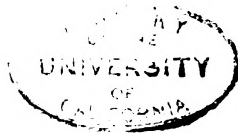


OCT 2 1903



Human Nature

VOL. XIV, No. 158.

SAN FRANCISCO, OCTOBER, 1903.

{ Subscription per Year, 50 Cents.
{ Single Numbers, 5 Cents.

A BORN PHRENOLOGIST AND TEACHER.

THE STUDY of Human Nature is a very interesting study, because phrenology solves the mysteries of the dark ages. It reveals the philosophy of mind. When the time arrives for the science to be taught in the public schools, the present blind methods of education will be revolutionized. Then children will be trained in accordance with their organizations. Parents, guardians and teachers will not encourage born lawyers to become mechanics, nor will they advise a born laborer to become a teacher or professional man, nor will they punish the child because he or she has naturally a poor memory. They will cease to make round pegs for square holes when the great science of phrenology is fully understood throughout the land. As it is they are sending millions of misfits into the world to float like driftwood from pillar to post. When phrenology is applied the young man need not fear that he will be overwhelmed by his circumstances, or that his life will be an utter failure. We will be more progressive as a nation. Under the present course of misdirection one in ten thousand perhaps "kicks the traces" and we hear of the courageous one later on in life. Just such a young man came into our office on the 15th of November, 1901, for an examination. He was then a complete stranger to us. After making the usual measurements and observations we spoke in part as follows: "You possess a rather full, round head, face and body. Your system seems to be fairly well nourished. Your mental temperament predominates, and

you are of the intellectual type. Your Organic Quality, or Texture is fine, and people that have the anterior lobes of their brain developed to such a degree as you have, are more fond of mental work than manual or physical. In your general features you resemble your mother, you inherited your mother's disposition, her kindness as indicated by the feminine qualities of large benevolence and strong sympathies, moral and emotional, with strong intuitive faculties, and only moderate destructiveness. Yours is a soothing and motherly disposition as further exemplified by full, round lips. You could succeed as a nurse or physician, but would not do near so well as a surgeon. Your mental traits in general incline you more toward professional life than commerce or mechanics. You will find your greatest success in the study and pursuit of the true mental science of Phrenology, or as a Teacher. I advise you to train for one of the two last named vocations. You are remarkably intuitive. The faculty of Human Nature is the intuitive faculty, and is in your case very highly developed. You are a born character reader. You



WALTER ELISHA MOYER, Ph. D.
One of Our Successful Mail Course Students.

also possess strong moral faculties, and have a keen sense and taste for the beauties of nature. You will enjoy traveling, and will delight in scenery and grandeur. Your ambition is very strong, and you look like a young man that is struggling to get out of your present environments as a chick breaks its shell to come out into a new world. You in all probability have spent the greater part of your life in the country. It would be a pity and a misfortune for you to devote the best part of your life

to farming, as your organization is not adapted to farming, or farm work. It would most assuredly lead to misfortune and failure. I notice that your brain organ of combative ness is large and active, thus you are well adapted to overcome your circumstances, you are courageous and will overcome obstacles favorably. In uniting your reasoning faculties with combativeness you will take pleasure in debating or in arguing. You have splendid presence of mind in times of danger, and with your degree of parental love you will be fond of children, and pets. You cannot endure to see children abused, you are inclined to take their part as I previously said you are sympathetic and forgiving. You are not inclined to be revengeful, you are more inclined to sever your relations and depend upon yourself. You will be inclined to defend the interest of a friend, and at times you are likely to be even too liberal with friends.

If some one attempted to compel you to do something against your will, you would in all probability contend for your rights, and bring many reasons to bear upon the subject, but if you could not succeed in this manner you would kick the traces and start in an opposite direction, for no one can harness you against your will, you would rather die than be defeated in your purpose.

It is not a difficult task to get your consent, provided you understand that you are in the right and that you are not being led into darkness; you are not disrespectful regarding the opinions of others so long as they comply with reason. You are strongly inclined to be guided by justice and reason.

With your degree of hope, the castle builder, and approbateness, the ambitious faculty that aspires to the highest pinnacle, you will be inspired to look to the future and press onward and upward for better accomplishments. I again advise you to

choose intellectual work."

Much more than this was said to Mr. Moyer, but let this suffice to prove to others as it did to him, that a phrenological statement is based upon observation, and that there is no guesswork about it. If phrenological statements sometimes appear to border on the prophetic side of life, reason will show that they are natural deductions, founded entirely upon observation. Some delineations are more retrospective and prophetic than others. This one indeed was dramatic as the sequel will show, for the following is Mr. Moyer's statement:

"You are surprisingly correct in everything that you said. I now realize that it is an utter impossibility for one to decide intelligently upon a vocation without being able to take a phrenological view of themselves. I am sure you never saw or heard of me before I came into your office, and you have told my character thoroughly accurate. I have spent the greater part of my life in the country on a farm just as you said, in fact you were absolutely correct in everything. I never enjoyed myself on the farm, and I decided early in life to leave it, and just as you said I thought I would enjoy traveling, and in order to satisfy my strong ambition I prevailed upon my parents to let me go to Idaho. This they did not desire as I was but a mere youth without any education worthy of mention, having spent but about three and one-half years in a district school, but seemingly they had considerable confidence in my ability and pluck to come out all right in the end. Friends and relatives all thought I would fall by the wayside and go wrong, but thank glory they didn't understand the case. They don't know me as well now as you did when you looked me in the face for the first time. Yes, I resemble my mother, and I have inherited her character and disposition. My

mother is one of the most generous and benevolent women I ever knew. I really believe she would sacrifice her life for the good of others. In her letters to me she wishes me success, and asks me to do all the good I can. I am trying to cultivate a desire to save and acquire money and property, but when I see any one that I think needs it worse than I do, I cannot keep it. Like my mother I give more than I keep.

Phrenology is a wonderful science when it reveals such remarkable truths, and enables us to see such resemblances. You are also correct about my desire to do mental work. I want to be a teacher and I am going to study phrenology. I have always felt that there was something good in this world for me if I could only get an intelligent understanding of my natural adaptations, and would then apply myself to the work that I am naturally adapted for. From what I had heard about phrenologists I supposed that it was something that only supernatural beings could understand and appreciate. I didn't realize as I do now, that it is as practical as a jackknife and that any one with ordinary intelligence can derive great benefits from it. You have told me just exactly what I wanted to know and what every young man or woman should know before they decide upon a vocation to be pursued."

Mr. Moyer, who is now about twenty years old, returned to the East soon after we gave him this delineation, and is now representing the International Correspondence School, of Scranton, Pa., an intellectual vocation in which he has made many warm friends and scored remarkable success. He is now located in Jackson, Mich., and has just completed our Mail Course in Phrenology. By reading the following delineations given by him from photos of people that he knew nothing of only through the light of

phrenology, you will be able to see that it does not require much except intelligence, and a course by mail such as we teach, to enable one to read character in a very short time.

MR. MOYER'S DELINEATIONS FROM PHOTOS.

The first batch of six photos submitted to Mr. Moyer for reading, brought back from him six lengthy delineations, to publish in detail would occupy about four pages of HUMAN NATURE. All are remarkably correct, but we cannot give more than a few excerpts.

No. 1. This man will be disposed to travel the downward road. His organization is coarse, and the basilar region of his brain wherein reside the animal faculties, is excessive. His appetites are too strong, amativeness the strongest passion. I regard him as a dangerous man among women. He is a seducer.

In reply to the above No. 1 represents a man who posed as an evangelist and preacher in Woodland, California, a few years ago. He was chased out of the town by an irate father for having seduced his fifteen-year-old daughter.

No. 2. This man's "selfish propensities" are very strong. With him it is kill and eat. He is unsympathetic, possessed of great physical strength and endurance. He would be a dangerous man to oppose.

Mr. Moyer was reading a photo of Blackhawk, the Indian chief.

No. 3. Is a very different character from No. 1 and No. 2. He is well constituted to enjoy christianity. He is adapted to undertake a deal of mental and physical labor. He is a thinker, worker and talker. He would fail in commerce.

Mr. Moyer was reading a photo of Capt. Anderson, by profession a navigator, and by faith a local christian preacher.

No. 4. This lady would succeed as an artist, or in literary pursuits,

and she would do well on the stage. She is emotional and has a keen sense of the beautiful in nature.

Mr. Moyer was reading a photo of an artist, especially in oil and water colors. She has literary leanings and often expressed a desire for the stage for which she has special aptitude as an emotional actress.

All the rest of photos submitted were read in the main correctly.

Character Reading from Photographs.

For those who desire to learn how to read character from photographs, we recommend No. 19 of Human Nature Library, price 10 cents, postage free. We have it for sale at HUMAN NATURE Office. It contains above a score of pictures and considerable descriptive-explanatory matter. It is one of the most instructive pamphlets we have for sale. Get it, study it, and you will surprise yourself and friends by the manner in which you can read character from photographs. Such knowledge as this is profitable.

Our Mail Course in Phrenology.

Our \$5 Mail Course of twenty-seven type-written lessons are "Mulum in Parvo" or much in little. Nothing equal to them in any of the published works. They not only reveal the mental functions of the brain, but locate the brain center for each organ of the body.

The stomach center is in Alimentiveness. The spinal column in Firmness. When firmness is large there is always a stiff spine and rigid muscles. Our course shows the exact relation between the brain, body and mind.

Our \$25 course runs for several months, including a long list of questions and answers, reading character from photographs, and instructions by correspondence. This course earns our Diploma.

Vaught's Practical Character Reader

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

The book is well bound and cheap at the published price \$1.00.

Lessons Augmented.

Our course in Phrenology is greatly augmented in value by the addition of our Dietary System, which is now taught to all students, without extra charge.

Fowler & Wells Co., New York, have supplied us with a remarkable set of new books, to which we beg leave to call our readers' attention to the announcements on the last page. The books are up-to-date both in subject matter, letterpress, the binding and the price. Just think of it; these splendid books only 50 cents postage paid. Address all orders to HUMAN NATURE office.

We have for sale some beautiful Alexandra Wall Charts in colors, illustrating the forty-two mental functions of the brain, 3 feet by 2 feet 6 inches, for hanging, mounting on rollers or framing. 40 cents each or three for \$1. Mailed without extra charge. Also a smaller chart 23 by 19 inches, a duplicate of above, which we mail at 30 cents.

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

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

We have the books in stock advertised by Dr. Reinhold on page 14.

HUMAN NATURE

Current Comment.

Prof. Loeb says that electricity is life. Henry Harrison Brown, in August "Now," calls him down, trumps the claim, and declares that motion is life. I shall not attempt to quote Mr. Brown to any great degree, but shall confine myself to the task of disputing and disproving some of his assertions. Matter and motion are not one, as he claims. Matter is an entity, a real thing, while motion is a relative change of place in matter; it is not an entity, it is not a thing nor even the dimmest shadow of a thing. If motion and matter were one and the same, a body set in motion would assume size according to the amount of motion given it. Thus a rapidly revolving buzz saw would take on the size of a large chain of mountains. I have taken the trouble to read some of Mr. Brown's writings, and I enter a protest against having my reason insulted by the assertion that matter and motion are one. Nothing has no motion. It is only things that have an existence that can move or have motion imparted to them. Mr. Brown winds up the dispute with Prof. Loeb in this wise: "Life is energy! Thought is energy! Electricity is energy! Light is energy!" Then Prof. Loeb is right, Mr. Brown admits it. He crosses himself so often, that one cannot tell upon what part of the trail we will meet him. "In his book "How to Control Fate Through Suggestion," Mr. Brown curtly informs us that "Man is, therefore all the rest is. Without the ear, no sound; without the eye, no light; without the nerve, no sensation. Hence without man, no anything. Without man, no God—no one. Man is all." Thank you, Mr. Brown. If you are not wise, you are at least frank and cross grained. You say what you think, and then think something else that upsets the whole "cheese," and I like to pound such people over the head, so may as well batter you down a little while

at it. Sound is motion conveyed by a substance in all directions from a sounding medium, and if your ears are good and you stand within hearing distance from the center of disturbance, you catch the sound waves. But whether you hear or not, the sound waves exist all the same, but they convey no sound to you. From your point of view, the deaf and the blind could logically declare all other people liars as to what they see and hear. They see and hear nothing, therefore there is nothing to see and hear, and nothing to be seen or heard.

In August "Now" Mr. Brown speaks of God as the "Forever unknowable," yet as the prime cause of all things. In the above monthly man is all. "Where he now sees through a glass dimly, he will then see cause face to face." "Since matter and motion are one, man cannot be two; *i. e.* matter and motion." Not so. He can be both, if both are the same. Says Mr. Brown, "Both physical and spiritual man cannot be. Science has decided this forever." Whose science, please? Not yours, I am sure. Mr. Brown is like the stoic philosophers, though with all the philosophy left out.

The so-called Christian scientists, and a few of the new thought advocates, can conceive of but one substance in the universe. They do not explain to us, however, that it is contrary to nature that there should be more than one substance. To my mind it is just as possible and reasonable to look for many kinds of substance as to look for one. There is but one law (one substance) and I will call this spirit. But there are some sixty-four elemental substances, and from these all visible bodies are formed. But our would be New Thought students, some of them, see God or spirit here as a lump of mud, there as an alligator, a frog, a flea, a louse, a man, a mouse. What we see is not the law, 'the thing that builds and shapes, but is matter moulded into form. I do not be-

lieve that God is ever a lump of mud. But he works in the mud, and he is in all things, and gives motion to all things. Life or law is a substance by itself. It is invisible to us. It is the life in us and in all things. The building is not the builder. Nature looks much more pleasant to us when we learn to distinguish between cause and effect. What we see and all we see, is effect, not cause.

The question as to whether there could be sound or light without ears and eyes, was brought up some twenty years ago, and was discussed at some length. Just what conclusion was finally arrived at, I do not know. But I do know this. Sound and light vibrations are moving through our atmosphere every second of time, and will continue to do so, were there no eyes and ears on the planet. But sound and light would not appear as such, to those who have no eyes and ears. The deaf and blind can tell you how the case stands with them. But the deaf-mute believes that there is sound, even though he is not able to hear it, for I have seen them write upon slates and ask you to tell them what some one else said. The blind also believe that there is such a thing as seeing, for quite frequently we see them trust to other people's powers of seeing.

Where are you at, Mr. Brown? Will you please stand still long enough in one place, so that we can get a look at you. If there cannot be both a physical and spiritual body, what hope have you for your readers who are dying? We have seen the shell, and we have seen the chick after it left the shell. So you shall see John Smith, Paul Jones, and a whole host of people on the other side of life, and they will appear in the bodies that you do not now see. This flesh body is the incubator of the soul, a much finer product, and some day we shall leave these shells, and shall know and be known. What say you, Mr. Brown?

FRANK REED,
Eureka, Cal.

The Ethics of Phrenology.

BY C. P. HOLT.

Advocates and professors of Phrenology have been wont to view it as a science, and as a valuable and scientific method of determining character, without realizing that it has an ethical side.

The strict definition of Phrenology is "a discourse upon the mind," but it has come to mean something more than "a discourse," inasmuch as in the practical application of its principles to human affairs, like a mighty river, it broadens as it approaches the ocean of life, where it enters into every department of human activity and becomes a power in the upbuilding of character and reforming the ways and lives of mankind.

The fundamental principles of Phrenology are "the brain is the organ of the mind, and size, other things being equal, is a measure of power," and that these "other things" are temperament and quality of organization, which are changed by diet, exercise and mode of life.

Phrenology teaches that by proper exercise of body and brain, by diet and environment a bad man can be changed into a good man, and that by improper living and environment a good man may become a degenerate.

It follows therefore, that Phrenology deals with man in all his varied relations, so that there is not a religion, a reform, a political or a social movement among men but Phrenology furnishes the means to solve its problem.

The professor of Phrenology is called upon by his patrons not only to describe their character as it is, but to point out and advise the proper method to pursue to make weak faculties strong and how to restrain those organs already too powerful and active. The health of body and brain depends upon correct diet and hygienic living, and these must also

be pointed out and emphasized. Parents must be admonished and instructed regarding the associates, environment and private practices of their children, what to eat and drink, how to breathe, to sleep and bathe, what books to read, and what principles to inculcate, what vices to avoid, such as tobacco, tea, coffee, intoxicants, etc.; altogether the phrenological examination should embrace every department of the child's life; anything short of this is to defraud the patron, and to shirk duty.

That which is incumbent upon the phrenological examiner becomes doubly imperative upon the phrenological teacher, lecturer, and writer. To confine phrenological lectures and essays to the narrow limits of describing character and how to determine it, is to belittle a noble science and to shirk responsibility. Insanity, feeble-mindedness, inebriacy, licentiousness, and monopoly of the means of livelihood by trusts are only a few of the many glaring evils that retard human progress and threaten the extinction of human liberty and per.aps the race itself. Shall phrenologists blink responsibility and tremblingly dip their feeble pens in the pale ink of fear with which to write inane platitudes, while wrongs which a knowledge and application of phrenological principles alone can cure, run rampant and overwhelm the race in woe? Rather let phrenologists realize the sublime grandeur of their science and its potency for the cure of every human ill, then dipping their pens in sunlight, fearlessly write the ethics of phrenology regarding *every* subject which concerns the weal or woe of humanity.

Mr. Albert Turner, of New York, the publisher of "Manhood Wrecked and Rescued," says:

This is a book you can afford to back up, as it is one of the few good books on the subject. * * * The author was a Bishop of the Methodist Church.

We are selling the book well, and it is cheap at the price, \$1.00. For sale at this office.

Prof. Lundquist.

Our old friend and co-worker, Prof. V. G. Lundquist, has again returned to his home in Chicago from a successful lecture trip, securing a long list of subscriptions to HUMAN NATURE.

Mr. L. is a hard and sincere worker in the phrenological field. The articles from his pen in HUMAN NATURE are always scientific and instructive, and we hope he will favor us again with his arguments.

Truth conquers in the end. Dr. McIvor Tyndall says:

"All truths are first opposed, then accepted, and at last applied."

Phrenology is opposed by those who refuse to investigate it, accepted by those who *have* investigated it, and applied by those who are practical enough to apply it.

It upsets creeds, dogmas, obsolete theories, and ancient superstition regarding mind, revealing nature in simple truths. Prof. Lundquist is a master of the science, an enthusiastic phrenologist, and we need more of such men in the field.

No Address.

P. Robertson, in subscribing to HUMAN NATURE, enclosed amount in British Postage stamps, but forgot to give his address. The envelope bears the postmark of "Newburgh," but we do not know whether "Newburgh" is in Hell, Hull or Halifax, so are unable to mail him HUMAN NATURE.

Some time ago Thomas Pilkington Doyle sent a paper dollar for pamphlets and subscription, but also forgot to send his address. It is somewhere in Chicago but we failed to locate him. If anyone seeing this know where these two subscribers live, we should be pleased to receive the information. Neither of the gentlemen have made inquiries about their remittance.

A Quizz for Dr. McIvor Tyndall.

Believing that no one science embraces all things, or that no man knows it all; and still further believing that a truth-seeker can find truth and learn something just as long as he lives, we, along with two of our own private students took Dr. Tyndall's Special Course of Lessons on Mental and Psychic Science.

As a practical teacher and demonstrator of psychic phenomena, probably no man in the world stands as high as Dr. Tyndall. According to phrenology he possesses a rare mental and physical organization for the work, or he would not be such a success. However, at the first lecture we discovered that he was not thoroughly acquainted with the science of phrenology. But he is a broad minded man, tolerant, unprejudiced, unbiased and ready to receive truth from all sources, orthodox or unorthodox.

Then came a time for "quizzing," so we handed in a statement with a question mark attached. He replied that the question was too broad to answer *fully* before the class that night. He agreed to do so for publication in HUMAN NATURE. Here is the

QUIZZ!!

"In my opinion it is just as impossible to obtain a *definite* knowledge of the elements, limitations and powers of the mind, without the aid of phrenology, as it is to acquire the whole art of music without the aid of notes. Please give us your opinion."

ALLEN HADDOCK.

The following is Dr. Tyndall's reply:

My Dear Mr. Haddock.

Replying to your question as to whether I believe it possible to acquire an understanding of the elements and limitations and powers of the mind without the aid of phrenology, I am sorry that I have not time to reply at length. Personally I am not sufficiently familiar with the science of phrenology to speak authori-

atively regarding it. I do know that the physical construction of a human being determines to a great extent what he may do with his life. This knowledge I have gained from a thorough study of the science of palmistry. Phrenology I believe corroborates the truths of scientific palmistry, and therefore is based on stable principles. Of course, everything in nature can be classified by a study of the size, shape and general markings of the thing under inspection, whether that thing be an inanimate or an animate object. Thus the botanist knows by "certain outward and visible signs" the nature of a plant. He can tell its ancestry, its climate, its longevity, and, when it comes to a point, I dare say, he can predict its future. So, the geologist examines an insensate piece of rock, and its properties and uses and possibilities lie open before his enlightened vision. As in the vegetable and mineral kingdoms, so of course in the animal kingdom, the specialist, by observing the signs and symbols nature has provided, can supply a chart of the attributes and characteristics of the animal or human. But, as to whether it be possible to obtain a definite knowledge of the mind, without the aid of phrenology, (or palmistry), I am bound to confess that I believe that it is, in rare instances. Since you liken the possibility to that of "acquiring the art of music without the aid of notes," I will take as an illustration the musical prodigy, "Blind Tom," the famous colored boy whose musical talent was so remarkable, knew nothing of notes. He possessed that wonderful soul-faculty, called "genius." So there are numerous parallel instances, illustrated in various ways. There is the child mathematician who performs marvelous mathematical feats without the definite use of numbers or figures, as far as their relative value goes. *Intuition* is a faculty not of the mind, but of the inner consciousness, the *soul*, or *individual*, the *ego*. The powers and limitations (if there be any) of this faculty of intuition, we are only just beginning to realize. Through it we may instantly grasp all knowledge. You will, I am sure, understand me as realizing the tremendous advantage of a knowledge of the sciences relating to human nature.

Personally I can hardly estimate the immense amount of actual knowledge I derived from my study of

palmistry, and doubtless you will say the same of your science of phrenology. I would advise every human being who can master either one or both, to do so. Russell Sage, the great financier, says in his "Advice to young men:" "I know of nothing more valuable to a young man making his way in the world, than a knowledge of human nature. By whatever means, and at whatever cost, learn to read character. Study human nature."

President Jordan, of Stanford, uttered something of the same sentiment, a short time ago, when he said: "The educational system of the future will have in mind the development of a man as an *individual*." He further declared that to this end it is most essential that the first step toward proper education is to find out what each and every student is best adapted for. These remarks of two men who have attained distinction, each in his own way, speak in loud tones for the science you teach so thoroughly.

A. J. MCVOR TYNDALL.

Dr. Tyndall's points are well taken. He believes in "rare instances" as in the case of Blind Tom, "the art of music can be acquired without the aid of notes." Tom's case is one in a thousand million. We happen to know Blind Tom. We heard him in Leeds Town Hall, England, twenty-five years ago. Dr. Spark, the celebrated organist, composed a hymn in front of the audience, then played it on the great organ, and when half way through the piece purposely broke down. He put in a score of notes in a bungling way, then took up the hymn again where he left off and played the piece through.

Blind Tom, almost an idiot in everything else but music, took his thumb out of his mouth, and taking Dr. Spark's seat went through the piece correctly, breaking down exactly in the same manner, playing every false and true note as rendered by the original performer.

Blind Tom is remarkably endowed with that "wonderful soul-faculty" called "Tune." He possesses no other endowment to speak of. All the forces

of his organization are devoted to music. He is idiotic on all other lines. We are not aware that he ever composed a piece of original music in all his life. As a musician he is an exception, and exceptions prove the rule, and by ordinary men the whole art of music cannot be acquired without the aid of notes, and we ought to add, without the talents for acquiring.

Zerah Colbourn, the "child mathematician," possessed an abnormal development of "calculation," or he could not have performed such mathematical feats as he did. The old "Self Instructor" by Fowler, gave an illustration of the boy's head and face, exhibiting the faculty as exceedingly large.

In reply to Dr. T's reference to *intuition*, there is an organ of the brain possessing that function, named Human Nature. It is located in the superior part of the forehead, above Comparison, extending about to the line of the hair, and sometimes covered by the hair. It is exceedingly large in Dr. Tyndall, and his whole organization favors its function. Without such attributes no one can become a good mind reader.

In regard to his reference to the President of Stanford University, Dr. Jordan has been a reader of Human Nature for many years. He is entitled to make such a statement, and he ought to let it go broadcast over the world. We have been saying the same thing for a generation, but then—we are not the president of a university; nor have we the financial wisdom of a Russell Sage, or we could speak in louder tones.

Our 10c. Books

Are selling well yet. The best sellers are

The Art and Etiquette of Courtship.

The Family Doctor Book.

How Women May Earn Money.

Wonders Secrets and Mysteries.

All post free at HUMAN NATURE office.

A PRIZE BOY.



1. Wherein does this boy resemble his mother?

2. How do you know that the boy's mother resembled her father, or the boy's grandfather on the mother's side?

For the best answers to the above two questions we give as first prize "Dr. Foote's Home Cyclopedia." As second prize, "Vaught's Practical Character Reader," and as a third "Fowler's Self Instructor" will be given for the best description of the boy's mother.

CONDITIONS.

Contest open to subscribers of HUMAN NATURE only. Each essay not to be less than fifty or to exceed two hundred and fifty words. The articles must reach HUMAN NATURE office on or before December 15th for publication in January number.

The winning essays will be published, and in order to aid those seeking information on the subject we recommend Human Nature Library "Resemblance to Parents and How to Judge It," from which a cut of this boy is taken. The book

contains forty-six other portraits and thirty-two pages of descriptive letter press, showing resemblance to parents. We have this book for sale—it is only ten cents, postage paid. Buy it, study it, and you will be able to astonish and please your friends when you correctly inform them which parent they mostly resemble.

We are not looking for pecuniary profit, but rather to the dissemination of useful knowledge; so whether you intend to compete or not, the knowledge you may obtain for ten cents is invaluable.

All The Differance.

A physician who is unacquainted with the principles of phrenology studies his patient blindly, and has to do much guess work, for the patron must tell the physician all he knows about himself.

A phrenologist who has the key to character makes certain observations of his patron, and without guess work tells the patron more about his real character, his strength, weaknesses, powers and talents, hidden and otherwise, than is known by his own mother.

Phrenology is the most wonderful man revealing science in the world, and the greatest aid to physicians. A prominent medical man of this city, a society doctor, the greatest authority on the brain and nervous system west of the Rocky Mountains, and for many years a professor in one of our leading medical colleges, has just finished a complete phrenological course with us, and it is safe to say he is the most enthusiastic student we have had for a long time. He realizes now that he understands his patients at once, and knows how to handle them to their mutual benefit. Phrenology has put a new power into his hands by which he can aid the patient immediately.

He admits that phrenology to him is the most wonderful revelation he ever had, and to those physicians who can believe nature's truths are not confined within college walls, phrenology will be to them such a blessing, that by its aid they can work in the light, which will make all the difference and thereby increase their practice.

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physiognomy and Health.

ALLEN HADDOCK, Editor and Prop.

One Year, in Advance.....50 Cents

Single Copy..... 5 Cents

Back Numbers, per Copy.....10 Cents


Entered at the Postoffice at San Francisco as
Second-Class Matter, September 29, 1890.

SAN FRANCISCO, OCTOBER, 1903.

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 Postoffice at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market street. Bank checks not accepted. Two shillings in British stamps received as one year's subscription, or 50 cents for United States and Canada.

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Telepathy.

OUR readers are acquainted with our attempts to establish telepathic communication between London and other parts of England with San Francisco during the year of 1901.

It appears from successful experiments between London and Nottingham, 125 miles, is about the longest distance yet recorded, but that famous phrenologist and world wide known lecturer, Herr Cohen, of London, paid us a pleasant visit in San Francisco about two years ago, and assured us he had constant telepathic communication with his folks at home 7,000 miles away.

We can only say that we tried hard twice a week for six months without practical results.

For the information of our readers we publish some reliable information from London regarding some experiments:

London. Willian Stead said today: "From positive evidence that I have at hand, I have to make without qualification the statement that transmission of long distance messages by direct mental vibration, i. e. telepathy, is an accomplished fact.

To myself and a committee of other gentlemen the seemingly improbable feat of mental telepathy at great distances was shown to be absolutely possible.

Indeed, it was positively proved. It has been demonstrated in a manner that has left none present with a shadow of doubt in his mind. Every precaution was taken to make impossible.

From London to Nottingham is a distance of 125 miles. In Nottingham was Mr. Franks, telepathist, stationed. In London was another telepathist, Dr. Richardson, who is an American, a New Yorker, and who had undertaken to receive from Mr. Franks telepathic messages. From the hour of 5 o'clock on Thursday afternoon Dr. Richardson was kept under observation. It was left to the committee to choose three messages, or more for that matter, that were to be transmitted by means of telepathy between the men. At the time that Dr. Richardson was put under obser-

vation (5 o'clock in the afternoon) the committee, of which I was a member, telegraphed to Mr. Franks, and absolutely without Dr. Richardson's cognizance, three messages that he was to send telepathically to Dr. Richardson.

Following were the messages: The word "Scotland," the number "579," the hour "7:20 p. m."

Between 7 and 8 o'clock, after Dr. Richardson had spent the time in serene mental concentration, he received faultlessly the three messages telepathed to him by Mr. Franks.

I repeat that there existed absolutely no chance of his learning what the two numbers and word were in any other manner than by telepathy. Experiments were made afterward with three other messages telepathed by Dr. Richardson to Mr. Franks and two of these three were correctly transmitted. At the third a certain mental weariness had come over Dr. Richardson, which was only natural under the circumstances, and further exertions were postponed.

We are at present experimenting with one of our late students, a Rev. gentleman in the northern part of this state, or 133 miles from San Francisco. If successful we shall, by his permission, publish the result later on.

Overwork and Evening Classes.

We labor hard from 9 a. m. to 5:30 p. m., six days a week, and do not feel disposed to commence another evening class at present.

In addition to giving *private* instructions to students daily, and making phrenological delineations of those who come for examination, we have the labor of writing for, editing and publishing HUMAN NATURE, and attending to all the correspondence through the mails. The five mails arriving daily bring us many letters, also hundreds of exchanges and papers during the month, so that we wonder sometimes how we get through all the work without breaking down.

At present we prefer to "run" home at half-past five and stay home until next morning.

Overwork does not pay.

New Thought and Phrenological Views of Desire.

Follow desire. How? New Thought advisers would make it appear that it was the easiest thing in the world. According to some, all that is necessary is to adopt *desire* as your guide and all will be smooth sailing. Progress will of course occur but all naturally and easily. Let us see how it is. Phrenology shows that alimentiveness desires food; executiveness desires to act, to perform, to do; amativeness desires the opposite sex; comparison desires to see resemblances and differences; casualty desires cause; spirituality desires spirit or God; perceptives desire physical properties, etc., all along the line. Self-esteem desires self, and benevolence desires others well being. Run the gauntlet of faculties and see how impossible it would be for all to lead. We find them arranged on planes, as for instance, selfish propensities, social feelings, ambitional feelings, intellectual faculties, aesthetic faculties, moral sentiments, having differing powers in different individuals according to development. The dominant faculties tend to rule. I say *tend to rule* purposely. To me they only *tend* to rule. I do not for one moment believe that they must of necessity rule all persons.

I know it to be a common teaching in some quarters, even among phrenologists, that the strongest element will always dominate. Of course, if asked, all phrenologists will acknowledge that one may cultivate weak faculties, but there is no such faculty described by anyone that I know, as choice. Without choice one must be a slave. There can be no such thing as freedom without the power to do what I desire to do least. I must either be able to paddle up stream, or I am fated to be whatever my dominant faculties, with their desires would make me. I would be dependent on extrinsic faculties, that

is on others, to guide and regulate, for say what one will, I must be either able to do the least desirable thing or I am helpless. I am told that firmness, combativeness and self-esteem constitute the back-bone of will. But firmness simply desires to continue what I am at, despite extrinsic opposition, courage desires to meet opposition, and self-esteem according to ordinary descriptions simply desires to be one-self; it gives a tendency to resist modification by environment, so that either singly or combined they only give persistence, *not choice*. They enable me to continue what I am at, but what determines what I am likely to be at? The usual answer is my dominant faculties. But must I be at that? If so, how cultivate my weaker faculties?

Again, when some of my weaker and some of my stronger elements are clamoring for recognition at the same time, what shall determine which will result in action? Neither of the above faculties can so determine as they have so far been described, as each can only choose its own field not between other faculties.

This is a question that seems to have been overlooked. But no sensible answer to the claim of following desires is possible till it is answered. No claim of even limited freedom can be made without such answer. The ordinary phrenologist seems to think that he has answered this question when he says that each faculty does its own choosing. But the above shows that it does not answer it at all. When many elements desire at once, then what? It is clear to me that there must be a court of appeal in such cases if I am not to always permit the strongest to act and *if I must*, as already said, I am at the mercy of my dominant faculty.

Until this question is answered we are Fatalists, no matter how disagreeable it sounds nor how we may squirm under the charge. Well, but I am not a Fatalists. I believe *I can*

choose to paddle up stream. If I can, *what chooses?*

Comparison feels relations between sensations or conceptions but exercises no choice. Causality feels and searches after necessary sequence or causes, but neither does it choose in any other sense. Each faculty, like everything else in nature acts according to its make up, but which one or what combination can choose, as a court of appeals? It may be said that I am so constituted as to desire those things that are for my good and to shun those that are hurtful, but what does it? What constitutes such a nature? Your judgment says one. Supposing that I admit that judgment, provided all the experiences past and present are before it, would decide as to what would be proper and best. Yet, judgment cannot execute. What faculties do? Executiveness do you answer? It cannot initiate action, cannot choose.

I reason only on what is given to comparison and causality to reason about. But my strongest faculties will remember most and give more facts to reason about, hence I am still at the mercy of my strongest faculties. How learn of and grow my weak ones? Have my head examined by a good phrenologist? or take the measurements myself, have a photograph taken in different positions and study my make up objectively, as I would another fellow? I can compare my picture with another, I can compare my measurements with another, and even my organic quality with another's. I *cannot compare my feelings with another*, as I cannot know how another feels. The objective method is alone possible. But after this objective examination, how go to work to correct it. Knowing a weak faculty will not enable me to make that weak one stand out against the stronger ones in a competition for favor with my reasoning faculties. Without this I cannot gain a favorable judgment from them. Exercise your will, says one. Well but will,

according to the customary descriptions of it, cannot initiate action but gives persistence only.

I must have a faculty of some kind that can self-consciously initiate action and choose to do within its knowledge and power anything whatever good or bad, desirable or not, else I am a slave, else I am not free to any degree whatever.

If I am a mere compound of faculties strong and weak, then I am at the mercy of the strong ones. I, *the real personality*, must stand back of these faculties as a user of them, with power to initiate action, if I am to be able to grow, by use or any other way, the weaker ones. But if I do this then I must do this through some faculty. But which one?

Let us consider this in our next article.

S. F. MEACHAM,
121 Geary St., S. F.

Driving Out The Blue Devils.

Cheerfulness is a duty one owes to one's self as well as to one's neighbors, for nothing so unfits one for the ordinary duties of life or so quickly brings on premature old age, as a morose temper. There are plenty of artificial aids to cheerfulness within the reach of everyone who has real or imaginary cause for ill humor or a congenital tendency to surliness. When things don't go right, or your liver is guilty of neglect of duty, strive systematically to achieve good humor by repeating over and over the best funny stories or bits of humorous poetry you know. If conscientiously administered this prescription is an infallible remedy for the most acute fit of blue devils. If you doubt, just try the experiment.
—*Brooklyn Eagle*.

In his great essay on Man Alexander Pope, one of the great English poets, wrote thus:

All are but parts of one stupendous whole,
Whose body nature is, and God the soul.

Moike Nolan, M. D., Interviewed.

Doc. Nolan is an intelligent physician, and an authority on "sand," he formerly belonged to the "Sand lot," or Dennis Kearney crowd; so we interviewed him recently to obtain his opinion on Prof. Windsor's pet scheme, on sand, as a remedy for indigestion and constipation, as follows:

"Good morning, Dr. Have you got on to the new remedy for indigestion?"

"Phwats that?"

"Windsor's sand cure; he claims to cure constipation and indigestion by eating sand."

"Phwat the devil does he mane? Does he mane to say that a man is a chicken with a gizzard? Swallow sand for indiageshun, be gorra! If ye swallowed sand it would git into the blatther, and he is a blatherskite who sez it would not."

On returning to the office we wrote a letter to Prof. Windsor, enclosing the above account of the interview with Moike Nolan, M. D., and received the following reply:

Boston, Mass., Aug. 25, 1903.

*Prof. Haddock, 1020 Market St.,
San Francisco, Cal.*

Dear Friend, Your interesting letter received. * * * Present my compliments to your friend Moike Nolan, M. D., and tell him that it is easier for any good phrenologist to swallow a camel than it is for an M. D. to swallow the truth.

With kind regards I am

Yours truly,

WILLIAM WINDSOR.

In reply to above we forwarded the following:

Dear Prof. Windsor. Thanks for your letter. Moike says he cannot swallow your remedy for "indiageshun." He would rather take the risk of swallowing a camel—hump, and all—than fill his "guis" with sand.

Any information you can give about your sand cure will be published in HUMAN NATURE for the benefit of Moike and his friends here of the "Sand Lot." Doc. Nolan says there is so much sand on the Pacific Coast—especially out on the Beach, that if he can get his patients to swallow it, he will form a company that will coin money faster than the U. S. Mint.

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

A Doctor's Diagnosis And Its Consequences,

With a Moral Attached.

DIAGNOSIS.

Once upon a time a student in a drug doctor's office accompanied his teacher (the doctor) to visit a patient. Both doctor and student being ushered into the invalid's room the wise doctor, after adjusting his spectacles and thoroughly scanning the patient, bed and furniture, finished his inventory by a hasty peep under the bed, then after feeling of the patient's pulse and viewing his tongue, shook his wise head and diagnosed the case as a severe attack of cholera infantum peritonidetus apendecitusa hem! caused by the patient's having eaten oysters the night before, and the remedy would be bluemash-hadnanseumandgripehimlikethedevil-sir. The sick man confessed to having eaten the oysters just before retiring and promised to follow the doctor's prescription implicitly. On the way homeward the student asked the doctor how he knew that the patient had eaten oysters the night before, to which the doctor answered that he had seen the oyster shells beneath the bed.

ITS CONSEQUENCES.

A few days later the doctor being away from the office and a "hurry call" coming from a wealthy patron, the student answered the call in the stead of the doctor. After the usual pulse feeling and tongue inspecting, glanced under the bed and discovering a horse's harness stowed snugly away, the young M. D. putting on a very wise demeanor accused the patient of having eaten a horse the night before; whereupon, before a prescription could be written the angry and outraged patient arose from his sick bed and threw the youthful son of Esculapeus down stairs.

MORAL.

This story goes to prove that circumstantial evidence sometimes hits, and sometimes misses, and when you get a circumstantial case as clear as mud! a little fact or a "fisticuff" argument knocks your logically laid theory into smithereens, and there you are.

Cost and Value.

The great bar to human progress is that the world, as a rule, pays too much for what it gets. This is because of false ideas as to real value. The man who has sacrificed the principles of honor and humanity in the acquisition of a hundred millions of dollars, may be envied by the short sighted and unthinking, but it would indeed be a fool's bargain for the man with good health and clear conscience to change places with one who has nothing in the world but a few (or many) millions of dollars. Great wealth is great power, which includes great responsibility. The one who fails or refuses to improve his opportunities, to use the power that he has for the benefit of mankind is morally guilty as an accessory to the crime and misery that he could have relieved or prevented.

It is easy enough to say "What I have is mine, and I have a right to do as I please with it." But remember, the word "right" means the right to do right. No man ever did or ever can have the "right" to do wrong, or what amounts to the same thing, to neglect or refuse to do right. Therefore we are merely the custodians of money. Great wealth is great responsibility. The wise man, though ever so rich, would not dare spend one penny for a bad purpose. For well he knows that money spent in that way brings a "hoodoo" that some time, some where and in some way is certain to get in its work. Those who think that there is no such thing as a "hoodoo" have not reasoned much along the lines of cause and effect. Every wrong act, wilfully committed, is one more bar between its perpetrator and real happiness. Without the latter nothing else is of any value.

I remember having once read, in a very old book, these words: "The truth shall make you free." And as I study more and more the causes which have retarded humanity in its

progress, those words take on a new and deeper meaning, and it seems as if they point the way out of all our difficulties. For I am just "bloomin optomist" enough to believe that the world is better to day than it ever was before, and that its being better is due to the fact that more people know more of the truth than they ever did before, and that this light of truth is spreading and will continue to spread until the world in general will know as it never has known, that the only true value of anything is in its power to purchase happiness, and that anything acquired through wrong or injustice thereby loses that power. I expect to live to see the day when the time in all civilized communities will be so arranged, that all classes may devote as much time to self improvement and general mutual helpfulness as they do to the acquisition of money or its equivalent. And I expect to continue to be an expounder of the doctrine that a strong healthy body and a well cultivated mind are the most desirable of all possessions, that money, beyond a reasonable amount, is not desirable, as its management occupies time that might be more profitably employed, that he who controls and rightly uses his property is a wise man, but he who is dominated by greed for wealth is a slave and a fool, one to be neither imitated nor respected. In short I expect to live to see humanity get partly out of the habit of swindling, cheating and deceiving itself. This can only come through education—or the development of the higher mental and moral faculties. This is the way that leads to Truth and through Truth shall man be made free

J. P. BEAN,
628 Valencia St., S. F.

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

The Historic Growth of Man Into the Coming Civilization.

BY DR. A. SIVARTHA.

Price \$2 00. *The Philosophic Co.*
272 Madison Ave., N. Y.

This is a new and interesting work in which the author takes a broad and optimistic view of Man and his growth into a higher civilization. He argues for the unity of science and religion. When the new methods obtain and the old mysteries end, there will be greater harmony, consistent with the upward development of Man's brain toward the spiritual state.

Dr. Sivarta's knowledge of the brain in relation to mind and growth is in accordance with the teaching of phrenology—higher the brain higher the function. Before the Dr. went east to publish his works years ago, we had many congenial chat with him in our office.

He reconciles the functions of the brain with the twelve tribes of Israel; by placing each tribe over that group of faculties which correspond to the ruling traits of character in that tribe, and he says both the Old and New Testament describe the New Jerusalem as to be occupied by the twelve tribes of Israel.

But we are more interested in the way he shows how man began to live at first in the base brain, which he describes as the South Pole. How he has progressed above the equator to the "zone of civilization" in the upper region of the brain towards the North Pole, or the "Kingdom of the Messiah."

The work is for sale at H. N. office.

Twentieth Century Physiognomy

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

Blind Psychologists.

It is actually painful to a phrenologist to see so many psychologists and so-called mental scientists vainly trying to unravel the mysteries of the mind without the phrenological key. Is it any wonder they become so confused that no two of them agree? Another wonder is that great writers following blind college leaders like a flock of sheep, commend the researches of the psychologists, yet with the same stroke of the pen deplore the poor results obtained and term the methods scientific.

But years ago we discovered that schools, universities and medical colleges never—no never lead in reform work. They only impart a rehash of old thought, and give what the people demand.

When the people become sufficiently instructed in the study of human nature as they are becoming by the aid of phrenologists, they will demand instruction from the pedagogues in accordance with their particular organizations.

"Phrenology has demonstrated that human intelligence is graded in degrees from the gibbering idiot to the inspired sage, and that the kind of sense differs in different individuals as well as the amount of sense, and that it is highly important that these differences should be recognized in children at the earliest possible age, and that the best possible development should be secured for each individual according to his special endowment of talent.

In a word, the phrenological system of mental philosophy is the only one which has ever dared to offer specific advice to the individual according to his own case and regardless of others. The teacher who studies any other system of psychology learns a great mass of glittering generalities and comes to the school-room the next day to discover that he has not a single pupil to whom he can fit his psychological theories.

When he studies phrenology, how

ever, all this is changed. He learns that there is a specific constitutional difference between the blue-eyed, sharp-featured and delicately organized pupil and the one who has brown eyes, straight black hair and strong muscles. And he not only learns that there is a difference, but he learns what that difference is and how to use it to the best possible advantage of both pupils."

The phrenological teacher knows the pupil. The psychologist does not. How long, O! Lord, how long is the world to remain in darkness, when the phrenological door is open to all who choose to enter into the light.

Concerning Marriage.

The above is the title of one of our books advertised on the last page. It is full of sound advice to the married and unmarried and at the same time full of humor. The author was in the west of Ireland and reports this:

Arrah, Pat, and why did I marry ye. Just tell me that, for its myself that's had to maintain ye ever since the blessed day that Father O'Flanagan sent me to your house."

"Swate June," answered Pat, "and its myself that hopes I may see the day when ye're a widow weeping over the cold sod that covers me—then I'll see how you get along without me."

The author, Rev. E. G. Hardy, makes some happy hits in "The Comedy of Marriage," "When to Marry," "Whom to Marry," "On Enjoyments," "Some Former Love Affairs," "Old Bachelors and Old Maids," "Social Ambition," and "Social Sins."

There are eight chapters in the book, which is well bound. 50 cts., this office—free by mail.

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The *Phrenological Journal*, 24 E. 22nd St., New York, for September, contains an excellent delineation of Prof. Butler, President of Columbia University, by the editor Mrs. J. A. Fowler, but a still more remarkable one of a very remarkable man, Dr. J. A. Macconnel, Ph. D., by the same author. "Testing Phrenology" by N. A. Clapp, is told in an instructive and amusing manner, and no "clapp" trap about it. The editor also neatly replies to Mr. Garrett P. Serviss on "Something About Brains," which appeared in the Hearst Newspapers recently, and concludes with this remark: "Mr. Serviss has evidently not read Phrenological literature or he would not make such statements." The *P. J.* still sustains its high reputation.

The *Character Builder* (50c. per year), 334 So. 9th E. St., Salt Lake, Utah, for September, is devoted purely to the uplifting of the race, morally, socially and intellectually. Prof. John T. Miller continues his article on "Phrenology, the True Science of Mind and the Scientific Basis of Education," the first part of which we published in *HUMAN NATURE* last month. Any one seeking testimonials and the worth of phrenology ought to get the September number of the *Character Builder*. It contains a great array of testimony by some of the most eminent thinkers, doctors and scientists.

Health Culture, 481 Fifth Ave., N. Y., for September, opens up this month with an article on 'Music as Conducive to Longevity,' by O. M. Bostwick, 'The Cause of Fermentation and Putrefaction' by Dr. Miller goes to the root of the food question and stomach troubles. The 'Physical Development' department conducted by the editor, gives some fine illustrations and exercises for health. If the public did but know it, there is more practical information given in this magazine how to regain health and keep it, than in any of the so-called health courses advertised at \$5 up to \$20, and yet Mr Turner only charges \$1 per year for his magazine. We don't know how he can afford it.

The Book Lover--Autumn number—is just to hand from 30 E. 21st St., N. Y. It is a gem in the field of literature and a marvel of the printer's art. 35 cents per quarterly issue, and worth ten times its price. 'At Oscar Wilde's Grave,' by R. H. Sherard, is very pathetic indeed, but how Mr. Price, the publisher, discovers so many curiosities in literature as abound in *The Book Lover*, is past our comprehension. We advise our readers to obtain it from the book seller or send \$1.40 to the publisher for a year's subscription.

Human Culture, 130 Dearborn St., Chicago, for September, comes to us this month in good shape. 'How to Handle People' is the leading article, illustrated and well told. 'The Mental Realm,' by Dr. Whitehouse, is well written, also his article on Physical Culture. This magazine looks prosperous. Let us hope the good work begun by its late editor will be sustained in future numbers as in this.

Health Magazine, Burke, California, for September, is a very welcome visitor, and always full of good things regarding health and kindred subjects Part Five of 'How We Live,' by the editor, Dr. Burke, is a most excellent thing. This series of articles is worth printing in gold. We hope he will embrace them in his coming book entitled 'Food, the Builder of the Temple.' We expect to have it for sale and to sell a great number.

A PHRENOLOGICAL EXAMINATION

MADE BY



Photo by Holler, October, 1902.

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- 7, state complexion and color of hair and eyes; 8, condition of teeth; 9, give your temperament vital, mental or motive, or in other words are you plump and round? or brainy and nervous? or are you boney and muscular? 10, do you sleep well? 11, how do you feel on waking up? 12, state your general feelings and symptoms;
- 13, have you distention or troubled with gas? 14, do you suffer pain? state where; 15, do you have indigestion? constipation? sour stomach? bad breath? furred tongue? bad taste in the mouth? diarrhea? colic? chills? dizziness? heart palpitation? numbness? or sick headache? 16, do you smoke or take alcohol? 17, how is your appetite? 18, state the kind of food you eat, how often and what you prefer? 19, how long have you suffered? 20, give all symptoms and other information you can.

We treat each case according to temperament and individual needs, as revealed by Phrenology, or mental and physical conditions.

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