

# HUMAN NATURE.

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## Two Doctors.



Dr. J. M. Peebles.

Dr. J. M. PEEBLES needs no introduction to the readers of HUMAN NATURE. He has been a pilgrim on earth nearly four score years and has performed a great amount of mental and physical labor. He has written books galore, which have made him famous in the literary and scientific world. He has edited papers and written entertaining and instructive articles for the press. He has delivered hundreds of lectures upon reformatory and scientific subjects. He has been a great traveler, having made three journeys entirely around the world, besides many side trips here and there, and over



Dr. J. A. Burroughs.

yonder. When he travels his eyes are open and his observing faculties keenly awake to every object of interest, and he can describe in expressive language his impressions of things and people seen.

A glance at the kindly-beaming, intelligent face of Dr. Peebles shows him to be no ordinary man. In his head the intellectual brain is seen to be well balanced, the perceptive and reflective being nearly equal, hence nothing worthy of note escapes his observation and he reasons upon what he sees, then being fully equipped with the organ of Language he can write and preach to satisfaction. His head towers in the region of Benevolence, causing him to be kind-hearted and generous—a natural philanthropist.

Dr. Peebles is liable to get imposed upon by designing persons. His organ of Human Nature is so small that it requires a magnifying glass to discover if there be any gray matter at that point of view, he is therefore unable to discover the "true inwardness" of wicked persons, until they spring their trap and he is caught in its meshes; then he is so benevolent that he forgives an injury done unto him "seventy times seven."

The full middle front head betrays the critic and

reveals the teacher. Dr. Peebles sees the weak places in his opponent's logic and with witty satire exposes them to the gaze of all readers or listeners.

He even goes so far in his scepticism as to doubt the infallibility of drug doctors, and is just now waging unrelenting war upon the unholy rite of vaccination.

It is the great height of head over the crown, in the region of the moral faculties that distinguishes Dr. Peebles, causing him to lead a pure, upright life, and being also endowed with a good degree of combativeness makes him rather hard on the evil-doer, until the wicked one repents, when the good doctor immediately relents and forgives to the utmost.

The ears of the doctor set well down and the organ of vitativeness is large, so that with hygienic living, of which he is an earnest advocate, he will no doubt "live a hundred years and grow old gracefully."

He is now at Battle Creek, Mich., practicing the healing art in company with his adopted son, Dr. Burroughs, but he is getting uneasy, and proposes a fourth trip around the world this autumn. O, what a traveller! What an observer! What a revealer! What a man! "The noblest work of God."

DR. J. A. BURROUGHS.—Regarding this young M.D

if anybody doubts his ability to "get there" let that sceptic take a look at this resolute face and ample base brain.

He can protect his mother's son in all weathers and against all comers. If he is not sometime a wealthy man it will not be because he does not covet riches nor because he leaves stones unturned to accomplish his purpose.

He has a keen, bright intellect, and fifteen times as large an organ of Human Nature as his foster father, Dr. Peebles.

He can see the weak points in poor human beings and take advantage thereof to his own advancement. With a large perceptive intellect he is ever on the alert, and has his eyes open wide upon a wicked world. What he fails to discover in the men, women and things about him is not worth mentioning.

Speaking of women, those prominent lips and that well marked cerebellum combined with the prominent chin, show that this young doctor is not unsusceptible to the charms of the sex called fair and weak.

It is fortunate that his organ of Benevolence is large, rendering him sympathetic and kind of heart. This acts as a modifier of his selfish faculties, causing him to feel sorry for poor afflicted humanity.

His organ of Benevolence is much more pronounced than his Conscientiousness. His acts of charity are from the heart and not because of justice, and the restraint upon his actions always comes through benevolence rather than conscience.

If his organ of Self-esteem towered a little higher back of the crown he would be more dignified and not descend to the commonplace; but he is as nature made him—a typical young man of the Nineteenth Century, a rushing go-ahead fellow, with Approbativeness large and ambition to shine in the world.

On these lines he will meet success.

Dr. Peebles and Dr. Burroughs are partners in the healing profession at Battle Creek, Michigan, and together manage to do a great amount of good to sick, suffering humanity. C. P. HOLT.

### OUR STUDENTS.

At the present time we have studying with us as *private* students a clergyman, a physician, a railroad man, a commercial traveler and a machanic.

The clergyman is taking a full course of lessons in Phrenology and Physiognomy.

He is an apt scholar and learns readily. He is an intuitive reader of character and when he has mastered the science of Phrenology, will no doubt meet with success as a professional Phrenologist.

The physician resides in this city, and is taking a few lessons which will enable him to "diagnose" a case from the mental and physical organization, something he never learned in the medical college, where they do not explain mental phenomena in relation to organization.

The railroad man is taking a short course which will enable him to "size up" his patrons at once. He observes that travelers possess the organ of Locality large, while the organ of Inhabitiveness is small, and that all such persons are restless and desire change of location.

Others have large perceptive faculties and desire to see new places. Many, of course, travel for commercial and social reasons but the restless ones are peculiarly organized.

The commercial traveler has just completed a short course in phrenology and is delighted with the knowledge he has gained of human nature. He is certain that he can turn his new knowledge to profitable account both in a moral and commercial way.

The mechanic is an excellent student of human nature. He says the world has a new meaning to him. His friends and enemies stand revealed to his sight, and he knows their mental, moral and intellectual power and weakness and acts accordingly.

Slowly but surely phrenology is gaining ground everywhere. By no other method can a correct estimate be made of character than by studying the organizations of men and women. The art of character reading is reduced to a science, but the disciples of Gall find from observation that while the human family can be divided into certain classes and the sections again classified, yet there are modifying conditions always to be taken into account, which requires practice and thorough mental study before character can be correctly estimated.

The time is drawing near when phrenology will be taught in every school and university in the land, and practiced in every home.

Clergymen, teachers, Physicians, business men and mechanics take our lessons in phrenology and physiognomy in order to understand their patrons, patients and people with whom they deal.

The knowledge of human nature that our course imparts cannot be measured in dollars and cents.

Hear calmly what others have to say, but investigate for yourself.

My advice to the afflicted is have nothing to do with drug hospitals; neither subscribe to them, go to them, nor allow your friends to be sent there. If ill stay at home, take simple food, have daily a warm sponge bath, keep your windows open, and avoid intoxicants, and you will live longer than if you went into a drug hospital, where the chances are that you will be made worse or killed "secundem artem," that is killed according to medical custom and rule.—T. R. Allison, M. D.

**Quality and Location of Brain.**

Intellectual capacity can not be determined by weight or size of brain. It depends upon *Quality* and *Location* of brain organs, as the following illustrations show.



No. 1

No. 1 has fine hair, thin skin and small bones. The *Quality* of his organization is fine, which renders him sensitive and susceptible to his surroundings, and it will be seen that the greatest amount of brain is in front of the ears. The intellectual region. Yet his head measures only 22 inches in circumference and his brain weight is not great.



No. 2

No. 2 has coarse hair, thick skin and large bones. The *Quality* of his organization is coarse and his mind corresponds to this coarseness.

It will be seen also that the most of his brain lies immediately around and back of the ears, rendering him of a coarse and brutal nature; yet his head measures 24½ inches in circumference, and according to the general size of his head his brain will be quite large—much larger and heavier than that of No. 1.

It depends upon texture and location of brain matter whether a person has intellectual capacity.

**People the World Knows.**

BY JOHN F. PRIOR.

Mrs. Hemans, famous as a poet and a woman of varied intellectual attainments, had a finely formed head of the intellectual and idealistic type. Her temperament was very fine, fortunately coupled with a strong constitution. She had qualities of intellect and manners which appealed strongly to the love and sentiments of her contemporary admirers, and they made her way possible to success, quickly and smoothly. She attained through her intellectual genius a permanent place in English literature.

Madam Boisin, ex-nun, and president of a hospital in France previous to 1841, has her name immortalized in connection with the study of surgery. She had a strong constitution and a well developed head—full in the intellect and large in the perceptive. She was scientific and sympathetic, and the results of her professional and scientific labors cannot be overestimated.

The late Rosa Bonheur, one of the world's great artists, had a strong constitution with a full-sized head. Her intellect was large, and her mind broad. She was a profound genius and a self-made woman in every way. In her field of art she stands unequalled.

"There is no standard of height in the scale of greatness." But strange to say, there are still some very egotistical people who talk as if there might be such a thing. The following is the height of some eminent personages and about the ages at which the heights were noted.

	Age.....	Feet.....	Inches.....
Julius Cæsar.....	56	5	10
Alexander the Great....	32	5	8
Attila, the Hun.....	40	5	6
Mohammed.....	60	5	10
Caliph Omar.....	30 and 58	8	—
Pepin, the Great.....	50	5	—
Charlemagne.....	30 and 50	7	—
Robert, the Bruce.....	60	6	3
Saladin.....	50	5	10
Luther.....	50	5	4
Wallenstein.....	50	5	10
Peter, the Great.....	30	5	8
Cardinal Wolsey.....	40	5	8
Shakespeare.....	50	5	10
Lord Bacon.....	50	5	10
Oliver Cromwell.....	50	5	9
Duke of Wellington.....	60	5	7
Napoleon.....	46	5	7½
Washington.....	68	6	—
Dr. Gall.....	70	5	2
Abraham Lincoln.....	54	6	4
Lord Kitchener.....	30	6	3
Admiral George Dewey.....	62	5	8

Admiral Dewey weighs 165 pounds and is exactly 5 feet 8 inches tall. This measurement was taken not long ago by Government Inspector of Health of the American navy.

**The Proof.**

A gentleman in this city who is engaged in the real estate business, has had three phrenological examinations in three years and received the same delineations each time, thus proving that we read character by science and not by "rule of thumb."

A gentleman who had received an examination from Professor Haddock wishing to test the truth of phrenology, returned a short thereafter in a weak disguise and requested a second examination, but being recognized by the first examiner, it was suggested that the examination should be made by Professor Holt, who had never met or heard of the man.

The examination by Professor Holt so perfectly tallied with the one previously made by Professor Haddock that the patron expressed great astonishment and satisfaction at the success of his test.

Instances of this kind are of frequent occurrence in the office of HUMAN NATURE, where character is as accurately read as are the starry heavens by astronomers at the Lick Observatory or as certainly as is the rocky record of the earth's history deciphered by geologists.



## HEALTH DEPARTMENT

### LESSONS FROM IRELAND.

BY DR. T. R. ALLINSON.

Most of my readers know that I spent my holidays in the north of Ireland, and some remarks about the people and our adventures there may instruct them. We were right away to the very northwest, far from a railway station and from a town. Our food was of the simplest, and we were out in the open air nearly all day. It rained twelve days out of the fourteen we were away, but that did not prevent us from going about and enjoying ourselves. We were sometimes wet through for hours together, and our clothes often dried on our backs, but only one out of thirteen of us ever caught a cold, and that was a slight one. We walked bare-headed most of the time, and barefooted whenever we had the chance, as on the seashore. Our breakfast consisted of oatmeal porridge and milk, or bran bread, eggs, and cocoa, and in the very northwest of maize meal porridge and milk. Our dinner, when we had a fixed one, was made from potatoes boiled in their skins, stewed tomatoes, a little butter, an egg, bran bread, and sometimes a little milk or pudding. When on the tramp we had bran bread, hard boiled eggs or cheese, and a drink of fresh milk, or buttermilk. At tea we had bran bread, cocoa, some preserve, watercress, and very rarely some lettuce. Suppers we did not want. On this fare we walked from twelve to twenty-four miles a day, did some heavy climbing, and were out in the wind and wet nearly all day long.

Out in the northwest one notices the remarkably clear skins and healthy complexions of the people; it is only when one gets into the large towns that one sees pale skins and blotchy faces. The people were very cheerful and pleasant, and did not seem to mind the wet at all. The peasants were not heavily clad, and in many cases there were plenty of ventilation holes in their clothes. Most of the women and children go about bare-

footed, even in winter I am told, and skip about the roads and over the rough stones as easily as we did. Their houses are miserable hovels, but they possess advantages; the door is open all day, and there is always a wide chimney open all night, so that there is always more or less ventilation. The food of the people is simplicity itself. At breakfast they have potatoes boiled in their skins, and eaten with milk, or Indian meal porridge and milk. At dinner they have potatoes and milk usually, and a little fresh salt, or dried fish, when they can afford it, which is not often, and many people get a little meat only at Christmas. Tea is much the same as breakfast. Some of those who are better off have white bread and tea at breakfast and tea time, and meat or fish at dinner, but they do not look so well as the simpler fed ones. Watercress and blackberries grow plentifully, but the people do not gether and eat them. Vegetables of any kind are rarely used; carrots, turnips, onions, cabbage, cauliflower, &c., are only seen in the large towns. Fruit is very little eaten; currants, gooseberries, raspberries, strawberries, &c., are rarely seen, whilst pears and plums are only grown near large towns; apples are the most used, but very few of them are met with, and those very poor ones. In consequence of eating soft foods, and foods poor in mineral salts, their teeth are not of the best. Many of their garments are made from the wool from their own sheep, which they card, spin, and then weave into cloth.

The people are very fairly healthy, and rear large families on their own simple food. Though it is very wet, rheumatism is very uncommon. Did they live like English and Americans, on much flesh, then, with their climate, it would become a scourge.

### ADVENT FLOUR.

To understand a description of the process by which this flour is made, the reader should know that the bran covering a grain of wheat consists of four layers technically known:—[1] Cuticulum [2] Epicarpium [3] Endoscarpium [4] Testa or Coloc Coat.

The Cuticulum is a very thin,

almost transparent, woody fibre, corresponding to the skin on an apple or a potato and contains no nutriment, and when taken into the stomach has the same effect as so much wood. Nature evidently intended to protect from the elements the more delicate parts of the grain, which were never designed for human food. The other layers contain the greater part of the phosphates and salts which serve to make wheat the most perfect food known to mankind.

In the process of making *white flour* all these layers of bran pass off in the feed, and the flour is robbed of the very essence of the grain. In Graham, or Whole Wheat Flour, all the nutritious properties of the grain are retained, but the woody fibre, or Cuticulum, is also retained, and the damage done by it in many cases, more than outweighs the benefits that should be derived from the use of a hygienic food.

In making *Advent Flour*, the wheat is first washed in pure water, which cleanses it of impurities more than any other process can, and also softens the Cuticulum and loosens it from the grain, so that by attrition it is detached from the hulls. The grain and hulls are then run to steam drying pans, and thoroughly dried. The heat in this part of the process changes much of the starch of the Wheat to Dextrin, which no doubt accounts for much of the digestible properties of this flour. From the drying pans the wheat passes to brush machines, which remove every particle of the Cuticulum, and deliver the wheat to the granulating machines in a cleaned and polished condition. The granulating machines pulverize the grain and coverings which are left, to a fine flour, which contains every particle of the nutritious properties of the whole grain, with much of the starch changed to Dextrin and all of the woody fibre eliminated.

This flour contains more bone forming material than white flour and is therefore peculiarly adapted as food for the young; and if used extensively would improve the teeth and bones of the rising generation. It is so easy of digestion that it should be used by dyspeptics, who in nearly every



instance will be cured by its use. To the laborer starved by innutritious white bread, this flour is a blessing. He will find his muscles growing stronger, his endurance increased, his mind brighter, his health better, and his nature more cheerful.

To the poor on whom the cost of food falls heavily this flour is to be further commended in that it makes from 25 to 50 pounds more bread per barrel than any other flour. Besides this it is so nutritious that less meat is used, much of the cost of food avoided, and the pleasures of the table enhanced.

### Is Distilled Water Poisonous?

A very false statement regarding distilled water has been going the rounds of the press. A German physician states that distilled water is injurious and poisonous to the human system.

Distilled water is absolutely pure—distilling it renders it so, and therefore it is superior to water that is impure.

The statement that distilled water is injurious is believed to emanate from a firm of water-filter manufacturers, who, in consequence of the public preference for distilled water to filtered water, are losing their trade.

The best criticism of this poison theory is from *Good Health*, as follows:

"There recently appeared in several journals an article purporting to emanate from a scientific authority, which undertook to maintain the remarkable proposition that pure distilled water is a poison. It is not necessary to read more than half a dozen lines in the article mentioned to discover that the writer was certainly a tyro in scientific pursuits, and knew practically nothing of the subject of which he was writing.

"It is, of course, true enough, as every physiologist knows, that pure distilled water brought in contact with pure protoplasm will cause the protoplasm to swell and perhaps burst, thus destroying it. This is due to the simple law of osmosis. The movement of fluids is toward the denser medium. It is for this reason that surgeons prefer to sponge raw surfaces with a

normal salt solution (six drams to the gallon of water) instead of ordinary distilled or boiled water. But in the use of distilled water for drinking purposes we have no trouble of this sort. No protoplasmic cells and no raw surfaces are exposed to distilled water in the stomach, though there is always in the stomach a quantity of salts, often free hydrochloric acid, and a strong proportion of chlorides which quickly mingle with the distilled water, thus readily changing its character so as to adapt it to the surfaces with which it comes in contact. When the distilled water is absorbed into the blood, it simply dilutes the saline constituents of the blood, a dilution never extending beyond a certain point, for the reason that the kidneys stand as a protecting sentinel, ready to begin at once the rapid elimination of water, as soon as excessive fluidity of the blood is threatened.

"It is thus apparent that no real danger can possibly come from the use of distilled water; that on the other hand many actual advantages are offered. It is free from germs, free injurious salts, from lime and other substances with which they are found in combination, if not always of the same uniform quality. The fact that in the laboratory distilled water has been made to destroy protoplasm has no bearing at all on this question, for the conditions under which distilled water is used for drinking and culinary purposes are such as do not involve at all the conditions which exist in the case of the unprotected protoplasmic body. It is a pity that such an unscientific and misleading statement should be allowed to appear before the public."

### OSTEOPATHY.

One year ago the San Francisco College of Osteopathy first opened its doors to students and for healing the sick. Since that time its success has been great.

Dr. Burke has become associated with Dr. Parker and Dr. Potter in the management of the college and good results may be expected, both in the treatment of the sick and in instruction to students. On page 23 of the July number of the *California Osteopath* we find the following remarks:

"In order to make our operating department as efficient as possible, and equal to the demands to be made upon it, we have secured the services of Miss Nellie L. Joyce, a graduate of the Northern Institute of Osteopathy of Minneapolis, who will take up her home in San Francisco as soon as possible. In adding a lady operator we have sought to meet the wishes of the public, and in selecting Miss Joyce we are confident we have made no mistake. Miss Joyce has proven herself efficient and trustworthy in places involving great responsibility, and is a lady of rare culture and ability, and combines those qualities of person and heart that make friends of everybody. We shall welcome her to this great city where so much needs to be done.

Our college work has slowly but surely been getting into better shape. We have tried to make as few mistakes as possible.

We have great hopes for our college in the future, and we are constantly adding to our different departments such models and other articles as will enable the student to become thoroughly familiar with all branches of science necessary to become a trained and competent Osteopath.

The department of anatomy has its articulated and disarticulated skeletons, its charts and a recent importation of French manikins of complete figures, ear, heart, lungs, etc., that will be of inestimable value to the student in this work.

The chemical laboratory is in thorough working order.

The histological department is gradually getting into condition for the most thorough and effective work.

The departments of anatomy and physiology are under the care of Prof. Ohlwine, an educator of long experience in the East.

At the head of the departments of histology and chemistry is Miss Rose Zellerbach, a teacher of wide experience in these branches and an enthusiast in work. Miss Zellerbach is a graduate of the State University of California.

Lectures will be delivered from time to time on other subjects by men specially prepared for the work.

Classes have started out well, and as a rule have preserved in spite of discouragements, though

some have fallen by the wayside.

For the encouragement of friends, the good words of patients, the help of professors and the faithfulness of students we take this occasion to express our heartfelt thankfulness, and it shall be our pleasure and purpose to make the future years more worthy of your confidence than the past."

A copy of the *California Osteopath* can be had by calling or writing to 603 Sutter street, San Francisco, and mentioning HUMAN NATURE.

### SPIRITUALITY.

BY JOHN F. BERNARD.

Paul said, "If Christ be not risen, then is our preaching vain, and your faith is also vain;" and Christians hold fast the belief that Jesus, after having passed the death transition, appeared to his friends and held familiar converse with them, thereby proving that death is a transition to a spirit world, and not merely a finality to the material world. Grand intellects, powerful in science and scientific method, and filled with the material facts of the universe, but deficient in spirituality, have demonstrated to their *own satisfaction* that the soul's existence and immortality are incapable of proof. But the greater mass of humankind, with spirituality more pronounced, and with intelligence varying upwards to even the highest, cling to a belief and hope in a life beyond this veil of tears. This belief is strengthening and spreading; and a spiritual philosophy is evolving, as beautiful and wonderful and simple as the arrangement of the brain organs, and equally beyond human invention. Every faculty has a science of its own, be that science developed as yet or not; and the axioms of each science must be furnished by its own faculty, and not by the reasoning faculties, which only supervise in the construction of the science of those axioms. The reasoning faculties can only furnish the axioms of the science of reasoning, namely, logic; they cannot supply the axioms of spirituality any more than of color, and a great scientist, who is deficient in Spirituality, is no

more competent to pass original judgment as to the soul's existence and immortality, than the great Lord Jeffries, with all his intellect but weak color, was able to produce a respectable article on the subject of color.

All religions, Judaism, Christianity, Buddhism, Mohammedism, rest, essentially, on belief in the spirit world; and the history of each is replete with visions, apparitions, voices, communications and messages from the unseen "other side." The world's great divines preach and teach the future life; and all the great poets have sung of a life after death. Thus Longfellow:

"There is no death:  
What seems so is transition:  
This life of mortal breath,  
Is but the suburb of the life  
Whose portal we call death."

Socrates, Tasso, Cromwell, Joan of Arc and Swedenborg had spiritual visions. Socrates often spoke of a familiar spirit that served him as a guide. Tasso frequently conversed with a familiar spirit in the presence of his friends; and he claimed to have been cured of a fever by spirits. Joan of Arc, when young, saw a great light, from which she heard an unknown voice proceed; and later in life she heard the same voice, and had visions, in one of which she was ordered to go and raise the siege of Orleans, and have Charles VII of France consecrated king—the rest is history. Swedenborg, a most sincere and enthusiastic man, said himself, "In 1743 it pleased the Lord to manifest Himself to me, and to appear to me personally, to give me knowledge of the spiritual world, and to put me in relation with angels and spirits, and this power has been continued to me." And many others tell us that they have heard and communicated with those who have passed over.

Dread is the shadow and approach of death; yet with this difference between the believer in the future state, that, while the latter suffers the pangs of a hopeless and black final ending, the former experiences something like the gentler trepidations occasioned by approaching examination, with the natural uneasiness of unpreparedness, and, lulled by hope, when the summons comes, "lies down to pleasant dreams" of promotion to a higher and happier condition.

HAMLET:

"In that sleep of death what dreams  
may come,  
When we have shuffled off this mortal  
coil,  
Must give us pause.  
The dread of something after death  
The undiscovered country, from whose  
bourne  
No traveler returns, puzzles the will."

—SHAKESPEARE.

When, in the moment of death, the soul is liberated from the thralldom of the body, and wings its flight to the spirit world, its condition becomes such as may be reasonably inferred from the fact of its being from the clog and the cloy of its earthy body, caterpillar environment. It becomes a pure spirit, but not at once a perfect spirit; liable perhaps, in spirit life, to further development towards perfection, it yet retains just after death the same distinctive individuality and peculiar character it had just before death; noble there if noble here, honorable there if honorable here, tricky there if tricky here, good there if good here and bad there if bad here. Death produces no more marked change of character than sleep does; one does not, after a sleep, wake up a different being altogether; development is slow and imperceptible, even in the spirit world.

Where is the spirit world? It has been located in all conceivable places by the imagination, as influenced by the extension of knowledge. It has been located in the heavens, in the earth, in the Blessed Isles of the West; but modern astronomy and geography have produced a change of conception, has broadened to include the universe. Rev. Minot J. Savage says, "There may be millions of spiritual creatures walking the earth, pervading the atmosphere all around us, real, thrilling and throbbing with life, a life more intense than anything we know anything about, or can dream of; and our present senses take no cognizance of them whatsoever." Speaking of spirit photographs as tending to prove that spirits are embodied in some ethereal way, he states that Alfred Russel Wallace, the great scientist, who shares with Darwin the honor of discovering the central principle of evolution, had for a long time tried to get photographs of denizens of the spirit world, and told him, "I got a perfectly recognizable photograph of my own

mother, which was utterly unlike any picture taken of her during her life."

The religious faculties are Veneration and Spirituality. Veneration represents one half of religion, Spirituality the other. Spirituality establishes the relation with the spirit world, just as the faculty of color does with the lights and shades and hues in nature; when large it makes one spirit-sensitive, when weak, it makes one spirit-blind. This faculty is exercised by communication with the spirit world, in all its forms, including common prayer. It also makes its possessor sensitive to guidance and warning from friends on the other side. Mr. Savage gives the following beautiful instance of a "providential" interference. A friend of his, Mrs. Mary A. Livermore, famous for her devoted services during the war, and one of the world's greatest woman speakers, told him of how her life was saved on a certain occasion during her travels by her instant obedience to a spirit voice which she heard, ordering her to leap from one side of the car to the other, which she did, and instantly the side where she had been sitting was crushed in and utterly demolished.

### BIGOTS.

Everybody loves freedom for himself, but those who are willing to grant this inestimable boon to others, are few and far between.

We are supposed to live in a free country, and we boast of the liberty enjoyed by the American citizen, but the man or woman who should attempt to innocently act, speak, or write his or her true self on American soil, would fare hard at the hands of the populace. If he escaped the jail or insane asylum he could scarcely get past the door of the poor house.

In diet, dress and speech, everybody must conform to the customs of others or the offender will be ostracised, perhaps suffer a worse fate. If it is the fashion to wear corsets, the woman who refuses to constrict her waist becomes the target of a thousand eyes and the victim of busy tongues. If the fashion is to wear pointed shoes, who among the throng would presume to parade the streets with

his or her nether extremities clad in broad-toed shoes? The same gamut extends through stove-pipe hats, stiff shirt bosoms, standing collars, broad dress sleeves or tight ones, trailing dresses, eating this or a different article of food, attending church or refusing to subscribe to a creed. Whatever the custom of the people, to that custom must all conform or suffer the penalty of disapproval and perhaps worse.

If this be freedom, what is slavery?

Matters have reached such a pass that if a writer thinks the Philipinos are an injured, persecuted people and so expresses upon paper, he is liable to arrest for treason.

If a writer happens to disagree with the ideas of his readers he is called all sorts of hard names and the paper or magazine he represents suffers the loss of subscribers.

It is natural to suppose that readers of HUMAN NATURE would be free from bigotry, but complaints are frequently received at this office that something has appeared in its columns which disagreed with the views of some narrow soul. Some pet idea or doctrine has been assailed and the reader has been hurt. Even a pleasantry written to round out a sentence will be tortured into heresy or treason.

It is very difficult to please everybody, and he who tries the experiment will meet the experience of the peasant and his son, related in the old spelling book, who at the suggestion of passers-by attempted to carry their ass across the bridge and lost the animal in the river.

An article or a sentence which would please a Christian would affront a Jew, and if by chance the pen should stumble upon some hint that there might be a weak spot in the Nicene creed or the thirty-nine articles, or that the doctrine of the vicarious atonement might be improved upon, the ire of the Christian is aroused and with a betrayal of temper quite un-Christ-like, he throws down poor HUMAN NATURE, in a rage.

Or perhaps the idea of reincarnation is criticised and the masters in the Himalayas, are suggested to be myths, then uprises the theosophist and denounces HUMAN NATURE and spares not the editors thereof.

If a suggestion appears that perhaps nature, or God, has provided a way by which a fond mother who has been translated from earth, can return to guard the steps of her darling child through earth's stormy paths, then the materialist is shocked at the superstition of the age and the editors of HUMAN NATURE in particular. Provided an article should appear hinting that a good deal of fraud exists in the ranks of the mediumistic fraternity and all ghosts are not *real* spoeks, then comes the Spiritualist with the demand that his paper be stopped.

If Socialism is commended, the Anarchist is aroused and if individual freedom is praised, the whole world looks black with rage.

To oppose Imperialism is treason to the capitalist, and to give President McKinley credit for being less than a devil, is time serving in the eyes of the radical.

Hence between Scylla and Charybdis the manacled editor and writer must sail his barque, praying fervently, "good Lord, good devil," not knowing into whose hands he may fall, always dodging here, knock-kneed there, a slave to a set of bigots.

This time-serving business is humiliating and disgraceful and I hereby protest against it.

For one, I am not afraid to read or hear any idea any man or woman may write, or speak, provided it be in decent language and sincerely expressed, and the man who is thus afraid is a coward, and if he refuses to read or listen, is a bigot.

I have made his picture, let him admire himself.

C. P. HOLT.

### THE ANSWER.

Trembling weakly beneath the burden  
of worthily living  
Came to the Angel of Fate a struggling  
soul, where, sphinx-like,  
Solemn the angel sat, regarding the past  
and the future.

Wearily murmured the soul: "Dost see  
my burden O Angel?  
Bowed 'neath the weight of despair, be-  
hold how I stagger and stumble.  
How shall I lighten this load?" "By  
love," the angel made answer.

"Loving is all my pain," the soul sighed  
out: "'tis the anguish,  
The sorrow of others, I bear. And what  
shall I add to this living  
To lighten the load?" "More love," the  
mighty angel made answer.



## Human Nature.

A MONTHLY JOURNAL DEVOTED TO  
Phrenology, Physiognomy, Health, Medi-  
cal and Social Reform.

Entered at the Post-office at San Francisco as  
second class Matter, September 19, 1891.

50 Cents per Year in Advance.  
Single Copies 5 Cents.  
Back Numbers, 10 Cents per Copy.

ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

C. P. HOLT, Associate Editor

SAN FRANCISCO, CAL., AUG., 1899.

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

### MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market Street. Bank checks not accepted. If money orders are inconvenient, send 2-cent U. S. stamps. 2s 6d in British stamps as one year's subscription.

When this paragraph is marked with a cross (X) it means your subscription has expired.

Please renew.

### Human Nature Mail Course of Phrenological Lessons.

Our twenty-seven type-written lessons (if thoroughly mastered) will enable any intelligent person to accurately read human character.

They are the result of a life study of phrenological science, and its essence in a nutshell. This course was formerly sold for \$25, but the price has been reduced to \$5, if taken in one package.

### Baths.

Since we offered our baths at Agent's price (\$3.00) we have more, than doubled the sales.

By giving the Agent's profit to the public the buyer gets the profit formerly given to the middleman.

Our Fall Term of evening class instruction in Phrenology and Physiognomy will begin on **Thursday and Friday Evenings, August 10th and 11th, 1899.**

Each class will receive 20 lessons—one each week, during the five months following the opening. The tuition for the course of twenty lessons is only \$5 in advance.

As a limited number of students can be accommodated in each class, application should be made early, in order to secure membership.

Call or address,  
**HUMAN NATURE,  
1020 Market St., San Francisco.**

### To Our Students.

Intending students will be pleased to learn that we have just had made forty two (42) new pictures illustrating the forty two mental faculties and their facial poles.

These faculties and their polar centers in the face when understood singly and collectively, as they act in connection, enable the student to read character at a glance.

An octave in music is represented by seven notes by which any number of tunes can be composed; how diversified then is human character when it is realized that there are forty two different notes on the human key-board.

Phrenologists who have made a life-long study of human nature have learned to interpret character by the human keyboard.

Every brain organ has its polar center in the face and our new portraits exhibit them at a glance, so that students by this method learn to read character quickly.

For years we have been teaching the locations of these facial poles to students, and these portraits illustrate them in a forcible manner.

"All parts of the brain have Psychic functions as they act on the soul, and Psychological functions as they act on the body.

In addition to the Psychic or mental functions of the brain and their facial poles, our students are instructed in regard to the re-

lation of brain to body, for instance, Alimentiveness is connected with the stomach, and Veneration with the blood, and so on with all the organs of the brain and body.

Alimentiveness unduly excited by drunkenness or gluttony inflames the countenance, while Veneration depresses the circulation, giving that mellow tone to the face seen in all true worshippers.

This is a feature we believe not taught in any other school; but the knowledge imparted to our students is founded on years of observation.

### Private Instruction.

While our evening classes are popular and well attended, greater and quicker progress can be obtained by taking private instruction, for the reason that the student thus receives the special attention of the teacher. Two lessons a day for one month will enable an intelligent student to read character readily and well.

In answer to enquirers, we would say the whole expense for a private course in phrenology with us need not exceed \$55, including books, etc.; or \$75 for tuition, books board and lodging, washing, etc.

The private course is now enlarged to fifty lessons. Out of town students take two lessons per day. Our students are usually good examiners when through, and earn the diploma.

PROF. F. E. REYNOLDS returned to San Francisco a little while ago from a very successful lecturing tour. He has written a poem entitled "The Man With the Dough," after Markham. He has the poem printed, in a neat folder and will launch it upon the literary sea. Success to the voyage.

Answering J. P. B's. question regarding the works to consult, giving information upon the phrenological organs and their location, we would recommend the,

"New Self Instructor." \$1.00.

"Heads and Faces." Cloth \$1.00, paper 40 cents.

"New Physiognomy." \$3.00.

For sale at office of HUMAN NATURE.

### Does Phrenology Pay?

The question is sometimes asked "Does Phrenology Pay?"

Our answer is that this depends upon the phrenologist. If he applies the same business principles to his practice that the successful business man observes, he will make money at the same time he is benefitting the public.

Some phrenologists are excellent readers of character and good speakers, but possess little or no commercial instinct and fail to make money.

Others who are not so good in the profession possess financial shrewdness and succeed.

For instance, one of our graduated students who has been in the field over two years, left San Francisco May 15th and returned June 24th (less than six weeks) and cleared \$325 above all expenses.

Another student, an excellent man, but possessing little or no business ability, after several months in the field, returned with an empty purse.

It is so in all lines of business and in every profession.

A millinery store near our office changed hands five times during the last fourteen years to our own knowledge—four of the occupants came out of the store penniless, while one proprietor in seven years—1888 to 1895—during the years of great financial depression, cleared in the store \$10,000.

Success depends upon the individual and his fitness for any line of business.

A few weeks ago a lecturer wrote us a follows:

Since I began taking subscriptions for HUMAN NATURE I have plenty of work and money, too. Instead of charging \$1 for verbal examination as before, I give the examination FREE to all who subscribe for HUMAN NATURE at 50 cts per year. I only get a quarter for myself where formerly I received \$1, but I make ten times as many examinations, and now make \$2.50 instead of \$1, and the extra work pleases me. I am more cheerful and contented.

This is the way to succeed in phrenological practice.

### CHARTS.

We keep Well's charts in stock at New York prices, 10 cents or 11 ½ cents postage or express paid.

It requires brain in the front head to think.

### THE WHOLE MAN.

Under this title that very instructive magazine, *Success*, gives the following excellent reasoning and advice upon the harmonious development the entire man—moral, mental and physical.

The aim of every man should be to secure the highest and most harmonious development of his powers to a complete and consistent whole.—Humboldt.

"'Know thyself' is the theoretical end of culture. 'Use thyself' is the practical end."

Without self-knowledge, man is the slave of his organization. Our bodies may be stunted and dwarfed, our brain cramped and pinched by a long line of ignorant and deteriorated ancestors. We may have inherited narrow chests, and narrower ideas. Our faculties may be contracted by unthinking associates and undesirable environments. But, notwithstanding all this, by having a knowledge of ourselves, by understanding the laws of growth, of modification, and change, we may modify our natural tendencies, broaden our narrow faculties, lift our groveling propensities, elevate our low aspirations, overcome our heredity weaknesses, and make a splendid fruit out of crabbed bulbs and distorted plants, as the agriculturist, by careful cultivation, has evolved lucious fruit and cereals from maize and sour wild fruit. \* \* \* \* \*

The highest culture we can attain is self-culture. There is always a certain lack in what we get from others. What they give us is like food put into our mouths: if it remains there it never becomes force, life, or thought. It must be digested, assimilated and vitalized by our own activities. All another can do is to provide the food. We must do the digesting, the assimilating, the vitalizing the organizing. The education which we acquire by our own efforts becomes a part of us. It is not merely added to us, but is incorporated into our very life, and becomes our very own. What we get from a teacher always seems to be somewhat alien to us.

But a small part of our education comes from the high school or the college. The professors have merely filled our mouths. When we are graduated, and come in contact with real life, we swallow our mouthful of learning, begin to digest it, and make it our own, but

it never becomes entirely ours until it has been used again and again in actual life. Many graduates never swallow what the schools have put into their mouths but carry it about with them and wonder why they do not grow. We have all seen them—conductors on street-cars, motormen, perpetual clerks, whose salaries are never raised, writers of occasional squibs for the local press, hangers on in society, loafers about clubs and hotels, who never get strength enough to rise in the world, because they have never digested or assimilated their knowledge.

Book-culture alone can never make a man a success. Some men never seem to acquire the power of converting learning into wisdom. They have been expert, at acquiring, but there they stop. But knowledge is of no use until it has been transformed into thought-timber, into man-timber. Graduates of colleges often astonish us by the enormous amount of their learning, and the meagerness of their performance. It seems to take all the strength of many to carry about what they have learned. They have none left to convert their knowledge into a living force, by which they make their way in the world. They are like prodigious eaters who are weak because they have but small powers of assimilation.

A watch keeps perfect time not merely because it has a perfect mainspring or a superb balance wheel or hairspring. Perfect time does not come from any one part of the watch, but is a result of the harmonious action and the perfect adjustment and symmetrical relation of the scores of wheels, bearings, springs, etc. Every little screw or pin, each individual cog, must add its perfection to the whole. If the watch were absolutely perfect, barring one imperfect cog of one of the tiniest wheels, this imperfection would defect the purpose of the watch-maker.

Every part of the watch must be perfect in relation to the others—that is, relatively perfect.

A perfect liver, capacious lungs, and well developed muscles, do not constitute health. Health to the body is what time is to the watch. It is the perfect time of the body. The slightest imperfection anywhere will throw the whole out of harmony.

Perfect health is the result of the harmonious action of all of the organs and functions of the body. It will not do for a cog to be larger or smaller than its neighbor in the same wheel.

Health of the moral nature is the perfect time resulting from the harmonious action of all the moral faculties. The moral chronometer cannot keep perfect time with a defect anywhere.

We start out in life with a certain amount of vitality. If we draw it all off at the brain, if we expend it in nerve force, there must be starvation somewhere else in the physical economy. If we expend this force in excessive muscular exercise or hard physical labor, we shall have so much less capital to expend in mental culture. The thinker often becomes lost in the physical worker. We neglect the brain at our peril. We neglect our muscles at our peril. Perfect health comes from a healthy exercise of our powers together,—physical, mental, moral, spiritual. Power, the goal of every ambition, comes from a harmonious and symmetrical culture of all our faculties and functions.

A monstrosity is not a man. To cut off the physical, the moral, or the spiritual branches of the tree of life, or to let them die by cutting off their natural nourishment, and allowing all the sap of one's being to develop a monstrous, one-sided brain-gland by pursuing some mental specialty at the expense of everything else, may produce one which will stand high as a specialist, but will never produce a man.

A man is what he is, not by reason of special development in one part of himself, but by an all-round development. He is a unit or nothing.

Nature will not be mocked nor thwarted. She is not after a specialist, or a huge memory-gland, but a full, well rounded man.

Develop the body exclusively, exercise the muscles inordinately, and the man deteriorates toward the brute. He develops brute force, not man-force. He approaches the savage, not the refined, civilized man. If he turns all the vital energies of his life into muscle-making, he tears down the man to build up the brute.

Cultivate the brain alone, expend all life's vital energies in ex-

panding the intellect, and we have a cold, unsympathetic, one-sided mentality, devoid of all the finer graces, the warmer sympathies, the more delicate sentiments.

Develop the moral nature alone, or the spiritual, and we have a fanatic, a zealot, or an unbalanced enthusiast.

The great secret of the highest success is to develop our faculties and powers in such away that the over-development of one will not rob another. \* \* \* \* \*

The man who expects to cheat nature and find a short cut to power by a one-sided education, or the over-development of one set of faculties or functions, while all the others starve, will be a disappointed man. The maximum of power possible to us can only be gained by the harmonious development and the symmetrical growth of the whole man.

#### POOR HUMAN NATURE I

I saw a megar melancholy cow,

Blessed with a starveling calf who sucked in vain;

But soon he died. I asked the mother how—?

Quoth she "Of every four there dieth twain!"

Poor bovine nature!

I saw a sickly horse of shambling gait

Ugly and wicked, weak in leg and back,

Useless in all ways, in a wretched state,  
"We're all poor creatures!" said the sorry hack.

Poor equine nature!

I saw a slow cat crawling on the ground,

Weak, clumsy inefficient, full of fears,  
The mice escaping from her aimless bound—

Moaned she "This truly is a vale of tears!"

Poor feline nature!

Then did I glory in my noble race,

Healthful and beautiful, alert and strong;

Rejoicing that we held a higher place  
And need not add to their's our mournful song—

Poor human nature!

—Charlotte Perkins Stetson.

Our evening classes in phrenology begin on Thursday evening, August, 10th.

Application for membership should be made early in order that a seat may be secured.

The term lasts twenty evenings and the tuition is only \$5.00 in advance.

#### COMBINATIONS.

The art of reading character correctly requires not only keen perceptive and analytical ability but a thorough knowledge of the location and function of each brain organ and the combination of organs with each other, together with the relation of the brain to the body.

It is in the correct estimate of these combinations that we must look for the secret of character reading, and he who can sum up these combinations at a glance is a competent and scientific phrenologist.

Recently a young lady visited this office for a phrenological examination who had a well nourished body, weighing 148 pounds. Her head measured 22 $\frac{3}{4}$  inches in circumference, 14 $\frac{1}{4}$  from frontal lines to occiput and 15 $\frac{1}{4}$  inches from opening of ear to ear over Firmness.

Calliper measurements were as follows: diameter 5 $\frac{7}{8}$ , frontal 5 $\frac{1}{2}$ , posterior 5 $\frac{1}{4}$ .

These measurements show that in size of body and brain she was far above the average woman and her texture of organization was neither coarse nor fine, but of good working quality. The crown of her head was exceedingly high, giving her very large Firmness and Self-Esteem, but her Approbation and Cautiousness were only moderately developed.

Her head was narrow at Destructiveness, high at Benevolence, very large in the Domestic group and very small in the Selfish propensities, except in Secretiveness, which was large.

The median line from Individuality to Parental Love was exceedingly prominent.

This young lady was capable of accomplishing much in the direction of her stronger faculties, but if her efforts were directed in a channel that would only employ the weaker organs she would be an entire failure.



We called the attention of her father, who was present, to her large and full back-head, showing an attachment to home life, and to the width of the side head at Secretiveness and well developed perceptive faculties, showing her to be a practical manager, and that her head being high at the crown, she would betray a disposition to assume responsibilities of home life, to take command of the household, and, if she had no mother, she would be quite capable of taking care of her father and his home.

The father then said that her mother had been dead fifteen years and she had managed the affairs of the house since she was ten years of age.

Judging from her dignified manner, which proceeded from Self-Esteem, and from her strong sympathetic disposition and large social qualities of mind, together with a capable intellect and well nourished body, we told the lady that she would succeed as a nurse and advised her to become a trained nurse and ultimately graduate as a physician.

The young lady replied that she had always had a desire to become a nurse or a physician. It was natural with her combination to have such a desire.

An examination was then made of the father, and finding from observation of the form and shape of the head that he would best succeed in some occupation of a mechanical and scientific nature, we advised him if out of employment, to start bee-keeping or a poultry yard.

He remarked that he had just resolved to invest all his earnings in that direction and had come to the city to make purchase of needed materials.

We made our deductions from a phrenological basis alone and give the facts to the readers of HUMAN NATURE as evidence of the possibilities of phrenology.

### NEWS FROM VOLUNTEERS.

Since military operations began in the undeclared war against the Filipinos the rigid censorship maintained by Gen. Otis has been so effective that the American people are not in possession of the real facts of that distant situation, except as given in the letters of volunteers. These letters reach the general public only through their publication, usually in some country paper. Hence it is that the real current history of the far war is being published in papers all over Iowa, Kansas, Nebraska, Dakota, Minnesota, Idaho, Washington and elsewhere in the States which have volunteers in the field. The collection of these letters to make a connected story is impossible, but each is complete in its narrative and furnishes the truth, which is rigidly excluded from the official and censored news.

Private Smith of the Fifty-first Iowa writes under date of May 7, and we find his letter in the *State Press*, published in Iowa City. The editor takes pains to state that he omitted the most serious part of it, so that after all, what appears has passed a censor. Private Smith says:

"As the American line advances soldiers must be left in the rear to guard, thus weakening the fighting force as each advance is made. Our boys have to charge every trench, only to find themselves outrun and the native army far in advance. Every native, man woman and child in the islands is a soldier, and they wage a furious running fight. As a rule they are poor shots, or our army would have been destroyed long ago. Should the natives keep up the pace much longer the American army will be in bad shape, as many of the men are sick from the oppressive heat and fever. When ever a man drops out of the American army it means an idle rifle, while on the other hand, the enemy always has some one ready to fill up the gap made by the bullets of our soldiers.

"The volunteers are being pushed to the front, as they are

supposed to be coming home soon and some of the regulars remain around Manila. When this island is once under control there are two more that must be taken in exactly the same manner, and it will require a hundred thousand troops to hold them. The United States sized the people up too cheaply, and, though the military officers said they had them whipped two months ago, the fact of the matter is that the enemy is as strong as ever. We are losing force on the firing line every day, and the more territory we take the greater the force required to hold the ground. After getting beyond reach of the gunboats on the bay our force is weakened to a great extent in each skirmish. The rainy season is just starting and it pours to beat the band, so if more volunteers come they will like the place. Any place would be a paradise compared to this hole, and I think the United States will get good and sick of this expansion business before they get through with it. It will cost us ten millions to get this one island under control. The natives have better arms than our soldiers, and their Mausers kill twice as far as our Springfields. We have to stand their fire until within charging distance, and then they fall back. I have seen men in our ar my pulling artillery, and mules standing in the shade, the officers being afraid the mules would be killed. These high officers stay a mile in the rear and send an orderly with an order for us to charge, and then they get all the praise."

No comment is needed. The volunteers are citizens and look beyond the day's fight and measure the future.

In the Des Moines *Leader* of June 11 is a letter from Mrs. Kitty Soper, wife of the colonel of the Fifty-first Iowa. It is written from the hospital station on Corregidor Island. The lady says:

"The prospect now is that we may reach home some time this fall, possibly sooner. If they don't send our volunteer regiments home soon there will only be a handful to go home, they are so rapidly succumbing to sickness and fighting. You mothers at home may as well know that your boys are in constant danger and be

prepared for the worst if it come. This war in the Philippines is not so fine as it is pictured to you at home. You get only one side of it, the other being concealed by those high in command. The lives of our brave boys are being constantly sacrificed to add to the laurels of those same high officers. As I heard one of the colonels say the other day, they are killing our volunteers in attempting to accomplish in a few weeks what will take years to accomplish."

The last sentence of that letter may well be studied. The imperialists have been in such a hurry to get in and grasp the profits of conquest and get the salaried places which will so abound in the civil and military administration required by our subjects that they have led the Government into a serious piece of business without adequate preparation. It was said recently that when the volunteers return they will be missionaries for imperialism, and will insist on holding the beautiful islands they have conquered. But the volunteers are not children who wish to play with a venomous snake just because it is pretty. They are American citizens of full stature, and have ideas about the military and civil policy of their Government which do not run with the imperial dreams of the schemers who wish to use an army to repress liberty abroad and destroy it at home.—S. F. Call.

### Good Reading Very Cheap.

Our shelves are loaded with choice books, pamphlets, and magazines. There is no book or other publication of merit that we cannot supply as cheap as any other house.

To illustrate—send us 25 cents and by return mail we will forward to your address a specimen copy each of "The Phrenological Journal," "London Popular Phrenologist," "Dr. Burke's Health Magazine," "The California Osteopath," "Manual of Massotherapy," and "How To Read Character."

A man thinketh according to his organization.

## 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
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## HUMAN NATURE

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Send a one cent stamp for a Price List of Books to HUMAN NATURE office.

## Private Tuition.

At HUMAN NATURE office we have skulls, diagrams, portraits, casts from the living and the dead, together with all the paraphernalia for giving private and public instruction in phrenology.

Private students received any time to suit pupils.

Fifty private lessons can be taken by the student in one month, for which tuition he pays only \$50. These lessons will enable any ordinarily intelligent person to read character accurately, and fit him for the public lecture field in which to glean money and fame.

Business men, teachers, professional men and mechanics are now taking up this science for practical use in their various avocations, and meeting with success.

One student, W. C. N., says: "As a merchant tailor your professional course, which cost me \$50, has already been worth to me \$500 from knowing how to better understand my customers and bringing increased business."

## Evening Classes.

On the first Thursday evening, and also the first Friday evening of next month, new classes will be organized at the office of HUMAN NATURE, where on each succeeding week for five months, phrenology will be thoroughly taught those who desire to learn this valuable science. The tuition will be only \$5.00 for the course.

Private instruction will also be given to those who desire individual instruction, and who will receive a diploma.

This course fits the student for professional work. The tuition is \$50 for fifty lessons.

## Mail Course

OF PHRENOLOGICAL LESSONS

We have decided to send our \$25 Mail Course of Lessons in Phrenology in one package, instead of semi-weekly, as heretofore, and in order to enable everyone to learn, "How to Read Character," we have reduced the price to \$5.00.

It should not be forgotten that "Plain Home Talk" is to be had for only \$1.50, or with HUMAN NATURE, one year, \$1.75.

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#### WEEK DAYS

Leave SAN FRANCISCO via. Sealife Ferry—  
9:30 A. M. 1:45 P. M.  
Leave TAVERN of TAMALPAIS—  
1: 5, 4:20 P. M.

#### SUNDAYS

Leave SAN FRANCISCO—  
8, 10, 11:30 A. M. 1:15 P. M.  
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tality; Soul, Mind and Thought, Their Relation to Brain and Facial Expression; Primary Element of Mind; Diversity of Gifts; The Law of Growth; Groups of Faculties Considered in their Relation to Mind and Character, Their Manifestation in Primitive and Civilized Man; The Philosophy of Mind Considered as a Whole, Together with a Definition and Analysis of each of its Forty-three Elements in their Relation to Brain and Mind; How Primary Elements Combine and Co-ordinate to Produce Thoughts and Conclusions and why People Necessarily Arrive at Different Conclusions when Reasoning from the same Data; also the Most Complete Charts for Indicating the Physical and Mental Developments, a Correct Diet, Business and Marriage Adaptation.

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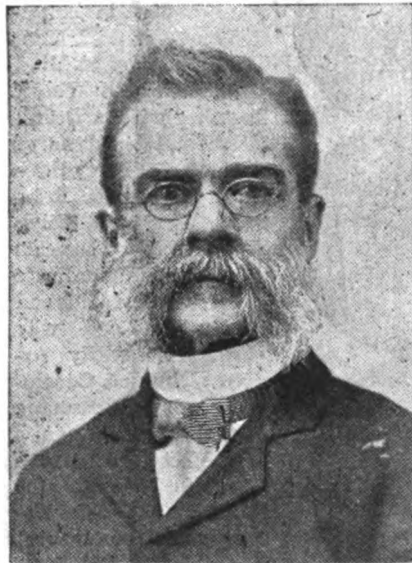
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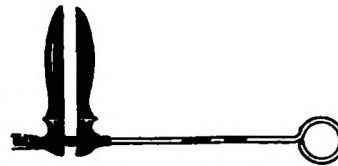
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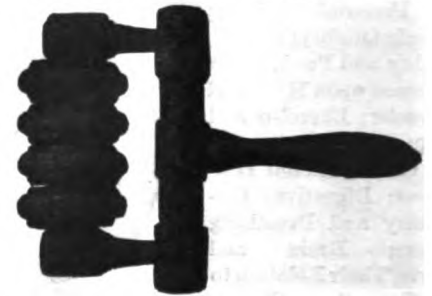
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