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# PILLARS OF THE WEST.

NUMBER 1.

A Phrenograph of Mr. C. M. Shortridge, Editor and Proprietor of the San Francisco Morning Call.

**I**N beginning this series we have selected for our first subject the editor of the "Call," because more than any other man in the West, he suggests to us a pillar of strength.

There is nothing so certain as that the contour of the body, form, shape and expression of the face conforms to the shape of the head (brain), and that the mind corresponds to the whole, for brain is master and body the servant.

This law of correspondence is well known to Phrenologists who devote their lives to the study of man and his attributes. They know that character can be read partly by the hand, foot, face or head; but that a more accurate estimate may be formed by taking into consideration the whole man. There is much more character in the whole tree than in one of its branches.

In the photo before us we see a very high crown, denoting an immense development of the aspiring or ambitious faculties; how well these organs express themselves in the face and in the solid bones of the body.

Except on the physiognomy of Charles Bradlaugh, M. P., this is the most remarkable expression of self esteem we ever saw. Firmness and approbation are equally manifest, therefore Mr. Shortridge will be noted for independence, self reliance and a love of liberty and honor;



all these are strongly marked in the upper lip, the result of a very high crown. Such men have an aspiring, self-elevating disposition and naturally come to the top in any community if possessing intellect enough to sustain their ambitions, and Mr. S. is well endowed in that respect.

The face is more materialistic than spiritual and tells of material doing and

daring. There is a strong look of defiance in that expression, as if to say, "come on if you dare; I stand by my convictions and will not retreat."

This gentleman was born to rule; as a commander in battle he would hold every man to his post; but on looking at the full eyes and mouth—which denote

large language and power of delivery, coupled with a well developed frontal lobe of brain—especially over the eyes at Preceptives—we judge that he would "fill the bill" either as a statesman or editor of a great paper.

It is evident that the side head is rather weak, as it is narrow and thin at Acquisitiveness and Commercial traits generally, so he is not naturally a commercial business man, although his judgment of men is excellent, enabling him to choose men of rare ability for their respective posts with commercial ability to manage his business affairs.

He knows better how to make money than keep it, for he is apt to spend liberally on anything he has to accomplish.

Contrast this head with the Hebrew type, and you have the reason why one will come out at the end of a bargain with pecuniary profit and the other with not so much pecuniary profit, but honor and fame.

Such men belong rather to the Professions than to Commerce.

To make money by their talents rather than in buying or selling. They usually do best on salary when so lacking in selfish propensities, but Mr. Shortridge is so high at the crown he must be served rather than serve. He is slave to no man. He has remarkable abilities for the law but is probably rather too positive and he is too active

both physically and mentally to be a physician, his bearing is more commanding than soothing, he needs "elbow room," where he can throw off superfluous steam. "Actual action" as the Irishman said, is what the "Call" editor needs and must have or he would sicken and die; nor could he bear to be shut from the light of the public gaze; his Approbation is too large for that; he loves the approval of his fellowmen and will exert himself to the utmost to excel in all his undertakings, not only to be known and heard, or to gratify a high public spirit, but also a self pride that brooks no failure, that wrings victory from defeat.

A phrenologist sees at a glance that here is a man of great earnestness of purpose strength of will and determination. We need such men as pioneers.

In Europe where communities are less homogenous, where the affairs of state are more settled and the people follow a more humdrum life, treading in the footsteps of their fathers, and making but little progress, a man like Mr. Shortridge would be entirely out of place. His presence in 24 hours would rattle their old bones as if struck with an electric current.

To those who, like us, have lived in the old world and studied character in both hemispheres, the different characteristics between men of old and new communities are very striking indeed. We mentioned Mr. Bradlaugh, M. P., as similar in some respects to Mr. Shortridge. We personally knew Bradlaugh for 20 years in England and he shook that old country from one end to the other, even making the Royal throne tremble on its solid foundation. Such men are rare, and it is not surprising that sometimes in their great enthusiasm they act indiscreetly. Mr. Bradlaugh swayed the multitude by his eloquence and magnetism, but his head was narrow, just above the ears, he was profligate in money matters and did more indiscreet things than any man we ever knew of any prominence. Perhaps the editor of the "Call," although equally as enthusiastic, as self confident and aggressive as Bradlaugh, possesses more secretiveness and tact than did the latter gentleman. We should think so from the widening of the head just above and behind the ears at Secretiveness and at the rather compressed lips; especially if Firmness was called into aid, and that is a strong characteristic in the great editor's mental make-up as seen by the high crown, inflexible upper lip, its downward curve at the outer angles, and length of the lower maxillary.

No doubt he has a large head, perhaps 23 inches in circumference, but we do not know exactly.

We are reading his character strictly from the portrait before us, we never saw Mr. Shortridge in the flesh, have not consulted him in any way or got permission to describe him. He is a public man, his features are public property and we are not writing to please Mr. Shortridge but ourselves and to advertise Phrenology, to show what can be read of men by their looks and form of body, and shape of head, expression of face etc. Nature leaves her impress, stamps everyone with her "trademark" and we are simply pointing out these marks so that readers of "Human Nature" may learn to read for themselves nature's hieroglyphics.

Phrenology is the basis of Physiognomy. The latter is the outcome of the former, we know when we see a full eye with a sack below the lower eyelid as in this case, that the faculty of language is very large. All great writers have it, and great speakers have a large mouth for delivery, but the mouth is not the faculty of language, neither is the eye; the eye and mouth are only the outward signs or expression of the faculty. The organ is located in the fourth frontal convolution of the brain which is situated behind the socket of the eyeball. When this organ is large it pushes the eyes forward, and when in combination with a higher degree of the MENTAL Temperament coupled with a highly strung nature as in his brother's case, (the younger) we have the highest type of the orator. Gladstone is the best illustration of this condition.

Mr. Shortridge is practical as shown by the fullness of the lower forehead, and the diametrical distance from the opening of the ear to the root of the nose. This development enables him to grasp facts. The faculties in the upper forehead analyzes them. In this portrait we cannot see the back head, but we know just how much back head—how much sentiment and feeling a man has got on looking at that portion of the face below an horizontal line drawn across it at a point where the wings of the nose joins the lip. The length, width, and prominence of the nose corresponds with the energies and propensities of the brain and the forehead corresponds with itself. So the face expresses the brain and the brain tells of the mind, therefore a glance at a man's face tells a phrenologist what a man is, and the day is coming when everybody will be reading everybody else, which will be a good thing, for each man will then become a moral policeman, "by their faces ye shall know men," and from what we see in Mr. Shortridge he need have no fear of looking the whole world in the face.

## Phrenological Examination of a Murderer's Brain.

By William Mason, B. Sc. Hypnotist,  
Phrenologist, Aspen, Colorado.

"The bad features of a badly deformed head would include a narrowness and lowness of the forehead, a flatness of the upper part of the head, a bulging of the sides towards the base, and great development of the lower and posterior part; with those grievous characters might be associated a wideness at the zygomatic arch (as in the carnivorous animal) and massive jaw.—"D. Maudsley.

On the 23d of September, in company with Doctors E. M. Glessner and J. C. Kitchen, physicians of Aspen, I made a phrenological examination of Anton Cuaze, who murdered his wife and mother-in-law at Woody Station, in Pithin county, Colorado. The murderer is an Italian and has been in America about eight years. He speaks fair English and understands some things fairly well. It is not the purpose of this article to enter into the character of the murdered women also.

The day for argument by the phrenologist is past to prove that phrenology is a science. Phrenology is endorsed by the leading scientists and thinkers of the world. As hypnotism has gained its place with advanced medicine, so will phrenology, that thoughts are things, and as we think the brain is formed and the walls of the skull are shaped.

For of the soul (mind) the body form doth take;

For the mind (soul) is form and doth the body make.

Every one knows how true it is that debauchery, sensuality, anger and avarice leave their marks on the face and in the figure of man and woman in a plainly perceptible coarsening of the outward appearance, making it accord with the inner nature of the person. No sane person will deny these truths.

Dr. Luys, the great French specialist, in his research on the convolutions of the brain, has proved that the thoughts of the subjects molds the shape of the brain.

Why should we waste time to prove the divine science? We are not on trial. Phrenology has been proved and found its place in the highest crowning glory of man's creation, "the dome of thought is the castle of the soul."

We found Anton in the county jail, which is made of steel throughout, and we were admitted by Sheriff Strawbridge, who witnessed the examination.

We spoke to the prisoner a few words

in Italian, asking him if he understood the meaning of our intentions. He said he did not. We measured his head, which measured  $21\frac{1}{4}$  inches around and over the top 13 inches. Under chin and over head 26 inches. Weight, 160. His organism is what we term a low top head, with acquisitiveness, destructiveness and strong sexual propensities. He implicitly obeys, because credulity is large and preceptives poor. This organism we term a conforming character, which made a dangerous character to be at large, easily imposed on for want of perception. His mind can be easily moulded, and he would obey implicitly those he believed were superior to him. He could easily be governed, if his animal passions were not excited by jealousy; if these were aroused, he would revenge himself by destroying those whom he believed were the cause without waiting to reason.

Thus we have in our County Jail a murderer of the Italian type, with a one-story brain, who ought to be caged for life. What defence his attorney will make I know not. He informed us that he did not have much trouble, also that he heard voices telling him to do the shooting, which he did while the women were in the potato field on the fatal Sunday morning. Insanity may be the defence entered into by his counsel. Lyman Hays, a sharp and intelligent young lawyer, will be his defender.

Note.—Since writing the above, I see in the "Phrenological News" that a chair of Phrenology is established at Hering Medical College, in Chicago, with Prof. L. A. Vaught as lecturer. What I said about hypnotism a few years ago has come true. The same for phrenology.

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### LIFE OF GALL.

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We have received a few advanced copies of this new book by Miss Jessie Fowler, London, (paper), 30 cents.

This work should be read by every student of human nature.

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A phrenological examination places each person in his proper sphere, or where he can meet with most success according to his natural born talents.

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Robbie Burns was a natural poet; so is John Hartley; we have no desire to "soap" John over, but his lines are full of human nature.

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Every school teacher, every minister of the gospel, magistrate, judge, nay, every policeman and detective, should study Phrenology.

## MESMERISM OR HYPNOTISM

On Wednesday evening, Oct. 21, we accepted an invitation from Prof. Early of the Hypnotic Institute, No. 6 O'Farrell street to witness some remarkable hypnotic tests.

Of course we had seen similar performances before and practiced some of them too during these last 20 years, but some of the tests were excellent and scientific although the gyrations of the subject were amusing to the select audience.

Prof. Early tried a few simple experiments on strangers in the audience. A lady would stand with her face to the wall and the hypnotist about ten feet behind her making passes with his hands.

Every time he brought down his arms the lady would shrink or double up her hands and relax them when the upward passes were made.

As an illustration of Telepathy he gave a very simple test. Taking six plain cards he marked one with an X; shuffled them and held them in such a way as to conceal the marked card. A gentleman from the circle was invited to step forward touch the hypnotists' right hand with his left at the finger point, look in the hypnotist's eyes two or three seconds, relax his muscles, close his eyes, raise his right hand and take the first card his fingers touched without thinking, for he is a mere machine in the control of the hypnotist, and every time the subject draws out the card marked with the cross.

It is no guessing matter, he gets the card 50 times out of 50 and therefore it is no feat of chance and anyone can do it with another with a little practice.

Medical men are skeptical but that makes no difference, the feats are done and anybody who is honest enough with themselves and others and willing to find out the truth of hypnotism can practice two simple tests with their friends. Those who can concentrate their minds, best will be most successful, and those who can best surrender or forget themselves entirely make the best subjects for tests.

The best all round subjects however, are not of the Anglo-Saxon race, the majority of them are too strong for the hypnotist.

When Dr. Gregoresvitch was here some five years ago we accompanied him to the county jail and to the old city hall to experiment on the prisoners.

He caught everyone he tried, some in less than twenty seconds. These were opium or cigarette fiends, therefore it is not remarkable that hypnotists select the lowest types for their experiments because they fall the easiest. Prof. Early

said the other evening that the Anglo-Saxons were the hardest to hypnotize while the Oriental and Latin races were very easy to control.

Perhaps we have said too much; we have a way of telling the whole truth, we believe it goes the farthest. No honest man or woman need be afraid of hypnotism or of any phenomena of nature.

Recently Prof. Early gave a remarkable exhibition of skill before a board of dentists at their rooms, when he hypnotised a patient who had a couple of very sore teeth. He put him into a semi-conscious state but devoid of feeling and pain. Dr. Leokowitz, the dentist, said it was a very severe test as the young man had a "fungoid growth of the pulp" of a back molar, that is to say the nerve was exposed and had filled up the cavity of a large decayed tooth, to touch under ordinary conditions, explained the doctor would cause intense pain.

The doctor, in a few minutes had dug out with his cold steel instruments, every obnoxious growth with the tooth and the boy underwent it all as if tickling his nose with a feather. After the operation the hypnotist ran a needle through the flesh of the arm and drew it away again without any blood following or the subject feeling any pain.

The twenty or more doctors present were astounded, but as Prof. Early explained the science is beyond the pale of logic as we reason. The fact remains, however, and distance makes no difference, he can control a subject in another room where three or four rooms or doors intervene and does it, but cannot explain why.

From what we have written on the subject during these last six years, and the interest our readers have manifested in this class of phenomena we are pleased to call their attention to a firm whom we believe to be honest and proficient in their profession. Their advertisement appears on our 15th page for those who desire further information.

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### The Popular Phrenologist.

We are delighted with the London Popular Phrenologist which comes to hand every month. It gives a money prize for the best phrenological story issue and prints some very entertaining articles too, in a racy and scientific style. Lessons in physiognomy by R. D. Stocker appear in every number and they are new, original and more instructive to students than anything we have ever seen anywhere. The P. P., is only 50 cents per year. Subs. received at Human Nature office. Sample copies 10 cents.

## LANGUAGE OF THE FACULTIES.

Our readers who have realized the function of the faculties can easily discover which faculties are in action when they hear persons talk, and it would be very interesting as well as amusing to trace out the language of each organ.

For instance, there is a dry humor in some of the following paragraphs in which Mirthfulness plays a part:

A long time ago a celebrated preacher delivered a discourse on the text: "He giveth His beloved sleep." Observing that a large number of his hearers were nodding their heads, he suddenly stopped and said: "Brethren, it is hard to realize the unbounded love which the Lord appears to have for a large portion of this congregation."

Early the other week, all going merrily at a very interesting wedding, until the bridegroom was called upon to produce the wedding ring. In vain he felt all his pockets for the missing article. Nothing could be found except a hole in one of his trousers' pockets, through which the ring had evidently fallen into his boot. What was he to do? "Take off your boot," said the minister. The suspense and silence was painful. The young man, sitting down, removed his boot; the ring was found—also a big hole in the heel of his stocking, which led the divine to remark: "Young man, it is time you were married!"

Superintendent of an electric railroad (to applicant for a position)—"What is your name?"

Applicant—"Wood, sir."

"You want to be appointed conductor?"

"Yes, sir."

"Can't take you, sir."

"Why not?"

"Electric experts say that Wood is a poor conductor."

Here is a case of large Continuity:

She was a smart and pretty girl. She wrote the advertising for a large dry goods concern in San Francisco. Her mind ran so much on her business that one day when writing to her "intended" to meet her at the store that night, she unconsciously added as a postscript: "Come early and avoid the rush."

This will illustrate the faculty of Acquisitiveness, with a lack of morals:

Mr. Heidelberg—"What do you pay for insurance on your store?" Mr. Rosengrein—"I ain't carrying no insurance. I don't need it yed." Mr. Heidelberg—"But suppose your blace purns up?" Mr. Rosengrein (impatiently)—"Vy, how can id purn ub when dere ain't no insurance?"

Next paragraph tells of a young fellow whom we will call John; he was evidently in love, and possessed a large development of Agreeableness:

Mary and John sitting on the sofa. Mary—"Cease your flatteries, or I will put my hands to my ears." John (wishing to be complimentary)—"Ah, your lovely hands are too small."

He did not intend to suggest that she had big ears. But large suavity of manners and love's intoxicating cup confused him.

Here is a fine illustration of the power of Agreeableness coupled with Approbation:

"Mag?" No answer. "Maggie?" he called, softly. Complete silence. "Madge?" Not a sound. "Margaret?" Then he whistled softly before making his final effort. "Marguerite?" And a flute-like voice replied in the distance: "Yes, darling!"

Did you ever notice what a harsh grating voice comes from large Destructiveness and small Benevolence? Passing down the street one day we heard an auctioneer in a jewelry store cry out in rasping tones: "At one dollar. At one dollar. At one dollar; who says one fifty for these spoons?"

A small man with a small neck, thin around the ears, showing small Destructiveness, with a high top head at Veneration and Benevolence, called out to the auctioneer, in soft, mellow tones that gave a feminine touch to his voice: "I'll give a dollar a half," to which the auctioneer remarked: "Thank you ma'm; I have \$1.50 offered by a lady, who says \$2.00?"

Whereupon the small gentleman with the squeaky voice cried out, indignantly: "If I am a lady I won't bid; keep your spoons." His Approbation was wounded.

The following incident happened in a Japanese store in Chinatown, and illustrates a lack of the Perceptive faculties on the part of a lady, and large Secretiveness and Wit in a salesman:

A lady who was looking about in a bric-a-brac store with a view to purchasing something old, noticed a quaint figure, the head and shoulders of which appeared above the counter. "What is that Japanese idol over there worth?" she inquired. The salesman replied in subdued tones: "Worth about half a million madam; it's the proprietor."

The faculties express themselves in the walk as well as talk, in manners as well as speech, in the motions of the body as well as in the "cast" of the eye.

Large Self-Esteem throws the head back and tilts the chin forward, throws out the chest and gives an expression of conceit to the countenance.

Firmness stiffens the spine as well as hardening the muscles, giving that "stiff upper lip" found in all resolute men.

Large Cautiousness makes a man act carefully and walk deliberately, when out late at night in dark places. A person with large Cautiousness will look back over his shoulders as if on the lookout for some one that might attack him.

Large Mirthfulness turns up the corners of the mouth and outer angle of the eyes towards the organ, and so every faculty is not only connected with its corresponding organ of the body, but through the nervous system have their polar centers in the face. The activity or non-activity of said faculties can be read in the face also the healthy or unhealthy condition of the body, and which part of it as well as the condition of the mind is revealed by nature's signs.

Our lessons in the office or by mail give every detail.

## NOW WE HAVE 'EM.

We expect a great run for the late L. N. Fowler's lectures on Phrenology; formerly we could not supply them for less than \$1.50. We have them now just imported from London in paper cover form, all in one binding for 50 cents.

The edition contains "Objections to Phrenology Considered and Answered," "Perfection of Character," "Talents Hid, Buried and Lost," "Our Boys and Girls," "Self Made Men," "Utility of Phrenology," "The Moral Laws, Duties and Obligations of Man," "Temperaments, their Classification and Importance," "Formation of Character," "Thinkers, Authors, Speakers," "The Coming Man," "How to Live."

## PILLARS OF THE WEST.

No. 1.

In future, beginning with this number, we propose to give Phrenological Descriptions of prominent men of the coast, with their portraits.

At the bottom of your letter when writing to your friends, please put this question:

Do you read Human Nature, the most interesting paper in the world? This query will excite the curiosity of your friends, and if you give them our address, telling them to drop us a postal card, we will send them a sample copy free on the first of the following month.

When writing to this office friends will confer a favor by sending us addresses of thinking and liberal minded people to whom to send sample copies of Human Nature.

## KLEPTOMANIA.

## The Case of Mrs. Castle of San Francisco in London.

Our friends are asking us what we think about the Castle case in London, where a reputable merchant of San Francisco and his wife are arrested for shoplifting and to which Mrs. Castle has pleaded guilty.

We have no doubt that Mr. Castle is innocent and his wife morally so. She has wealth and no need to steal from the usual motive, it is, we believe, a simple case of so-called kleptomania, where the lower portion of the brain has become abnormal, especially in the region of Acquisitiveness, and where the upper region—the Moral region has become subjective to the lower propensities. Otherwise the patient is sound in all other matters—in all other of her mental functions, proving that the mind has many organs through which it acts when some may be healthy, and others diseased, as a musical instrument with its strings ajar.

We are very glad to see that Dr. Mays, who was formerly superintendent of the Stockton Insane Asylum agrees with us in this opinion, although he uses no phrenological terms he recognizes just what phrenologists always have taught. Dr. May's reference to "Acquisitiveness" is the only phrenological term he uses although every word is phrenological philosophy and we are quite certain that Dr. Mays understands phrenology as well as many phrenologists.

"Kleptomania," he said, "is a form of atavism—a reversion to primitive conditions. Let me give an illustration: Take two dogs of like blood; train one and leave the other untrained; then place a beefsteak accessible to them. The untrained dog, not having had his higher brain centers developed, will obey his instinct to steal the steak, and even though he may not be hungry. If he cannot eat it he will hide it for future use. The trained dog, on the other hand, will look longingly at the steak, but as he has acquired a sense of responsibility by the development of his higher brain centers, he will not touch the meat, even though he may be hungry.

"In kleptomania we see a weakening of the sense of moral responsibility by a disease which affects the higher brain centers. The training to which these centers has been subjected has been lost in the impaired condition of the brain, and the lower functions of the mind come into play. Among these is the instinct of Acquisitiveness without reference to the method of its exercise. Kleptomania sometimes develops in women under cir-

cumstances similar to those which lead the females of lower animals to make provision for their expected young.

A very interesting article on the subject appears in the "Popular Phrenologist," for October month by W. P. A.

As this article expresses our own ideas very clearly we commend it to the perusal of our readers.

## THE KLEPTOMANIAC.

Responsibility in crime and the treatment of criminals are subjects which have engaged the attention, not only of phrenologists, but of a section of the thoughtful, intelligent public also. Most persons will admit that all criminals are not equally responsible, yet all are held so under the law. Phrenologists recognize that responsibility corresponds with organization. By Phrenology alone can the extent of responsibility be ascertained and the most humane treatment be accorded to each individual criminal to secure the best permanent results. Under the present system the organization of the individual, the extent of education, and environment, are considered unimportant factors in the commission of crime; consequently one sentence is usually meted out to all transgressors according to the nature of the offense. That this absurd method should prevail in this the nineteenth century is hardly creditable; and the misery entailed upon some of the irresponsible criminals is well illustrated by the following story, which in the main may be accepted as not wholly fiction.

Some fifteen or twenty years ago, there might have been seen, in a Sunday-school in a large provincial town, a young man, scarcely thirty years of age, surrounded by a number of boys, into whose minds he was endeavoring to instill the principles of Christianity. In that large school he was an especial favorite with the scholars, who loved and revered him. Although somewhat diffident, he was philanthropic, generous and overflowing with kindness and sympathy. At Band of Hope tea meetings and other social gatherings he would come laden with good things, which, Santa Claus-like, he would distribute unsparingly. But, strange to say, under the influence of a morbid Acquisitiveness and Secretiveness, he suddenly developed an alarming penchant for stealing. No matter where he went, whether on a visit to a friend or into a place of business, he would slyly appropriate some article or other and take it away with him. Whether the article happened to be valuable or valueless mattered not. A strange and ungovernable impulse had taken possession of him, which he was powerless to conquer. As time went on,

he developed into a confirmed kleptomaniac.

These facts soon reached the ears of the deacons of whose church he had hitherto been a respected and devoted member. They accordingly investigated the matter, which resulted in a polite request for him to resign membership of the church. Unaware of the true facts of the case, they foolishly branded him as a common thief, destitute of all moral perception, a hypocrite and a disgrace to their sect. This ignominy did not cure him of his strange propensity. The poor fellow was now alone, without a friend in the world, the victim of a passion which he could not control, and for which he was not morally responsible.

A short time after this, he went into a jeweler's shop to make a purchase. The proprietor caught him in the act of stealing some small trinket, and had him arrested. Deserted by his former friends (?), he stood, the next morning, in the prisoner's dock, charged with the theft. As a matter of course, he was sentenced to a short term of imprisonment, marched off to prison, and left to himself to brood over his unhappy lot.

The chief magistrate over his evening meal warmly dilated upon the depravity of human nature in general and thieves in particular. But what of the poor creature whom he had sentenced that very morning? Miserable and despondent, life had now become a burden to him; not a friend in the world, a despised outcast of society, and at the mercy of an ungovernable impulse which his better nature revolted at.

Within the confines of his narrow cell, the fast approaching darkness brings vividly to his mind visions of a once bright and happy home, surrounded by a host of loving friends. He thinks of those long since passed away into a brighter and better sphere. Could they see his agony of mind as he paces to and fro? Could they intercede for him?

Suddenly ceasing in his walks, he kneels as of yore in the corner of his cell, in the attitude of prayer. Full of misery, wretchedness, and anguish, he pours forth in prayer and supplication the story of his sufferings. Rising from his knees, a fixed determination takes possession of him. Hastily climbing to the bars of his cell window and tying his scarf thereto, he springs forward, and, with the words "God forgive me," launches his soul into eternity, there to plead before a higher and more merciful tribunal.

Early next morning, when the jailor unlocked the cell door to take his prisoner's breakfast, he found him hanging by his scarf—dead.

When will the authorities recognize

the importance and value of Phrenology in relation to the responsibility of criminals and their proper treatment? Under a proper and humane system, based upon phrenological principles, a tragedy might have been averted, and this unfortunate man might have recovered and lived to be a useful and respectable member of society.

## PHRENOLOGY VINDICATED.

None of the great anatomists to-day oppose, but support phrenology.

The science of phrenology was founded by Dr. Gall, physician to the royal family of Austria. It is just 100 years ago this year since he delivered his first lecture on the subject. To-day the science has millions of adherents. Thousands of practicing phrenologists and every eminent unprejudiced anatomist now endorses Gall.

Phrenology was founded on observation and observation will confirm the soundness of Gall's observations; yet the science has met with violent opposition from some quarters because it upset previous theories in relation to mind.

This opposition is not to be wondered at as all new reforms meet with a similar fate. Dr. Harvey, who discovered the circulation of the blood was laughed at, and derided as a lunatic. Gallileo was persecuted as a heretic for proclaiming that the earth revolved around the sun; such a theory upset the ecclesiastical theory, so Gallileo had to recant or die.

Mesmer has been held to be a fraud and an old humbug for more than 100 years; now the doctors adopt his teachings under a new name—"Hypnotism" and claim it is their own child.

It is only a question of time when phrenology will be endorsed by every medical man and ultimately taught in every medical college, perhaps under a new name.

Already some of our leading scientific writers endorse Phrenology and none of our great Anatomists to-day oppose it. Out of hundreds of testimonials to the science let the following serve as examples:

"The anatomy of the brain and the functions, as first taught by Gall and Spurzheim, his pupil, is now but very rarely disputed, although for a while it was ridiculed and denied."—Dr. Noble in his "The Brain and its Physiology."

"Gall has the immortal honor of having discovered particular parts of the brain to be the seat of different faculties, sentiments and propensities."—Dr. John Elliston, Senior Physician to University College Hospital, 1888.

"The soundness of the fundamental principles of Phrenology may be considered as no longer in dispute."—Dr. Arthur Mitchell, C. B., Commissioner of Lunacy in Scotland in his "Observations," 1887.

"Superficial and idle observers who, not having industry enough to investigate for themselves set up a baseless shadow and then take credit for the facility with which they overthrow it. They attack a baseless shadow of the science of Phrenology, but it is only the phantom of their own imagination, not the true science of mind."—Dr. Solly, F. R. S., St. Thomas Hospital, London, 1890.

"Phrenology is a system of mental philosophy that associates all the phenomena of conscience with the functions of the cerebrum and cerebellum as the seats and organs thereof."—Dr. Laycock, Professor of Medicine and Lecturer on Medical Psychology and Mental Diseases in the University of Edinburgh, in his "Mind and Brain," 1869.

"The Phrenologists rightly represent the classification of mental phenomena."—Sir Henry Holland, Bart., in his "Mental Philosophy," 1890.

"Well might Gall exclaim, 'It is a sad business that in writing for men who ought to have the clearest ideas on mental disease, it should be necessary to commence by establishing the true sense of mind.'"—Drs. Buckner and Tuke in their great work "Psychological Studies."

"The mental characteristics and powers are indicated by developments of the brain (forward and backward from the Medulla Oblongata) which are measured by cranial diameters and distances from opening of the ear."—Standard Dictionary, 1896.

"The brain shapes the skull accurately to its form and requirements.

The cerebro-spinal axis is contained within the bony covering as a specimen in a bottle filled with fluid; only the bottle is actually molded to the external form of the specimen."—Prof. Macewen at Cooper Medical College, San Francisco, Sept. 14, 1896.

This last utterance confirms the claims of the Phrenologists, that the skull conforms to the brain—claims that have often been ridiculed by the medical profession itself; time alone will prove that the Phrenologists are right in other things.

Prof. Ferriers' electrical experiments on the brain in London awakened the whole world as to brain function, but students of human nature need no such corroborations as these. They prove Phrenology from their own personal observations and study.

## Relation of Brain to Body.

There is a wide field for physicians and mental healers if they only knew what phrenology reveals to the student. Phreno's by examination of the head knows the exact condition of the body, whether certain organs are strong or weak.

A physician under our hands was utterly astonished at our revelations, and admitted to us that the medical colleges had not yet realized the relations between brain and body as taught by sarcogenomy and phrenology.

He brought us a man for examination next day, about 35 years of age. We found the skull had shrunk in the region of amativeness. From this and an accompanying facial sign we pronounced him sexually impotent. He admitted he had been impotent over five years, yet we do not suppose there is a doctor in San Francisco who could have found this out without asking a number of questions and making a private examination.

The organ of Hope, when large, indicates a healthy state of the liver. No man is ever despondent or suffers from the blues—or bile with a large degree of Hope, yet medical men have never thought of connecting the one as the result of the other. It is far more profitable to drug the patient or write out a prescription than to teach an invalid to think right or eat right.

To excite Hope in a patient is to make him feel buoyant, to cut off the hypochondrial fiend and welcome the goddess of joy and good health.

Who but phrenologists know that the exercise of veneration, as in the act of prayer, produces sleep or self-hypnosis?

Is it not a fact that praying men and women sleep peacefully and restfully? It is. Good Christians sleep as happy and contented as children and the phrenologists philosophy is this: Veneration, large and active, drives the blood from the brain and surface of the body to the heart, giving that soft, mellow tone to the face of every God-fearing man and brings rest to the brain and joy to the heart where he fills an expressive and delightful thrill.

Our course of lessons explain all the conditions of the mind in relation of brain to body. Our mail course also reveals a clear connection between organs of the brain and body and how to bring both into health and harmony.

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## Health Department.

### OFFENSIVE BREATH.

**Causes.**—Offensive breath may arise from a variety of causes, such as from decayed teeth, from acute or chronic sore throat, from diseased lungs, from constipation, or a disordered stomach.

**Cure.**—This must depend on the removal of the cause. If one or more teeth are decayed cure cannot be brought about until the offending teeth are stopped or pulled out. One bad tooth will make the breath offensive for years, so if you have decayed teeth you must at once have them attended to. If inconvenient to have the decayed teeth pulled out then try to keep them as clean as possible. Remove any bits of food that may lodge in the hollow, rinse the mouth out after every meal, and do not neglect to wash them at least once a day with a drop or two of tincture of myrrh dropped on the toothbrush.

If an inflamed condition of the throat is the cause, then this must be cured by pure air. The windows must be kept open four or more inches night and day, and keep up the blinds. Avoid all places whether of religion or amusement unless properly ventilated. If the lungs are diseased the same regard for pure air must be observed, and the dietary should be light.

When offensive breath arises from constipation, then the daily use of whole-meal bread, of fresh and dried fruits, will usually soon cure this condition. If it is due to a disordered stomach then the one afflicted must live correctly before the cure can be effected. These sufferers must have only three meals a day, at intervals of not less than five hours, and the food must be of the lightest. The diet most suitable for such persons as that advised. The rules of health must also be observed, i. e., two or more hours' exercise must be had daily, the windows must always be kept open a little, and the skin must be kept clean by a daily dry rub and a weekly warm bath or a wash all over with warm water.

Besides the causes named above there are temporary causes arising from the food we eat, etc. Thus, rotten cheese, or any article of food that is eaten in a state of rotteness, will make the breath offensive for a time. Animal food makes the breath more offensive than does vegetable food. Onions taint the breath for twenty-four hours; intoxicants, especially porter, make the breath very foul. When a person is suffering from an acute attack of quinsy his breath smells most offensive. The breath of the

dying has usually a graveyard smell. Persons suffering from advanced diabetes have a breath that smells very sweet, not unlike that of ripe apples. Tobacco is a producer of foul breath. When mercury is given as a medicine it may cause inflammation of the gums, and very offensive breath as a consequence. Sufferers now know what are the usual causes of a foul breath, and I hope they will adopt the treatment advised, and so rid themselves of this unpleasant condition.

T. R. ALLINSON, L. R. C. P., Etc.

### GOOD HEALTH AND NATURAL BREAD.

One of our readers had been sick for a long time, suffering from constipation and nervousness; the latter illness arose, no doubt, from the former trouble. He wrote us that he had been doctoring and taking drug medicine for over six months and got worse; indeed, he was threatened with bleeding piles; still the doctor kept drugging him until he had spent over \$70 and lost his health into the bargain.

We recommended a complete change of diet—to let drugs alone, eat no potatoes or starchy foods whatever, drink plenty of hot and cold water, warm at night to flush the bowels, let white bread alone, instead of much meat use plenty of fruit, and, above all, use bread made from Advent flour as it was superior to graham or other whole wheat flour, from the fact that it contained all the nutriment that the other whole wheat flours contained with nothing of the "shuck" or refuse.

He took our advice, used Advent flour exclusively, and three weeks only, after going on to the changed diet, he writes that his constipation and nervous trouble is all gone, and that he has not felt so well for ten years as he feels to-day. He writes further to say that he had tried graham flour for bread one year ago, and found no relief from his constipation.

The fact is, graham flour of to-day is said to be a rather uncertain article, it being even charged that it is sometimes merely a combination of poor white flour with the mill-floor sweepings thrown in to give it bran and a dark color—the bran often being in undue proportion.

It is now furthermore true that the progress of milling has brought up ordinary grades of flour to a far better standard than in the time of graham, so that now we have some white brands that contain a fair share of gluten and phosphates. A flour, to make good bread, must contain a considerable or fair portion of gluten, and this leads competing manufacturers to improve the richness of their products in this regard, the acme

of all modern flours being the Advent.

Graham's reform consisted mainly in turning man back to primitive custom in the choice of a complete food, but there is another step backward which needs to be taught to the present generation. Break-making among civilized people has produced an elegant, soft, light loaf, leavened or raised in various ways, but in the main too soft. The old style that was first baked on hot stones comes out in hard, brittle cakes, and still constitutes the bread food of many crude, unrefined, but tough and hardy people.

Advent flour baked in a hot oven which causes loaves to rise gradually, comes as a compromise between the crude bread of the ancients and the modern bakery. Advent is eclectic, takes the best from all the schools, and more to refund nature and civilization than any. You can get it from any grocer and it is cheaper than white bread. It makes more bread.

We received with pleasure the October number of the "Phrenological News" from Chicago.

We regret that this excellent magazine is not published more regular, it being several months since the last number was issued. The editor says it was "not dead" but "simply resting." A publication has no business to rest; how can a publisher expect to get subscribers when he only issues now and again?

"The Phrenological Journal" has been published over 50 years and we do not believe it has rested a minute. "Human Nature" has been published regularly for six years and needs no rest; in fact, it gets more restless every month, so much so that sometimes it feels inclined to kick, just for fun!

It makes us sick to see or hear men criticize phrenology, when they have never comprehended its principles.

Their very arguments condemn them; we never met an opponent of phrenology yet (who was honest in his contention) but who gave himself away by talking either of "bumps" or called attention to some one who had a large head and little in't as an argument against phrenology. Would to God, these fool critics would understand that phrenologists never did believe in size alone as a strict measure of power. Quality is the main test; quality of organization coupled with size up to a certain limit determines power.

You can build yourself whole by studying yourself Phrenologically. Any other method is simply guess work and reveals nothing but a phantom.

# HUMAN NATURE.

A MONTHLY JOURNAL DEVOTED TO

Phrenology, Physiognomy, Health  
Medical and Social Reform.

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IN ADVANCE

## ALLEN HADDOCK

EDITOR AND PROPRIETOR

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D. C. SEYMOUR, Editor Puget Sound Dept.

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To some people everybody's head seems about alike. They see very little difference.

Subscribe for Human Nature. 50 cents per year.

There is a law of correspondence between the brain, body and mind.

Cranks have uneven heads. It takes a crank to move the world. Who's a crank?

Ninety-five per cent. of the human race have no conception of their own mental status.

A man with an uneven gait has not only an uneven brain but an uneven mind and body.

Study Phrenology and you can successfully be your own adviser, and need no physician or drugs.

Unless teachers understand their pupils Phrenologically, they are as the blind leading the blind.

Criminals are usually born, not made. It is a good thing to be born right, yet the best sometimes fall.

Inherited conditions like habits are difficult to overcome; but Phrenology points out the way for self-improvement.

Study Phrenology, and you will be astonished how you can correctly account for the motives which impel you and others.

An all-around man, one who is genial and even tempered, has a well-shaped head and the faculties are evenly developed.

Learn the relations of brain to body as taught in the office or in our Mail Course of Lessons, and you will discover the key to health and cure of disease.

Phrenology stands at the head of all the sciences, although it is not confined to a study of the HEAD alone, but the whole body, soul and mind.

Theorists and impracticable men are thin over the eyes and high and wide in the upper part of the forehead. They build structures without foundation.

Phrenologists are often annoyed to think that they alone can correctly define the true character, disposition, abilities and non-abilities of those who come to them.

Look at the heads of our successful merchants. They are wide above and forward of the ears at Acquisitiveness,

and possess a full development of the Perceptive group.

Criminals are born; some are made so through force of circumstances or environments, but those who are highly developed in the moral region pass through temptations easily and untarnished.

Phrenology alone points out mental deficiencies and how to remedy them.

How is it that a Phrenologist can tell a stranger just how he walks, talks, acts and thinks? He does it correctly.

Do you know a man with a very high crown? He is very willful and independent.

Do you know one with a low crown? He is not so confident, and easily gets discouraged.

Mr. E. Hunt, Victoria, B. C., writes: "I am glad to tell you we have got in the Advent flour and are more than delighted with it, it makes the sweetest bread I ever ate and I have gained three pounds in weight in six days.

I have just sent a sample to a phrenologist 800 miles away from here. I am sure he will take some of it. I think I shall be able to sell a lot of it."

## A Real Wolf Child.

Readers of Kipling's "Jungle Books" will be interested to know that "Mowgli," the wolf child, is no impossible fancy, but that a real wolf child like "Mowgli" has been discovered in India. He antedates Kipling's wolf child, too, for this real wolf boy was first discovered in 1887. Some natives pursuing a stray wolf came upon a rock on which they found a curious looking object, half human, half wolf, which sprang into a cave when they approached. They captured it and found it to be a wolf boy about 7 years old. It was named "Sanichar." and was sent to an orphanage to be trained as a human being, but with little success. He still lives, and is only half human. He eats his food from the ground with his teeth, runs chiefly on all-fours, and will wear little or no clothing.

A phrenologist who has seen him says that his head is small, his brow uncommonly low and contracted, while his eyes are gray, restless and squinting. He has a small, wrinkled face, on which are scars—marks, doubtless of severe bites received from animals. He stands about 5 feet 2 inches in height and is partially covered with thick hair. He has never been able to tell his story so his birth and his life among the wolves remain a mystery.

## Puget Sound Department.

CONDUCTED BY PROF. D. C. SEYMOUR.

## A HIGHER CIVILIZATION.

"Mene, Mene, Tekel Upharsin" has been written upon the walls of Nature, across the awful chasm of the skies, by the fiery electric lightning's flash saying to the family of man, "thou hast been weighed in the balance and found wanting," in the brain power. Every volcanic mountain, whose pent up fires have reddened the blue vault of the bending Heavens. Every rumbling, groaning, upheaving earthquake that has rent the bosom of Mother Earth, every tidal wave that has escaped from the cradle of the sea and swept over the haunts and homes of man, all the sweeping hurricanes, cyclones, storms, etc., epidemics, famines, plagues, wars, and so-called visitations of Providence, are but so many chapters in the great Divinely bound book of nature, whose perusal by the infantile mind of man, has led him step by step from the darkness of his intellectual cavern, wherein he dwelt, out into the broader sunlight of wisdom. Here was the conception and birthplace of Science and the dawn of intellect, man from away back in the dim shadows of the past, antedating by millions of years, histories recorded pages has been by his sufferings, much more than by his pleasures led to unravel the web of life. Pain or punishment has ever made the world think. Study, how to mitigate their sufferings. To do this Humanity had to inquire into the cause. After they had withstood its effect, these researches and studies called out and developed casualty, comparison, individuality, memory, and the intellectual life generally. Thus we have the dawn of reason, that has led man up from the brute plane to his present civilization. The very first log that some savage pushed from the quiet banks of some rippling stream and seated himself astride of it, to float with the current because he was footsore and weary from some long, tiresome tramp over hill and plain, was the beginning of navigation. The next man that rode the log found it went slow and used his hands or a piece of bark, to force it along faster, became an inventor. His constructiveness and reason began to work together and laid the foundation for the science and art of mechanics, soon learned to hollow out the log with fire so it would be lighter and easier to handle, and carry a greater load, and the mechanical in his nature was thus cultivated another degree. In the course of perhaps a thousand years, some individual more lazy than the oth-

ers, whose hands had become sore and blistered from long continued rowing or paddling, conceived the idea that the wind could be made to drive his boat along and so he erected a pole for a mast, stretched a dried skin across it for a sail, and thus another step was made in intellectual development, and a dim knowledge of the coming use of the mechanical powers, Constructiveness, was thus again enlarged and the family of man had ascended another step up the golden stairway that leads up the hill of knowledge. Man was created and left in a state of dense ignorance and "naked as he born" but into a world of tropical climate, with no heat or cold to trouble him or cause him pain. He lived a life of ease, with all his wants supplied by Mother Nature and thus he dwelt for unknown ages, making very little improvement, if any, intellectually; go to the tropical isles and Central Africa today and find man still living in those primitive conditions, because want, pain, and necessity has not forced him to develop intellectually. But we find infinite wisdom was slowly working out the problem of mental development for the children of our planet. The earth was, as it wheeled in its fiery course through the corridors of space in its mighty orbit around the sun, slowly cooling and condensing, thus shrinking in bulk, thus causing corrugations on its surface, covering the young old world with long ranges of mountains and low lying valleys, thus making changes in air currents and temperature, bringing change of seasons, heat and cold, storms, destruction and suffering on mankind. Now the struggle for existence began, man had increased in numbers, and this combined with the change in climate in most parts of the earth, caused the food supply to become short. The terrible frosts that now began to prevail in some seasons of the year froze out many kinds of plants and fruits, also animals, fishes etc., that had heretofore been man's chief means of subsistence. Nature had, up to this period, set a most bountiful table, but now in her wonderful wisdom she concluded to be more economical. Man must go to work, and to a degree meet his own wants. To do this he must think. And to make him think, plan, study etc., would bring out his reason and intellect. Man had increased so in numbers, and change of climate had so reduced the food supply that famine swept millions of humanity out of mortal existence, and the balance suffered so much from hunger that a great stride forward in intellectual development in time was the result. The animals and fishes gradually became afraid of man as he more and

more destroyed them for food, and soon he could no longer catch them with his hands, and was thus compelled by his needs, wants, and consequent pain to invent weapons, traps, snares etc., for their capture, and thus again did his needs and pain cause him to think, and intellect and the mechanical portion of his brain to make another stride forward. The gradual change of climatic conditions and the more or less suffering for food produced or caused many diseases, and this led to the study of preventatives and remedies. Thus was the science of medicine born and intellect marched forward another step on the ladder of progress. Man's sufferings for food supply led him to imitate nature and plant seeds in the ground and raise a crop to help feed his little ones, and thus suffering led to agriculture and fruit raising, and we might add to stock and poultry keeping. Cold and storms forced him to clothe himself and to build wigwams and huts. Thus pain and suffering has been the leading factor to lead man from ignorance to wisdom and to develop his higher nature. Infinite wisdom, foreknowing all this, prepared man for all these ordeals by giving him a wondrous brain over a million nerves so that the smallest scratch, hurt or bruise, burn or frost bite would cause him much suffering and often agony. In fact, man without this ramification of the nerves could not exist, for he would continually be being destroyed by the things referred to, and sensing no pain, would not know his danger and would take no trouble to prevent it. Then again, we find our wants ever increasing. The more we know, the more we want, and the more needs we have, and the more we become capable of suffering; the more mind and reason we use to obviate them, and as the use of a faculty develops it, so will we continue to grow mentally. It is claimed by many that civilization is a curse rather than a benefit, and so it may be to many up to the present time, and even far into the future; but in the great eternal future this slow unfolding process that has made every nerve vibrate a billion times or more, will take us out of the materialized sensitive physical form, and having gleaned from the great harvest field of knowledge by the experience of tens of thousands of generations, we will have the mind fully unfolded, but the capacity to suffer pain will be left with the old body as a thing of the past.

(To be Continued.)

The true physician is born, not made; the same rule applies to a poet, musician, merchant or mechanic.

## LO! THE POOR INDIAN.

To the student of Human Nature no subject is of greater interest than Ethnology, or the study of nations and races of men. Of all races and peoples none stand out more strongly individualized than the North American Indian.

Unconquerable, untamable and altogether unmanageable. Whether roaming the forests of New England and the Eastern seaboard in search of game, whether salmon catching in canoe on the Northwest coast, or mounted upon his fleet pony chasing the wild bison upon the western prairies, or yet when upon the warpath with tomahawk and scalping knife in hand, he became a terror to his foes; he has always displayed the same untamed spirit and intense love of liberty which characterized Powhatan, King Phillip, Red Jacket and Osceola, whose patriotism, courage and valor compares favorably with that of the heroes of any civilized nation of any age or clime.

Whatever vices may be charged to the Indian or whatever shortcomings may be peculiar to him—and of these he is no way guiltless—his great love of freedom and resistance to tyranny has ever challenged the admiration of his civilized brethren. The efforts of the Spaniards to subject the Indians of San Domingo to slavery in the mines, the attacks and treachery of Cortez and De Soto upon the Indians of Florida, or the warfare waged by the white settlers upon the tribes of the Eastern seaboard, all proved futile in subjugating these natural sons and daughters of liberty. Die they could and did, but submit to slavery, never! Nothing more pathetic has the pen of history written than the account of the sufferings of the Indians of San Domingo who rather than toil as slaves in the mines gave battle to their oppressors until decimated and unable to continue the unequal warfare, cast themselves and their children from high precipices upon the rocks below and were dashed to death, so that none of their tribes remained on earth. Subsequently, the African negro was brought across the seas to perform the unpaid labor the Indian refused to do. Why this difference in the character of these two races of uncivilized men? Phrenology furnishes us the key to the problem. In the Indian is seen a high top head directly over the crown, where are located the organs of firmness and self-esteem.

There is also great width of brain at destructiveness, combativeness, and secretiveness, covered with large perceptive faculties. Thus equipped, the Indian fulfils nature's design of a son of liberty,

while the Negro has a low crown with imitation and mirthfulness large, and with such brain equipment he became an easy prey to the slave master. However wild the Negro may be when dwelling upon the banks of the Congo or the Victoria Nyanza, if captured and brought to the coast, he speedily becomes docile and subservient to the behests of a master. Herein lies the difference between an Indian and the Negro, the former self-reliant, non-imitative, though often crafty, treacherous and cruel; the latter submissive, imitative, assimilable, rendering him "clay in the hands of the potter," a slave to the task-master. The peculiar traits of character of which I have made mention as belonging to Indian and Negro seem to permeate all the different tribes.

I wish to emphasize this word, Tribes, because herein lies the explanation of the difference in character exhibited by different tribes of the same race of men. Although in America a black man with woolly hair is called a Negro (often spelled nigger) he be he from Guinea or from Senegambia, yet they are not the same people nor have they the same characteristics in all respects, though in general they are classed alike. The same is true of the Indian, who is of many tribes, often dwelling remote from each other, differently environed and speaking different tongues. The Penobscots, Naragansetts and those of the Six Nations who so valiantly defended their homes from the encroachment of the white man and disputed inch by inch every foot of soil as it was filched from them, were of different tribes and none of them ever knew of the Sons, Apache, Menominee, or other tribes who dwelt upon the great prairies of the West. Their speech was different, their mode of life dissimilar, and although all of them were Indians, yet widely different from each other.

I am led to these reflections from having recently visited different tribes of Indians upon our Western border, and am penning this article while seated upon the Arizona shore of the Colorado River, surrounded by the picturesque, yet untamed tribe of Mojave Indians. It seems strange that a people so jealous of their liberties that they cannot be coerced into servitude, should make of their women beasts of burden, and that the mothers of such men should tamely submit to the slavery imposed upon them by husbands and sons. Yet all the drudgery of these people is performed by the squaws and this morning I saw a brave red man pile bundles of Mesquit beans upon the back of his squaw until she staggered under its weight, then drove her before him as he would his pony.

About seventy-five miles below the Needles the government has given these Indians a reservation and established for them a school where is taught common English branches and agriculture. Also another school of the same kind at Fort Mojave. These Indian children prove apt scholars and the young men are industrious, but what seems singular is that however well educated they may become, they are never tamed and quickly lapse into barbarism. They have strange ideas of beauty, both men and women often tattooing their faces until they resemble a checkerboard. Like all primitive races they delight in gay colors and happy is the squaw, old or young, who is the possessor of a table-cloth or blanket, into which has been woven all the colors of the rainbow. This she will flaunt past sage-brush and cactus as does her civilized sister her silks and satins on Broadway or Market street. But these people are not clad in tailor-made garments, indeed such is the scantiness of their attire that our first parents in Eden with their fig-leaf aprons were quite in the fashion of these Mojave Indians, the children playing around quite innocent of even an apron to conceal the symmetry of their shapely limbs. The women, with waists unconfined by corsets, are models of suppleness and grace; standing straight as arrows they carry burdens upon their heads which our city belles could not lift from the ground. The men, tall and stately, with their long coal-black hair streaming down their backs, seem in perfect harmony with the ruggedness of these everlasting hills, "rock-ribbed and ancient as the sun."

In August last I witnessed here on the banks of the Colorado the Annual Pow Wow, held jointly by the three tribes, Mojave, Chimehuevis and Wallappi. These pow wows are really mourning "wakes" for those deceased members of the tribes who have during the year just past, journeyed to the happy hunting ground. When a Mojave dies, his body, blankets and other personal property, is cremated, thus setting so far as body cremation is concerned, an excellent example to civilized people. At these annual pow wows horses are killed and eaten, thus sending a spirit horse to the "happy hunting ground" for the use of such Indians as may have died without owning a steed. This particular pow wow was attended by about three thousand Indians from the different tribes; the services or performance began at sundown on Saturday night with howling from hundreds of copper-colored throats, which howl, or chant, continued uninterruptedly until sunrise the following Sunday morning, when the last horse had been devoured. A constant dance or hop-skip and jump was kept up by relays of per-

spiring braves throughout the long weary hours of solemn chant, until it seemed that pandemonium had been loosed and all the savage spirits of the air, who ever wielded spear or scalping knife, were dancing an endless jig to the heartbeats of these savage sons and daughters of the desert and mountains.

The spectacle was weird beyond description, when at dark the sky and river were lighted by the huge funeral fire of a wigwam, built for the purpose and into which had been placed the presents of garments, trinkets and weapons, donated by relatives of the deceased, as the flames leaped and crackled skyward a long, continuous howl from the thousands of mourners rent the summer air and fell upon my ears like the wail of despairing souls. However these different tribes may war against each other (and if not prevented by our government, they would often have pitched battles) within their own tribes, the Mojave Indians have a perfect system of communism such as might be copied with profit by civilized people. With them there are no rich, neither are there poor. What belongs to one belongs to all. They never quarrel or wrangle over property. If an Indian is hungry he goes to the first shack or wigwam and eats such as there may be in store.

Like civilized people, they have doctors, or medicine men; these are held to strict account. If one loses three cases he is stoned to death. Only recently our government interfered to prevent the carrying out of sentence of death upon a medicine man who had been unsuccessful and lost three patients. I commend the Indian law to the attention of civilized people who wish to live long on earth. If we could get a law of this kind enacted by our legislatures and enforced, fewer doctors would be fledged and there would be a corresponding reduction of death certificates issued hearing the significant words: "Died of heart failure."

There are many other customs among these Indians worthy our attention and perhaps copied. For instance, they seldom fret or worry about the future; with them it is the eternal now. If they have plenty to eat to-day, they eat and are thankful; if a time of scarcity comes they wait patiently for their melons and squashes to grow or the fish to come up the river. They are not burdened with cares, nor have they a hankering after tickets to the theater. The organ of mirthfulness in nearly all Indians is small and to look upon the immobile features of a brave or squaw when the funniest event happens is like the countenance of donkey in a thunder shower or a screech owl on a pine tree top. Many times have I tried to bring a smile to the faces of these children of

solemnity by saying or doing comical things, but they can't laugh or they would certainly have burst their sides at my frantic efforts to cause a ripple. The room allotted to a magazine article is not sufficient to detail as I would like, the peculiarities of these very strange people.

They are fast fading from the earth. Evolution demands that when trees, animals or men have served their day and purpose they shall give place to a higher form. If the Indian cannot assimilate with the civilized people who environ him then must he take his departure to realms where his peculiar talents and genius is in demand. The Indian is not a saint, neither is he the chief among sinners. It was General Phil. Sheridan, I believe, who cruelly said that the only good Indian is a dead one. Red Jacket, in his great speech at the council fire, where were assembled many white officers of the English army, said "Before the white winged canoes of the pale faces came to our shores our people were honest, then if an Indian went upon the hunting trail he had only to place two sticks in front of his wigwam door and when he returned from the chase the sticks were as he had placed them, but now that the pale face has come with his firewater and his arrows of lightning, iron bars and bolts are not sufficient to protect his wigwam from the pillage of the intruder."

A lone Indian stood on a lofty mount  
And gazed on a beautiful scene,  
Where the sun, in his glory—of blessings  
the fount—  
Cast his light on the gurgling stream.

In the rainbow's colors the bright water  
shone  
And the willow there wept unseen;  
And now nothing was heard save the wild  
wind's mourn  
And the Whippoorwill's plaintive  
scream.

He paused as it seemed to give vent to  
the grief,  
Which bore his proud soul to the  
ground  
And the hot tears sprang to his eyes with  
relief  
As he spoke with a mournful sound:

Where are they? Where are they who  
loved me best?  
Who cherished my fated youth;  
Alas! they have gone to their long, long  
rest,  
And left me to mourn forsooth.

Where is she, where is she, who light-  
ened my toil;  
The chieftains who war'd by my side;  
And the brave one who delighted to foil  
The viper in search of his bride?

They have gone, they have gone, and I  
am left to die,

The last of a noble race;  
With none but the white man to hear  
my last sigh  
When death shall my spirit efface.

The Indian has never been rightly studied nor correctly interpreted. By poets and novelists he has been eulogized and by historians maligned. It remains for the phrenologist and the ethnologist to weigh him in the scales of science and place upon record a true estimate of his character. C. P. HOLT.

### Maternal Impression.

To Prof. Haddock, Editor Human Nature:

Dear Sir.—There has come under my observation a case of unusual interest. The facts are as follows: Mr. Henry Wilson and wife, living in this town, Philadelphia, Pa., have a very interesting little girl now 4 years old, who is physically sound except her left arm, which extends no further than about two inches below the elbow. The flesh and skin look as if there has been an amputation performed, with the marks of the stitches still plainly visible.

Some months before her birth, Mrs. Wilson was sitting at the front window of their dwelling when an organ grinder came to the window, and to attract her attention and excite her sympathy thrust his left bared arm up to her, which had lately been amputated. The sight startled her so that she swooned away, and later when her child was born it was marked as above mentioned.

I am prepared to verify the above facts.  
Yours,  
THOS. J. KELLY,  
2929 Mascher St., Philadelphia, Pa.

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## WHAT IS IT?

By John Hartley, the Yorkshire poet.

What is it makes a crusty wife  
Forget to scold and leave off strife?  
What is it smoothes the road throo life?  
It's soap!

What is it makes a gaumless muff  
Grow rich, an' roll i' lots o' stuff?  
Wol better men can't get enuff?  
It's soap!

What is it, if it weren't theear,  
Wo'd mak' some fowk feel varry queer  
An' put 'em i' ther proper sphere?  
It's soap!

What is it gains fowk invitations  
Throo them 'at live i' lofty stations?  
What is it wins mooast situations?  
It's soap!

What is it men say they detest,  
Yet allus like that chap the best,  
'At gives 'em twice as mich as th'rest?  
It's soap!

What is it, when the devil sends  
His agent raand to work his ends?  
What is it gains him lots o' friends?  
It's soap!

What is it we should moast despise,  
An' by its help refuse to rise,  
Tho' poverty's befoor our eyes?  
It's soap!

What is it, when life's wasting fast,  
When all this world's desires are past,  
Will prove no use to us at last?  
It's soap!

## What About the Stars.

"The fault, dear Brutus, is not in our Stars, but in ourselves we are underlings."—Shakespeare.

Well, now, when you come to think about it, Tom Shirt was born at North Beach, at 21 high noon, November 1st, 1876, so he is just 20 years old, and you know what a reprobate his old father was, and his mother—well, some one said that she was an old hag.

However, Tom was the terror of North Beach ever since he could walk, after many escapades, the police landed him in jail, and he is now serving a term in San Quentin prison for burglary.

Will Robinson was born across the lot at the same tick of the clock, so the two physicians said, that attended each birth; Will is just the same age as Tom, and you know Will's parents, they are very respectable, and noted for their high mor-

al character, and Will honors his father and mother.

Now, although so young, he holds a responsible position in a mercantile house down town and is held in high esteem by all who know him.

Is it not plain to be seen that Tom inherited evil propensities from a depraved parentage and Will his moral attributes from good stock?

Where does the influence of the stars come in here?

"Like begets like" the world over whether in man or in monkey, mouse or lion.

Twenty-seven years ago we wrote out our first passenger ticket as agent for one of the great steamship companies running from Liverpool to New York and back. The ship went down with nearly all hands on board. We do not believe because the ship went down it was the fault of the stars, but in the miscalculation of the captain in his bearings, as he struck a rock on the coast of Newfoundland. All those 600 souls were probably born at different times and under different conditions, or under different stars.

It is not necessary to multiply these illustrations, which could be given ad infinitum, nor would it be fair to condemn astrology as having no influence on man's life or destiny. We have been told of remarkable forecasts that have been fulfilled from astrological horoscopes, but have had no personal experience ourselves; yet we respect the moral sense and intellectual capacity of friends who relate to us wonderful incidents in life as to what happened to them in accordance with astrological predictions. We cannot doubt their sincerity and cannot accept the events as coincidences.

We declare our inability to understand these things, therefore are not going to condemn astrology because we do not understand it. Phrenology has been held back long enough by bigots. Save us from bigotry. There are, as Shakespeare says elsewhere "more things in heaven and earth than are dreamed of in our philosophy."

We have in our drawer two of the silliest horoscopes made out for a couple of our students it has ever been our lot to read; but we have no more right to condemn astrology for this than we have to condemn the art of medication because of quackery, or anyone else to condemn phrenology because some of its practitioners are not true exponents of the science; but we do say this, that there are no special traits of character, good or bad but phrenology indicates them, and that phrenology shows how they came by them too—reveals the source of creation,

and further that a true phrenologist can and does correctly read character by the light of his science without any knowledge of the stars, yet astrology may not be all moonshine although some may be "Lunay" on the subject.

## Oh! Dear!

Sample copies of the *Metaphysical Magazine*, 25c; *Health Culture*, 25c (quarterly); or the following monthlies for 10c each: *Phrenological Journal*; *California Medical Journal*; *Journal of Hygiene* (Holbrook's); also the following monthlies, 5c each: *London Popular Phrenologist*; *London Natural Food*; *Journal of Hygieo-Therapy*; *Food, Home and Garden*; *Dr. Foote's Health Monthly* (publication ceased); *Islamic World*; *Temple of Health*, etc.

And also the following pamphlets: *Conversations With Father Elphick*, 25c; *How We Read Character*, 10c; *Dietetic Reformer*, 10c; *What Is Vaccination?* 25c; leaflets and pamphlets published by the *London Food Reform Company*, 25c.

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Opponents of Phrenology are either bad men who do not wish to be revealed to the world, or have some selfish motive, or more generally possess such a surface knowledge of the science that renders them incompetent to judge of its merits.

It is true also, some men are naturally prejudiced against anything that conflicts with their own narrow views. Such people are also incompetent to judge.

You can build yourself whole by the study of yourself Phrenologically.

## Treatment of Nervousness.

What a great number of people are afflicted with Nervousness, and how few know how to treat themselves. Ninety per cent of invalids resort to drugging, and do themselves great injury as well as deplete their own pockets.

Such persons should either put themselves under the care of a hygienic physician or adopt a simple bill of fare in order to get well.

As more carbonic acid is evolved in light and during exercise than when the body is at rest indoors, the more the nervous or emotional a patient is in the open air the better, and within bounds the more outdoor exercise he takes the easier he will be; but let the exercise be pleasurable, never fatiguing. No aimless strolling; exercise with an object. Change of scene is good. So is bathing, but not to shock. Don't worry; be pleasant as possible; avoid the presence of growlers and those who quarrel. They are as poisonous to the system of a nervous person as a snake-bite.

Sleep in a well ventilated room, where the sunlight penetrates during the day. Do not eat large quantities of food. Avoid sloppy foods, soups, wines and beef, tea and coffee. If you prefer the two latter, use them weak. A meal at which hardly any liquid is drunk at all will be easy on the stomach and be digested without any unpleasantness.

Nervous patients should not eat a meal in less time than forty minutes, chewing the food well.

No sensible person now-a-days makes a practice of taking drugs. The proper and only natural cure is to live hygienically and near to nature. Nature supplies the proper remedies in food, etc. Fatty foods are best for nervous complaints—if they can be borne.

Bread, mashed potatoes, meat in small quantities, fish in plenty, oysters and shell fish in particular, cooked milk and light puddings all are very good for the noon meal.

Supper, small in quantity but solid.

Breakfast at 12 noon, not before, should be a rule adhered to by invalids and by those who have no hard manual labor. Oranges cleanse the stomach, and roasted apples are very nourishing and good for dyspeptics.

Stout people are often extremely nervous. This is more from impurity of blood than from lack of nutriment. All nervous people should avoid drug medication. They need fresh air, and plain, substantial food, baths, and often electric treatment.

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A very good and pious man told us once that he never read a page of Shakespeare, or Dickens, or saw a play in a theater in his life, and did not want to do either; the Bible was good enough for him.

On the contrary we heard Annie Besant state twenty years ago on a public platform, when referring to certain passages of Scripture which she was pleased to designate as "obscene," that she "would be ashamed to be seen carrying such an obscene book on the street."

The pious man was prejudiced against such class of writers as Dickens, or even Shakespeare, and Mrs. Besant was prejudiced against the Bible, hence both are incompetent to judge of the merits of the books.

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