock in the vaccination humbug, and who wish to keep their blood pure and free from the nasty, disease-engendering pus from a festering sore on a sick calf.

The vaccination horror is a menace to mankind, because no matter how hygienically a man may live, or how pure his blood, if compelled to submit to vaccination, his blood is thereby rendered impure and his health irretrievably ruined.

Vaccination no more prevents small-pox than the rubbing of a corn-cob on a barn door prevents hog cholera. Small-pox is a filth disease; let people keep clean, inside and out, and there will be no small-pox, and the drug-doctors know it, but it is to their interest to perpetuate the vaccination delusion, because through compulsory injecting poison into the arteries of the people they can make them sick and in need of the doctors' services. An army of newly-fledged drug-doctors are annually ground out from the hundreds of doctor mills, called medical colleges, and each one of the young fiends must have business.

Healthy people have no business with or use for doctors. If obdurate people will insist upon retaining their health, they must be corralled, bound, gagged, and vaccinated,—that will fix them.

The orthodox devil could not have devised a more hellish scheme to spread misery than the vaccination inquisition of these dreadful drug-doctors. A half century ago these drug-doctors used the lancet upon their victims, and bled the people into feebleness; but vaccination beats bleeding two to one, because it can be made compulsory. Can it? Well I guess not much longer in America.

Abolish compulsory vaccination.

Attainment.

BY JOHN F. BERNARD.

In vocations, and in accomplishments, the rule of doing well whatever you do is a requirement, not only of excellence, but also of mere ordinary success, especially in places and times where competition is close. But doing well implies a great deal more than application and energy of effort, though these are essential; and, among other things, we need to exercise all our intellect in improving ourselves. This intelligence in application is commonly reduced to the two main heads of Theory and Practice. Both of these are requisite. There is abundant justification for the practical persons impatience with the theorist who is all theory, with poorly developed observing faculties and inactive physique. But better than either, and different from either, is he who is both theoretical and practical; whose practice runs along the tracks of solid theory; who acquires the theory in full, and at the same time, simultaneously or subsequently, becomes proficient in the practice.

When I was a boy I was obliged to learn the piano; and, like some of my companions, and perhaps influenced by their example or remarks, I acted as much as I could on a preference to play the practical airs of the day rather than apply myself to the dry old exercises in the book—which, later in life, I saw were graduated on a splendid theory, so as to involve all the elements of performing. Later, when I went to college,

I heard playing in the piano-rooms that I could not equal, and supposed that I had not devoted as much time to the practice as these players; but on inquiry I learned to my surprise that most of them had begun to learn within a year, while I had been practicing (as I thought) for years. These students had a stricter teacher than I had,—one who would not permit them play a popular air of the day, and who obliged them to go through the common exercise-book from beginning to end consecutively, after which they were qualified to play popular music, and able to read and perform it on sight. As for me, though many years have made me a pretty good player, still I have never attained, and never can attain, to the proficiency of those who have learned in the proper manner,—true theory first, and then practice; not practice alone. My experience is that practice (along "the line of least resistance") does not involve all the principles, as do the theory-book exercises. The best piano student I ever knew, a young lady of eighteen, whose performance was wonderful, informed me that her tutor most emphatically objected to her playing any popular piece till her course was completed,—so insistently, indeed, that once when she had indulged in popular pieces at a social gathering he told her that she would have to let that be the last time, or else he would teach her no longer, and she told me that he had detected the thing in a difference in her playing, asking, "Were you not playing negro tunes last night?"

I had a friend, a violin-player, for whom I used to play accompaniments, just for mutual amusement and improvement. His Concentration, Self-Culture, Firmness, and Conscientiousness were immense, and nothing on earth could ordinarily induce him to deviate from his regular course with classical exercises to play popular pieces, which he called "fiddle-faddle." One New Year's Eve, at a party, having drank a little wine (about a thimbleful), to which

he was unused, he relaxed so far as to play "The Georgia Camp-meeting," and I never heard it played so well. He repeated his expressions about "fiddle-faddle," and would not play another such piece.

My experience in the matter, as well as in other matters pursued at the same time, induced in me a wholesome respect for theory and practice, science and art, in all matters of learning. The theory comes first in order--that is, not in importance, but in time; and in selecting it is preferable to ascertain and choose the highest and best and most universally approved authority.

When I took up the study of shorthand, I obtained the very best theoretical work on the subject, and studied the same from cover to cover consecutively and conscientiously, extracting the full significance of each sentence before proceeding to the next, and rigidly obeying the instructions of the writer, and resisting the influence of the merely practical until I got through the theory, and then I did take up the practice with a similar devotion. In pursuance of the author's advice, I bestowed all care on the rules and forming the characters, leaving speed to come of itself; and I did not go to the church or the theater or the political or lecture gathering while I was a beginner. But after I got through the theory I then took up the practice, and in a very short time I attained the highest speed that my temperament is capable of.

Years ago, while a law student, I took up the study of boxing, a form of physical exercise that has the preference of lawyers and other men who aspire to executiveness. The President is said to have been the best boxer of Harvard in his time, notwithstanding he is near-sighted. Roscoe Conkling was an enthusiastic and expert boxer; and Joseph Choate, the greatest living American lawyer before he became Ambassador to England, is an accomplished boxer.

The moral and intellectual fear-

lessness of these men is well known, as is also their elevation of character, sentiment and refinement. The examples of such men appeals very strongly to law students; and the "gentleman's class" in boxing schools bears evidence of this. The old notion that boxing is only an art, to be acquired only by awkward practice, after a few pointers from a teacher, is exploded. Since trained scholars have taken the matter in hand they have developed a science or theory that, as in all other things, should precede the art or practice. Indeed, there are devotees of this exercise who never put on the gloves or have a "mix up" (which, in the case of beginners, is nothing but an occasion for neglecting theory and accomplishing nothing). Even among professional boxers there are some who devote much time to rehearsing the principles of the science in solitary exercise with or without gloves. One excellent boxer told me that he finds it impossible to box in fun; and he has given more time to solitary practice of the one blow which is known as the "right cross-counter," or "knock-out," than he had to the "mix-up," which is so popular with the merely practical. It takes a long paragraph to tell all that must be attended to in delivering this blow. The position of the feet, the body, the head, the arms and hands, and so on, must be just so. Yet in execution all must be done instantly. To train the body and all its parts so as to execute the movement with all the intuitive instinct of second-nature requires solitary practice and a constancy of attention that is impossible in the so-called practical way.

I do not argue for theory and science exclusively. I argue against the merely practical. Practice and art are just as good as theory and science; and theory has only precedence in the matter of time. The highest attainment has been achieved only by a joint combination of theory and practice.

HUMAN NATURE 50 cents a year.

There Is Money In It.

There is money in it for the medical priest by keeping back from the people a true knowledge of themselves--of their own constitution, or in promising absolution from pain by administering deadly drugs.

But there are many honorable exceptions to medical priestcraft. Dr. Baxter is one; he is a reformer. He recognizes, however, that reform rarely comes from interested parties. He makes these remarks:

"Can reform in law be expected from a practising lawyer?"

"Can church reform be expected from the working clergy?"

"Can reform come from the medical practitioner? Not likely; there are too many vested interests at stake to expect it."

Dr. Baxter gives good reasons why interested parties oppose reform. They are patent to all observers and thinkers.

Let the people think for themselves, and their mental vision will give them a clear insight into shams.

Violate God's laws, and Nature demands her pay. No medical priest can grant absolution or remission of sins. If he drugs a patient, he puts a nail in the coffin of his victim. The end is death, but there is money in it for the medical priest.

We have some faith in the intentions of an honest family doctor, but he is generally blinded by the tenets of his school.

There are plenty of honest doctors and conscientious lawyers, and upright, fearless clergymen, who love the truth more than anything else. These are reformers in their own sphere of action, who love right more than the dollar--men who would not sell their soul or blear their conscience for all the money in the world.

The study of Phrenology means a study of mind and body, hence a Phrenologist would also be somewhat of a Hygienist, since he should study Health of body as well as of mind.

The Fatal Error of Metaphysicians.

SOPHIE LEPPHEL.

The demand for teachers of drugless healing has latterly become so great in America owing to the cures effected by Mental, Divine, and Christian Scientists, that the rapidly-increasing number of professional Metaphysicians causes the medical profession some easiness. On several occasions teachers of the New Thought have been prosecuted for allowing patients to die under their treatment, but the heavy fines imposed upon them by way of penalty have but helped the movement.

While fully conscious of their merits, I believe, however, that Mental, Divine, and Christian Scientists, all alike pursue one error, in ignoring those hygienic laws which develop physical beauty, mental vigor, psychic penetration, and the disregard paid to this subject explains why Metaphysicians have achieved so much in freeing people from pain and why they have done so little in other directions.

In looking through the various papers which treat metaphysical subjects, one must be disappointed to see that the number of wise, great, or beautiful souls in this movement is much less than one might justly expect from those who are constantly telling us that human beings are "All Mind," "All Intelligence," and who claim to deal only with "The Highest Power Of All," etc. The pictures we have of Metaphysicians are not calculated to win ambitious people to their thought, because, with all due respect be it said, these "Conquerors of Death," and "Preservers of Youth," owing to being overfed, are not more spiritual nor more youthful-looking than materialists of the same age. Many of the New-Thought people whom I have met were positive ill-looking, while others were painfully ugly, the ugliness being acquired as a result of wrong-eating habits.

Metaphysicians, in common with other healers, consider an individual

cured when freed from pain. But a person possessed of sound health is always good-looking, even if he has no regular features. The crowning error of Metaphysicians is their waste of will-power or nerve force, in trying to digest unsuitable foods, thereby leaving little nerve power for beautifying the body and "serening" the soul. Instead of selecting assimilable foods in daily use to suit their case, thereby reserving all their vital force or magnetism for enhancing their personal appearance and for developing any talent they may possess, they spend their precious life fluid in helping their digestive organs to assimilate any kind of food they relish, however unsuitable it may be for their case. How much greater would Metaphysicians accomplish if they taught their followers the properties of foods specially adapted to eliminate from the body those unsound elements which are the cause of their ugliness or ill-health. There are also special foods which build up a new, beautiful, spiritual body, and other foods which transmit psychic powers.

I believe that Metaphysicians and Dietitians should combine to front their common enemy—the medical fraternity. Popular ignorance of dietetic principles is the greatest pillar of medical tyranny and quackery—there is absolutely no safety for New Thought apostles till this ignorance is dispelled.

The whole of Metaphysical teaching seems to me embodied in two words, "Be wise." I venture to say that if Mrs. Wilmans had taken a suitable diet in the past her present difficulty would not have arisen. Her diet is too stimulating and consequently she is lacking in caution.

Just as a farmer does not expect to improve his stock when wrongly feeding or under-feeding them, so human animals cannot expect to excel in beauty and strength if they are careless about their diet. When we have become the master, and cease to be the slave, of the physical part of us, of the body and all its organs,

whether of sustention or reproduction, then, and not till then, will we be able to prove to all the world the supremacy of spirit over matter.

[Sophie Leppel's pamphlets on The Diet Question, 10 cents each, or five, all different, 30 cents, postage paid. For sale at HUMAN NATURE office.]

Press Extracts.

BY R. B. FENTON, San Francisco.

"VACCINATION AND LOCK-JAW."

"The recent epidemic of tetanus in Camden, N. J., prompted the local board of health to send out a circular giving the facts. From this it appears that a bacteriological examination of the vaccine matter used in Camden showed it to be free from tetanus germs. The reason for the epidemic is found in the prevailing weather conditions, combined with carelessness on the part of the persons recently vaccinated. There had been a long spell of dry weather, accompanied by high winds, which raised the dust, so that there were tetanus germs constantly in the atmosphere. Infection resulted when the scab had been removed, and the germs gained access to the wound."

SMALL-POX CURE.

Dr. Hine, a celebrated English physician says: "The worst case of small-pox can be cured in three days by the use of cream of tartar dissolved in hot water and drunk at intervals when cold. It has cured thousands, never leaving a mark, never causing blindness and avoiding a tedious, lingering recovery.

PRINTING AND PHYSIC.

"A printer, whose industry was not the most prominent virtue he possessed, left 'case' and became a physician. When he was asked the reason of this conduct, his reply was, 'In printing all the faults are exposed to the eye; but in physic they are buried with the patient.'"

Dr. Burke in his *Health Magazine* says, "Don't make your stomach into a lunch-pail."

Balanced Temperaments.

BY S. F. MEACHAM, M. D.

In order to understand a condition of harmony of temperament, or more especially how to do all that can be done to establish such balance or harmony when it does not naturally exist, one must have some theory of the origin of temperament. One's success or failure here, as elsewhere in the world of results, will depend on how true the theory is to conditions.

Our theory is our guide to action, and may be either a good guide or a poor one, according to its adaptability to events as they arise.

Temperamental conditions, as they are seen by us, are conditions of organization. Now the question naturally arises, is this organization the cause or consequence of existing modes of life? According to materialistic thought, organization is first, and is born of environing matter and force. The body is, according to this theory, a machine only, played upon by surrounding forces. Once organization is commenced, it becomes positively causative—just as, for instance, the particular construction of a machine determines its use and action.

There is a soul of truth in this contention, no matter what theory of origin we adopt. It is true on any theory that the bodily construction known as temperament will have at least a passive power of determining use. But when we come to look at the matter from the standpoint of health and disease, and of our ability to cope with these, then the theory of origin becomes of inestimable value. If the materialistic theory be correct, the organism has no active power in itself of modifying its own construction, and thus establishing or maintaining a state of balance.

If, on the other hand, life is primary and causative, and organization as we see it a result only, then we can as individuals exert a primary causative power on our own construction. This is especially true if

we hold that life is substance and active of itself from within, *the mode of action only* being determined by surroundings. It will better express what I have in mind if I say that the power to act is in the individualized expression, while the *condition* of such action is in surroundings.

The only thing necessary on this assumption is my self-conscious knowledge and self-control, and a modification by growth initiated from within, and adaptive *actively* to surroundings; that is, adapted by my choice from what I know.

To illustrate, the motive temperament is the temperament of action—of work. It is through this temperament that we influence the physical world around us. But all this action is *primarily* action in that invisible, intangible something we call life, remembering that we are assuming that life is a something, *not merely a force*.

The bones and muscles are grown by the acting life forces to enable them to accomplish a definite work. To do a definite work this life-principle must have a mechanism that can be made to do the required work. It simply builds this mechanism out of material on hand according to its *ability to know and do*.

At any stage of the game, when this principle of life—which is the builder, the real mechanic—finds its machine unable to do the work required of it, it can build a new one *just to the degree that it knows*. That is, a savage has powers of adaptability, by choice, commensurate with his nature and knowledge as a savage. He cannot, in this respect, compare favorably with an educated, refined, civilized individual, because his knowledge of conditions, requirements and actions will not enable him to do as the civilian can do. *The law is, know more and we can do more*. But are we forced to sit idly and allow knowledge to soak in from without? Have we no internal choice that can in any way modify this growth in knowledge? Remember that I am not claiming inde-

pendence of surroundings, or the ability to do just what we might please, but simply asking whether our experiences of life do not justify us in concluding that we have the power of choosing *from what we know*. Such a power as this would not make us free in the ordinary sense of doing anything whatever that we could imagine, but would give us the power to choose and modify and adapt as fast as we could learn the requisites. Such a power I claim that we possess, and that this is the only theory of life that can account for living and acting as we see it daily going on all around us in the home, the school, the political arena, and at the bedside of the sick.

This also makes life worth living, and gives to each of us the power to control, modify, prune and alter our mechanisms just as fast as we can learn how. It gives each an incentive to learn more, as it plainly points to ignorance as the only hindrance to progress and individual freedom. It means that we must purchase our freedom at the hands of knowledge, and that there alone can we become of ourselves anything at all.

Without such knowledge we are at the mercy of our surroundings, and will grow by the power exerted on us by extrinsic forces; not according to internal choice. The most of our growth in the past has been of this passive type, I am perfectly willing to admit, but I deny that it must always be so or that it will always be so. So let us go to work to learn in order that we may do.

At Your Home.

Professor Haddock is open for engagement any evening except Thursday and Sunday evenings. A short lecture and Phrenological examinations given. Fee moderate.

Parents, managers of clubs and parties will do well to avail themselves of this opportunity.

Office examinations 9 a. m. to 5.30 p. m. daily. Evening by appointment only.

Food and Disease.

Two-thirds of disease in the world is caused by ignorance of hygiene. Farmers realize its importance in rearing stock, but in their own struggle for existence fail to apply its principles to themselves.

A farmer recently died in northern California after years of lingering illness. Forty-three different bottles of patent medicine was found in his house after his death and he had also been under the care of three doctors. He must have had a strong constitution to stand all these assaults. No wonder his farm was mortgaged up to the limit and his family left stranded.

Dr. Haynes of Wisconsin, himself a medical man, says that the drugging system is all wrong; that our mode of life is contrary to health, and that our ignorant use of food is the great cause of disease. He says, "The constant use of the wrong kind of food sours the moral and mental nature and mars an amiable disposition."

Dr. Haynes practices some simple methods. He says: A case of pale skin with a dull, heavy ache in back of head requires iron. Eat liberally of beets, carrots, parsnips. These are the iron containers.

"Another one shows anemia, dull eyes, heavy feeling. This is a lack of potash. Eat liberally of well-cooked turnips. They are potash containers.

"For a sluggish condition of gall ducts, sluggish liver, add a liberal meat diet—beef, mutton, chicken.

"No known article of diet will separate bile from blood as will boiled cabbage, therefore eat plenty of boiled cabbage for sluggish bile."

Dr. Haynes goes on to show the value of apples as nerve food, but too much fruit, too much meat or exclusive diet on vegetables is productive of irritability and disease. We cannot be healthy in mind or body on any one diet.

Lettuce produces sleep, owing to its sedative properties, and onions

will cure any case of malarial poison, but for that reason don't eat onions every meal, nor every day, and don't eat lettuce every night. Lemons are good for the liver, but their constant use fills one with acid. One should use reason; even the instinct of a dog prevents him from eating what is not good for himself, and you cannot make a horse drink unless he wants to drink, but some men have not horse sense, they drink and eat until they get sick and then believe they can obtain absolution by swallowing drugs. To such and all we say study Food and Its Relation to Health and Disease.

Sophie Leppel's pamphlets give information on the various kinds of foods, their medicinal use and nourishing properties, and we cure all diseases by the Leppel Dietary System. See Question List.

A Safe Diet.

What people with poor digestion most need is abundant nutrition, plenty of good, wholesome cooked food—something that a weak stomach can digest.

Never take pills, drugs or tablets, however much advertised.

The remedy lies in proper food.

Sophie Leppel gives methods of treatment for people out of health on a mixed (safe) diet. She says:

1. Hardened concretions are dissolved by mild or strong acids (tomatoes, lemons), combined with other suitable foods.

2. Unsound or foreign substances (the cause of ill-health) are eliminated by blood-purifying fresh vegetables and fresh fruits.

3. The nervous system is strengthened by suitable nerve or brain foods (meat, fish), combined with other suitable foods.

4. The muscular system is strengthened by muscle, or force, or starch foods.

5. The system is best supplied with warmth in cold weather by the warming nerve or brain foods—fresh pork, goose, duck, eels—combined with other suitable foods.

6. Any inflammatory conditions are reduced by cooling fresh vegetables and fresh fruits. A similar diet will also keep the body cool and energetic in hot weather.

Wise Sayings.

The eminent educator, Horace Mann, uttered some good things in his day. Here is one:

"In the infinitely nobler battle in which you are engaged against error and wrong, if ever repulsed or stricken down, may you always be solaced and cheered by the exulting cry of triumph over some abuse in church or state, some vice or folly in society, some false opinion or cruelty or guilt which you have overcome! And I beseech you to treasure up in your hearts these, my parting, words, *Be ashamed to die until you have won some victory for humanity.*"

Horace Mann said also, "Phrenology is the handmaid of Christianity; he who disseminates Phrenology is a benefactor to the human race."

Another eminent Phrenologist, and one of the founders of Phrenology in America, was R. T. Trall, a noted physiologist. He wrote "Blessed are the upright physically as well as morally."

The twelfth chapter of Romans is a good one to read and heed.

Gratifying.

HUMAN NATURE, edited by Professor Allen Haddock, 1020 Market street, San Francisco, California, is one of our brightest exchanges. Twelve numbers for fifty cents. Professor Haddock is one of the best practical Phrenologists I know of. He gave me a delineation of my own character some two years ago. Professor O. S. Fowler gave me one thirty years ago. Had the two men made them out together they could not have been any nearer alike. All who wish to know what Nature has intended them to do, should call on Professor Haddock.—Dr. Burke in *Health Magazine*.

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physiognomy and Health.
ALLEN HADDOCK....Editor and Prop.

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

MONEY ORDERS

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

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

To Subscribers.

If your paper misses delivery or you have removed, please acquaint us with the fact. If it stops because you failed to renew your subscription, don't sulk, but write to this office requesting its continuance and our mailing clerk will attend to the matter. Be sure, however, to inclose the amount of subscription so that HUMAN NATURE can wear a pleasant smile.

Back Numbers.

To discourage *slow renewals* and carrying old stock, we charge 10 cents each for back numbers.

Will city subscribers kindly call in the office to renew or subscribe.

Problem of Nutrition.

Medical Brief says, "The problem of nutrition is the great medical problem of the future. A clear head, stable health, satisfactory digestion, freedom from nerves, are more than essentials of success as the struggle for existence becomes more bitter."

The article goes on to say that people look, naturally, to the medical profession to instruct and guide them in the principles of diet and nutrition.

The people will look in vain! So far as we know all the advice and instruction the dear people have had regarding diet or nutrition has come, *not* from the medical profession, but from the outside. We do not look to medical men for medical reform, but to the sufferers—the laity.

Too True.

A writer says, "Cakes, pies, rich puddings, and complex combinations of meat, vegetables and grease have been the cause of more quarrels and more sickness in the average family than anything else. Where there is indigestion there is always discord, and the sequences of discord are poverty, sickness, and death."

Yet the average man sees not the *cause* of his troubles but runs to a drug store for a remedy!

Sensible people however are learning the better way—learning *how* and *what* to eat for health.

Our course of treatment for \$5. is worth \$500 to the ailing.

The Food Cure is *it*.

A Treat in Store.

Miss Leppell the famous Diarian promises to write an article for our next issue, on "Hints For Dietetic Experiments."

Readers can try these experiments themselves, and test the statements she makes in her Literature.

Our European Trip and several other articles are crowded out. They will appear next month.

Circulation.

A good circulation is indispensable for the health of the body, likewise a periodical.

You can help HUMAN NATURE to obtain a larger circulation by showing it to your friends and obtain their subscription at 50 cents per year.

For your encouragement you may send us \$1 for three subscriptions, the third may include your own.

Subscriptions alone won't support any paper, unless it enjoys a good circulation.

Republicans invariably possess full or large Self-Esteem, hence are very self-respecting and have a snatch of contempt for the small fry of society.

Democrats—nearly all Democrats—have small Self-Esteem, are usually very liberal, will "stoop to conquer" without losing much dignity, and associate with the meek and lowly or the "cheeky" and the rowdy without manifesting self-abasement.

Both Republicans and Democrats are necessary to American politics, or they would not be here.

One of our old students, Reverend—now Professor—F. W. Butler, Salem, Ore., is publishing a monthly paper of his own, *The New Age Herald*, No. 1 copy of which lies on our desk. It is nearly the size of HUMAN NATURE, but contains only eight pages. One dollar a year, 10 cents a copy. Its pages, however, are full of "new thoughts." It preaches Health, talks Health, and enjoins all to be happy, wealthy and wise. *The New Age Herald* offers an excellent Menu and its chief, "Butler," is an earnest worker.

Persons complain of nervousness, of dyspepsia, etc., and continue to partake of unwholesome food, such as potatoes fried in grease, doughnuts dipped in fat, griddle-cakes, baking powder biscuits, pastry, preserves that contain sugar, and half-cooked mushes. Read Leppell's pamphlets.

Advantages of Scientific Courtship.

T. J. BROOKS, ATWOOD, TENN.

Scientific Courtship possesses the good features of every other method and leaves out the bad.

There is not a system in vogue but has objectionable points that it would correct.

Its principles are scientific, accurate in every respect.

STANDARD OF CHOICE.

It elevates the standard of choice from the ordinary to the biological. Love, like everything in the universe, is subject to conditions; these conditions must be complied with in order to enjoy its full fruition. A perfect union of a perfect pair would insure perfect love, and thereby, the enjoyment of perfect happiness. The nearer we approach these ideals the nearer we attain to the true glory of human life. The biological is the only natural standard of choice in mating.

Courtship is carried on in only three ways: (1) by the parents of the parties. (2) By the parties themselves; or, (3) By an intermediate person. In the United States the plan of allowing the contracting parties to "paddle their own canoe" has prevailed. This is the rational way. But whichever custom has prevailed, in whatever part of the world, or during whatever period of history, other than rational reasons have generally controlled the choosing. Among the ordinary considerations that lead people to marry may be mentioned the following: Wealth, rank, title, spite, grim necessity, obligation, sympathy, disdain for a faithless lover, ambition just to beat some one else, custom, convenience, proximity of association, imitation, unruly passion, deception, as a supposed remedy for the fruits of abuse, to please parents or guardians, to get a home, to escape parental restraint and be self controlling, to keep from being old maids or old bachelors.

Not one of these considerations,

nor any combination of them, is worthy of inducing any one to marry. "For what, then, would you advise a man or woman to marry?" For Pure and Undeiled LOVE Before God the Father, and for absolutely nothing else under heaven. There never was a truly mated pair that did not love; there never was a truly loving pair that were not adapted. Be not deceived; Nature is not mocked; whatsoever a man (or woman) sows that shall he also reap. Nothing in the universe, material or immaterial, human or divine, should ever induce a union of those who are to be parents but Love. No soul should ever be brought into this world that is not a child of its sacred flame.

GUARANTEES ACCURACY.

To choose in accordance with Nature's laws is to choose accurately. How can you do this without knowing those laws or being guided by the knowledge of those who are familiar with them as they bear upon human temperament and human faculties? Obviously you cannot except by fortunate accident. Science takes the element of chance out of the transaction, and it ceases to be "a leap in the dark." There is no chance for deception in the light of the X-Ray of scienc. Ordinarily people judge from outside appearances, which are often very deceptive, especially to the untrained observer, while science judges without bias from actualities.

Mutuality, reciprocity, magnetism, adaptation—where these exist there is true love. Congeniality cannot exist where the affection is all on one side. Love springs spontaneously and flourishes perennially where the conditions are favorable; science reveals when they are and when they are not. Which comes first, love or courtship? Neither. Selection is first. Select—then court, then love. This is natural. No strong mutual attachment can exist without association. Ideal love will not spring from association unless the parties are adapted. Every agent that tends to misdirect in this paramount issue

of life is brushed aside by the application of the principles of phrenology to character reading and adaptation.

"But you ignore social caste. How could I bear to have my daughter to marry below her station?"—A New York Fifth Avenue mother. There is no coercion in this. We would have marry the man to make her happiest; if you object to this you will have to "sign away sorrowful." "I am poor and dissatisfied, and I am going to marry for wealth."—many thousands. Do as you please but the more sense you have the harder you will try to marry right. Will you persist in being a heathen idolator, bowing at the feet of Aaron's calf? If you'd rather bequeath wealth than brains to your offspring why, for the sake of society, go off and die, or at least never marry, for the world will be better off without any of your progeny. A child rightly born and environed will be a blessing to the world. This is impossible unless the parents are suited. If there is a way of knowing, and not having to leave it to guess work, why not use the knowledge?

You who are single are concerned to the full extent of the depth and height of your future happiness—Posterity is concerned vastly more than you. Posterity's happiness and capacities are both at stake. Heredity and environment are the all in all of earthly life. Disseminating and utilizing scientific knowledge about this much-joked-about subject of courtship is a work of philanthropy and social reform far transcending all others. It is of more direct and heart-felt personal interest to each member of the human race than the public affairs of all the nations of the earth.

If conventionalities and disemblings were abolished and a perfect system established there would be no need of divorce courts, nor would there be any more children born depraved and diseased—prone to suffer and to sin. There would be no more money marriages—another way

[Continued on page 12]

A Life Guide or Chart.

Our patrons often wish to know what is meant by a written analysis of character.

The following is a verbatim report of a phrenological delineation we gave the other day, and explains itself.

Its utility will be seen and appreciated by those who read the delineation.

MR. H. TOMASINI.

You are tall, rather angular, bony, muscular, and fond of action; indeed, tall men are usually active, and you are tall, standing 5 feet 11 inches.

Your bones are not sufficiently clothed with fat. With such a frame as yours, instead of weighing 153 pounds, you ought to weigh 175 pounds; but as you are only 20 years of age, you are young yet. At 25 years you may reach your normal weight.

At present your health is not up to the standard. Your body contains elements that are not good for efficient work. You lack assimilation. Not that you are weak and puny, for you are strong; but that you will be more efficient when you obtain sufficient fatty tissue to compare favorably with your Mental-Motive Temperament.

Your condition may arise from wrong diet, lack of fresh air, sunshine, or physical exercise. There is a preponderance of venous blood, the result of a somewhat nervous condition; a shyness incompatible with a strong frame like yours, for shyness is not altogether from a deficiency of Self-Esteem, but a lack of nerve fibre.

As a book-keeper you would be out of place. You have the mental qualifications for office work or brain work; but bones and muscles like yours need to have more vigorous exercise than wielding a pen. They call for larger tools. If engaged in the open air, you would be healthier than if confined in an office, which you evidently are.

You remind me of a young, bony, muscular man who came for an examination one day, who looked strong enough for a blacksmith. His parents put him to an easy job, that of a watchmaker. I have similar cases every week—men out of their natural sphere. Well, this young man, like yourself, was nervous, shy, and too retiring for his own good. His doctor had stuffed him with nerve tonics for a year, but he grew worse. In despair they brought him for my advice. I coaxed him to try hard work—to use his limbs. He did, and began to eat and sleep better, and improve right away. You are getting in the same condition, and I advise you to reverse—turn right about face. Let your office work as book-keeper go by, and find something heavier to do. Your bones and muscles are large, you have the basis for strength and power, but your muscles are soft and your hands are delicate. Instead of handling a pen you ought to handle a pick, or a sledge-hammer, or you will never be sufficiently strong enough to successfully achieve your highest ambition.

Now I do not mean by this that you should become a common laborer. A man with a head of 23 inches circumference, of the Mental-Motive Temperament, and of full organic quality, is well adapted to follow some skillful business.

Comparatively speaking, you have more brain than body, and this implies an adaptation to follow an occupation requiring Brain power as well as physical force and energy.

In other words, a vocation where brain and brawn are brought into play would keep you in good health of mind and body. Mind and body being brought into harmonious working order, would bring you health, wealth and contentment; but your work must be congenial to produce that result. It must be some occupation requiring the use of your strongest faculties, as well as a healthy employment of the muscles and limbs.

Your talents lie in several direc-

tions. They are Mechanical and Scientific, with a touch of the Commercial.

Your Head is full in the region of the Perceptive faculties and in the mechanical region at Constructiveness, etc.; so you could become a good practical mechanic—a skilled mechanic.

The frontal lobes are all well developed, the analytical organs are prominent, endowing you with ability to carry on a scientific mechanical trade.

Your Head is also full at the sides, indicating a good development of Acquisitiveness, hence your powers—Commercial instinct, not because of this faculty alone could you succeed in Commerce, but because you possess all the tact and abilities of a salesman and you could soon obtain a practical knowledge of a general commercial business.

Your Temperament though is not of the sanguine, magnetic or enthusiastic type, such as found in most successful merchants. You are not as warm and as enthusiastic temperamentally as the best merchants or commercial men; yours is a combination that is seen in all those who succeed in occupations that call into play both the mechanical and commercial talents at the same time, such as for instance as a master plumber, blacksmith, carpenter or contractor and so forth.

As a general rule, good mechanics are poor business men; whenever such men go into commercial business they fail, not as mechanics, but as merchants; they seem as incapable of following the calling of a merchant as a born merchant is incapable of becoming a good mechanic, for when he tries to hit a nail he hits his thumb. You are better off in this regard, because of your mechanical-commercial instincts. That is why you could succeed as a plumber, blacksmith, carpenter, etc., on your own account.

You could do equally as well as a contractor or hardware merchant.

The brittleness of your hair, color and complexion indicate a metallic

nature, or a mental appetite for metallic substances.

It is a law of nature that we are able to scent, as it were, those things of a similar nature to ourselves. It is for this one reason you would find an affinity for metallic goods, whether in the process of manufacture, or in the manufactured state; and you possess a natural instinct for detecting mineral ore.

So far as the Head is concerned, it is a Mechanico-Commercial type, a combination rather rare, hence you would not be out of place in any manufacturing industry, as Buyer, Salesman or Merchant, and you would succeed and do well as bridge builder, contractor, machinist, foundryman, pattern-maker, electrician, assayer, mining engineer, or in any such calling where mechanical skill and scientific ability are required.

Mentally, your greatest drawback for assuming responsibility is your small Self-Esteem. This is one of the reasons why you are rather shy; you lack that self confidence that pushes one to the front, with the result that you are liable to let others obtain positions that rightfully belong to you, although the competitor may not possess your talents, but he makes up for it by self assumption.

You must cultivate more self assurance, feel not discouraged, though you meet with rebuffs; try, try again, be fearless and undaunted, hold up your head and look the world in the face; throw out your chest and chin, tilting the head backward in the direction of the crown, the region of Self-Esteem. You will become surprised how, by assuming this attitude, you develop the organ that imbues one with self confidence.

Your Approbation or Ambition is strong enough to endow you with a desire to do something worthy of yourself, to excel in that which you undertake to do, and you certainly possess talents of a high order for the vocations named in the paragraphs above.

You have a full round eye, denot-

ing Language well developed; if your Eventuality, or memory of facts were equally developed, you would make a good speaker, or if your Combativeness were stronger with this combination, you could succeed as a lawyer or pleader at the bar of justice, provided, self confidence, too, were not so small. As it is, an occupation such as say, a telegraph operator, you could do well. Language helps the salesman greatly. You would be healthy though and do well as a rancher.

Your Domestic faculties are not strong; your nature is not thoroughly of a domestic nature, not glued to one habitation, nor affected too much with the sentiment of love for pets, animals or children; you will, with your full side head, be a good provider for home, but rather an indifferent nurse, especially of squeeling babies.

You are rather young yet to talk about marriage, but according to the law of selection and affinity, you should marry a blonde, or demi-blonde, that is, a young lady with fair or florid complexion; light or brown hair and moderately plump or stout, or else thin and mental, and about two years younger than yourself.

Should you choose a lady with your temperament, tall and muscular, you would not agree so well; you need to marry one who is your opposite physically, but mentally similar.

With this analysis, I have included a marked chart, which shows the condition of the body at the present time and every brain organ, marked in their degree of development; organs that are too strong, how to restrain, and those that are too weak, how to cultivate. Marked printed charts do not usually accompany written analysis, but this is one I used for memoranda.

Rev. A. Ramey of Tombstone, Ariz., writes: "I recommend you because I think you are worthy of patronage. Also, your Mail Course of Lessons are up to date."

CAST YOUR VOTE!

Booksellers advise us to alter HUMAN NATURE to magazine size, making it 32 pages instead of 16; besides other improvements, we propose to add an illuminated cover, making it a dollar magazine, or 10 cents for a single copy.

Before making the change we desire the opinions of our subscribers and patrons.

If you think HUMAN NATURE ought to be changed vote YES. If you think not vote NO, giving your reasons, if any.

The above is merely a suggestion. We may not make the change for some time yet, but kindly cast your vote with the editor at your earliest convenience.

Books, Periodicals, Etc.

Kindly favor HUMAN NATURE office with your orders for books and publications.

We can supply you with any book or publication if you quote price and publisher. Please send money order with order for goods.

April number of HUMAN NATURE is superb. Every line is good. The article on Balanced Temperaments by Dr. Meacham is a grand one; its value hard to estimate.

JOHN W. BARBER,
Mineral Wells, Texas.

HUMAN NATURE, by Professor Haddock, San Francisco.—Phrenological—Is A 1. Full of good things. Haddocks all right.—*The New Age Herald*, Salem, Ore.

Mr. Frank Reed writing to us the other day said, "A man without a chart is like a ship at sea without a compass. One is as helpless as the other."

Phrenology and Health go together. They are twins.

Advantages of Scientific Courtship.

[Continued from page 9]

of auctioning off virtue. It would prevent young girls from marrying old men and young men from marrying old women. It would prevent rascals from becoming the husbands of virtuous women, and female fiends from becoming the wives of good men. It would prevent selfish parents from virtually selling their children to millionaires without regard to adaptation. Every species of device resorted to in courtship to cover up moral, mental and physical defects, under ordinary methods, would be uncovered and realities rule in the realm of love.

WIDENS THE SCOPE OF ACQUAINTANCE.

One of the greatest drawbacks to correct selection is limited acquaintance. The judicious youth does not care to take up with just anything, and among the acquaintances of any given person there may not be one who is adapted as a life companion in wedlock.

This being the case, many resort to the growing custom of advertising in matrimonial papers. This method is open to all the objections that can be raised against any with the one redeeming exception of extending the range of acquaintance.

The feature of increasing the number of marriageable acquaintances is preserved, and the objectionable points, such as deception, uncertainty, indiscriminate publicity, etc., are eliminated by Scientific Courtship. Acquaintances are formed either by personal contact or by correspondence. By preserving both these and adding the bureau of information, from which can be obtained the antecedents and qualifications of each other, it becomes indispensable.

The more opportune a blessing, the greater its enjoyment.

Scientific Courtship offers the opportunity of securing a suitable companion at the proper time. This, if properly carried out, would do away with those two great prolific sources of sin—*illegitimate sexual intercourse*

and self-pollution. They have cursed the world all down the ages and are sapping the physical, moral and mental strength of the race throughout the nations of the earth to-day. He who checks its ravages hath not lived in vain.

The integrity of the Institute of Courtship is of paramount importance. Its legally protected Seal will be placed on every chart, reading, or document issued that bears upon the personality of any person or business transaction.

These are some of the advantages of the new Institute. We are soliciting endowments—any amount thankfully received and acknowledged.

Wrong Diet, Disease and Death.

The greatest cause of disease is errors in diet, and people seem to know less on this subject than any other. They have been taught to believe they can obtain absolution from pain or violation of God's law by drugging. Drugs give a false and temporary relief but leave the body in a pitiable condition.

There is only one way to obtain the blessing of Health, and that is to live right, eat properly, avoid bad habits, think right, act right, and do right to one's self and to others.

The body is built up on what it consumes and assimilates. Every organ and tissue in the body is affected adversely or otherwise by what we eat.

There are foods if taken to excess produce skin eruptions, irritation and inflammation of the mucous membrane resulting in catarrhal affections, constipation, etc.

The *cure* of these and all other diseases lie not in drugs or local applications, but in the proper kind of food suitable to the individual case. To know what these foods are amounts to a science.

Sick-headaches arise from an abused stomach or a deranged liver. Nervousness and other ills are the result. A proper knowledge of what and how to eat is the remedy.

Metallic medicines, calomel, mercury, arsenic, strychnine used in drug medication are poisonous and whip the vital organs into a frenzy. The penalty is exhausted vital resources, a long siege of sickness ending in prostration and death.

Even large quantities of the sugar of commerce cause fermentation and bowel trouble. The cure is not in drugs but less or no sugar.

Drugs, belts, and proprietary articles applied as a remedy cause more troubles and aggravate the disease. Stop the cause, eliminate the bad elements in the body by fresh vegetables, fresh fruits, and other laxative foods and nature will do the rest—nature cures.

The Leppel system of dietary appeals to nature and restores vital action. It indicates what to avoid and what foods to obtain for health.

We are posted on this subject, and mean to say that whatever is your ailment, whether nervous debility, sexual trouble or stomach trouble you are suffering from, we can cure you.

We refer you to Question List that appears with Fraulien Leppel's portrait on page 13 of this number. Kindly do the needful and we will do the rest.

Phrenology is the science of the mind."

Psychology without Phrenology is a suit of clothes without a body.

Prof. G. L. Street is up in Seattle, and Prof. C. A. Campbell in Northern California, acting as agents for HUMAN NATURE.

KINDLY OBLIGE

When answering advertisements, our readers will kindly oblige us by mentioning
HUMAN NATURE.

QUESTION LIST

1. Sex? 2. Age? 3. Are you married?
4. Occupation (mental or physical, or both)? 5. Complexion? —Condition of hair and teeth? 6. Temperament? 7. Weight? 8. Height? 9. How do you sleep? 10. How do you feel when waking up? 11. Do you ever feel languid? 12. Is distention felt after meals? 13. Do you suffer from constipation? 14. How do the kidneys act? 15. Add any other symptoms you feel. 16. Is food relished? 17. Specify the foods you take. 18. Do you smoke or take alcohol? If so, how much? 19. What fruits and other foods do you prefer? 20. What vegetables and fruits can you obtain? 21. What amount can you spend on food daily? 22. Can you get your food properly cooked? 23. Do you want a course of Dietary Advice that will enable you to become your own doctor, or do you simply wish to know the most suitable food for your case? 24. Give any further information that you think will be of service.

In receipt of your answers and \$5 you will receive a *preparatory course* to be followed by a course from the famous Frauline Leppel, which if conscientiously followed will restore you to perfect health and beauty.

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Prof. R. E. Dutton,
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Plan of Creation.

Is an essay upon Creation, just issued from the press. In this work you are made to see the why and wherefore of creation, and pointed to both ends of the span of time. The doubter is silenced, and the believer is left dumb. Price, 25 cts. Address the author,
FRANK REED,
 Eureka, Cal., Box 543.

DIET vs. DRUGS

This pamphlet by Sophie Leppel gives nineteen lists of classified foods in daily use. Foods that generate healthy animal life and animal magnetism, rejuvenating and fattening foods, thinning foods, constipating foods; foods that act beneficially on the bowels; foods that make one nervous, shy, low-spirited and ill-tempered; foods to conquer sex troubles, etc. Price 10 cents; at HUMAN NATURE office.

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Author of The Leppel's Dietary System.

This lady at 50 years of age is about 30 in appearance; youthful, beautiful and a grand example of the principles she advocates, which is a simple gospel of Health and contentment.

She never worries and is thoroughly satisfied in mind and body, the result of eating right kind of food in proper combinations.

We thoroughly appreciate, understand, preach and successfully teach her system so wonderful in results of curing by diet, and natural methods.

If you would look young and become healthy in mind and body, please answer the following questions; your answers will give the symptoms and indicate the cure.

You can cure yourself at home.

THE MIND AND ITS MACHINERY

Is the latest book on Character Reading. It is the most clear, explicit and thorough explanation of foundation principles that was ever published.

It is especially valuable to beginners, because it starts at the beginning, and starts right. It is also valuable to the professional Phrenologist, because its thorough explanation of foundation principles gives a more broad and full conception of the entire science, and makes perfectly clear many points that have heretofore been left more or less obscure.

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TIME TABLE

Commencing September 29, 1900

WEEK DAYS

Leave SAN FRANCISCO via Sausalito Ferry—
9:30 A. M. 1:45 P. M. 4:15 P. M.

Arrive Mt. Tamalpais—

11:30 A. M. 3:43 P. M. 6:00 P. M.

(Remaining over night at the Tavern.)

Leave TAVERN of TAMALPAIS—

7:50 A. M. 1:35 P. M., 4:10 P. M.

Arrive San Francisco—

9:45 a. m. 3:40 p. m. 5:55 p. m.

SUNDAYS AND LEGAL HOLIDAYS.

Leave SAN FRANCISCO—

8:00, 10:00, 11:30 A. M. and 1 5 P. M.

Arrive Tamalpais—

10:10 a. m. 1:00 p. m. 2:20 p. m. 4:00 a. m.

Leave TAVERN of TAMALPAIS—

11:00 A. M. 1:10, 2:20, and 4:00 P. M.

Arrive San Francisco—

1:00 p. m. 3:00 p. m. 4:25 p. m. 5:55 p. m.

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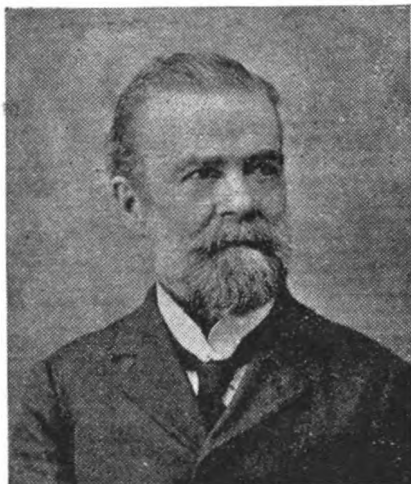


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