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PHRENOLOGY AND HEALTH.



This Phrenological Family has lived in San Francisco now for twelve years without a day's sickness, and without employing a Doctor or using Drugs, a practical proof that Phrenology is healthy, and NOT an "unhealthy business," as a malicious, vile and anonymous writer states in a city paper.

(Photo by Holler.)

A sense of modesty under ordinary circumstances would prevent us from projecting private life into public view, but the circumstances are extraordinary.

We do it in order to refute a slanderous attack on Phrenology and Phrenologists in a city paper, where it is stated that "The practice of phrenology is an unhealthy business" etc.

In order to teach a moral lesson and because we feel this a personal as well as a public matter is our apology for replying to the above quotation, we consider some other base slanders beneath our notice. They will do us no harm. Phrenology has everything to gain by enquiry.

The author of these periodical attacks like a coward keeps in the back-

ground, but from circumstantial evidence he is the crank who committed himself to a theory years ago, and who like the boy who told a lie, he has to tell other lies to keep it up.

We are not going to reproduce his abuse, abuse is not argument, but when he says that—

"Phrenologists are liable to contract itch, leprosy, small-pox and other

contagious diseases and give them to others who may come in contact with his hands" etc., etc., he lies!

We brand the author of the above as a vile wretch who has insulted the people of San Francisco, who are a clean people, and who live in the healthiest city in the world.

Such language is pure rot, and it is a pity that any newspaper in this city should so far forget itself or lower its moral tone as to print such stuff.

But this is no more than may be expected from papers that print such outrageous advertisements as they do, and greater the pity that these papers go into our homes.

Phrenology is the greatest blessing to mankind, or to those who are in search of health, self improvement and happiness. Students of phrenology begin to study themselves and do not leave the care of their bodies to medical priests. They use their own common sense, and it is really surprising how enlightened and independent they become from doctors, drugs and disinfectants.

How happy and healthy they grow. How soon they become possessed of a sound mind in a sound body. There may be fake phrenologists who use it as a handle for medical quackery, but we ask our readers if they know a practical and genuine phrenologist to be sick? A sick phrenologist would hang down his head in shame for he knows he has sinned against nature.

A great phrenologist, the late L. N. Fowler, said, "It is a sin to be sick" and again he said, "Sickness is not only a sign of ignorance but an evidence that some natural law has been violated."

Mr. Fowler died two months ago at the age of 85. We presume the author of such rot as we have quoted would say that had Mr. Fowler taken a little medicine he might have lived longer. The probability is, had he not been a phrenologist he might have been 100 years old now! Who knows?

Is it really an unhealthy sign to die so young?

His brother, O. S., died 9 years ago at the early age of 78. His body was never so well nourished as that of his brother, owing to his temperament. Had he not followed the business of a phrenologist he might have been born different!

Her sister, Mrs. Wells, must be over 80 years of age now. She taught the first phrenological class in America in 1835—over 60 years ago. She is teaching yet. Is phrenology a healthy business?

Nelson Sizer of New York has been a phrenologist over 60 years, and has examined about a quarter of a million

persons. He is 84 years of age, giving examinations yet and as healthy and frisky as a boy. Is phrenology an unhealthy business?

Just 20 years ago we took a few lessons from Dr. Bridges of Liverpool. The inventor of the phreno-physiometer, an instrument for measuring crania, and to whom the British government awarded a nice round sum of money for his contribution to mental science as a phrenologist. We believe he was over 70 years of age then, was hale and hearty, and only gave up the ghost some few years ago. Phrenology must be an unhealthy business when they die so young! !

We have known very many phrenologists in our time from 60 to 90 years of age who, knowing themselves, knew how to care for their own body and soul, and therefore lived pure and healthy lives. Phrenology is a healthy business.

Phrenologists are healthy and happy; and that is the reason why they have no use for a "Dr." who comes to our genial shores every winter with more money than morals. A "Dr." who bribes the "printer's devil" in a newspaper office with a "cross of gold" to abuse phrenology and phrenologists who have more morals than money. Phrenologists who try to make the world better. Phrenologists who live pure and healthy lives and are happy because they can get along without doctor's drugs or disinfectants. These are only some of the reasons we believe that phrenology is a pure and healthy business, why we think it will prosper and grow, because its teachings are in harmony with nature, and a blessing to mankind.

There is no excuse and no reason for opposition to phrenology. Some people are not aware that advance physiology confirms it or that modern physiologists and anatomists now acknowledge the fundamental principles of the science. That "The brain is the organ of the mind," that it has "psychic functions as they act on the soul and physiological functions as they act on the body" and that it has "localized mental functions as revealed by Gall" etc.

A cranky "Dr." whose obsolete and ancient objections have before been exploded in these columns, one who, like the canvass-back duck, every winter flees from the northern blizzards to our genial shores, no sooner plants his cloven foot in the city than he assails phrenology.

Some do it because it reveals their own shortcomings and are afraid to stand before the world. Is it one reason why the moral coward who, like a thief in the night, with mask and blackened face, stands concealed behind the

"printer's devil" in a newspaper office, whom he has bribed with "a cross of gold" to say things about a set of men he has not the moral courage to face? Is this the reason a bandit advances under the shadow of darkness with a club in hand ready to brain his victim, and who dare not fight open handed in the light? The American people resent such cowardice but Californians do not feel insulted at being named as unclean; they know that such articles are paid for.

There are others of course who honestly believe and express their beliefs against phrenology, but such people are ignorant of its principles and an examination or a lesson or two in phrenology soon shatters the foundations of their erroneous beliefs.

After the publication and description in "Human Nature" some time ago of a gentleman who in his day was opposed to phrenology, our friend, Dr. A. O. Leary, of Cleveland, Ohio, wrote saying that at one time he had met the gentleman in question and discovered what he believed to be one of the motives for his objections. He possessed only an ordinary sized head and he thought phrenology did not reveal his greatness.

The fact of the matter is the gentleman did not recognize the law of compensation, did not realize what every phrenologist knows, that quality of organization is of first importance and of greater importance than size, within certain limits. A—21½ or 21¾ inches brain, of fine organic quality and good activity when supported by a good body to supply it with nourishment is far more powerful than a 23 inch head of coarse quality and poor mental activity even should there be a good body under it.

A big "booby" came into our office one day for an examination with a head measuring 24½ inches; some one had told him he had brains enough to become the president of the United States. but as he was "not borren in this country" he would be barred from occupying the presidential chair; nevertheless he was suffering from what is known in vulgar parlance as "big head," he thought he might become an Edison or some other "son" of fame and he wanted to know his general traits and abilities, for he was tired of shoveling coal.

We let him down rather easy at first but at last he found his level.

A lady of this city some time ago wrote strongly against phrenology, especially in relation to size of the head (brain). According to her language we saw she was not posted upon the science; she "knew people with large heads that were quite foolish and silly,"

therefore phrenology was all wrong, but when she accepted our invitation to have a phrenological examination we found out the motive for her opposition; her head measured a little under 21 inches, and as she had been a successful school teacher and had literary merit she thought brains did not count for much, but when we explained to her that high quality of organization and activity of the physical and mental forces were of greater moment than size alone, she saw the philosophy and is herself to-day an earnest advocate of phrenology, not only because of our description of her innermost traits, and delineation of her character in every detail that not even a physiognomist or a physiologist could determine, but is so through her own ability now to read character, for when she became convinced she took a small course of lessons, picked the knowledge up rapidly and applied it practically, she having a remarkably preceptive intellect and is as quick as a flash.

One of our points in giving these illustrations is to show that some opponents of phrenology are so from ignorance of its principles or have some selfish motive in view. We care not at all how learned a man may be if he is not acquainted with what phrenology teaches, not thoroughly acquainted with its principles, he has no right to treat it with disdain or to condemn it, it is a sign of bigotry to do so or downright dishonesty. Bad men as a rule are afraid of phrenology, but if they desire to lead better lives it is the one science that will enable them to get out of the rut, it shows the way to mental and moral improvement.

It is a trait of human nature to turn against anything that is not in accordance or does not exactly shape itself to fit in with preconceived notions; or to bolster up an apparent weakness in one's self. We have known even phrenologists to do it. The late O. S. Fowler had only a normal sized head of 22 inches, but he never forgot to tell the people that "Big heads had often little wit." He never forgot to state a fundamental principle of phrenology was that "Size alone is not a measure of power" but size and quality where combined, as in the case of a large steel bar, for instance, in comparison to a cast iron bar, the former is much stronger than the latter when both of one size and thickness. The steel bar from the density of its nature, will be stronger and more powerful if even not so large, that is within certain limits. An oak beam is stronger than a beam of bass or pine wood, same size and thickness, it is in the nature of things to be so and phrenologists recognize these facts in nature and always have

done; they have always held quality of organization to be the first requisite, but above all they teach that no man may expect to have a sound mind unless he has a sound body. Therefore phrenologists and students of phrenology study themselves and do not harbor vicious thoughts. They keep themselves clean in body as well as mind and are healthy, live long and die happy.

This may be "unhealthy" for men of the pill box type, but it suits phrenologists, and the world is awakening to the great truths of phrenology for "The eternal years of God are hers," so we are willing to suffer insults for the sake of Truth. It seems the fate of all reformers to be misrepresented.

WHAT THEY SAY.

Prof. Mason, the famous orator and phrenologist of Aspen, Colorado, says:

"Human Nature is making a mark for itself, its letter-press is a great improvement and its subject-matter scientific and philosophical. I can give a friend a copy and feel proud."

Mr. W. Lee Lewis, Stanford University, Oct. 17, writes:—"Enclosed please find 50 cents for my renewal subscription to your excellent magazine.

"As a student of human nature I have found "Human Nature" a source of great information, pleasure and profit, and an ardent adherent to the cause it pleads.

"As a Ralstonite like yourself, I believe that an awakening on the part of man to his physical condition will result in good health; and to his mental condition as revealed by Phrenology, I look for a great improvement in the human race.

"As a student of Phrenology I believe that every man, no matter what his calling may be, should know something of the science; self knowledge is the best of all knowledge and will help him more than anything else."

Ed. Human Nature.

Dear Sir:—I am intensely interested in Human Nature. Surely, the body bears an historical record of the spirit as revealed by Phrenology. When the popular error of "bumps" is eradicated from the public mind then will the hour of progress strike for Phrenology. Men are ignorant of their own mental status and do not understand their fellowmen. Phrenology is the key.

F. J. Mundy,
Atlantic City, N. J.

When a sample copy is sent, it is as an invitation to subscribe, at fifty cents per year.

PHRENOLOGICAL CONVENTION AT KOKOMO, IND.

We have been favored with a report of the proceedings by Dr. Gifford, the publisher of Hygie-Therapy.

OPENING ADDRESS BY THE PRESIDENT, DR. B. F. PRATT.

Up and down has been the history of peoples and of nations. A representative people are indicative of a nation's strength in honor, in morals, and religion, in art, science or philosophy, and in all that leads toward depravity and ruin or toward a high idea of perfection in manhood.

As the increase of population can no longer be controlled by home life and home influences, nations, governments, monarchies, or republics are formed, and the masses become subservient to established customs or laws, and the proportion in which these customs or laws become beneficial or deleterious depends upon the degree of development of the peoples ruled or governed—depends upon educational capacity, inherent among the people through growth and development, as ancestral lines have followed in their living in lines laid down in nature's laws, and from nature's laws have looked up to nature's God.

Whatever definition of education may have been given by educators, so few who apply themselves to learning according to the dirriculum of school or college comprehend the practical definition. Even those who stand at the head of our so-called great institutions of learning often fail to comprehend education in its application to the pupils in their charge. As proof of this statement we have but to look at the pale-faced, sad-eyed young man or woman who has within the past few months left the school or college door with diploma in hand, with feeble step and sunken cheek, all telling of the terrible sacrifice of vitality to attain an imaginary mental strength. We say imaginary, because in an hour of mental trial the physical forces give way, a physician is called, and his diagnosis is "studied too hard at school." If life is spared it is miserable; but too often a coffin is ordered, and the last sad ceremonies are performed over the remains of what popularity calls a bright and shining light gone to his reward.

We realize too well that we are treading on popular sentiment, but with the shining light of the science of the nineteenth century we protest, and say this is not education, but slow suicide; and yet institutions that perpetu-

ate these things are often backed by large financial endowments or are supported at the expense of the state.

The tiny plant, the vegetable, the tree breathe through their skin, bark or leaves, and in like manner absorb or take in air, light or moisture, the life-giving principles which, when appropriated, make expansion, growth and development. If you please, this is education in the vegetable world, and as all are parts of the stupendous whole governed by exact natural law, the same rule applies to all animal or human life.

The gardener and horticulturist are beginning to learn by long experience that too much feeding, too much pruning here or there breeds weakness and early decay.

Education is therefore an absorption from without of the material which, when utilized within, causes an expansion and development outward and through, and by this process alone is true education attained which makes strength of body and brain, and makes it possible for human kind to reach the high development attainable by the human race.

We have met on this occasion to celebrate the centennial of the presentation of a great discovery in science—a science that is greater than astronomy, greater than geology, greater than botany, greater than chemistry, greater than zoology, greater than ornithology, greater than all other scientific discoveries the world has ever known; that science which explains the operations of mind through matter. It is not man made; has not been made by idle speculation of the imperfections of man's inventive genius or by deductive or inductive reasoning, but is ever present with us; was with man when the morning stars first sang together, and will be with him as long as his existence lingers in the lap of time.

All science is necessary, and hence beneficial to all creation, and he who is so constituted as to be able to comprehend science in its true light is best prepared to enjoy life and go to the great beyond, his long home, well prepared for the great over there.

Phrenology, the greatest of all sciences—human science—unlocks the door and reveals as an open book all other sciences.

As man is the acknowledged head of all creation, therefore human science is above and over all other sciences. Indeed, one cannot fully understand other sciences without a knowledge of human science.

Why, then, do we persist in feeding our children upon dead Greek and Latin roots that, like the Egyptian mummies, have been so long dead that

they fail to speak or furnish food for the living?

Let us only linger around the tomb of the gloomy past or man-made burial grounds that we may gather from the inscriptions of art and philosophy that which can be made applicable to the living present. What matters it to us whether Job had one boil or a dozen? If he had boils, the old sinner had violated some law of hygiene in his dietary habits. The thing that should concern us the most is have we got boils, corns, headache, etc., and if so, study the causes that produce these unsatisfactory results and let Egyptian mummies alone.

If our schools would educate our clergy in the practical sciences of our time, we would soon have all our churches filled to overflowing, and there would be no need of church fairs, which too often border on gambling, and church sociables, where the things eaten and the late hours create poisonous conditions, weaken the vitality and their people fail to make the religious growth so much desired. Religion should be so surrounded that all church debts and current expenses would be met with a free and holy will.

We have convened here not only to celebrate phrenology in its centennial year, but to discuss its facts and its merits, and to remove, if possible, from the minds of the people some of the middle walls of prejudice established through ignorance and false ideas in reference to this greatest of all sciences—the science of phrenology, the science of human nature, the only science that enables mankind to know himself in every division of his nature.

It is only by knowing himself that man is able to know his right relation to all things and influences outside of himself, and to enable him to express the life in strength and character that is conducive to his best interest, unfoldment and development, without which he cannot logically expect the best in the future life, which most people in Christendom expect to reach in some condition.

We are not here to try to establish a system of thought, or a theory man-begotten and conjured. We are not here to meddle with nor to discuss any system of religion, politics or finance, but to discuss matters and ideas, and to bring out facts in nature which co-exist with and are a part of nature as fixed and unalterable as the highest God idea ever conceived in the human mind. Phrenology is the knowable constitution and law of the kingdom of God, which Jesus Christ declared was within man.

Until this system of government shall be understood, acquiesced in,

obeyed, man must remain in the seething mass of human life and death, health and sickness, sanity and insanity, morality and immorality, vice and crime in which he now is. All that we see about us of suffering and unsatisfied life will remain in this condition until this change.

A great duty, responsibility and opportunity is before us who have met in this convention, and I earnestly entreat all that we show ourselves equipped for the duty, strong for the responsibility, and careful of the opportunity before us.

The committee whose brains, hearts and hands worked to bring about this meeting and to arrange the work of the convention have been untiring in their efforts that the meeting should be to a high degree successful. It is for us who have convened on this occasion to do our duty that the committee's work shall not be in vain.

Then came the Address of Welcome on behalf of the City of Kokomo, by Mayor A. B. Kirkpatrick.

In addition to the welcome of the mayor, there was a number of responses on behalf of the different professions, clubs and associations. We should have been glad to have published them all.

RESPONSE BY REV. R. G. ROSCAMP.

Ladies and Gentlemen:

We are pleased to greet you on this occasion, and we extend to you a most cordial welcome. I can assure you that the Christian ministry is ever ready to assist in helping forward all legitimate efforts which have for their aim the amelioration and development of humanity. A great writer has said "that the proper study of mankind is man," and as phrenology embraces within its teachings those cardinal truths which, if known and acted upon, will effect great transformation in human life, as well as a purifying influence in morals and religion.

In former times the phrenologist was looked upon as a man who believed in what was known as "bumpology;" that according to certain elevations or depressions found in the human cranium the individual would act; but now we have learned that phrenology is the "science of the mind," and that there are certain unmistakable evidences found in the human face and form, certain intellectual developments which the student of phrenology sees at once, and hence is in a position to offer the necessary incentive or place before the subject the necessary safe-guards. Thus "science" has come to aid humanity in aspiring after richer treasures and arriving at a grander goal.

Science has done much to familiarise

us with the constitution of matter. She has taken us back to the primal haze, the chaos of theological writers. Science breaths upon literature, and lo, it glows with her spirit. She is equally at home with the distant and the near. She measures the distance of the farthest star, and now the length of a wave of light; now the dimensions of a sun, and now the size of an atom. There is nothing escapes her analysis—from a sunbeam to a thought, and from a nebula to a star. Truth is the object of her search, and the universal emancipation from all that dwarfs and fetters our common being her mission.

The realms of nature lie open in boundless prospect above, beneath and around us. As inhabitants of this globe we occupy but a small spot, the center, as it were, of an immense universe that swarms with countless varieties of animated beings, and which contains endless sources of mental and moral delight.

Man is intellectually a progressive being. Though confined to a narrow circumference of space and chained to this earth, which is but a small part of the unbounded universe, yet his mind bears the stamp of original greatness, and shows him capable of extending his researches far beyond the boundaries of this tiny globe.

Gentlemen and ladies, go forward in your specially selected sphere, and aid humanity by your efforts, and help to make this world brighter and mankind purer and better. Again we bid you welcome.

RESPONSE FROM THE MEDICAL PROFESSION.

(By Ella Young, M. D.)

Some one has said that if there is any one thing lacking in the civilized world of the present time it is reasonable thought; that the mind of to-day is a cyclone of thought. We do not take time to look things squarely in the face and see what are the truly living questions of the age.

The medical profession, as a class, follows closely after the lines of thought which originate in their own ranks, and are fearful of that which comes to them from without. In view of this fact comes the thought that while phrenology is not man made, and had its origin in the beginning, it remained for an eminent physician of his time to discover the facts in nature which are the foundation for the science of phrenology, wherein the laws of nature and their relation to human life are dealt with scientifically.

While there is no place in life, especially in any profession, where a knowledge of phrenology would be superfluous, there is surely none where

it is more needed than in the medical profession; and surely when we, as a profession, have a better comprehension of the science of phrenology, it will be welcomed as a true helpmeet to our work in administering to suffering mankind. Many questions in the physician's work, which have remained an unsolved mystery, are made plain with the light of phrenological knowledge, and a physician is no longer fully equipped for his work without the knowledge of man which phrenology gives him. I think but few of us realize how much we are indebted to phrenological research in our science of anatomy; for if all that phrenology has given to the science were taken away, our anatomy of to-day would be much wanting as a science.

Again I repeat, there is no profession which should extend a warmer greeting to phrenology than the medical fraternity, for it gives to us, from deep philosophical research, a true understanding of the relation which the mind bears to the body; and again the influence which the body, in its many physical conditions, has upon the mind.

When a knowledge of phrenology, or the relation which the spirit, force and matter bear to each other as we see them expressed in the human body is understood, the problem of our insane hospitals will be largely solved for the medical profession; and we would better understand how to deal with that class of patients with which the mental healers are having unmistakable success; for the phrenologists have the key to the success of this class of healers, while the healers themselves are doing what they do blindly and ignorantly, and the results are limited just to the extent of the blindness and ignorance.

RESPONSE FOR THE W. C. T. U.

(By Miss Rebecca Trueblood.)

The Woman's Christian Temperance Union of Kokomo, half a hundred strong, bring greetings of welcome and good will to the Indiana state meeting of phrenologists. The work of the W. C. T. U. is varied and far reaching. It comprises forty different lines of work, the greater number of these being educational in their character. Of these, our union here at Kokomo, has taken up twelve, viz.: scientific temperance instruction, press work, temperance literature, franchise or equal suffrage, mercy and help, purity in literature and art, narcotics, flower mission work, jail and prison work, evangelistic or gospel temperance, social purity and heredity.

Over each of these we have a superintendent whose special duty is to push

the work along her line. In at least two of these lines (jail and prison work and heredity) your work and ours closely touch each other, if, indeed, they may not be almost identical. I find also that you are especially interested in the question of the prevention of war. The W. C. T. U. has a department of peace and arbitration, which we consider one of the most important.

The W. C. T. U., as an organization, knows no north, no south, no east, no west. Our white ribbon now belts the globe. We make no distinction in sex, nationality, or creed. Our definite aim is the annihilation of the saloon and all of its attendant evils, and we wage an unceasing war against the liquor traffic, as we consider it the sum of all evils. Our field is the world, and every man our brother. So everything that Christianizes and lifts up, everything that helps man godward we recognize and bid godspeed.

So we, the white ribboners of Kokomo, in the name of a common humanity and a common interest, bid you godspeed in your endeavors to make the world better and happier; and as we work and toil, we will all remember—

"That the soul that gives is the soul that lives,

And bearing another's load
Doth lighten your own, and shorten
the way

And brighten the homeward road.

RESPONSE FOR THE EQUAL SUFFRAGE CLUB.

(By Mrs. Laura G. Scofield.)

Mr. President and Delegates to the Centennial Phrenological Convention:—

I gladly extend to you a greeting and a welcome to the city of Kokomo.

Fuller says, "A knowledge of history maketh a young man to be old without wrinkles or gray hair, and gives him the experience of age without its imperfections or inconvenience." The same quotation may be aptly applied to the individuals that understand the science of phrenology, which teaches "self-reverence, self-knowledge and self-control." These three alone lead life to sovereign power. Yea, countless lives might have escaped moral and physical shipwreck had they possessed the knowledge of self, and the ability to read the mental qualities and peculiar characteristics of their associates.

As a representative of the Woman's Equal Suffrage Club, I not only welcome you, but come with open ears and receptive mind to gather and hold the words of wisdom that may be spoken during this convention. Our club tries to know, as Lord Brougham

tersely said, "everything of something and something of everything." Especially is it interested in all that relates to human life and the laws of heredity.

Henry Ward Beecher was right in the expression, "It is better to be born right than to be born again." Emerson says, "To the well born child all the virtues are natural and not painfully acquired." The world would be better if the following poetical command of Pope was obeyed—

"Know thyself; presume not God to scan,

The proper study of mankind is man."

There were a number of addresses of which we are unable to get even a synopsis. The papers following were read and discussed at the different sessions of the convention, interspersed with lectures and impromptu speeches.

FOOD AND MENTALITY.

(By Miss Louise E. Francis.)

Far, far away in the land of the lotus blossom, by the banks of the witching river Nile, half covered by the drifting sands from old Sahara's dusty plain, rests the weird, grotesque Sphinx, the ferocious deity before whose shrine in the ancient days poet and peasant, king and philosopher alike bowed the knee in homage. Man was yet in the childhood state of credulity and simple, trusting faith, and the oracles of the Sphinx had greater weight with the wise men of the East than the philosophers of the North than the commands of an Alexander the Great or Cleopatra the Fair. All knowledge and all philosophy were believed to be wrapped up in the messages sounded forth by this ferocious deity. But man is growing older now and is putting away childish things, and the Sphinx of the Egyptian plain is losing its power, and the sands of the desert, seemingly in sympathy with the slight paid their once fondly cherished deity, are gradually covering it with their grave clothes from Sahara's arid plain, and it is only a question of time until they will have completely covered this silent monument to man's credulity of a bygone age. But from the ashes of the old the new is forever springing, and to-day we have a Sphinx not made with "brick and straw," but molded in the fertile brain of Sylvester Graham, and chiseled and wrought into perfection by the progressive, investigating vegetarian reformers of the nineteenth century.

Our Sphinx, like the one of old, has its oracles, with which it confronts scientists and philosopher, king and peasant, and compels all to bow the knee in the acknowledgment of truth.

Passing by its shrine to-day to learn its oracles and bring a message fresh to you, we dropped a penny in the slot,

and out there came both quick and sharp: "Tell me what you eat, and I will tell you what you are." This edict was the inspiration of our thought, and gave rise to the consideration of the relation of food to mentality. As the Sphinx of old allowed no one to question the truthfulness of her declarations, so the modern Sphinx, in her teachings of the relation of food to mind and character, admits of no questioning of her authority, but commands us to study, learn and obey. The declaration of this modern Sphinx is that "the substance from which the life draws its sustenance will affect the life." Strange as it may seem, this truth is indelibly written on every page of nature. We have but to look and we may read, to obey and we may enjoy.

* * * * *

When we rise to the consideration of the animal kingdom, the declaration of the Sphinx becomes more strikingly apparent. Throughout the entire animal kingdom, animals that feed upon like food are strikingly similar in character, in those instincts and propensities that give rise to cruelty, severity and the destructive tendencies. Birds and animals that subsist largely upon the flesh of others, while they differ materially in many of their instincts and the amount of intelligence manifested, are substantially alike in aggressiveness, severity, cruelty, treachery, secretiveness and viciousness; while those that subsist upon fruits and herbs, or cereals, vary quite as much in the peculiarities of their instincts and the intelligence manifest, but are substantially alike in their caution, timidity and sagacity, and the tendency to protect life by fleeing from the assailant.

Even among the domestic animals the disposition and characteristics may be substantially changed in a few generations by a change of food. The cowardly cur that scuds around the dark alleys and starts at his own shadow, if taken up and fed exclusively upon meats, soon becomes savage and quarrelsome. If this be continued for a few generations, his descendants become bloodthirsty, cruel and vicious—directly the opposite of their progenitor. The dove, the emblem of purity and love, when fed upon meats exclusively, soon changes in disposition and becomes carnivorous. In a few generations, not only the disposition, but the anatomy will have completely changed; the brain becomes broader, and its digestive apparatus becomes like that of the sea gull or other birds of prey, and instead of cooing or loving, it dons the war paint and is for war rather than peace—would

rather fight than love or be loved. The change thus wrought by the change in diet is not one of intelligence or higher instincts in either dove or dog, but a change in the amount of severity, cruelty, courage and viciousness.

Man, with his sensitive, complex nature, is more susceptible to the declaration of the Sphinx than any of the lower animals, and instead of forming an exception to this law running through all vegetable and animal life, he is by far the most affected by the character of the food upon which he subsists.

The quality and character of food has ever been one of the most potential forces in the formation of national types and peculiarities of people. Both among savage and civilized races its influence can be distinctly traced. Those tribes and nations that have subsisted most largely on animal food, whether savage or civilized, while differing substantially in intelligence, artistic and mechanical ability, affection and moral sentiment, have been substantially alike in their animal propensities, and manifestations of courage, aggressiveness, cruelty and severity. As an illustration, among savage and uncivilized races the North American Indian, who subsists largely on animal food, has a broad, heavy brain, is strong and tireless in the chase, sly and treacherous in battle with his equals, cruel and unmerciful to those within his power, savage and revengeful toward all, while the native African has a brain on an average one inch narrower than the North American Indian, and, like the animal that subsists upon cereals, fruits and nuts, caution, fear and flight are his principal means of defense. Among the African tribes that subsist wholly upon herbs and fruits, there is very little severity, cruelty, or revengefulness among themselves or toward the stranger, while the cannibal not only has a peculiar liking for the missionary, but is most cruel, quarrelsome, deceitful, severe and merciless toward his own people.

Among civilized nations the mental characteristics correspond almost, if not quite, as perfectly to their food as among the savage tribes. Here again, too, the most marked influence and difference between those subsisting largely upon cereals and fruits and those that live on meats is found to be in the manifestation of those propensities that give rise to animal courage, aggressiveness, severity and cruelty. For instance, beef eating England represents fairly well the animal courage, strength, aggressiveness and severity arising from the excessive use of ani-

mal food; and while these tendencies have been carefully directed by intelligence, elevated by centuries of an ever increasing civilization and softened by the benign influence of Christianity; yet it has found sufficient manifestation to make England the most aggressive of nations, and exacting upon her subjects, until the last quarter of a century she opened trade at the point of the bayonet, dictated terms to her subjects, and still requires much of British India to keep step to the drum beat of her martial music.

Oatmeal-eating Scotland, living under climatic, commercial, religious and educational influences almost identical with those of England, but subsisting more largely upon fruits and cereals, has quite as much physical strength, moral courage, firmness and stability of character as her English cousins, with far less of severity and selfish aggressiveness. If England has produced the bravest soldier and the most sagacious warrior, Scotland has produced the largest number of intellectual minds for her population, and the most faithful, abiding Christians.

Ireland, subsisting largely upon the potato, a negative product of the earth, seems destined as a nation, to be held on a level with its food, i. e., to the earth. Whether this unfortunate condition is more largely due to the negative properties of the potato or the positive forces of the bad whisky she drinks, it would be difficult to decide; but there is no doubt but that Ireland is where she is to-day largely from the influence of these two forces. When Ireland draws her food supply from the cereals that grow above the ground, and slakes her thirst from the crystal waters of her own green, mossy-banked streams, placid lakes, and rivulets flowing from her vineclad hills, then, and not until then, will she be able to throw off the yoke of oppression and breathe once more in freedom the sweet fragrance of her own pure air.

Germany uses a larger per cent of coarse, woody, fibrous foods and larger quantities of liquids than any other nation. The Germans, as a class, correspond to their diet—have great strength of fiber and power of endurance, but are somewhat lacking in compactness and intensity. Phrenologists recognize that a German brain must be larger than the Scotch or typical American brain to give an equal amount of mentality. The German is plodding, economical, affectionate, thoughtful and philosophical. He is not so aggressive in warfare as his English neighbor, not so quick to open fire, but keeps up an everlasting prep-

aration and an endless getting ready that makes lesser powers conscious that his martial spirit is omnipresent.

The French, as a class, use a very large proportion of concentrated food—condiments, spices, wines, etc. The physical constitution of the Frenchman is compact, wiry, fine grained, sensitive and quick of action. Mentally he is ambitious, spirited, high strung, proud, brilliant, vivacious, impetuous and impulsive. His energies and mental activities are like the spicy food that he eats—more intense than lasting. His intellect is most spicy; his military history like his wine, most sparking; his affections more ardent than constant.

What is true of national types and peculiarities is equally true of families and individuals. The general character and peculiarities of the individual are found to correspond in a noticeable degree to the character of the food used; but more especially is this marked in its influence over the appetites and propensities. Those families that have subsisted for generations on animal food are found to be strongly animal living largely in the base of the brain. They are aggressive and courageous, cruel, sly, passionate, quarrelsome and severe. They may have excellent intellects, even brilliant minds, with high and pronounced moral sentiments, but are substantially selfish; while those that subsist more largely, or entirely, on the fruits and cereals will be equally strong, firm and decided, with quite as good or even better intellects, with stronger moral sentiments, but far less of the carnivorous, selfish and cruel.

The extreme difference among families in this particular may be shown by an illustration that is unfortunately too near literally true. If you watch a family of young whelps at their meal, and a bunch of sheep. The former snap, snarl and growl, while they hold the bone between both paws, crouching low and casting jealous glances from under their shaggy brows, looking most jealous of their neighbor, and keeping up a perpetual grumbling and growling. The latter feed peaceably, side by side, in their trough, packed as close as the keys on a key-board, with scarcely a wave of disturbance. These two extremes may be seen, in a slightly modified form, among families and individuals. The carnivorous family snap and snarl at each other at the table and other places, while the herbivorous is more peaceable and less interested in self; nor are these differences limited to the table or the home, but are quite as manifest on the street, in business, in society, and even in the church. One needs but a few years' ex-

perience in touch with the world to learn that the tiger, the lion, the fox and the pig are still to be found in the most thickly settled portions of the country. The latter is especially numerous. The well fed biped hogs seem to be rapidly on the increase in this country. One has but to take a day's ride on a first-class train to see the selfish pig who insists on rushing into the car ahead of the ladies, and occupies the only vacant seat. He always carries a car-seat key, so as to be able to reverse the seat in front of him, and monopolize the same with his grips and feet, thereby occupying four seats, and at the same time he grunts because he has to pay full fare for one, while three ladies, with four children and traveling appurtenances, are packed in two seats on the opposite side of the car. The railroad companies of the country would confer a great favor on the traveling public if they would transport all their pork in stock cars.

(To be continued.)

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.

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TWO CAST IRON RULES.

- 1.—All back numbers 10 cents each.
- 2.—Subscribers dropped if not renewed at expiration, notice of which will be given.

San Francisco, Cal., December, 1896.

A man earned wealth in stage buffoonery, then set down and wrote a book. It is a cruel and hideous abortion but he loves it; it is his little infant.

We expect our friend, Prof. Holt, back from a three month's sojourn near the Colorado river, and trust he will say something more about the Indians down there.

Is it not funny, the biggest fraud thinks everybody are frauds; the libertine thinks every woman he sees is weak in virtue; the liar believes nobody and deceives himself. "As a man thinketh so is he."

Prof. Seymour has just sent in a list of 57 new names as yearly subscribers to Human Nature. He is doing remarkably well in the lecture field and obtained this long list in two weeks in British Columbia.

A Physiognomist gives a portrait of a minister of the Gospel with a top head as if it had been in a lemon squeezer. It would be a good thing if this physiognomist would try to lie once in a while. He might by chance speak the truth.

A spirit of malignity is so manifest in a paid article in one of the morning papers against Phrenology and Phrenologists and in favor of Physiognomy, that it is a disgrace to journalism and shows the depraved mind of the writer. They are the hissings of a snake in the grass.

A correspondent enquires if we are not going to reply to the tirade recently published in a city newspaper against Phrenology and Phrenologists? No, we are not. We do not believe in slinging mud; we are not going to blacken our pages and insult our readers with tirades, but leave that to blackmailers and politicians, we have more ennobling work to do and intend to keep "Human Nature" clean.

There are some ignorant people who believe a Phrenologist reads character by "bumps" on a man's head, and we have met well educated people too—educated in a general way—who believe the same thing, but they were also ignorant of the first principles of Phrenology. Phrenologists read character by Quality of Organization, Temperament, Physiognomical expression, Size and Form and shape of Brain correctly ascertained by cranial measurement by tape and callipers.

Three letters from subscribers this month tell of the removal to new addresses. One wants all the back num-

bers from July; the other two for October and November, notwithstanding they have been sent to the old addresses. Back numbers are 10 cents each to all who fail to report removal. We care not if a subscriber removes every month we will so alter address in our book if he only lets us know. It is no trouble to alter address, but it is both trouble and expensive to send magazines twice and pay postage too.

A physiognomist says large bones are a sign of conscientiousness. He is a large boned man himself, but according to a portrait, conscientiousness as shown by the brain form, is entirely lacking, and remarkable by its absence. He does not love Phrenology.

San Quentin prison is full of large, bony men. They must be all conscientious and innocent. What a remarkable number of small boned men and women we meet on Market street. Why, they ought to be in jail.

A fraud thinks every one else is a fraud one who cheats thinks all are cheats; if he lies he believes nobody else tells the truth. Licentious men and libertines believe that women are weak in virtue, therefore such men always degrade themselves and try to bring others to their level. Bad men and women think all others, like themselves, are rogues. "As a man thinketh so is he." We trust your thoughts are pure.

No man is a reasoner deficient in the top forehead. He may cultivate the faculties, but look what an advantage he would have if he had a good development of the organs to begin with.

A CLEAR CONSCIENCE.

Will you believe a man who wears a mask, who like a thief in the night comes with a dark lantern and a club to brain his victim?

The man who wears the mask, who dare not show his face, who attack Phrenologists or any other body of men in the newspapers, is a moral coward and loves not the truth.

Truth lovers do not slander; searchers for the truth are tolerant, bigots are intolerant.

A man with more money than morals may abuse those with more morals than money, but the latter have a clear conscience.

Please give us your orders for books and the Phrenological Journal. You get them at the same price and the orders leave us a little commission which enables us to carry on our work.

"Prove all things and hold fast that which is good."

WHO SAYS BUMPS?

We judge character by temperament, quality of organization, form and size of the head, expression of the face, color and texture of the hair, complexion and other things.

We measure the circumference of the head, its length, height and width by tape and callipers.

We note by calliper measurement the distances from the opening of the ear forward, backward and upward. We ascertain all the cranial diameters from the Medulla Oblongata and before we are through we know the man just as well as if we had lived with him all his life.

We do not look for "bumps" as the uninformed think. Supposing a man had a head smooth and round as a billiard ball, without a "bump" on it, would he be without character? No. If evenly developed all over he would, if healthy, be full of character; equally sociable, proud, moral, kind, just, just to himself and to others. He would be an intelligent, an observing and thinking man. Harmony of shape and form of the mind instrument—brain—means harmony of character.

But if his head shot out in hills and retreated in hollows, if his mind instrument—brain—was unharmoniously developed, if the brain fibres running from the medulla were very long, others very short, giving an uneven development of the head, we should look for an erratic character, we should find a crank. All cranks have uneven heads, and face and body corresponds and mind corresponds to the form and shape of the head, face and body.

Our students learn to read character wonderfully. They are from the most intelligent men in the community; the most moral class, the thinking class and they practice on their friends at home, their neighbors etc., and give endless amusement and instruction to those around them as well as themselves. There is no parlor game like it. One with even a smattering of the science—one who knows the location of the organs would be able to hit off the leading characteristics. The NEW "Self Instructor" at \$1.00, finely illustrated is the best help.

THE PHRENOLOGIST'S SCALE

One of our subscribers wishes us to explain "Why Phrenologists use a scale of seven degrees in marking their charts?"

The seven degrees used by Phrenologists in their book-charts is merely a basis for estimating character.

A standard of some sort must be used and experience has proved that the best is a scale of seven—very large, large, full, average, moderate small and very small.

Opposite these degrees a mark is made expressing in a few lines the strength or weakness of the said organ and its bearing on the general character.

One clever Phrenologist in this country uses a scale of ten. This, we think, is cutting it too fine. A remarkable Phrenologist in England uses a scale of five, and one or two in America think that three degrees express the character sufficiently clear enough, but we believe one can touch the main points and also the fine shades of character best on a scale of seven degrees.

But there is no marked chart can be made to give the combination of faculties, because no two combinations are alike; therefore a written delineation is the only perfect chart, and if we could have our way or if we could persuade our clients to have only type-written analysis, we would do so; after all, they are the most satisfactory because of their accuracy.

To understand a marked printed book-chart, the subject must combine the faculties for himself; for instance, he is marked seven, we will say, in Inhabitiveness; well, Haddock & Holt's book-chart says of such an one:

"You love your home as the bird its nest. * * * Are subject to homesickness if away from home or country," etc.

Now, supposing the subject is equally large in the organ of Locality, he is told that he is "a rover," "very fond of travel," "a natural explorer," etc., which is all true, but apparently contradictory for how can a man never want to leave a home and still be a rover? The fact is such an one will be both fond of home and fond of travel, and a type-written examination tells the whole story which a book-chart does not and cannot explain itself, so the subject must find the opposing faculties for himself, and a scale of seven expresses their function, we think, better than any other standard of printed charts.

OUR COURSE OF LESSONS.

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

Students received at any time.

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

Each lesson takes one hour. Some pupils take two lessons per day; others one; others still, only one per week. Students make their own time. Short course, 8 lessons. \$10.00
General Course, 22 lessons. 25.00
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The Professional Course earns a Diploma.

Send Us Two Views of Your Head and Face.



Tin types, or Ordinary Photographs.

State height, weight of body, size of head, in inches, measuring by tape a little above the ears, and height over crown from opening of ear to ear. Color of hair, eyes and complexion; age, single or married; education and present occupation; give name and address and enclose \$1 for a marked chart, or \$2.50 for a type-written delineation describing character, disposition, what to cultivate and restrain, occupation best adapted to follow by nature, adaptation in marriage, etc.

For \$5 we give all above with a more elaborate description and with best advice on health, etc. In all health matters we are assisted by an experienced Hygienic physician. All photo's returned.

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In order to encourage our subscribers in their good work of securing subscriptions, we make the following offer:

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THE UNIVERSE.

It is immense, is the universe, so vastly immense that very few people who walk up and down on the earth's crust realize its immensity. In fact there are none who realize the greatness of all that is. No soul was ever constructed large enough to comprehend the marvelous stretch of miles which reach out from no beginning to no ending. The child's universe is bounded by the point where to his vision the earth and sky meet. Ezra Higgins, when ten years old, accompanied his father to the village of Sutton, seventeen miles away.

It was an event in Ezra's life; he had never before been so far from his father's door yard. On his return he said to his maternal parent, "Ma, if the world is as broad the other way as it is from here to Sutton, it is a whooper." This boy's experience and observation was what enters the life of everybody who does any thinking. Of course there are some people who do not think on these lines, they are not built that way; their thoughts take a less expansive turn. They get sensational pleasures and nuggets. The Ezra Higgins people sometimes go hungry, but they see things on an extensive scale and have ideas, even though their bread crumbs are few.

When night draws her sable curtain over the earth and the stars come into view, there is a panorama of wonder in the sky. If the sight was not so common how astonished should we all be, but familiarity with these whirling worlds wears off our wonder and we only get puzzled and concerned when something unusual takes place in the heavens such as the appearance of a new comet or a shower of meteors comes shooting athwart the sky, then we get uneasy and wish the old humdrum of rising and setting of sun and moon to be resumed without a break in the monotony.

It takes a good while after election to get returns from some of the far off fixed stars. Light travels about 192,000 miles in a second and could pass around the earth in the 18th of a second. It would pass from the moon to the earth in $\frac{1}{4}$ second; from the sun in 8 minutes; from jupiter in 52 minutes; from a fixed star of the seventh magnitude in 180 years and from a fixed star of the twelfth magnitude in 4,000 years. Sir Wm. Herschel stated that "the light from the brilliant nebula seen by himself by means of his powerful telescope, could not have been less than one million nine hundred thousand years in its progress." So if the next day after the light started, the nebula had taken a vacation and gone off to some other part of the universe, our folks on earth would not have made the discovery of its absence until over a million years

had elapsed, a short time when compared with eternity, but an exceeding long time to wait for election returns or news about the last bicycle race.

There has been a great deal of speculation regarding the possibility or probability of any other planet than ours being inhabited by living, sentient beings. Up to date the question has not been decided, but our people are watching mars with a good deal of interest and the preponderance of opinion is given by our scientists that the canals and other indications on that planet favor an affirmative, and perhaps at this very minute some curious person on mars, seated in his observatory with his eye to his telescope and looking through my chamber window down here, wonders what I am writing about for the columns of "Human Nature." This supposition may seem far fetched, but I have known inquisitive people on this planet wonder about and inquire into sillier things than this. Indeed, I have known them before breakfast and without taking the curl papers out of their bangs to go three blocks down street to ascertain from the milliner what was the latest fashionable color for hat ribbons, and have seen men and women by scores, by hundreds and by thousands stand on tip-toe on the curbstones of Market street to watch a circus procession go by.

Nearly all creatures on this planet have enquiring minds. Recently when sailing down the Colorado river in an open boat, I frequently surprised flocks of wild ducks, geese and swans. These birds instead of flying off to a place of safety would make detours around my boat evidently out of curiosity to learn what strange thing had invaded their watery solitude. On the gulf coast of Florida I have seen hunters on "still hunting" expeditions shoot deer in plenty whose curiosity got the better of their judgment and stood gazing at the fire light carried by the hunters, until shot down. The Germans have a maxim which says that "It is always good something to know," but philosopher Benjamin Franklin in "Poor Richard" recommended that we look well to it that we do not pay too dear for our whistle," as did those poor deer and as did the folks who tip-toed and jostled each other on Market street to get a glimpse of a tinsel show or as do people who scan the morning papers for the last scandal, the latest phase of the Durant trial or the dirtiest part of the Parson Brown affair. I wonder if it is this way on Mars or Jupiter or Saturn or any of the other planets.

Do they have presidential elections every four years when the whole country gets by the ears, call each other hard names and finally settle down on a president and congress that keeps on

making and executing laws which favor the few rich and draw tighter the cords on the manacled limbs of the many poor? Do they have all kinds of religious systems as do we, every one of which is the only true and sure way to eternal life? Do they preach righteousness one day out of seven and during the next six days practice deviltry? Do they have two sets of laws, one for the rich and the other for the poor, so that the wretched man who steals a loaf of bread for his starving family gets a term of years in prison, while the nabob who fleeces millions from poor savings bank depositors gets honors and goes to congress?

I wonder if on any of the planets except earth, the men drink wines and whisky and getting intoxicated act like idiots or madmen. Do they chew and smoke a filthy weed called tobacco, thus making themselves a nuisance to the few who do not so pollute themselves?

Do they raise animals, feed and pet them until they are fat and diseased enough to make them tender then kill and eat their carcasses? Do the ladies wear corsets to make their waists small, have pretty birds killed to wear on their hats and drink tea and coffee to stimulate their nerves? I wonder if such things as these are done on Mars or Jupiter. If so, like ourselves they need reforming.

Do men on these planets pretend to be good when they are in fact very bad. Men who sanctimoniously talk of grace and finally fall into disgrace? Does innocent virtue there get betrayed and the betrayer go scott free? Do they have Fourth of July's, Thanksgivings and Christmas when the small boy toots a horn and fires off fire-crackers and the older people wax eloquent on patriotism and Christianity while thousands of citizens, being poor caused by the robbery of their birthright to the land of their birth are homeless wanderers, and like their Divine Master or Elder Brother, have not where to lay their heads?

It is supposed that the people of Mars have constructed canals. Have they also railroads and syndicates and trusts? Have they Huntingtons and Goulds and Southern Pacific Companies? If so, then may God pity them and in his infinite mercy relieve both them and ourselves from such incubuses. Now if that man in Mars has read my M.S.S. so far, I wonder what he thinks of us earthlings? Nothing very complimentary I am sure.

The universe is very large to be sure, but if we who inhabit the little sand heap called earth wish to remain in the decent society of this family of planets, it behooves us to establish a few reforms such as I have faintly hinted, failing to do which I fear that even

though we establish communication with Mars or the man in the moon none of them will be willing to speak with us or keep our society.

C. P. HOLT.

PHILOSOPHY.

There must be want and woe
While man is forced to be man's fiercest foe.

The social structure needs a sounder base,
Unjust conditions fetter half the race.

The finer human feelings are suppressed
And selfish maxims steel the warmest breast.

They prosper best who play the meanest role,
'Tis well in business not to have a soul!

No more where Lincoln lived is manhood prized,
Wealth wins its way where patriots are despised;

No more on Freedom's soil is freedom found,
The man with money is a king uncrowned!
For social ills society's to blame.
One child in misery is a nation's shame.
—The Vagrant.

HEALTH DEPARTMENT.

BEWARE OF MEDICINES.

There is a fashion among drugs as in everything else. When I first was an assistant, bromide of potassium was the rage; if you were in a fix and did not know what to give then you were to prescribe this salt. Next there was a run on iodide of potassium; quinine at another time was the drug favorite; antipyrin now seems to be the drug most in medical favor; in a year or two it will be displaced by something else. Thus the medical world goes on. The allopaths have no system; no two of them agree, and no two of them will prescribe the same treatment for any complaint. Of dietetic and hygienic treatment they know little, their routine practice is to give drugs; take these from them, and they are helpless. In using drugs there are many liabilities to error, and such errors may cost a patient his life, or at the best make him worse. If a doctor has a drug store or small surgery, and if the room is hot, and if the stoppers of the bottles do not fit very tightly, the spirits of wine with which most tinctures are made will evaporate and leave what is in the bottle of greater strength than usual, and a patient will get a dose and a half of the

poisonous stuff, instead of a single dose. If a patient has to take many doses this may prove disastrous. Most doctors get in a stock of drugs at once; unless the doctor is very careful and methodical, the labels will get removed from his bottles or packages, then, some day the contents of a bottle or packages are put in the wrong bottle, a poisonous substance may get amongst the harmless stuff, and the result may be death by misadventure. I have heard of arsenic being mixed with carbonate of soda by such a mistake, and death followed. Many tinctures are dark brown in color, and it is very easy to mistake one for another and cause death. Some liniments are much the same color as the tinctures, but much stronger of the poison they both contain. If a mistake is made of giving the liniment instead of the tincture then death may result. I have known such to happen with belladonna. Doctors are not very methodical in arranging the drugs on their surgery shelves, and you may see poisons and harmless drugs standing side by side. Their color may be alike, and it is easy to take up the wrong bottle in a hurry and make such an error as will cost a patient his life. A doctor uses many powders of a white color. If each bottle is not distinctly labelled fatal mistakes will be numerous. After a bottle has been in use some months or years, its label becomes dirty, and the ink fades, and the name will be all but obliterated. This may cause a wrong drug to be given, and injury or death may follow.

T. R. ALLINSON, L.R. C. P., &c.

How a Severe Case of Constipation Was Cured by the Use of Advent Flour Bread and Cream Breakfast Wheat.

Out of many cases of sickness coming under our notice, one in particular stands in bold relief. A young man had been under the physician's care nearly three years, and for a long time previous like the woman in the Bible, had "suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse." The physician attending him at the time said he could not recover for a long period, on inquiring we found he had been living at a restaurant, and his principal food was steaks and coffee with white bread and butter for breakfast; for lunch he would have cheese, white bread and butter, and coffee; and the evening meal would be two or three eggs, white bread and butter, and a pot of tea. This diet had varied very little for a long time; pastry and fine cakes would often ornament his meals.

We advised an enema at once, to be followed by a twenty-four hours fast,

then a bowl of mush made out of Cream Breakfast Wheat for breakfast; 30 minutes at least must be taken to consume the meal. We advised the doctor's poison to be poured down the sink and a diet of Advent Flour bread and grapes for three days at least, to be followed by another fast of twenty-four hours.

On the third day our patient was out of bed and on the fifth day he went to work, something he had not been able to do for some months; the only thing that ailed him was a severe fit of constipation.

If our friends or readers could understand how simple the problem of life is, if the world could but realize how easy it is to live, according to nature's plan instead of away from it, and thus avoid pills and drugs, and medical priests who only confuse by Latin phrases, and destroy men's bodies with corroding drugs, what a happy world we might have.

A friend says "the masses have not the sense of asses," well it does look sometimes as if people had not horse sense.

Try and feed a horse on nothing but oats and he will turn around and eat his course leading. Fine and concentrated food is neither good for man or beast. Napoleon tried it with his choice regiment and they fell off by disease and death. Man and beast require coarse food to fill up the intestines, and to cause peristaltic motion of the bowels.

The British Encyclopedia says: "This peristaltic, or worm-like action of the intestines is performed by the contraction of the circular and longitudinal fibres composing fleshy coats by which the chyle is carried downward to the orifices of the lacteals, and the excrements are protruded forward toward the anus."

Advent flour bread being the whole wheat grain ground in bulk, produces just these conditions by filling the bowels. This action of the bowels being a natural one can best be produced by natural food and such food in the form of bread is only procured from the whole grain as in Advent flour.

The Del-Monte Milling Co., 107 California street, city, make this flour and you can obtain it from any grocer.

WELLS' NEW DESCRIPTIVE CHART.

Phrenologists and Amateurs requiring these charts are informed that they can be had here, same as in New York, at wholesale rates; namely, 10 cents each by the dozen.

If sent by mail one cent each must be added for postage.

LIFE OF GALL.

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.

PUGET SOUND DEPARTMENT.

CONDUCTED BY PROF. D. C. SEYMOUR.

SALUTATORY.

As I grasp my pen and make my bow to the large audience, consisting of the "Human Nature" family, I feel that I am not in the least a stranger to you all, as I have by pen and voice called to you many times, from valley and mountain top for many long years. I am growing old in the service of humanity, but my soul and heart is in the work of evolving the race, and helping it to build brain for future grand thoughts and deeds. One of the principal pleasures of my life is, that wherever I go, people come up and grasp my hand and thank me for what I have done for them, in putting them on the right track, often long years ago, and I expect as I travel the corridors of the Heavenly Spheres, as the centuries unroll their mystic ages, that the principal joy to me will be the kindly smiles and grateful souls of the thousands that I have helped to climb the mount of knowledge, or of those from whom I may have driven the cloud of gloom. Heaven is here, Heaven is here, Heaven is all around us, and when I lift the dark curtain of despair from the cobwebbed brain of humanity so they can see by the X-ray of mental science that the time to be happy is now, and the place to be happy is here, and that phrenology is the only power to open wide the gate to heaven here below, then I feel an inspiration steal over my brain, to toil on the heights of sublimity are reached, and I seem to see penciled on the bending skies above, "as ye mete it out to others so shall it be meted out unto you." It is a terrible thing, to see at the end of a long life, that the world is no better for us having lived, and that we go out of this world as we came into it, having learned nothing that will be of any benefit to us in the world to come. Is there one of the great family of our readers, that is willing when they leave old earth behind, to find in the book of life (memory's scroll) "Mene Mence Tekel Upharsin." Thou hast been weighed in the balance and found wanting." I hope you will all give me your best and kindest wishes as I come to you each month in the good bright pages of "Human Nature."

D. C. SEYMOUR.

NOTES FROM THE LECTURE FIELD.

Oct. 14 found me broke camp from rustic life, leaving the vine clad hills and fruiting valleys of my cheery home at Port Angeles and on the Evangel,

steaming o'er the wild waters of the Straits of San Juan de Fuca, to invade the domain of the British Lion once again, with calipers and tapeline, and see what our cousins over the dividing line were doing. I was soon through the custom house and located in the Queens Hotel, a most cheery place, to live, move and have your being, Victoria as a city, is a grand success, and is alive with business and improvement, many fine government blocks of buildings have been erected and the 25,000 population are keeping step with all modern improvements. But it is all "Hinglish you know" with no desire to be set off into the states of America, and I think they are wise, for they seem to have better laws, more honestly administered than we do over in "America," besides their taxes are not one quarter as high as ours in the states, and they are much more prosperous here than in the "land of the free and the home of the brave." I called in to see Prof. Stark, the genial and gentlemanly phrenologist of Victoria. He has a fine office and devotes his time to phrenological work, and is a great enthusiast for our cause. The professor is a fine looking young man, with classic brow and I expect to see him at the top round of the profession very soon, for he is very active and a great worker. I took the R. R. up Vancouver Island to Chemainus, about 60 miles and there gave a course of lectures to full houses. It is a lovely little mill town on Horse Shoe bay. I passed on to Nanaimo, the great coal town, visiting old friends for a day, then steamed over the Georgian Gulf to the beautiful city of Vancouver with its 20,000 people, a more lone little city or more beautiful place for one could not be found. It is the end of the great and grand Canadian Pacific R. R., the mightiest corporation in this country. I was very soon flying up the mighty canyon of the Fraser river in one of the palace cars of this company and the scenery is grand and shows the work of the Divine architect, Mother Nature. On and on we sped until night hung her sable curtain across the disc of bending sky. Early morn found us on the banks of Shuswap lake, 300 miles east of Vancouver, and in a wild, unsettled country. At noon I left the train at Revelstake on the head waters of the great Columbia river, and at the feet of the wondrous Selkirk mountains from whose snow and icy peaks and glaciers flows the rippling waters in ten thousand streams that afterwards form into one of the largest rivers on the Continent, the Columbia. At Revelstake I was taken over a mile to a fine hotel to dinner and returned in time for another train on a branch

railroad to Arrowhead, on Arrowhead lake, the head of navigation, where I boarded a palatial steamer for Nakusp on my way to the great Kootenay mining country in British Columbia. It being dark I could not see much of the Arrowhead but discovered it was perhaps two miles wide and some 100 miles long and that it lay cradled in the mighty arms of the spurs of the Seikirks, some 2000 feet above the head of the sea.

Stopping at Nakup at midnight I found a hotel with good bunks and turned into the sleep of the righteous and just man made perfect, but was out at 6 the next morning to take the "keers" for Sandon, the great silver mining town of the Slocan lake country. On and on we sped with the speed of a land turtle, through or over, or both, a country that looks to be utterly good for nothing but proves to be very rich in the filthy lucre. People are rushing here in crowds from the United States, Canada and the old world. The mines are away up in tops and peaks of the hills and mountains and many of them prove fabulously rich and some are making fortunes rapidly, and of course the rest are just going to. Every body finds work at big wages, \$3 to \$4 a day, board \$7 a week and all else in proportion. Every thing to live on is high as they raise little or nothing here. There seems to be a continual cannonading going on up in the clouds but it is the heavy hand of toll with dynamite blowing off the tops of these cloud-capped, ice-bound peaks to get at the so-called precious metals. Thousands of men from the States out of business and no work have found this new Eldorado and are on the road to become bloated aristocrats. They are men of brains and energy climbing up these dizzy heights that a Burro might stagger at, and are wrenching the wealth of this primeval world from the rocks that has held it ever since the world was a lurid ball. The ore is sewed up in gunny sacks and placed on a fresh raw-hide, hair side up and the hides edges whanged together, then it is slid down the trail on the snow and ice to the concentrator where the superfluous rock is taken out and the ores are shipped to the smelters, sometimes hundreds of miles away. Prospecting and locating mineral claims and selling them to the capitalists is a great trade here, I have found many a man holding ten, twenty and even thirty claims, trying to develop them enough so he could sell out one or all for big money. A claim is 1500 feet square. It seems the Queen is much more generous than Uncle Sam, as I believe a mineral claim in the United

States is but 200 feet front. One hundred dollars worth of work must be done on each claim each year to hold it.

D. C. S.

(Continued Next Month.)

RHEUMATISM.

This is a season of the year when rheumatism; acute, chronic, sciatic, paralytic and inflammatory, together with neuralgia is extremely common among the people of this Coast.

Men and women suffer, not knowing how to effect a cure.

The inquiry is so frequently made of us, by persons suffering from one or the other of these most painful disorders:—"Professor, can you tell me how or where I can get cured of rheumatism?" Of course the readers of Human Nature, and those who have been readers of kindred journals, come naturally to fear the efforts of drug medication and those who practice and depend upon the administration of drug remedies for the cure of all forms of disease, and they naturally cast about to find some means and place where they can get cured, and by a system more in harmony with nature and more immediate and permanent in results, that we feel it not only a pleasure, but a duty we owe our friends and patrons, to publicly advise them of a course that we should adopt if we or our own were the afflicted ones.

During the genial spring and summer months, the various Springs and health resorts, which abound on this Coast, afford an opportunity for Hydropathic treatment by drinking and bathing in its waters, claimed to be healing and life giving, and doubtless would prove vastly more so if healthful food and Hygienic conditions were properly regulated and formed the basis of cure. But it is true, that these essential accompaniments, upon which a quick and permanent recovery depends, are not only neglected but actually ignored, and that the consequence is, the recovery is not only retarded but the expected cure is lost for the season.

When the cold and rainy season of Fall and Winter come on, such resorts are impracticable for the sensitive invalid, who instead stays at home and suffers.

We do not hesitate to advise all, whose case requires medical assistance for a quick and permanent recovery to go to a thoroughly well directed "Hygienic Sanitarium," where the physician has had experience, and who will give his personal attention to the habits of the patient and give such treatment as he or she may need to insure speedy recovery to good health

and strength, and also to give such instruction as would enable the patient to maintain good health in the future.

Dr. B. G. Smith is the man to attend to your case, he has a fine Sanitarium fitted up with the latest improvements and he is an old-time Phrenologist and Physician, having been in the profession in San Francisco thirty-eight long years.

If he cannot cure you by natural methods it is our impression you may as well bury your head in sand, but if you need his services personally or by mail, or ours ditto, why, just call or drop a letter to Human Nature office, enclosing a stamp for reply.

THE NEW GOVERNMENT.

This is the title of a new book by Francis King of this city. We have not space to review it in full or do justice to the theme beyond saying that we believe if the propositions in this book were adopted by nations, we would surely have heaven upon earth. It outlines a rational and scientific system of government the world has not yet seen, as it recognizes the eternal fitness of things. We have the book for sale; price 50 cents.

Mr. King is publishing a weekly paper of 4 pages called "The New Government Herald," first number of which lies on our table. We have agreed to write an article for each issue of the journal, and those desiring a sample copy may send 5 cents. The paper is \$1.25 per year or 25 cents trial trip of 2 months. We are agent for the journal and sale of book.

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