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SAN QUENTIN, CALIFORNIA

A PHRENOGRAPH FROM A PERSONAL EXAMINATION, BY ALLEN HADDOCK

THE form and shape of the head, expression of the face, contour and condition of the body and temperament determine character, but in deciding upon anything or anybody, *quality* of texture must be considered of paramount importance.

A basswood and a hickory tree standing side by side, exhibit to the woodman different degrees of quality; the former is soft and coarse, while the latter is hard, tough and fine grained.

People who have thick skin, coarse, bristly hair, and bodies of coarse, flabby texture, with expressionless or vicious features, are *low* in organic quality, while those whose features are finely moulded, and whose skin and hair are soft and fine are *high* in organic quality; such people are refined, sensitive and spiritual. The gentleman whose portrait adorns this page belong to the latter class.

The Rev. Aug. Drahms possesses a dense, compact organization of great resistive power. When tired a short rest or a cold bath reinvigorates him. By virtue of this power he is enabled to resist disease and stave off death until he reaches a ripe old age; the prominent chin, large but thin ears, the large development of the brain organ of Vitativeness behind the ears, and situate

above the *mastoid* process tell the story of tenacity, grit and wonderful endurance. These physical traits so conspicuous in the feline race, appear to be supplementary in man, by endowing him mentally with similar characteristics. Mr. Drahm's large Firmness and Combativeness in this connection, give him persistency and courage. Conscientiousness being also well developed, he will carry out his plans in face of opposition if he think he is right, or his cause be just. Little things may excite and annoy him, but in case of fire, or flood, or anything of a very excitable nature he is cool as a cucumber; indeed greater the excitement or harder the task the more he conquers himself; it will be seen that the region of excitability is weak, as shown by small Des'ructiveness over and around the tops of the ears, where his head is thin and narrow.



The extreme thinness above and forward of the ears, at Acquisitiveness, shows a weak sense of values, whether of money, property or merchandise. He would make a poor merchant; it is a professional type of head and not that of a financier. Literature is his strong forte, Casualty and Comparison with his highly strung mental temperament endow him with literary tastes and proclivities; he will be noted for

originality of thought, intuitive perception of the relations of cause and effect, and as a natural thinker and worker in the fields of philosophy; owing to small Eventuality he may not be sufficiently ready with his facts as a speaker, to speak off hand; he requires time to marshal his facts, figures and data; his memory is peculiar in this respect; he remembers from association of ideas, or the relation of one fact to another fact upon which he builds his premises, and they must be his own, he cannot borrow, or repeat; he is too original for that. For these and other reasons he is a better writer than speaker; he is a good speaker, but a better writer, his great work, "The Criminal," having obtained wide recognition; yet he is in his right place as chaplain or clergyman, being well endowed with the moral and religious faculties of Conscientiousness, Hope, Spirituality, Veneration and Benevolence, he is well fitted for ministerial work, to inspire hope to the despondent, faith to the unbeliever, reverence to the irreverent and kindness to the cruel.

Men of this type are always interesting to a phrenologist; they speak volumes to the earnest student of human nature for their strength and weaknesses and apparent contradictions. Mr. D., for instance, is passionately fond of music; he has "an ear for music," but he will never become proficient as a musician, because the organ of Tune is too weak to reach above the amateur class. Although he is not a financier owing to weak Acquisitiveness, yet large Cautiousness makes him careful and watchful in providing for the future, and so on; the law of compensation is operative, and acts as a great saving clause in organizations of this kind.

It may be interesting to state that at the close of our examination of Mr. Drahts, the gentleman said:

"Your delineation of myself is correct and a great revelation to me.

Whenever I am tired, five minutes' rest recuperates me. I am fond of cold water baths and have many times broken through several inches of ice in order to get my bath, not in California, but in my former home. Strange too that you should so accurately describe my general disposition and characteristics even to the finest point."

May we add that it would be a great blessing to the world if all ministers of the gospel, presidents of institutions, teachers, law-givers and leaders of thought and action understood phrenology. It is time that the ancient and obsolete metaphysical and misty notions regarding mind were scattered to the winds, and a more definite system of mental philosophy, like phrenology, was taught in the schools, and its principles applied to all our public institutions. It is the only science that reveals character, condition and quality of mind.

In this connection let us say, if the governors of penal institutions or their subordinates and officers, understood and applied the principles of phrenology to the inmates, a great work of reformation would be inaugurated. At present they are entirely in the dark, and do not know WHY one man steals or that another violates the moral code by assault, rape or murder; a prisoner is remembered by his habits rather than by the contour of his head; the Bertillon system supplies the marks of identification, but has no relation to the life and character of the criminal; a phrenological examination and record of the same would give a *positive* clue to the character of the criminal. Some day that will be done, as we understand a movement to this end is already being made in the great prison at Folsom, in this state.

Fowler's Self Instructor on Phrenology and Physiology, with over one hundred new illustrations, is an old standby, and a good seller at \$1.

An Entertaining Evening.

The *Magazine of Mysteries*, for April, contains an interesting story of a young man who spent his evenings away from home. His father met him down town one day and asked him to go somewhere. Here the young man himself tells what happened: "'All right,' I said. 'Where shall I meet you?' He suggested a certain hotel at half-past seven; and I was there, prepared for the theater and a quiet lecture on late hours. He had combined the two on several previous occasions. But when he appeared he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained. We went out and started straight for home. 'She is staying at our house,' he said. I thought it strange that he should have made the appointment for the hotel in those circumstances, but I said nothing. Well, we went in, and I was introduced with all due formality to my mother and my sister. The situation struck me as funny, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and my sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played whist for a while. When I finally retired I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking." "And then?" asked his companion. "Then I made up my mind that my mother was a very entertaining woman and my sister a charming girl. I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."

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

Delineation of Mr. J. P. F. from Photographs.

Your large and active brain of $23\frac{1}{8}$ inches in circumference, coupled to a slender body weighing only 125 pounds, and that of high organic structure, indicates a great predominance of the Mental Temperament; but this condition of mind and body is not favorable to a robust condition of health, for the brain running at high pressure withdraws so much nervous energy from the stomach and vital system, that the physical becomes prematurely exhausted, as would a small steam boiler coupled to a large and powerful engine.

You must try and bring your brain and body into better harmony. Good health and vigor of condition are the basis of success in all departments of life. Your fine hair, skin, thin bones, sharp features are signs of mental activity and indicate a lack of vital stamina, and although fine bred race horses and men are not fat, it is possible by diet and training to equalize great disparities, or extremes of physical and mental development.

You certainly must give your brain and nervous system plenty of rest and live a little more in the stomach, eating nourishing foods and get abundance of fresh air, outdoor exercise and sleep, or you will not enjoy life so well nor live as long.

You did not declare your occupation, but it is clear enough to a phrenologist that you are better enabled to handle a pen than a pick, to work in an office better than on the mechanic's bench; in other words you should much better try to get your living at some mental occupation than at hard manual labor; and judging from your well developed language in your recent photos, you are more capable of earning your living by the sweat of your tongue than by the sweat of your brow; it is the lawyer's type of head and face, with one great drawback—lack of Self-Esteem.

Your strong Combativeness, en-

dowing you with courage, is some recompense for your deficient Self-Esteem, but it needs a stimulant—a mental stimulant—to arouse it to action enough to assert yourself. You are not an aggressive man, but when oppressed you fight (with your tongue) in self-defense.

Taking your intellectual and analytical forehead into consideration in this connection of good Language and Combativeness, I place law as your most fitting vocation, notwithstanding your very small Self-Esteem and weak though a dense, tough, tenacious and wiry constitution.

Your forehead is too high at Benevolence and too narrow between the ears at Acquisitiveness to succeed as a merchant, and it is not of a mechanical type either, no more than it is commercial. You would succeed better as a clerk than either as mechanic or merchant, yet your ambition and aspirations are greater than either that of the mechanic or merchant.

There is a strong disposition to "paddle your own canoe," or to be independent, indeed sometimes you have been too positive and too independent for your own pocketbook, but this stability and positiveness and pluck and strong individuality erects you on a pedestal of your own, and aids you in influencing others.

Also your mouth is as close and firmly shut as the shells of an oyster, thus going to show that you possess large secretiveness, tact, reserve, and capability of keeping your own counsel—it is the nature of the fox to a certain extent, and this is another trait conspicuous in all successful lawyers.

The nose on No. 1 photo of the "brown" group, taken six years ago, is too long and drooping, and indicates a tendency for melancholy; your rather large nose offsets it somewhat, still a lack of nutrition and a tendency to dyspeptic conditions induce feelings of despondency that can only be overcome by great

will power, such as you possess.

You would be of no use as a physician or surgeon; you are too highly strung and nervous; you are a mind reader, phrenologist, detective; and being so very intuitive you would do as a bank teller, or could succeed in any occupation requiring mind rather than muscle. With you it is more a matter of training, education, or environment, and notwithstanding the fact as I previously stated your Self-Esteem being small, which in the absence of other offsetting traits, you would be a follower rather than a leader; if you would affirm more or assert yourself and esteem or estimate yourself at a proper figure, you can make your mark in the world; you have the courage arising from Combativeness and Firmness to force yourself through, you have the intellectual acumen giving you the needed light and talents to undertake greater responsibilities than ever you have done.

With this analysis I have mailed you a marked printed chart describing your main vocations, those marked with a star being your best. Also a marked table for matrimonial adaptation.

The *Phrenological Journal* says: "The able editor of HUMAN NATURE, San Francisco, has recently had the opportunity of examining Mr. J. W. Colville, the popular lecturer. On the outside page a portrait and short sketch are given of this well known gentleman. In another part of the paper "The Organic Mind" is discussed by Frank Reed; "Nature is not Cruel," by C. P. Holt. We cannot tell our readers all the good things in the journal, but we would advise them to read them for themselves."

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.

Phrenology.

Edgar C. Beall, M. D., in *Wilshire Magazine*, says: "The history of phrenology is the record of a great truth battling against superstition, prejudice and greed. Though more than a hundred years have passed since the essential elements of the science were announced by Dr. Gall, there is scarcely a leading college or university in the world to day where it is taught or recognized. The causes of this hostility are easy to trace. The new doctrine aroused the jealousy of the old physiologists, who for centuries had sliced up the brain like a cheese or a ham without learning its functions, while the mental philosophers, who floundered in a sea of introspection, were unwilling to admit their previous ignorance of the mind, which would have been a necessary prelude to their adoption of the Gallian discoveries. Finally, the theologians were loth to relinquish the senile, lean and slippered fiction known as the freedom of the will, or to perceive in the innate mental constitution the lofty moral impulses commonly regarded as special gifts of divine grace.

Avowed and determined opposition thus came from the three most formidable classes of learned men. But during the last fifty years, the science has been retarded equally as much, if not more, by the illiteracy and charlatanism among its would be teachers—a misfortune which recalls the famous remark of Voltaire: "I can cope with my enemies, but I pray heaven to save me from my friends."

The objections urged against phrenology have usually been puerile and absurd. Probably no subject of equal importance has ever been more widely misunderstood by all classes, including many eminent reformers who should have welcomed it as one of their strongest allies. Most persons think of it only as a method of estimating individual character, and even when disposed to acknowledge

its value, still distort the truth concerning it in this respect. For example, the notion almost universally supposed to be a phrenological tenet, that the brain centres are normally manifested and measurable by separate swellings or tuberosities (bumps) rising above the cranial surface like the rivet knobs on an iron safe, is both false and foolish. The real doctrine is that brain developments may be judged by various *diameters* of the head, and by the expansion from the opening of the ear, considering the temperaments, which modify the activity and direction of the faculties. In the light of this explanation the practical or technical part of the science becomes, in a general way, as easy as reading music, stenographic signs, or conventionally printed words.

Gall established the principal facts, but his pupil and colleague, Spurzheim, was the first to classify them under the name of phrenology, which means, as he expresses it, "the doctrine of the special phenomena of the mind, and of the relations between the mental dispositions and the body, particularly the brain." Combe defines it as "a system of philosophy of the human mind, founded on the physiology of the brain." My own definition, briefly stated, is, the science which resolves the conscious mind into its radical or primary faculties, proves their connection with special regions of the brain, and reveals the *true standard of human nature* to which all actions and institutions should conform. It is also a philosophy and an art, but we are now interested to consider it chiefly from the philosophic point of view.

The idea that phrenology gives us the true model or *standard of human nature*, may be made clear by a comparison. Physiology and anatomy tell us that the heart, lungs, liver, etc., belong to the physical equipment of a normal man, and that some of these organs occupy a higher position, and serve more important functions than others. Thus, the

lungs are much more necessary to life than the stomach. All digestive activity may be suspended for many days, but to cease breathing is, for the average man, at least, a very serious matter. Hence, we may say that physiology and anatomy reveal the model physical man, and prove that certain superior bodily organs must receive our first attention in order to insure a perfect physical life.

Now, in a phrenological study of the brain, we find that certain upper and frontal regions are associated with much higher and nobler mental powers than those seated in the basilar portions near the ears. From this the inference is conclusive that the higher faculties should control and guide the lower. Indeed, to a very great extent, such a control has been exercised in the past, as the history of the race amply shows. Take, for instance, the propensity to eat, which has been directed by the intellect in thousands of ways. All the arts by which food is produced or prepared, though primarily the offspring of hunger, and, indirectly in some degree, of cautiousness, the social feelings, desire of approbation, imitation, the æsthetic sense, etc., are perfected in the matrix of the intellect. Substantially the same may be said of all the other propensities, though some of them have been brought much more completely under the guidance of intelligence than others.

We may, then, safely assume that the intellect, when duly enlightened regarding the whole needs of human nature, must constitute the supreme pilot in directing the activity of all the sentiments and feelings. By a parity of reasoning we may see that the higher sentiments are entitled to greater consideration than the lower, even though the lower should make the more fervid and passionate appeals. Granting this with regard to the higher sentiments as a group, we are prepared to apply the logic to the highest individual sentiment

which is enthroned in the central region of the brain above the forehead. This is the area farthest removed from the base of the brain in the double sense of being upward and forward. In the process of evolution the upper brain develops forward as well as vertically, so that the forward reach of the portion in question is quite as significant as its height. And what is the specific sentiment located here? All phrenologists have agreed to call it benevolence, or the desire to do good to others.

This impulse, whose seat in the brain is like the key-stone of an arch, is the crowning virtue of the human mind. As it is instinctive, it has found more or less expression in various religious creeds, and, by its responsive throbs, has served immeasurably to perpetuate the best teachings of Christ.

But the chief message it has for us is a demonstration of the sublime truth that when man obeys the highest law of his nature he is altruistic. Reason assures us that all happiness depends upon mental activity in some degree, and that the highest happiness results from the exercise of our highest faculties. From this it follows that the supreme joy of existence is attainable only under some scheme of living in which altruism is the dominant aim.

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 New Man." by Prof. Riddell is worth its weight in Radium. It contains information of priceless value to all who desire to improve self, or others physically, mentally, or morally. Price 25 cts.

Was It Prophecy or Suggestion ?

BY C. P. HOLT.

On April 24th of the present year, in San Jose, California, Albert T. Thorndike, a prominent society man, after spending a fortune in gambling, in order to obtain needy, ready cash, robbed the Del Monte Social Club, and was shot to death by the police. The *San Francisco Call* speaking of the tragedy says: "It is said that Bruce Thorndike, the eight year old son of the deceased, two weeks ago dreamed that his father had turned robber and had been killed. The boy told his mother of his prophetic dream, and she and her husband talked over the matter, little believing that the dream would come true."

What caused the boy to dream that "his father had turned robber and had been killed?" Did a disembodied spirit cause the dream? If so, what was the sense in making a little boy dream such a horror? It was a mean, detestable ghost that concocted that midnight vision. If true, the prophecy could make matters no better, and if false, the picturing of the terrible event upon a child's brain was devilish. Or do spirits and hobgoblins see further into a mill-stone than is possible with mortals, and thus beholding, do they reason wiser than we, who grope in spiritual blindness? Perhaps denizens of the "undiscovered country" can plead innocent of having hypnotized the boy. Perhaps a hearty supper of clams, lobster salad, and mince pie, caused the boy's brain to surge and swell, to ebb and flow, until all the pictures on a phrenologist's symbolical chart were materialized in its cells and as they danced the witch's hornpipe to the tune played in the boy's stomach by the indigestible demons there installed, the bloody vision was evolved. Is there a "subconscious self" that knows a thing or two about what is going to happen next week, and tells

the "conscious self" about the to-come affair, while the said "conscious self" is in unconscious sleep; and was that the way that little Bruce Thorndike got a peep into the horrible future?

Do "coming events cast their shadows before," and did the shadow of the tragedy in San Jose April 24th, spread its sombre wings and envelope in its horrid spread the form of a little child? If so, there is a screw loose in the machinery of the universe. Coming events cast no shadows, they have no existence until they are born.

It is difficult to determine of "what stuff dreams are made," but they are very unreliable, as unstable as a San Francisco fog, and sometimes quite as chilly.

Whatever caused little Bruce Thorndike to dream his tragedy dream, it were better—far better—that he had never told his dream to anyone. The father was financially embarrassed, and the hearing and discussing of his little son's dream of brigandage may have suggested to his troubled brain the means through robbery, whereby his fallen fortunes might be restored. If the boy had not dreamed, or having dreamed had forgotten his dream, or had never told of it to anyone, and if no person had ever suggested robbery to Albert P. Thorndike, would he have turned robber and been a corpse to-day?

Inasmuch as suggestions beset our paths at every turn, is it not advisable to look each and every suggestion squarely in the eye before clasping its hand?

Prophecy is always mixed and misty, but suggestion is an ever-present bedfellow. Never mind Prophecy, but "look a little out" for Suggestion; he'll bear watching.

Visitor: "Well, my little man, how old are you?" Jimmie: "Five."
Visitor: "And what are you going to be?" Jimmie: "Six."

Contented Are They Who Know Their Limitations.

"To know one's limitations is the secret of success and contentment. The discontented, the disappointed, the unhappy, are those who are striving to do what they have not the ability to do, whose ambitions are too large for their talents, and who feel the chill of failure in their bones. What is sadder than the sight of a man in a place that is too big for him, or endeavoring to make a career in a profession for which nature has not fitted him? There are thousands of such misfits in every calling, in every social station. Here is a man trying to practice law with a brain suited only to hack clerical work. There is a man starving on the stage whose meager talents as an actor might be of use to him as a salesman. One man who might be a very good carpenter insists on composing poetry and romances for a living; and in consequence of his fatuous ambition is an impecunious burden on his friends and relatives. Another man spoils a good lawyer by becoming a painter or a preacher. Still another, whose talents are commercial, elects to practice medicine. All these men fail, for failure is the penalty of mistaking one's limitations.

It behooves a man to find himself, to discover his limitations, before he is lost forever. There comes a time when it is too late to commence life all over again in a new line; when one must acknowledge failure and confess that the time for amending the error has gone and will not come again.

The man that knows his limitations and stays within them is sure of a reasonable degree of success. He may be only a mechanic, only a tradesman in a small way, only a clerk working for a salary, but he is what he was made to be. He fills and fits his own proper place in the world. He knows that he can do what he has undertaken to do; that he has measured himself correctly;

that he is not, Icarus-like, flying into the face of the sun only to have his wings melted and to be dropped into the deeps of despair.—S.F. Bulletin.

The above is a good phrenological article but with phrenology left out. It fails to inform the reader *how* he is to discover his limitations. There is only one way to do this; he must either study himself on the principles laid down by Dr. Gall, or consult a practical phrenologist for the necessary information.

The Man Who Does Things.

We found the following in one of our exchanges. It is quoted, yet not stated who is the author, but it is such a good thing we present it to readers of HUMAN NATURE without apology:

"The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do. He does not ask advice of everybody he knows or wait for precedents. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and when he comes to them, he goes through them, not over them or around them. He never whines or grumbles; he simply keeps to his task, and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently—to jump into deep water, as it were, and swim or sink. The man who acts boldly wins the confidence of the world."

For a Postage Stamp

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.

Vegetable Instinct.

Rocks live and move, though slowly. Life permeates everything. In speaking of the instinct in vegetables, a writer in *The Magi* says: "If a pan of water be placed within six inches on either side of the stem of a young pumpkin or vegetable marrow, it will, in the course of the night, approach it, and will be found in the morning with one of its leaves floating in the water. This experiment may be continued nightly until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus or scarlet runner, it will find it although the prop be shifted daily. If, after it has twined some distance up the prop, it be unwound and turned in the opposite direction, it will return to its original position or die in the attempt. Yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of its spiral, and they will twine around each other. Duharnel placed some kidney beans in a cylinder of moist earth; after a short time they began to germinate, of course sending the plume upwards to the light and the roots down into the soil. After a few days the cylinder was turned one-fourth round, and again and again this was repeated until the entire revolution of the cylinder had been completed. The beans were then taken out of the earth, and it was found that both the plume and radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, had formed a perfect spiral."

"Wedlock, the Right Relation of the Sexes," by Wells, is a handsome, well-bound book, and we are selling quite a number of copies. Read table of contents on last page of February and March HUMAN NATURE. Price \$1.50, or with one year's subscription to H. N. \$1.75.

Hypnotism—Continued.

I write this article as the last on the subject of Hypnotism in this series, and while there has not been much said concerning the subject compared to what could be said, still I think the majority of readers fully understand the points to be obtained.

You have all read many writings on the training of children without using the lash. This is simply hypnotism. You know if we use tact, as it is called, we could always obtain the proper deportment and get the children to do the things we request by appealing to them properly; and we know also, when we stop to think a moment, men and women are "only children, a little larger grown," and that we can always be successful in influencing if we use the right methods. Parents and grown people often get young people to obey their commands by domineering talk, or by frightening the child to obey. But when it comes to getting grown people to do our liking, we must apply tact, we cannot drive human nature, "for men are ever but a stubborn clan; to lead them, not drive them, is the wiser plan." This method of managing people is hypnotism; and yet ignorant people term this dangerous and injurious. Well, it may be if you lose your money, your reputation, or some valuable position, etc., but otherwise it is pleasant and elevating to work under any person's direction when of this kind.

I will admit there are other little things that act as forerunners in obtaining or rather applying this influence. Every individual with whom we come in contact receives from us certain impressions as to our personality. These impressions would not be alike in all individuals, yet all would receive some. All cannot be influenced by the same means; and this is how phrenology is so valuable and practical, for through this science we can see each person's mind—

soul—know the strong or weak points of all we would control. We must first gain the person's confidence by our physiological condition; one discordant element here will mar the success of an otherwise magnetic person. The bath tub is as important as the shoemaker, the tailor, or hatter. A clean, sound body makes a good temple for the mind. An eloquent and persuasive appeal, a logical, spirited, convincing and earnest presentation of duty, in conjunction with an offensive odor or bad breath, will be listened to only with divided attention, at best; a diseased person with ragged teeth, hair in a muss, a voice coarse, etc., would be apt to defeat the most potent suggestions or magnetic person. Even tact, and the many similar things are the elemental parts of the marvelous, all potent, and mysterious influence which is generated in the brain and stirs this mortal frame of ours to act. On the application of these things does this hypnotic power depend. Should you wish to convince a man that you like him the manner in which you receive him will be the proof of it; the pleasing recognition, the easy, yet steady gaze, the hearty handshake, the pleasant salutation, and the proper selection in conversation of matters that are interesting to both (his phrenology tells), help secure his friendship and confidence. Be agreeable; pretend to know less than your informer, that he may share in conversation and empty his store at your feet. We have "two eyes and two ears, with only one mouth."

Hypnotism or personal magnetism is always present and effective when these constituent factors are properly and uniformly arranged to make harmony. *Phrenology* shows how to make harmony and stir incentives, thereby being the key to hypnotism.

PROF. CLARENCE W. COX.

Character may be sold, but it can not be bought.

Scientific Character Reading.

The *Character Builder* says: "To be most useful to one's self and his fellowmen, one must know his capacities and select a life's occupation in harmony with them. Parents and teachers are not usually qualified to properly advise boys and girls. Many make a failure of life because they are not adapted to the occupation they have chosen. Many desire to learn from a reliable source, for what occupation or profession their physical and mental developments best qualify them." Let us add that a correct delineation of one's physical and mental developments can be had at HUMAN NATURE office.

The *Phrenological Journal*, for May, opens with a fine character sketch of the Emperor of Japan, by the editor, J. A. Fowler, followed by sketches of some leading Japanese, by J. M. Fitzgerald. A report of the April meeting in connection with the American Institute of Phrenology, is interesting reading. The Institute was presented with a mask of the late George Francis Train, by Dr. Simon, his attendant physician. It was "Citizen Train's" wish this be done. He was enthusiastic in his praise of Miss Fowler, who delineated his character fifteen years ago; he considered it the most complete and accurate statement of his mental powers that he ever received from any one, and he had been examined by many eminent phrenologists in Europe. "The Utility of Phrenology" is very well handled by M. Tope. It expresses our own views on the subject so clearly we have taken the liberty of reprinting the article in another column. *Phrenological Journal* \$1.00 per year; at 24 E. 22nd St., N. Y., or this office.

Professor Haddock is indefatigable in his efforts to promulgate the science of phrenology.—*Phrenological Journal* for May, 1904.

Human Nature

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

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

Our office hours are from 9 A. M. to 5:30 P. M. Other hours only by appointment. Phone Mint 796

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

HUMAN NATURE is 50 cents per year. The following magazines are \$1.00 per year: *Phrenological Journal*, *Human Culture*, *Character Builder*, *Health* (Dr. Burke's), *Self Culture*, and *Health Culture*, New York.

You may order any one of the above journals and HUMAN NATURE, one year for \$1.25, at this office.

Character from Photographs.

In a personal examination at the office we never ask a question until the examination is closed but in sending your photo for examination please give circumference of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

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

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in Phrenology, Physiognomy, etc., or the art of reading character consists of twenty-seven type-written lessons, \$5.00. If sent at the rate of two or three per week, followed up by questions and answers, the reading of photographs by the student, with corrections by the teacher, until the learner be thoroughly grounded and earns the diploma, \$25.00.

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consists of Fifty Lessons for Fifty Dollars.

Our method is superior to any method of *class* instruction—it is *individual and private*; we get in closer touch with the student

our students know more when through the course than they could possibly know in a class, besides they get considerable office practice.

Students coming from the country, taking two lessons per day, can get through in one month.

Twenty-five or thirty dollars is ample to pay for excellent board and lodging during the term.

Literary.

Health Culture is a magazine devoted to a specialty without appearing to go to extremes and the taking up of fads and fancies; but it stands for the latest and best ideas of students of the health question, including diet, exercise, and other conditions. The May number opens with a paper on "Patent Medicines and Their Popular Use," by Dr. Walter R. Bartlett, followed by an illustrated paper, "Physical Culture in the Nursery," by Mrs. Anna M. Harbottle. Among other good articles are "The Wilderness of Womanhood," "Cause and Remedy for Baldness," "A Beautiful Home," etc. \$1.00 a year, 10 cents a copy; 123 W. 23rd St., N. Y., or HUMAN NATURE office.

Phrenological Text Book.

We have imported the Phrenological Text Book. It embraces the outlines of phrenology, describing skull, brain, temperament, location and function 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.

Special.

HUMAN NATURE 50 cents a year. *Health* (Dr. Burke's) \$1.00 a year. HUMAN NATURE and *Health* \$1.25 a year. Send subscriptions to 1020 Market street, San Francisco, California. We club with all dollar magazines at same rate.

The *Popular Phrenologist*, London, for April, says: "HUMAN NATURE has all the smart piquancy and bold attacks of vigorous life, and as long as our dear friend Allen Haddock has it in charge, it will lose none of the charms which now envelop it. British phrenologists should subscribe for this journal."

The Utility of Phrenology in Education.

By M. Tope, in *Phrenological Journal*.

We have long been of the opinion that if we could persuade educators to fully investigate phrenological science and convince them of its special utility in their work, to say nothing of its general value otherwise, we would perform a lasting as well as a contagious benefit to the rising and future generations. In our earnest efforts in this direction we have, however, met with much discouragement from indifference and apparently willful opposition, and, strange to say, the most bitter disappointments come from those whom we should expect to be the most interested and enthusiastic, such as college presidents, professors, teachers, and ministers. And we have felt the great need of help in trying to reach them and make them realize that there is indeed a very much better educational aid than any they have previously used.

The attitude of the believers in the old metaphysical psychology seems to us selfish, if not jealous. We have met those who talk as though they had reached the ultimate of human understanding in this line and as though they think no one besides themselves know anything but puny notions unworthy their astute consideration. Phrenologically speaking, such treatment comes largely from self esteem, but sometimes there seems to be other motives when the "cold water" is poured. This should not be. The advocates of phrenology and the old school philosophers should come together in a friendly way, kindly discuss and reason together, mutually understand one another, and agree in all truth, to the end that they shall the more widely improve humanity.

As one who has given much attention to the subject, we have a very high appreciation of good, and of the importance of education in good lines on good principles by good

methods. Strange, passing strange, as investigating and intelligent as the American people are, that we have run on so long without discovering more of the first principles of happiness and starting a fad in applying them! This article assumes, of course, that quondam education has been imperfect and misdirected, with corresponding unsatisfactory results, and, without recounting the shortcomings, we appeal to the knowledge and judgment of the readers for the correctness of the assumption.

If every individual of society lived aright; if every one who knew how and were disposed to care for his health; if the young and old of both sexes were interested in cultivating the very best of morals and refining manners; if all were friendly in their respective ways to a correct degree; if each of both sexes were properly mated so as not only to promote their own happiness in this life, but in that which is to come; and, lastly, if each one were engaged in his adapted pursuit, that which will furnish a living as well as enjoyment in prosecuting it, what a grand and glorious time there would be! Nor is this a fool's dream. It is not speculative philosophy; it is not a scientific bauble. These things mean something, and can be obtained among the family of mankind instead of the evils and evil conditions that prevail. They are the TRUE OBJECTS of education, the happy privileges of a people who have the prerogatives to bestow them. Influences of this sort, once set in motion, can not be measured by money or imagination, but only by eternity.

Why not? Have we set the ideal too high? What is the mission of education, if it be not to edify, moralize, and refine, and make mankind useful and happy? O beloved land, land of liberty and independence, land of knowledge and wisdom, and yet a land of sorrow upon whose history there are some dark blots, canst thou not purge thyself with this mild and gentle cathartic

and become, as it were, a garden of Eden?

But the great need is a more perfect definite basis for educational work. The lack of this has been the chief cause of the haphazard and faulty results in the past. This basis is to be found in the constitution of man as expounded by phrenology and kindred sciences. And it is high time that educators who hold influential positions should come to see the good of this science as did the great apostle of education, the Hon. Horace Mann, and apply it accordingly. In doing so, it seems to us, they will treat the people to one of the grandest reforms and advance movements the world ever saw.

And pardon us, friends, if we speak still a little further upon this subject. We had a vision once concerning this theme of education. There appeared around us a great and mighty multitude, the like of which was never seen before on the earth. Men and women were there in every possible situation and stage of development—some just emerging from savagery, some from barbarism, and a few standing on the summit of civilization. And while we stood there, gazing and wondering, lo and behold! we saw a large mountain gradually rising before us, up, up, up, and still up, to the top of which no man has yet seen. And it was our lot to go forth from amidst the multitude, a short distance up the slope of the mountain, when at this juncture there appeared unto us a conspicuous personage, who held in his hand an exceedingly lustrous object, like unto a chandelier. This was very dazzling to our eyes, but we pressed onward and perceived that this great light was made up of a large number of small lights, or cressets, all harmonizing together. And we modestly asked this mysterious individual what this meant. And he said unto us: "I am the angel of Human Progress, and this great mount you see is the mountain

of Human Perfection, and this which I hold in my hand is the lantern of Science. It is my mission to light mankind up the mountain to the pinnacle of harmony and perfection." And we begged to inquire with reference to the various small lights which composed the great light, shining for that mighty crowd. So, pointing to one, we were told it was Arithmetic, that lights up commerce. Another, we were told, was Geology, that shines into the interior of the earth. Another was Astronomy, that reaches into the heavens. And then we perceived one that somehow seemed familiar, and when told it was Education, we remembered that we had once been a schoolteacher. And we observed another, somewhat larger than the others, and on inquiring the name and nature of it, were told: "That is the science of sciences, the science of Phrenology. The science of Education is a great science, but Phrenology is to it what the headlight is to the engine going before, lighting the way, showing how to proceed. By means of these sciences, individually and collectively, through human thinkers, teachers, lecturers, preachers, and parents, the race will ascend gradually up the steps of the mountain you see; but Phrenology must become the guiding star of parental influence, of school management, of pulpit instruction, and of all the important relations of life. And you are hereby commissioned to speak upon and teach this science in all the schools and colleges, and wherever you can obtain a hearing, however small it may be; for, when Phrenology becomes as common a study as the three R's, then will our nation and the world be redeemed."

Can you blame us if we kindly insist on the diffusion of Phrenological Science among humanity?

The life that does no good is guilty of much harm.

No man moves this world until he is profoundly moved himself.

Vaccination

Is discussed by *The Health Reporter* as follows:

"Many of the leading papers of the country and even some of the medical journals are crying out against the horrible practice, "vaccination."

There are some forms of superstition we can overlook; we have respect for the dear old lady who carries a horse chestnut in her dress pocket to ward off rheumatism or wears a brass ring on her finger for the same purpose, because she harms neither herself nor us, but we cannot tolerate, for an instant, the cruel superstition that breeds death and destruction.

The greatest curse, the greatest crime, the most appalling superstition of the twentieth century is that expounded by Edward Jenner, the founder of vaccination. On May 14th, 1794, this awful experiment was first performed. Like all other superstitions of the world it is not founded upon a basis of common sense. It is simply and solely the infamous practice of inoculating a healthy person with a frightful disease.

The most pitiful of all is the slaughter of the innocent. Little children—trooping off to school, in the full bloom of health; roses on their cheeks—pure blood in their veins; flocking into the school room to be met by the crouching spectre "superstition"—more to be dreaded than a den of rattlesnakes; the pure blood of the child must be poisoned with vaccinating calf-lymph virus before permission can be given to enjoy the privileges of the school.

Often the doctor's lance is no less deadly than the viper's fang—the healthy child is inoculated with a disease known as cow-pox, which is only another name for syphilis—pus poisoning—blood poisoning—infecting healthy blood with the sores—the putrid matter—the corruption—the disease of a beast.

Thousands die annually from this awful practice, thousands are left living deaths—thousands are maimed and blind—and yet the superstitious world wags its head and the cries of innocent children echo from the black walls of superstition's night.

The names of eminent physicians who oppose vaccination are legion, and there are some, and it is to their shame, who unwittingly listen to the clamor of the credulous throng who beat down the path of superstition and drag and force their hesitating posterity.

It cannot be shown that vaccination ever preserved a human being from smallpox, except by killing him. Often it does no perceptible harm, often it creates an affliction passing from one life to another, bringing sorrow and misery for many generations.

Among the horrible diseases directly attributable to vaccination are lockjaw, gangrene, erysipelas, scrofula, leprosy, tuberculosis and syphilis.

Nothing I could ever say would convey any idea of the frightful results that lay at the door of the promoters of this murderous practice.

Some day this superstition will have run its course and pass away—and many of the injurious drugs and medicines that now find favor will be looked upon as dreaded things—when these things go—as they must and will before the onward march of progress—there will be nothing to sow broadcast the seeds of filthy diseases that now, like nettles, sting the flesh, the eyes, the hair, and remain an abiding curse, bringing sorrow and shame to an otherwise helpful and happy world."

"I can't cure you," said Dr. Fox, "unless you promise to do exactly what I tell you. Do you solemnly promise?" "I do," replied the patient. "All right, pay me that old account that has been standing so long."

Anthropography or Bible Phrenology.

REVIEW BY REV. W. S. LOWRY.

The book is a very readable one and shows very careful preparation, as well as reverence for the scriptures. It gives a vast amount of valuable information on the Phrenology of Bible Nations.

The view point of the author had better be taken from the record of the confusion of tongues at the building of the tower of Babel as found in Gen. 11:1-9, for it was then that the distinction marks and characteristics that gave rise to Ethnology began to show Phrenological bearings. In my judgment the confusion of tongues gives a firmer and more satisfactory basis for our observations as to racial distinctions, phrenologically considered, than mere tribal relations.

Besides, this confusion of tongues antedates the division of the tribes. I am of the opinion that philologists will substantiate this claim, that difference in languages is very apt to mark difference in character, particularly when climatic and territorial changes coincide. The scattering of the people was the design of God, the Creator, to bring about the distinctive Ethnological distinctions which phrenology interprets. The author's reference to chronological data such as the thirteen American stars being foreshadowed and the date A. D. corresponding with the date B. C., is evidently speculative. The same may be said of Moses discovering the Promised Land in the same year B. C., as Columbus discovered America A. D.

Chronological data are hard to fit, as Bible students know.

The author has done phrenology a valuable service in her painstaking effort to make some obscure matters of human nature in Bible times more real and significant.

[P. S.—See the author's advertisement on another page. We have the book for sale. Ed.]

Manhood Wrecked and Rescued, is a grand work by Rev. W. T. Hunter, Ph.D., D.D. It shows how strength and vigor is lost and how it may be restored by self-treatment, in a series of chapters to man, on secret purity and right living. This book is given to the world with a sincere desire to save men from the pit falls of sensuality. Price \$1.00.

The Literary Grotto.

REVIEW BY C. P. HOLT.

The Literature of the Louisiana Territory, by Alexander Nicholas De Menil, A. M. St. Louis News Company, Price \$1.50.

In this book we have something unique, in that a history and the discovery and vicissitudes of the country known as the "Louisiana Territory" is boiled into the fewest words possible to be comprehensive. From Ponce de Leon in 1512 and Fernando de Soto in 1538 to President Jefferson and Napoleon Bonaparte 1803, thence down to the great St. Louis Fair of 1904, the story of the vast land drained by the "Father of Waters" is told so well that it will be read and remembered when more elaborate histories are forgotten.

Following the history comes biographies and specimens of literary work of nearly fifty authors who were born within the boundaries of the Louisiana Territory. It is pleasant and instructive to read of these famous wielders of the gray goose quill, of their babyhood and school days, of their struggles with fickle fortune and final triumph. For some reason the writer of this book has seen fit to speak in disparaging terms of "Mark Twain." For punishment he shall hear the laugh of the world in all languages as people in every clime read Mark's funny sayings.

The literature of the Louisiana Territory is a book by itself, a book to be read and prized for its information not found elsewhere.

Prof. Riddell's latest and largest work is "A Child of Light," or "Heredity and Prenatal Culture." This is the most startling work ever published on the subject, and every statement is sound philosophy based on facts. Nothing equal to it, in our opinion, was ever issued from the press. This great work is embraced in one large and well-bound volume. Only \$1.00.

Ella Wheeler Wilcox.

In this number we publish a poem by the above poetess. It illustrates her great insight into human nature. All poets are not so practical. They have a "poetic licence" to dwell in the clouds and grasp the sublime, the infinite, the unknown and incomprehensible. Some of Mrs. Wilcox's poems grasp the Supreme Divine essence, as it were. They reach out beyond the material, far out and above into the spiritual realm, or the "soul of things," and the reader feels uplifted and blessed by the reading.

Her essays and poems that constantly appear in the great newspapers published by Mr. Hearst, are perused by millions of readers, who look up to her as their guiding star, and her advice is always good. With some of her statements we cannot agree, because they are not in harmony with the Gallian system of mental philosophy, which reveals man as he is, his individual powers and weaknesses.

Mrs. Wilcox, however, is happily blessed with the power of spiritual insight (the function of Spirituality and Human Nature), through which she grasps eternal truths instantly—by inspiration. These faculties are found to be located high and above the brain organs that gather facts and reason upon them; and they have a higher function than the organs below which have to do with material things and give positive knowledge.

Phrenology is positive and scientific and shows who are soul readers and who are not. "Poets are born, not made."

Now Ready.

The Phrenological Annual for 1904 is now ready. Among other good things it contains the following articles: "The Language of Eyes," "The Study of Phrenology," "Personal Magnetism," "Phrenology and the Ideal," "Physiognomy and Phrenology," "Phrenology—Its Use in the Schools," "Phrenology the Basis of a True Education," "Phrenology the Nation's Right Hand," "Memory—Ethnology—Hints to the Wise," "Phrenology and How its Objectors May be Met," "Phrenology and the Practice of Medicine," Several Character Studies, etc. It's a good one. Send 25 cents for it to HUMAN NATURE office, 1020 Market Street, San Francisco.

When a man emphasises the fact that he is going to tell the truth it is well to verify his statements.

The Danger of Being Alive.

The *Southwestern World* publishes the following sarcasm in reply to the theories of the bacteriologists :

"Drink water and get typhoid fever. Drink milk and get tuberculosis. Drink whiskey and get the jim-jams. Eat soup and get Bright's disease. Eat meat and encourage apoplexy. Eat oysters and acquire toxæmia. Eat vegetables and weaken the system. Eat dessert and take to paresis. Smoke cigarettes and die early. Smoke cigars and get catarrh. Drink coffee and obtain nervous prostration. Drink wine and get the gout. In order to be entirely healthy one must eat nothing, drink nothing, smoke nothing, and even before breathing one should make sure that the air has been properly sterilized."

An Enterprising German.

"An Enterprising Yankee" in England, as reported in HUMAN NATURE for May, reminds me of an enterprising German in the Klondike last summer. An American opened a coffee house and inscribed over his door: "Coffee like your mother used to make." The German opened a similar place a few doors below on the same street and put up this sign: "Better coffee here than your mother ever dreamed about." He did a rushing business.

A. O. NELSON.

Dr. Foote's latest work, "Home Cyclopaedia" of Popular Medical and Social Science, is a much larger book than his "Plain Home Talk." It will always sell well. To clear out our remaining stock we offer one year's subscription to HUMAN NATURE and this great work for the low price of the book—\$2.00.

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

"The Key."

BY ELLA WHEELER WILCOX.

All that I craved belonged to me.
God held the gifts and I the key;
He held them waiting my command,
And yet I would not understand;
In petulance and discontent
Full many a wasted year I spent;
I cried, "How cruel is the fate
That bids me work and weep and wait
For things which make life worth the
living;
Nor rob the giver in the giving.

A little joy, a little wealth,
Result for toil, abundant health;
A chance to do, a chance to be"—
And then I looked and saw the key!
Right in my heart I carried it;
Divinely fashioned, formed to fit
The lock of God's great reservoir
Which holds the things I hungered for;
The key was Love—pure gold, a-crust
With glittering gems of faith and trust;
It fits all doors, it turns all locks,
It leads the way through walls and rocks,
It lifts the bolt, unbars the gate
And shows us where life's treasures wait.
Oh! are there heights thy feet would
press?
Seek Love, the key to all Success.

Her father: "You've been calling at this house for a long while, young man; now when is it all to end?"

Her suitor: "Why I expect to be here permanently pretty soon. We're going to be married and live with you, you know."

She: "How long have you had that dreadful dyspepsia?" He: "Ever since I had enough money to enjoy myself."

Talk is cheap, and the man who talks too much often gets liberal and gives himself away.

"Radiant Energy" and one year's subscription to HUMAN NATURE \$2.

ANTHROPOGRAPHY of the four nations and 48 tribes descended from Abraham, Gen: 14. I have discovered the fixed law or seal of the intellect, through which can be told to what tribe you belong, either Jew, Gentile, or the Lost Tribes. Send your age (year, month, day), nationality, complexion, color of eyes and hair, stamp photo and 50 cents for Tribe Reading. My book of 240 pages, 41 illustrations giving historical origin of tribes, \$2.00 cloth, \$1.50 paper bound. Those purchasing my book, and fulfilling the above requirements, receive the Tribe Reading free.

R. BEVINGTON WEBBER, Dayton, Ore.

Americans are Good Readers.

A "Traveler" embarking at the wharf in San Francisco on the Steamer Gold, for Petaluma, writing to the *Petaluma Courier*, says the steamer was full of passengers. Those in the cabin were reading good papers. An elderly gentleman has the *Scientific American*, a Japanese shows culture by taking notes and camera snaps at each landing, another is reading *Harper*, another *Munsey*, and others local papers. Ye scribe has "HUMAN NATURE," published by Professor Haddock and enjoyed it immensely during the trip up the bay.

There's Many a Slip Between Cup and Lip.

They were uttering the tender nonsense that succeeds the great question.

"And," said the girl bravely, "If poverty comes we will face it together."

"Ah! dearest," he replied, "The mere sight of your face would scare the wolf away."

He is now wondering why she returned the ring.

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The inventor is selling the pocket sewing machine in the country for one dollar to farmers, miners, lumbermen, etc., now he has raised the price to us so that we can no longer handle them. We have less than one dozen in stock at the old price, 50 cents. After these are sold we can supply no more for less than one dollar. At that price we shall cease to advertise them. If you need one at 50 cents, send right away.

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A Monthly Magazine devoted to the cause and cure of diseases. Price, \$1.00 per year.

Teaches hygiene, diet, *mechno-therapy* hydro-therapy and common-sense methods of getting and keeping good health. Directs attention to unrecognized gluttony and superstitious faith in the power of drugs to cure. Considers disease a penalty for disobeying Nature's laws, and advocates Nature as the real healing power.

Edited by W. P. Burke, M. D., at

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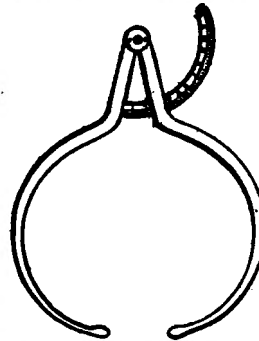
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Send 10c for a sample copy of HUMAN CULTURE. It is an up-to-date Phrenological Journal, dealing with culture, health, progress and success.

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