

Human Nature

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THE GENUINE AMERICAN.

BY C. P. HOLT.

ETHNOLOGICALLY speaking, the American Indian is not an Indian. He is the only genuine dyed-in-the-wool American. All others are pretenders. Away in the far east lies a country famed in history, whose southern shores are washed at ten degrees north latitude by the Bay of Bengal and the Indian Ocean. Through this historic land flows the river Indus, from which the country derives its name of India, and the inhabitants of that land were known to antiquity and down to A. D. 1492 as "Indians." It was in search of a new route to India that Christopher Columbus in the year named turned the prows of his three small sail boats westward, from Europe and after a short, but eventful voyage over unknown seas, finally ran up against an island in the Caribbean Sea, and thinking he had sure enough reached one end of India, called the inhabitants of the island "Indians", which name spread to all the natives of the two continents, afterwards known as North and South America.

This bit of history is no news to school boys, but I cite it to emphasize and prove my statement that not one of the vast horde of European or Asiatic adventurers, who, since Columbus, has swarmed over these continents and islands has a legitimate right to the name "American." A Chinaman in England is still called a Chinese, a Japanese in San Francisco is known as a Japanese. Then should not every European in America take off his hat to

the ladies whose pictures adorn this page of HUMAN NATURE and acknowledge them as the *only* genuine Americans? Were there other "Americans" who preceded these ladies' ancestors in the deserts and mountains of Arizona, New Mexico and Old Mexico? It is difficult to believe that the cliff-dwellers were they or that the "Mounds" of the Mississippi Valley were built by them, but perhaps they were. Ethnologists have labored long and hard on the question of who was the first "American?"



Plato tells us of a "Lost Atlantis", a continent that anciently stretched from the Bermudas to the Azores and which "disappeared beneath the ocean waves in a day and a night." Egyptologists have been puzzled when visiting Yucatan and confronted with inscriptions upon ruins there discovered, which bear a striking resemblance to those upon the pyramids of the Nile. Did the ancient Atlantans trace these inscriptions on both continents? Did they reach the Mississippi Valley and build the mounds? Did their descendents live in the cliffs of Arizona? Where were the ancestors of the ladies in our picture then? Who were the ancestors of these ladies? Whence came they? One thing is sure—they were not weaklings? There have been, and now are, many tribes of these people we call Indians, differing much from each other, their habitat stretching from the Atlantic to the Pacific, and from the Arctic to the

Antarctic, but one characteristic seems to attach to each and every member of every tribe—"Independence!" The partridge is not more untamable than he, nor is the Be-douin as nomadic or wild. Repeatedly did the Spanish interlopers from De Soto to Cortez and Pizarro, strive to enslave these untamable children of the sun, but without avail. The "Indian" could fight and die—even be extinguished from the earth, but never would he serve a master. To supply the market for slaves the continent of Africa was put under contribution. The continent of America was peopled with sterner stuff.

Look again at our picture of the belles of the desert and of the mountain. They may seem uncouth to your esthetic taste, but if you can read faces, you will discover in those lineaments strength and untamable wildness. They, and their people, have always lived close to our common mother nature's heart, and have felt its pulsations in storm and sunshine. Uncontaminated by the hollowness of civilization, they talk with the Great Spirit through the mirage and the mountain echo. They see him in the clouds and in the rainbow, and hear his voice in the roaring thunder. Perhaps in their veins flows the pure blood of the ancient Atlantans whose symbolic god was Neptune of the trident and ruler of the terrible sea. They are nature's children and true "Americans."

Whence the Indian?

We bespeak a careful reading of the article by Prof. Holt, on the first page of HUMAN NATURE this month, entitled "The Genuine American;" because it teems with suggestions to all phrenologists and ethnologists regarding the origin of the aborigines of America, which is, and long has been, a mooted question.

We are indebted to Mr. R. Williams, of Globe Arizona, for the picture which illustrates the theme and has so happily inspired the pen of our inimitable and resourceful contributor, Prof. Holt.

Advice to a Young Man.

BY R. J. BURDETTE.

Young man, just stepping into the arena of life, with the strength of a rich daddy behind you to push you along, I'm talking to you when I say: Give the rich man a chance. The poor man, my young citizen in paternal affluence—the poor man takes about all the chances without waiting to have one given him. If you give him any more chances than he takes he will soon own everything and run the Ohio man out of the country; so we must curtail the poor man's chances a little. We must sit down on him, and hold him down, and give the rich man a chance. The poor man has had things his own way too long. He has crowded the rich man out.

But for the poor man, this old world would have cast anchor six thousand years ago, and be covered with moss and barnacles to day, like a United States man-of-war. George Peabody was a boy in a grocery; Edgar Allen Poe was the son of strolling players; John Adams was the son of a farmer; Benjamin Franklin, the printer, was the son of a tallow-chandler; Gifford, the first editor of the Quarterly Review was a common sailor; Ben Johnson was a bricklayer; the father of Shakespeare couldn't spell and couldn't write his own name—neither can you; even his illustrious son couldn't spell it twice alike; Robert Burns was a child of poverty, the eldest of seven children, the family of a poor bankrupt; John Milton was the son of a scrivener; Andrew Jackson was the son of a poor Irishman; Andrew Johnson was a tailor; Garfield was a boy of all work, too poor, even, to have a regular trade; Grant was a tanner; Lincoln a keel-boatman and common farm-hand, and the Prince of Wales is the son of a queen. It is his misfortune not his fault; he couldn't help it, and he can't help it now. But, you see, that's all there is of

him; he's just the Prince of Wales and he's only that because he can't help it. How thankful, young man, rich on money you never earned, should you be that you ain't the Prince of Wales.

Young man, rich on your daddy's money, please don't say, in the heightened salubrity of your second-hand intelligence, that the poor man has no chance. True, a poor lawyer, a poor doctor, a poor printer, a poor workman of any kind, has no chance; he deserves to have none; but the poor man monopolizes about all the chances there are. Put Laban and Jacob in business together anywhere, and in about fourteen years Jacob will not only own about four-fifths of the cattle, but he will have married about one-half of his partner's family. Go to, young man! let us give the rich man a chance.

Human Culture for December says: "HUMAN NATURE is one of the 'live ones.'" The able editor, Allen Haddock, has his views and is not afraid to state them. This journal disseminates phrenology, pure and simple. No one interested in this science should be without it. The October issue contains an elaborate sketch of a young man, Mr. W. E. Moyer, Ph. D., who while not as yet a practicing phrenologist, is an active helper in the cause. HUMAN NATURE is published at San Francisco, Cal. 50 cents a year.

New Subscriptions.

If you will send us \$1.00 for two new subscriptions we will mail you as a free gift a fifty cent album of beautiful sea moss, or five ten cent books, all on different subjects. For \$1.50 or three subscriptions, we will give you a one dollar album of sea moss, or ten ten cent books, all on different subjects. For \$2.00 (four subscriptions), you shall have as a free gift, Vaught's Practical Character Reader, or Fowler's Self Instructor in Phrenology. These books sell at \$1.00 each. For \$4.00 (eight subscriptions), you shall have Dr. Foote's great work Home Cyclopaedia. This book is sold at \$2.00.

WELL MATED.

FOR THE information and instruction of our readers, we reproduce the delineations of a young couple who entered our office recently for a full written description of their talents, disposition and general characteristics, also their adaptation in marriage.

MR. O. H.

In your rather prominent boney and muscular system you possess the masculine temperament, but in color, complexion, character, general disposition and expression you mostly resemble your mother; you have inherited her general qualities of mind. Your hair is fine and thin, so is your skin, and although your bones are somewhat projecting, they are rather thin, and altogether your texture or quality of organization is fine and feminine, denoting that the tendency of your mind is more upward than downward, and your tastes more elevating than degrading to coarseness, rendering you keen, sensitive and susceptible to refining influences.

Your head measures $23\frac{1}{2}$ inches, which is $1\frac{1}{2}$ inches larger in circumference than that of the ordinary man, whilst that of your body of 143 pounds in weight is about average.

This preponderance of brain over body with your rather fine organic quality denotes that you are better adapted to get your living at some mental rather than hard manual labor, or in other words, this condition renders you capable to follow some employment requiring more the need of brains more than muscle, although you can do plenty of both, if necessary.

Men of your color, (light hair and complexion) represent the sanguine type. Such are fond of outdoor employments; but sailors, navigators, farmers, masons and carpenters are usually not so finely organized, being more of the earth earthy, and had you possessed more of the vital tem-

perament I would have placed you as better fitted for office work, but you are best adapted to follow an occupation requiring activity of body as well as mind.

Your health is good but the stomach is the weakest organ of your body, although you may not know it because you do not feel it; nevertheless when you do give way it will be your digestive apparatus, but so long as you lead an active and temperate life you will pull through to a ripe old age without the pangs of dyspepsia.

Your forehead is of the intellectual type, but it is rather smooth.

Great thinkers, authors, writers, lawyers, ministers, philosophers, and deep students usually possess more furrows or wrinkles, yet you are not a thoughtless man by any means, but one who is evidently engaged in some occupation where brains are very essential, for you possess considerable mental capacity, at least more mental acumen than that of ordinary laboring men.

You may not have had occasion to solve problems outside that of a general business. I consider as a business manager you would excel.

You are eminently practical because your perceptive faculties are both large and active, you observe and gather facts readily and obtain your knowledge more from observation than from abstruse studies, so you are able to manage men, to handle and control them largely and your power of understanding their needs, desires and directing their energies is remarkable. You are by nature a manager.

It is not exactly a commercial type. Merchants, successful merchants, are broader between and forward of the ears at the organ of acquisitiveness than you are. You will manage a business for some one else better than for yourself until you develop more selfishness and more self-confidence to assume responsibilities, for your own pecuniary and financial benefit.

In some respects it is a professional type of head. Yet you would require a keener memory of facts, incidents and data to make a successful lawyer, or a more magnetic temperament to become a physician. You will obtain your best results in active employments. You have pluck, courage, and lots of ambition to succeed in general undertakings, but with your smaller self-esteem you underate rather than overate your abilities, and ought to cultivate more dignity.

With one or two more degrees of self-esteem you would "paddle your own canoe" for your own benefit, instead of paddling some else's canoe for their pecuniary benefit, and as a rule those who profit by their own labor are thinner in the temples at acquisitiveness than you are.

Your brain organ of locality is large; you could locate land or deal in real estate or lumber, or engage in large speculations with a sure degree of success.

Or you could become a very successful surveyor, builder of roads, reservoirs, etc., or make your mark as an architect or draftsman.

Your best occupations are indicated on pages 5 and 6 of your book chart, and on pages 2 and 3 you will find the index to your general character and disposition elaborated in the corresponding pages. On page 4. I have marked the table for your adaptation in marriage.

According to the law of selection and affinity you will choose a lady who mostly resembles her father, as you resemble your mother.

In build, form, texture, and temperament you have found your true mate in the lady you have chosen as your wife. She fills the bill exactly, according to the law of selection.

After the examination the gentleman said:

"You have very correctly described my character, and as you say I resemble my mother in the particular features you name.

I am the manager of a large farm in Sweden, to which place I am re-

turning with this lady as my bride, and therefore we are very glad to learn of the reasons you set forth that we are so well adapted to each other."

Herewith follows the analysis of the young lady:

MISS L. S.

You inherited your shape of head, form of body, texture of organization, character, talents and general disposition directly from your father whom you greatly resemble.

Your forehead is sharp and projecting, rendering you eminently practical, and it is very high at the crown, at firmness and self-esteem, proving that you are naturally persistent, forceable and independent, and as self-reliant as was your father.

Yours is entirely a matter-of-fact head. You demand facts, rather than theories; not that you are skeptical or incredulous, but that your faith must pass the crucible test of reason, for you are a truth seeker on the intellectual plane, looking out for something new and scientific in the intellectual world.

Your intellectual faculties take precedence over the domestic and sentimental feelings. You would love your own offspring, but for the squealing children of others would not evince excessive patience.

Your tastes generally are plain and substantial rather than ornamental. You are no blind idealist or sentimental theorist.

Prudence is one of your leading characteristics. You are warm-hearted as any ordinary woman, possessing a good heart nature as benevolence is large and active.

At times you may be a wee bit nervous, but you evince masculine courage and strength, physical and moral. You may see danger when it is present, but with your only moderate cautiousness are not afraid, and you assume responsibility in all your undertakings.

In regard to future prospects you

are neither optimistic nor pessimistic, you do not count chickens before they are hatched, nor look on the dark side or seek trouble before it comes, and are seldom disappointed, for you see things as they are,

And realize about as much as you expect.
Owing to a keen perception of cause and effect.

The brain organs of language, comparison, eventuality and observation are large, or very large, hence you are capable of becoming a good scholar and a perfect linguist, with a knowledge of several languages. Your type of head and temperament is a prototype of Elihu Burrett, the learned blacksmith, who mastered fifty-two languages. With your abilities in this line it would be an easy matter for you to acquire five to ten languages. You also possess great will power and persistence.

Your ears stand well forward for catching wave sounds, but your brain organs of tune, time and ideality are too small to become a great musician. You love music better than you can make it, and are a better listener than performer.

As an imitator or mimic you are rather a poor hand, and not a good actor. What you do bears your own trade-mark, you are original or nothing.

Intellectual or scientific pursuits is your natural calling; as a proof reader or prose writer you would excel, but you are neither poet nor novelist.

Commercial enterprises are not much in your line, no more than mechanics. You are neither a sales-lady nor buyer, but could do well as an accountant, cashier or book-keeper.

Conscientiousness and benevolence give you a strong sense of justice and mercy. These are your crown jewels in the moral group, rendering you moral but not particularly religious, according to the creeds of the church.

Your secretiveness is strong enough to render you tactful and diplomatic, but not cunning. You

can keep your own council, and are inclined to superintend or to lead, rather than be led.

Your head measures 22½ inches in circumference, which is one inch larger than that possessed by the average woman, and the quality of texture is neither coarse nor fine, but of good working quality. For this reason you are more robust than supersensitive or susceptible to any delicate degree.

Physically and mentally you are strong, bearing all the forcible characteristics of your father who was or is evidently a man of strong purposes.

I have herewith enumerated all your leading traits and negative talents. Further particulars are told in detail in your marked printed chart. The chart also indicates other vocations to which you are by nature adapted, besides those mentioned in this analysis.

Your marriage table shows according to the law of selection and affinity, that you are perfectly adapted to be the wife of the man of your choice. In both cases it is a remarkable illustration of perfect adaptability, in compatability of temperament and general characteristics.

After the delineation the young lady said:

"You have described me correctly, also my father's resemblance and his characteristics which all who know us say I possess. Phrenology is a most interesting and instructive study, and I would like to take it up. A science that reveals so much of one's characteristics, of strength and weaknesses ought to be taught in the public schools and in every home in the land."

Dr. Burke, in *Health Magazine*, says: "HUMAN NATURE is fourteen years old and is full of good for all its readers. I consider Prof. Haddock the best practical phrenologist on the Pacific Coast, of all I have met."

HUMAN NATURE is only 50c. year

A Phreno-All is Mind-(11) logical Examination.

BY C. P. HOLT.

He was a young man ; his mother who led him into the office, said that he was twenty years old. He stood only four feet and two inches in his shoes, although if he could have straightened up, he might have measured a few inches taller. There was a vacant stare in his watery eyes as I bade the mother seat him, that made me chilly. The mother asked if I could encourage her in her efforts to make a great man of him. I told her I thought I could, especially as the old phrenology was now a back number, and in the light of the new dispensation "All is Mind." I informed her that I was prepared to prove against all comers that her idiot son could do anything great and good that he should undertake to do, and that she need not worry about his voracious appetite, because his subconscious—idiot—mind would see to it that any overloading of the stomach, no matter of what idibles, should in no way harm him. I thus made the mother glad and proud of her idiot boy, then taking tape and callipers proceeded to make the following measurements:

| | |
|----------------------------|---------|
| Circumference of head..... | 18½ in. |
| Height over top..... | 10 " |
| Length..... | 10 " |
| Diameter..... | 5 " |
| Intellect from Meatus..... | 2½ " |
| Social | 4 " |
| Organic Quality..... | 2 " |

Realizing that "all is mind," and that no matter how big a fool I had before me, his "mind" would understand the purport of my words, even through that vacant stare, I thus addressed him.

"You sir, possess a puny, feeble body, diseased from birth in almost every part. Your brain is large at its base where reside the animal propensities, but very weak in the intellectual and moral region. The brain organ of "Firmness" is almost entirely lacking and "Continuity" is

equally small. Under the old system of phrenology, before the great discovery that "All is Mind," it was taught that a man with Firmness and Continuity very small, would be like a weather vane, changing with every wind of doctrine, and if his intellect was also weak, would go through life characterless, without the brain power to will to do anything, but in the light of the new dispensation we are able to ignore brain and body, because "All is Mind," and you sir, idiot though you be, may "will" to become the greatest philosopher the world has ever known, and so determining may out-rank a Darwin or a Spencer.

Your organs of Amativeness, Alimentiveness, Destructiveness Combativeveness and Secretiveness are preponderating brain organs. These were formerly classed as impulsive faculties, and when the moral and intellectual organs were feeble always ran riot and led the possessor into no end of mischief, but as you sir, live under the new dispensation, when "All is Mind," you will doubtless be the mildest-mannered man that ever scuttled a ship or cut a throat.

Your organic quality, or texture is very coarse, as is seen in your bristly hair, and thick, alligator-like skin. This sort of quality would have looked bad to Gall, Spurzheim, Combe, Fowler and Sizer, and they would doubtless have declared that while you kept such a tough, coarse body to live in, it would be impossible for you to rise above the plane of a human hog; but the ideas of those old fogies have become obsolete and in the light of the new philosophy which declares that "All is Mind," I am happy to predict that through that tough hide of yours "mind" will reach the towering heights of angelhood and you, the "mind" (the idiot) become a bright and shining light to a world sitting in darkness.

If you so "will," you may become a great reformer, a preacher of right-

eousness, a model statesman, a good samaritan, and although Time, Tune, Ideality and Sublimity are lacking in your brain, still you have only to so "will" and you may become a greater composer than a Wagner and a poet superior to Shakespeare. You will perceive it is all in the "Will" and you can "will" whether you have the brain organs to "will" or are lacking in this regard, just as you need have no feet or legs with which to walk, or tongue with which to talk. Just say, "I am," "Here I go," and presto—you are off like a shot.

I tell you my idiot friend, it is a great thing to be living in this twentieth century, when a man may become great and good without brains in the front and top head, all he need have is plenty of "mind" (a denizen of the water-front would call it "gall") and he may become a Sunday School teacher like Mr. Rockefeller, Jr., or perhaps reach the estate of Teddy the strenuous.

I need not advise you regarding your diet, or mode of living, as was the custom of the old time phrenologist because your diseased and putrid body can subsist upon anything rotten, and the "subconscious" idiot will look after the details and make a dinner of carrion crow as nourishing and health-sustaining as a repast of delicious fruit. Eat whatever your depraved appetite demands. "All is good" — even boarding-house hash.

Like the whole human family, you are a "Dr. Jekyll and Mr. Hyde" The "subconscious" idiot knocks out the conscious fool in every round.

It is a great pleasure to me to look upon you my deformed, feeble-minded friend, and be able to assure you that although you have not a thimbleful of intellectual or moral brain, and possess a dillapidated body, yet because "All is Mind" a brilliant future stretches before you. You perceive that since we have discovered that "all is mind," we don't care a fig for feet and legs to walk

with, for hands to scratch our heads; for noses with which to smell the roses, or brains to assist us in thinking. Our mother nature wasted much time and mechanical skill in providing us with these organs, since "mind is all" and can do anything it wills to do without resort to physical means, just as a carpenter can build a church without tools and a bird can fly unaided by wings.

The old-time phrenologist would have advised you not to marry, but realizing "the power of mind over everything," I advise you to select a female idiot as feeble as yourself, lead her to the altar and perpetuate your ugly pictures through coming generations of glorious idiots. Thus it will be seen that "mind is all," and through you the world will be blessed."

I looked upon the wizen-faced mother; her eyes were filled with benedictions, as pressing my hand, she passed with her hopeful idiot son through the office door, "into the silence."

A Child of Light.

Prof. N. N. Riddell has written a most wonderful book on Heredity and Prenatal Culture. It is considered in the light of the new psychology—phrenology.

As one of the ablest phrenologists living, Prof. Riddell is eminently qualified to undertake such a work, and he has done it with more skill—a greater insight into character and the causes of peculiarities in mental manifestations—than any previous writer on the subject. We have this great work of 350 pages, in one finely bound volume for sale, and strongly recommend it to our readers. It should be in every home. \$2.00—mailed free. This office.

Students coming to HUMAN NATURE office for a course of lessons, have the advantage of using any book or books in stock, that will aid them in their studies.

Progress A Natural Law of Unfoldment.

DR. W. P. BURKE, IN HEALTH.

The tendency of all natural growth is to unfold, and as long as conditions are conducive the growth will be constant, but even the destructive agents are only getting ready for growth. This idea is fully illustrated in the growth and decay of plant life.

Progress or growth—unfoldment, is a law of Life, and must be so, or man could not become a finished creation. All the environments and circumstances that come to us are for us to have experience with. Experience is growth, the only absolute knowledge. True knowledge cannot be obtained in any other way. All one is, is simply the accumulation of experiences. So man is being constantly created. In other words, man is still in the creatory.

True actions toward the sick on the part of the physicians and their attendants, consists in voluntarily sacrificing some benefit, comfort, or possession of the personality. These actions, according to natural laws, bring compensation in spiritual advancement. By this voluntary sacrifice of personal desires, their hold upon us is weakened and the Life in our lower nature is liberated or unfolded or raised to a higher spiritual plane. Here is the crucifixion of personal impulses, the lesson of the One Life in all.

The rocks may disintegrate that vegetable life may be expressed, that is, the Life animating the rocks or minerals is liberated from them and raised to the vegetable plane. The vegetable, by virtue of its environments of earth, air, sunshine, and water, grows into a perfect plant. The earth and water are changed to sap; air and sunshine are disintegrated to build the tissues of the plants. The compensation is that

Life animating these elements liberates the Life from the rocks or minerals and places it on a higher plane known as the vegetable kingdom. This is nature's reward, to sacrifice outer forms that the Life animating them or expressed through them may be liberated and raised into higher conditions, in order that Life can gain a temporary experience in each advancing plane or kingdom.

We see that Life in the mineral form is advanced to plant forms, under the proper environments and circumstances. Plants and animals are used as food by man, and by the sacrifice of form in each case Life is advanced to the higher organization or kingdom of man. We often look on things as cruel in nature, when it is her method of carrying on evolution. From a lack of proper comprehension of nature, she is thought by many to be cruel, immoral, and unjust; but with a proper view of her methods, all is seen to be ordered right and just. This is the lesson of the One Life.

Character from Photographs.

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

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

We have Welis Charts in stock at New York prices—\$1.0 per 100. Smaller quantities same price. One cent on each chart must be added for postage, when smaller quantities are ordered.

Character in Color.

THE TENTH lesson of our Mail Course in Phrenology is devoted to color as an indication of character. It divides the race into blondes and brunettes with all the intervening shades, and goes on to show why dark persons are more passionate and intense in their nature than light ones.

Prof. N. S. Edens, a phrenologist of repute, makes similar statements in *Timely Topics*, published at Russellville, Ala. The initial number lies on our desk. We quote in part:

"Black haired persons are generally very decided in their make-up. They are firm, positive and magnetic, and sometimes even despotic and tyrannical. Dark eyes usually accompany dark hair, and serve only to confirm and strengthen these qualities. Black relates to and consists specially of the earth.

Red is the banner of blood and the fiery flag of danger. The red man of the forest has rightfully been termed the man of blood and his footsteps have ever been bathed in slaughter.

The ruby and the red rose are the symbol of glowing passions: "Her cheeks, they blushed like roses," and "Her lips were like the ruby red," are familiar expressions among ardent lovers.

Red-haired and red-complected persons are generally hot-tempered and always very ardent and intense in everything with which they have to do. They love or hate with their entire being. Anything that they admire becomes a real passion with them, as "oh! isn't it lovely!" on the other hand, anything they dislike becomes perfectly repulsive to them, as "oh! isn't it horrid!" "isn't it disgusting!" They are very precise and make use of a great deal of criticism in matters pertaining to elegance and art. It will not do to ruffle them. Praise them and they will return a warmth of sunshine.

They are intense in their lives and characters.

Yellow is the plague of progress. It is a mild, pleasant, genial color. "How mellow are the gentle rays of moonlight!" "The closing day sends back a flood of golden glory." Faintness and weakness, submission and dependency are its chief companions. It is also generally reserved and confiding. A yellow flag is hoisted over a hospital or a sick city.

Yellow is indigenous to southern climes and the tropics. Here fruits find perfection and flowers bloom in sweet profusion. The orange draped in gold, and the banana clothed with a delicate coat of cream, luxuriate in abundance here.

Golden hair indicates a sunny disposition and a smooth and even temper. Persons thus favored generally look on the bright side of life. They are also reliant, tender and affectionate.

The term "Celestial" or "Flowery Kingdom" in its application to the Chinese Empire is very significant as well as appropriate. As a race they are mild, docile, genial and unprogressive. However, there is a strong element in their character as indicated by their strong black hair.

Brown is a narcotic, a somnambulant full of dreaming imagery. Luxury and tranquil reverie are its constant companions. The opium-eating Malay is a good illustration of the above. He is a dreamy visionary person. "The brown stone mansion," is suggestive of luxury and ease and a pervasive quietude environs all the scene.

Brown eyes have a dreamy and bewitching lustre. They seem to swim in dewy seas of sympathetic kindness, and melt away in fond affection. Those who have a wealth of brown hair are generally serene and tranquil. Their very presence seems to exert a soothing influence on all around. Their life shines through their features. Brown re-

lates to life, and is full of sympathy and mystery.

White is a heavenly color. It is the spotless robe of purity—the lily of the valley—the glittering pole-star of the race—the shining crown of intelligence.

The white races have always been in advance. They have ever led in matters of music and art, in science and literature, in eloquence and refinement, in civilization and enlightenment, in progress and invention, in manners and in morals.

A Letter that Speaks Volumes.

CLIFTON, ARIZONA,

January 7, 1904,

Dear Prof. Haddock:

Money order enclosed to renew my subscription to HUMAN NATURE for 1904. I deem your magazine a valuable publication, which should find its way into every household in the land.

When a little more than two years ago I entered your office for a phrenological examination, I was prompted to the act by curiosity, and did not expect to receive the demonstration of accurate character reading which you gave me in proof of the science of phrenology and of your remarkable ability and knowledge of that science. Your delineation of character was correct in every particular, and I now think that phrenology is the only true means of understanding human nature; especially have you strengthened my belief in phrenology by the perfectly correct delineation you recently made of my brother's character (in a \$5.00 written analysis) from a photograph he sent you.

With kindest wishes for your success and the advancement of phrenology the coming year, I remain,

Yours truly,

J. E. WILLIAMS.

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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.

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

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Phrenology.

Phrenology is a positive science—those who say it is not are either ignorant of its principles, or afraid to own up to it, for fear that their own weaknesses may be revealed to the world, or are prejudiced, or worse still, actually dishonest. We have had a life-long experience with the subject, and it is a fact, the strongest opponent we have met, so far, is he who knew the least about it, or he was too much wedded to his palm to realize he possessed a head, or perhaps he believed the forces that ruled his destiny was neither in his hand or his head, but somewhere hidden among the stars millions of miles away. Oh! we know how it is, Phrenology is too simple to understand. Poor human nature loves the occult and the mysterious, so mounte-banks continue to wax fat, and will do so until people get some common sense.

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Having had so many extra calls for this book, we have imported another lot from England, and they are now on sale at this office. Price fifty cents. No extra charge by mail.

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Perhaps the Greatest

authority on phrenology living is Miss Jessie A. Fowler, daughter of the late eminent phrenologist, L. N. Fowler, of London. Miss Fowler is the editor of the *Phrenological Journal*, New York. In reviewing HUMAN NATURE in her January number she writes:

"HUMAN NATURE—San Francisco.—Allen Haddock is the enthusiastic editor of this monthly, which always contains some good, readable articles on phrenology, health, psychology, diet, etc.; therefore, when we expect an intellectual treat on the arrival of the monthly, we are never disappointed. The editor has an adaptable mind, which takes cognizance of everything that is going on in the world of thought, hence knows how to adapt his knowledge to the needs of humanity."

Dr. Burke, in his *Health Magazine* for January, says: "Send to Prof. Allen Haddock, 1020 Market street, San Francisco, for his publication, HUMAN NATURE. It is a good periodical. Prof. Haddock is the best phrenologist living with whom I am acquainted. Phrenology is a great science, and it should be studied by our young people. If they would take a course under Prof. Haddock they would not make so many mistakes in after life. Failures are because things are out of place. Find your place and fill it, and harmony will prevail. One finds great discord and failures in life because he is out of place. Phrenology will show him his place,"

A Good Wish from a Good Source.

The *Phrenological Magazine* for December, 1903, says: "HUMAN NATURE, edited by Allen Haddock, San Francisco, Cal., is always brainy and its articles full of practical suggestiveness. We wish him God-speed and success in all his endeavors to enlighten the world on the important subject of phrenology."

True Greatness.

PURE GOLD needs no praise. A genuine diamond sparkles in silence, and the modest violet sheds its perfume without ostentation. A sound horse is known by his paces, and not by the boasts of his master. Likewise, a truly great man never calls attention to his achievements, nor bids for the applause of the world. Principles are before men, but the man who discovers a principle and applies it to the use of mankind is by virtue of his discovery associated in the minds of men with his discovery. Virtue is its own reward. So also is modesty. The following from the *Troy Press* of the philosopher Herbert Spencer, emphasizes the truth that *true greatness is always modest*:

"When a man is truly great there is little difference of opinion about that fact, although it is sometimes not acknowledged until many years after he has passed to his reward. This was not wholly true in the case of Herbert Spencer, although the world will not for many years entirely appreciate his greatness. Rev. Dr. Savage, in New York, Sunday, gave personal impressions of Spencer—he is great enough to be known by his last name alone—gained in an afternoon's visit with him in London. Dr. Savage says: "He was one of the simplest men I ever met. Mountains do not have to strain and lift themselves in order to appear great. I have met people who wished to seem great, who have apparently made an effort in that direction; such people perhaps need make such an effort. But he was one of the most approachable, least pretentious men I ever knew. Nothing whatever of condescension or of the appearance of being gracious about him. He was a very tall man; I am not quite sure how tall, but he impressed me as being something more than six feet, and very slight. He could not have weighed a great deal. He had sandy hair, and the conventional

English side whiskers; but the one marked thing about him was his head. I have never seen such a dome on any human figure, nor have I seen it in the portraits of any of the great men of whom I have ever read. You wondered that he could carry his head upright—at least I did. It seemed to me like a stalk of wheat, that must bend beneath the too heavy weight which it carried. He gave himself untiringly to his work. One of the most striking things about the man to me is the moral intrepidity and devotion displayed by his lifelong consecration to truth. He was an invalid almost from the first, so that most people in his physical condition might have considered themselves reasonably released from the necessity of doing any hard work. A large part of his life he was able to work no more than

The Erring.

BY JULIA A. FLETCHER.

Think gently of the erring,
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came
And sadly thus they fell.

Think gently of the erring,
Oh, do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage,
Child of the self-same God,
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring,
For is it not enough
That innocence and peace have gone
Without thy censure rough?
It sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate
Their chidings well may spare.

Speak kindly to the erring,
Thou yet mayst lead them back
With holy words and tones of love
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be,
Deal gently with the erring one
As God has dealt with thee.

three hours a day, sometimes only an hour and a half, sometimes an hour; but what he could, that he did, day by day, persistently, week after week, year after year, until his very life's close. Think of a man starting out as he did under these conditions to undertake the achievement of so stupendous a work. He had no backing, no friends, no publishers, no money, no organization behind him; and yet he laid out a scheme of work, published it to the world, which would take him twenty or thirty years to complete, and patiently, persistently he worked at this scheme, year after year, until it was finished. There is another thing worth noting. He is one of that great number of wonderful, famous men who in the technical, narrow sense of the schools and the universities was never educated at all. He never went to college, he never graduated; he had no degrees attached to his name. The universe was his school, and he became the teacher and master of all the teachers and masters of the world. Herbert Spencer may be regarded in a certain sense as the great modern apostle of the rational religious life of the world. This, though he claimed no religious title and did not definitely or on purpose work for any religious end. He simply worked for the discovery of Truth."

Vaught's Practical Character Reader

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

The book is well bound and cheap at the published price \$1.00. For sale at HUMAN NATURE office. Get it now.

You should send us 25 cents for Frank Reed's "Plan of Creation."

Stimulants and Narcotics.

To enjoy good health we must obey the law of nature. There is no violation of this law which is more certain to produce disastrous results than to take stimulants into the system. There is a very long list of stimulants which are used daily by the average person. Among others we will mention tea, coffee, spices of all kinds, pepper, sauces containing pepper, mustard and alcohol. The latter is certainly one of the most destructive and injurious articles that man uses. Dr. B. W. Richards, of London, one of the foremost of scientific investigators, also Dr. Edward Smith, another eminent English physician, as well as the late Dr. Parks, and many French and German scientists, are all agreed on the effect of alcohol when taken into the human system.

It is a poison to animal tissue as well as to all plant life. It is a drug which is in the highest degree inimical to the whole animated creation. It is lucky that man is the only animal that uses the drug, for if the lower animals used it to the same extent as man there would not be a single one on the face of the earth which would be tamable or workable for any length of time.

Pure alcohol, when applied to the skin in the form of a small compress covered with oiled silk to prevent evaporation, will produce irritation almost equal to mustard. It destroys the mucous membrane of the mouth (when held in it) almost instantly. Alcohol is a powerful narcotic, decreasing vital force and deadens the sensibility of the nerves. When it comes in contact with the blood-corpuscles they change their shape, become shriveled and lose their hemoglobin and thus become poor oxygen carriers, and the whole system suffers in consequence. Oxidation being partially suspended within the body, causes an accumulation of waste material and unassimilated food products—in fact the whole metabu-

lism of the system is seriously interrupted.

Alcohol produces coagulation or thickening of the fibrine of the blood, resulting in little clots which are carried through the vessels to the capillaries where they lodge, producing enemic areas and necrosis of tissue resulting in nervous disease. These clots often produce boils and abscesses, and when they are large enough they cause death, by obstructing the valves of the heart, or plugging large blood vessels of the brain. Again, when alcohol is taken into the blood it at once comes in contact with the nerve centers which govern the heart, partially paralyzes them, the inhibitors responding to the anesthetic effect, allowing the excelerators full control. The condition may be compared to an engine without a governor, or a clock from which the pendulum weights has been removed. The organ soon exhausts itself. We might write two hundred pages on the detrimental effects of alcohol on the system. Space, however, will not permit of it here, nor do we consider it necessary, as enough has already been said to convince the reader that alcohol is not a desirable substance to be introduced into the human body. Notwithstanding many physicians prescribe it. There was never a single instance where alcohol was given that something else would not have answered the purpose better. Aside from the fact that this notorious drug produces loss of function, debility and death, it also produces a condition of mind resembling that of the maniac. There is no exception to the rule that taking alcohol produces a worse condition physically, mentally and morally than existed before it was taken.

WILLARD C. BEAN, D. O.
San Francisco, Cal.

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To cover cost of mailing, we will forward you a list of chapters giving you the contents of Dr. Foote's great work the *Home Cyclopaedia*. Also an alphabetical list of hundreds of other books and circulars relating to Man and kindred subjects.

Knowledge.

Knowledge, as we all know, is accumulated experience. To go further, wisdom is classified knowledge, for one may be full of knowledge, and yet lack wisdom or be unwise, as is too often the case. Mind is an organism. Without accumulated experience mind would be impossible, for the best definition of mind would be, that it is accumulated experience, the same the definition for knowledge, and we cannot conceive of knowledge that has not been gained by experience. When I say that mind is an organism, I must not be understood as declaring that blood, bone, muscle and brain constitute mind or that there could be no mind without these. What I do mean is that mind must express through organs. I believe in a future state, and that we live or dwell in bodies that are inconceivably finer than these flesh bodies, that what is called the soul of man is this body, and that the spirit is the life thereof. Therefore, please do not imagine that the writer is an atheist or materialist, for as I see it, life here is not worth the living, unless it is to continue without end on a higher plane.

Knowledge is only possible with organic beings. We cannot imagine that inanimate things or the unorganized forces of nature gain anything by experience. For these there is no experience. The weed that is to be cut down no matter how many times it pushes its head above the surface, continues to grow as though it had a lease of life. The winds of nature will destroy whole forests of trees, and undo what it has cost many years on the part of mother nature to produce. And to ten thousand and one things we can point to show that mind expression is impossible outside of animal organisms on this plane of existence, and outside of finer organisms on higher planes. The science of phrenology reveals to us the fact that the brain of man is divided into various organs,

one for mathematics, another for time, one for music, while for color there is still another organ, but which is almost deficient in some men, so much so, that big railroad companies subject certain of their employes to examination, rejecting many applicants for certain positions, on account of their inability to distinguish colors. If the science of phrenology proves anything, it proves beyond any possibility of doubt, that mind is a thing of faculties (an organism) and that it expresses through organs. And nothing appeals to my mind stronger than that the claims of Phrenology are true. I write it with a capital letter, because I regard it as one of the grandest and noblest of the sciences.

FRANK REED,
Eureka, Cal.

Stray Thoughts.

BY ARTHUR F. MILTON.

Master a passion and you master a new truth.

"I do not believe that," often means, "I am too ignorant to understand it,"

As grief cleanses the heart so trials strengthen it.

As happiness incites energy, so energy imparts health, which is happiness.

Every trial overcome, like another course of schooling, elevates the individual above his former self to the extent of the strain needed for the effort.

Incarnation in matter of material conditions is a soul seed planted, which at transition is what it has made of itself. But we "cannot grow figs from thistles."

No wonder Dr. Foote's Home Cyclopaedia sells well. A prominent physician who purchased the book writes:

I am surprised at its contents. * * * It imparts just the fundamental knowledge which everyone should possess, besides a liberal education * * * I am of the old school of medicine, but I am no bigot. * * * The book is up-to-date and I heartily endorse it.

THE LITERARY GROTTTO

BY C. P. HOLT.

Bacteria Yeasts and Molds in the Home, by H. W. Conn, Ph. D. Ginn & Company, publishers, 29 Beacon street, Boston, Mass. This is a new and valuable treatise upon all forms of yeasts, molds, and Bacteria that are constantly infecting the homes of our people, and it will be found of great interest to every housekeeper, inasmuch as it shows how to recognize the different kinds of Bacteria and how to avoid and exterminate the hurtful ones. If two pages (249-250) had been omitted from the book, it would not have a flaw in its construction, but for the author to state, as he does, on page 249 that "The fact of the case is that vaccination gives the individual a certain amount of protection against the dreaded and frequently fatal disease," (smallpox) is to state that which is against fact, and to do great mischief, by assisting in perpetuating a dangerous superstition among the people. As stated, aside from these two pages of vaccination humbug, the book is very instructive, and being profusely illustrated, is made plain to the understanding of the housewife and her husband, if he wishes to know why the milk is sour or the butter frowy.

The January number of *The Phrenological Journal* and *Science of Health* contains a phrenograph of Joaquin Miller, by the editor, illustrated with two photographs especially taken for the article by Rockwood. An article on "Practical Psychology" is apropos of much that is written on the subject to-day. A true New Year's story on "Phrenology in Detective Work" by N. H. Clapp, is an especially good article, and shows the usefulness of

Phrenology. "The People Talked About" this month include the Rev. Wm. R. Richards, Dr. Van Dyke, the late Maltbie B. Babcock, D. D., by the editor, and Marx, the self-confessed murderer, by Prof. J. M. Fitzgerald. *The Science of Health* contains some good pointers by E. P. Miller, M. D., C. H. Shepard, M. D., and Julia Colman. Price 10 cents. Fowler & Wells Co., 24 East 22nd St., New York.

Health Culture, Health Culture Co., 481 Fifth Avenue, N. Y. This most excellent of health monthlies begins the year 1904 in the form of popular magazines, and in new and pretty dress. There are nineteen articles in this number, all too good to be missed.

Self Culture, Talent and Success. \$1.00 a year. Published by Human Science School, Bush Temple, 24 N. Clark St., Chicago, Ill. This is a new boat, just launched on the sea of phrenological literature. The captain of the craft is Prof. V. G. Lundquist, a very capable mariner in these waters. The January number contains fourteen good articles. Especially good is the article on "Blood-making," by Dr. Aurelius. Prof. Lundquist writes well in several articles except in "Food for Brain-Workers." I want to tell him here and now that the carcass of a dead sheep is not "Brain Food," nor is it fit to entomb in a human stomach. Welcome *Self Culture*.

Phrenological Text Book.

We have imported the Phrenological Text Book. It embraces the outlines of phrenology, describing skulls, brain, temperament, locations and functions of the phrenological organs, and how to cultivate and restrain them. It contains sixty-five pages of subject matter, including twenty-five illustrations. Only 25 cents, postage paid. To be had at this office.

To A Skull.

Untenanted thou art; thy corridors are bare
 And echo not to the voices of the past;
 Thou doest not when I converse with thee,
 But stare in emptiness and gape aghast.
 A tabernacle once, where subtle fancies grew,
 And played as children in the sun's warm light—
 Small tenants who, when thou hadst tucked them in,
 Would rouse and taunt thy rest the long, lone night.
 A throne within thy walls where thy ambitions sat;
 Perchance to rule thee with a master's hand—
 Bound heart and soul, a slave to selfish ends,
 With ears for small ambitions least command.
 A sacred chamber where thy noblest thoughts were born
 And mused in ways of goodness and of right
 To combat wrong—to meet the hosts of sin,
 And win a crown or fall and lose the fight.
 Thy tenants have flown and in the silent dome
 The spider weaves and hangs his silken net;
 From dust thou came—to dust thou shalt return—
 Bleak house were cursed sin and virtue met.

—Anonymous.

The Wonders of Astronomy.

The finite mind cannot comprehend the infinite. The human mind cannot conceive the existence of millions of worlds revolving in illimitable space.

Astronomers say that within the range of vision of the telescope there are more than 10,000,000,000 worlds, many of them a thousand times larger than our sun. Acturus is 870,000 times larger than our mother earth.

Competent scholars estimate the population of our globe at 1,500,000,000. If this be so, then there are six worlds for every man, woman and child on earth.

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When a subscription expires HUMAN NATURE stops. No notice to "Stop the paper" is required, for the subscription is only re-entered by request. Some publishers continue to forward their papers when not renewed, thus doing an injustice to themselves and subscribers. HUMAN NATURE is only 50c. a year; if any subscriber is so temporarily embarrassed that he cannot pay his subscription, but needs its continuance, and will say so, we will put him on the Free List, as we make no debts or debtors. Of course we need money to run the paper, and are pleased to receive renewals, also new subscriptions. If your subscription expires this month kindly renew at once and make our heart glad.

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

The Good Work Goes On.

The December number of the *Christian Builder*, published in Salt Lake City, contains an article from HUMAN NATURE entitled "All men are created equal but not alike." The talented editor, Mr. John F. Miller, who is a professor in the B. Y. University, writes by way of introduction: "This article was written by Prof. Allen Haddock, the editor of HUMAN NATURE, and one of the most accurate students of character in America. Several years ago (1894) we took a course of instruction under Prof. Haddock, and were impressed with his skill in analyzing character."

Love.

BY ALICE CAREY.

True worth is in being, not seeming—
 In doing each day that goes by
 Some little good—not in the dreaming
 Of great things to do by and by.
 For, whatever men say in their blindness
 And spite of the fancies of youth,
 There's nothing so kingly as kindness,
 And nothing so royal as truth.

We get back our mete as we measure—
 We cannot do wrong and feel right;
 Nor can we give pain and gain pleasure,
 For justice avenges each slight.
 The air for the wing of the sparrow;
 The bush for the robin and wren;
 But always the path that is narrow
 And straight for the children of men.

'Tis not in the pages of story,
 The heart of its ills to beguile;
 Though he who makes courtship to
 Glory
 Gives all that he hath for her smile.
 For when from the heights he has won
 her—

Alas! it is only to prove
 There's nothing so sacred as honor,
 And nothing so loyal as Love!

We cannot make bargains for blisses,
 Nor catch them like fishes in nets;
 Add sometimes the thing our life misses,
 Helps more than the the thing which
 it gets.
 For good lieth in pursuing,
 Not gaining of great nor of small,
 But just in the doing and doing
 As we would be done by, is all.

George Francis Train.

George Francis Train died on Monday night, January 25th, from heart disease, in New York. Train was the most eccentric character this country ever produced. It would be a good thing for Phrenology if his skull could be preserved in the Smithsonian Institute. We should like to examine it.

Persons unacquainted with phrenology think that phrenologists read character by "bumps."

A phrenologist believes in all we know of man. Phrenology takes in the whole man.

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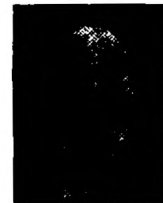
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By Samuel R. Wells, author of "New Physiognomy,"
"How to Read Character," etc.

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