

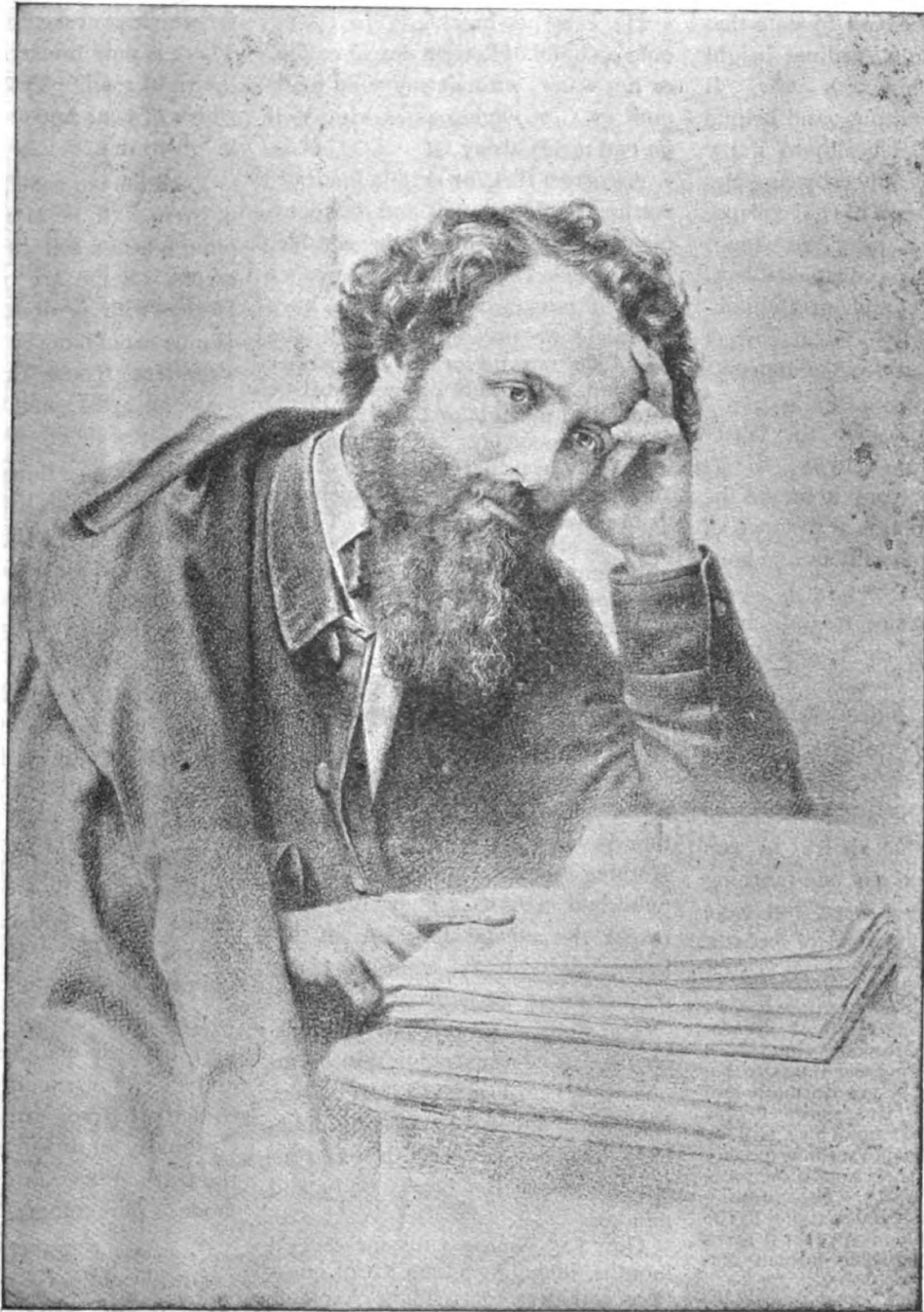
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Human Nature

VOL. XIV, No. 157.

SAN FRANCISCO, SEPTEMBER, 1903.

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



Intellectual Type. Fine Organic Quality and Massive Frontal Lobes.

"A Run for Health."

A GOOD run every day by those of sedentary habits is wonderfully exhilarating and beneficial to health to an incalculable degree.

A man of this class began the experiment sixteen months ago, and believing that a statement of his case may prove a blessing to others we give it below.

It may be necessary to state that he is a man of only medium height and size and in his 59th year. It may be also encouraging and helpful in the attainment of health to know that he was handicapped by age and ill health to the verge of fatal collapse for several years prior to 1902, when he adopted a diet suitable to his condition, or complaint and temperament, resulting in a correct mental attitude and decided improvement.

With the change for the better came a desire for activity, so he decided to walk from home to the office every morning, a distance of four miles, doing it easily in one hour and fifteen minutes.

Then came a desire to walk back at night, making eight miles both ways daily.

Half of the entire distance is through Golden Gate Park to Baker street entrance.

With the exhilarating effects of the work came a desire to run through the park, so one morning he started off like a deer, but gave out in fifty yards for want of breath.

C. M. Robinson says in *Health*:

We often hear people say they cannot run, as it makes them short of breath; now this is just why it makes them short of breath. Why allow the lungs to become in a great measure dormant and unprepared to do active work. People who imagine they cannot run will be wonderfully surprised to see how quickly they can change their condition by a little training. * * * The running exercise gives wonderful activity to the circulation of the blood—in fact it gives new activity to the whole human machinery.

He kept on running through the park morning and evening of each day. In one month he covered 250

yards without stopping for breath. Having gained that much and felt good he kept on running and now after sixteen months he runs 500 yards at a good pace, trots balance of the two miles through the park without stopping in nineteen minutes, or the whole distance of four miles to the office in fifty-seven minutes, which is not bad for a man over fifty-eight years of age.

He eats no breakfast, partaking only a cupful of Potsem cereal coffee, or hot water, without any solid food, until 11 A. M., living and fairing well on two meals a day.

A correct diet, or certain foods according to the ailment and temperament of the patient is indispensable, but we believe that even with proper diet no person can expect to have complete or perfect health if the lungs do not perform their proper function. Sufficient oxygen must be inhaled to purify the blood; "blood purifier" medicines are all humbug. The only purifiers are pure air, sunshine and cleanliness, which are as necessary as proper food. These, with a cheerful disposition and a good run daily are capable of working wonders.

The runner is the editor of this paper.

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.

Here is one of the good things by Vaught

DON'T

follow the by paths. *Don't* lose yourself and your abilities on the cross roads. Strike for the main road. Get on it and follow it with your face to the light, with work in your hands and trust in your heart.

You cannot expect to succeed if you spend all your efforts doing that for which your faculties are not fitted. There is only one true way to get on the right road. That is to find out which of your horses are the ones to be given rein.

Each human soul has a great many of them. Some of us are trying to plough heavy soil with thoroughbred racers. Some are trying to win the Derby with a draft horse. Mark Hanna would never make a tailor. President Roosevelt would never make an artist, nor would Whistler make a president.

There is *one* thing that every human being can do better than he can do anything else. There is *one* occupation that he is better fitted for than he is for any other occupation. Why not find which it is? Enter your racer for the Derby and put your draft horse to the plough. Find what your faculties are best fitted to do and then go and do it, and keep on doing it with all your might until you succeed.

"There is no royal road to success, and I thank God for it," said James A. Garfield. He was right. There is none. It depends upon yourself and the stuff that's in you.

And you cannot afford to stray into by-paths and waste your time and energy in experiments in trying to find what you are best fitted for. Go boldly and fearlessly and learn the truth at once through a scientific, modern phrenological examination.

Dr. Foote's *New Home Cyclo-pedia* is, we consider, the most remarkable book published on the subjects of which it treats.

HUMAN NATURE

New Thought and Phrenological Views of Desire.

Almost every magazine teems with articles on desire. We are told to follow our own desires; that the very fact that we desire is proof positive that the thing we desire really exists and that we can by persistence attain to it. We are assured that "m-a-n spells genius." "To be a master, one has simply to choose and act." "We are told to climb over the mountains." The poor, ignorant, diseased, despondent, enslaved are told, "You can do what you really desire to do;" "Climb out of these conditions;" "All are equal." Every man is a potential genius." The greater part of the New Thought on desire is along this line. I am sorry to say that I have myself drifted into this same line of talk. It is emotionalism pure and simple. It is the very worst kind of hysteria. It is a blind leader and leads no where in particular, and a good part of it is only plain lying.

M-a-n may spell genius but we all know that it does so only once in a great, great many cases. Geniuses are few and far between, while things we call men are quite numerous.

Neither is it true that we need only choose and act to be masters, if we wish to be so in any appreciable time. We must choose correctly and act wisely. And, if we are speaking in the language of eternity and not of time, yet it would not be sensible to teach that doctrine to everybody, and it is not the best way even though we should acknowledge that after we had made all possible mistakes, we must come out conquerer, yet we, most of us, should like to miss as many painful mistakes as possible while getting home. We are not going to miss them going at life along those extremely generalized paths. Life is a definite concrete something and it meets on its pathway concrete difficulties and we must, to succeed, meet these with concrete, not general actions. But how?

Where do we find such concrete advice? Not in the ordinary New Thought literature.

So far as I know there is but one source of reliable concrete information on desire. That is the Phrenology.

There are at least forty-two elements of mind and each element has its own desire. What do we mean by desire? An attraction towards something we feel that we lack; a longing or appetite for something we feel that we have not enough of. Each faculty wants or desires according to what it has. Taken alone, each faculty simply calls for more, more and ever more, gaining strength from what it gets to cry more, still more. Acquisitiveness, or the accumulating faculty, is a well known example of this. When this element is dominant, whoever heard it cry enough? The fact is, none of them ever do.

We not only have forty-two elements, each with its own line of desires but it is almost always the case that we desire opposite things at the same time. It is only the few and they only occasionally, who desire in such a manner as to be able to follow desire in anything like a strict sense of the word. Neither is it true that a thing is needed by me, or necessary for my development, simply because I desire it. The thing desired may be good for me, or it may not. The money grabber does not in any apparent way need more money, but he does desire more. The drinker does not really need more whiskey, but he does desire it. Each may be compelled to take more and get into deeper and ever deeper and more painful situations ere he will learn his lessons, but I cannot see that that proves that it is necessarily the best way. Even if his ignorance renders it necessary that he go that way, it would save time and suffering if he could be induced to learn and follow some other course.

My real desires spring from my

dominant faculties and where these are selfish and ignorant it is dangerous to follow them.

No advancement worthy of the name is possible to me *from the inside*, unless I have will and choice; unless I can choose to do what I do not want to do at the time, what is not the dominant desire at the time. A desire it is of course but a weak one. There is a sense in which I must follow desire of some kind. The life that wills, chooses and thinks, is, after all, the real, important thing. This is the entity and the desire is but the emotional accompaniment of my self-conscious thinking and acting. Not the unit man represented by the dominant faculty but the mass man, made up of all the faculties, must be considered and each element permitted to have its individual say ere one can safely follow desire. The ordinary use of the term desire confines it to the dominant faculty and the thing I want worst. In fact, we are told by many, that we will follow the strongest desire anyway; that we cannot help doing so. If this be true, then we are all slaves and improvement must soak in from the outside. Our fancied choice is an illusion. But I am not writing for any such. I can choose from among my many desires and can follow the weaker one. I can inhibit action 'till the elements have all had their say, provided I know what these elements are and what they would say on any particular question. This, however, is very different from what we commonly mean by following desire.

Again, it is not true that I can do a thing simply because I desire to do so. A desire may be the voice of one faculty, but execution cannot in any case come from a single faculty. One faculty may desire what the many cannot get for it. Each faculty is limited. I can do what I have learned how and no more. But because I cannot is no earthly reason for thinking that some one else cannot do it. I must learn to do what I can, not simply what I desire at the time; desire, that is, with the dominant faculties only.

S. F. MEACHAM, M. D.

121 Geary Street, San Francisco.

Is Phrenology a Science?

BY JOHN T. MILLER.

Nine years ago Prof. Miller, a successful school teacher of Salt Lake, came to San Francisco to take our professional course in phrenology. He was considered an authority on the subject previous to that time, but since then he has graduated as a professor in a leading university and is doing a great work in bringing phrenology to the attention of pedagogues. He realizes the great necessity of the science being introduced into the schools.

As the editor of *The Character Builder* he is doing good work. The magazine is mainly devoted to phrenology and kindred subjects. You can get a copy for 5 cents by addressing him at 334 South Ninth East Street, Salt Lake City, Utah.

The following article from his pen in the July number will prove interesting to our readers:

The study of phrenology has been so generally ignored in popular education that many who have a liberal education in the arts and sciences know so little about phrenology that they consider it a method of reading character by means of bumps. The uninformed associate this study with various fortune telling schemes. College trained people usually consider phrenology unworthy of their attention. Some professors of psychology have given so little attention to phrenology that they know nothing of the first phrenologist, Dr. Gall, although he was the first to study the powers of the mind inductively. His discoveries in anatomy are accepted by the most eminent scientists of to-day. His analysis of the mental powers and the association of these powers with the various brain areas was so revolutionary that it brought forth the most bitter opposition from men who were not liberal enough to investigate new discoveries and judge them at their real value. When Dr. Spurzheim, the second eminent advocate of phrenology, introduced phrenology into America the students of Amherst College debated the question, "Is Phrenology a Science?" Henry

Ward Beecher was chosen to champion the negative side of the question. When the time arrived for debate Mr. Beecher asked that three weeks more time be given in order that he might more carefully study phrenology. On the night of the debate a large audience heard the discussion of the question. When Mr. Beecher's turn came he made one of the ablest speeches of his life in favor of phrenology and from that time became an advocate of the science.

It is not generally known that Horace Mann, America's greatest educator, based his entire system of education upon the phrenological science of mind, although he had before been educated in the popular psychology and metaphysics of his time. He said, "I look upon phrenology as the guide of philosophy and the handmaid of Christianity. He who disseminates true phrenology is a public benefactor."

Progressive students of anthropology, who have been liberal enough to investigate the heterodox as well as the orthodox have found much merit in the phrenological doctrine. Dr. Vimont of Paris, France, whose essay on Human and Comparative Phrenology won the prize offered by the French Academy for research in physiology, was converted to phrenology by his research. Some of the most eminent scientists of modern times have made very positive statements in favor of phrenology. In 1894 Chatto and Winders of London, England, published a large volume entitled "Vindication of Phrenology," which was written by W. Mattieu Williams, F. C. S., F. R. A. S. On page two the author says: "So widely diffused is this idea that phrenology is the art of divining character by head reading or "bump feeling," that many of my readers may have already assumed from my contemptuous treatment of such delusions that I am about to vindicate some modern substitute for the teachings of Gall, Spurzheim, Vimont, Broussias, Combe, etc., some New Phrenology, some system of cerebral physiology and psychological philosophy based on the muscular convulsions of galvanized monkeys.

"I beg to state that my phrenology is the old phrenology of Gall and his scientific followers, the study of which I commenced more than half a century ago and have continued ever

since with ever increasing conviction of the solid truth of the great natural laws it has revealed and of its pre-eminence as the highest and most important of all the sciences, being the only philosophy of mind that rests upon a strictly inductive basis.

"I believe that its general acceptance, its further development and practical application will contribute as much to the moral and social progress of man as the inductive study of the physical sciences has contributed to his physical power and progress; and therefore the best service I can possibly render to my fellow creatures is to devote the rest of my life to the work of justly reinstating it, of lifting it from the mire into which a combination of bigotry and ignorance, pedantry and quackery, have plunged it, of cleansing it from the foulness due to long contact with these pestiferous agencies, and presenting it pure and undefiled to the contemplation of genuine students of science, in order that they may take up the work of its further evolution."

Dr. Alfred Russell Wallace, F. R. S., in his book, the *Wonderful Century*, which was published in 1898, devoted a long chapter to phrenology. His closing remarks were, "In the coming century phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years, will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."

Dr. Bernard Hollander, an eminent anthropologist, member of the Royal College of Physicians, recently published a book entitled, "The Mental Functions of the Brain," in which he gave overwhelming evidence in favor of phrenology.

There have been many unworthy advocates and practitioners among phrenologists, but the science has always had earnest defenders. Much credit is due the devoted students and earnest workers who have brought it to its present stage of de-

velopment in spite of opposition. Truth is sure to triumph. Anyone who will make a careful study of the various systems of mind study must be convinced that phrenology furnishes the best analysis of the mind. It does not explain the psychic phenomena of hypnotism, clairvoyance, psychometry, telepathy, etc., these are now receiving much attention from psychologists. Phrenology is a true basis for education and its principles should be familiar to every man, woman and child in the land. Such knowledge would be a most effective weapon with which to kill credulity and superstition. Phrenology is a science and it should be taught in connection with physiology in every school in this and all other countries.

Bad Habits.

One day a little worm, called a borer, began to bore its way into the heart of a tree. The worm was perhaps only an inch long, but it kept on steadily boring its way in, until it reached the very heart of the tree, and out of the hole which the worm had made the sap began to run. Now the sap is the very life blood of the tree, and to make a hole right into the heart of the tree was like making a hole right into the heart of a man, so you can see it was no wonder that every one of those trees attacked by the borer died very soon after the borers had pierced to the heart of the tree.

It is the same with whiskey drinking, gluttony, or other seensual habits. They sap the life blood of man, and like the borer worm make a hole right into the heart of a man, so it is no wonder that every victim of these bad habits linger through a life of shattered nerves, and at last wither and die like the tree.

JACKSON, MICH., July 17, 1903.

Dear Prof. Haddock:

You certainly read the young man's character well from the photo I sent you. I cannot help saying that you know more about people by looking at them than they do themselves.

The answers to my questions about the parents of the boy were also correct.

Yours truly,
W. E. M.

He Will Write Again

WHEN HE FEELS IT IN HIS TOES

EUREKA, CAL, Aug. 7, 1893.

Prof. Allen Haddock,

San Francisco, Cal.

Dear Sir and Friend:—Yours of the 3rd inst. to hand and contents noted. I am not in a writing mood just at this time, but seeing an article that contains some good thoughts, I send it along, that you may drink in what good it contains. It appears to come from a church source, hence is remarkable for that reason. Again we are reminded that the world moves, that the truth that man's brain is divided into organs, one for one purpose, another for another, is forcing itself upon the world. Several years ago I assisted a learned doctor who was making a post-mortem examination of a Spaniard, who had died from the effects of exposure. In the course of events, I pointed to the dead man's retreating forehead and remarked that he was not a man of deep thought, and gave that fact as my reason for thinking so. The learned (?) man of pills and pellets took issue with me, but I knew the Spaniard when living, and knew him to be a man of unsound reason and little sense. I was also persuaded that the doctor did not have much advantage in that respect.

Some of these days when I am feeling first rate, I will write an article for H. N. that will pass muster. A man should never attempt to write an article for publication until he feels the force of his subject clean down to the ends of his toes. Then he is in right trim for writing. Not that ideas originate in the toes, for the brain is headquarters for all thoughts, impressions and ideas, but the feeling should fill him full to overflowing, and then he can say something that is worth listening to, if it is in him.

Wishing you much success, I am

Yours truly,

FRANK REED.

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.

Prof. Haddock is the Wholesale and Sole Agent for Dr. Foote's Home Cyclopedic on the Pacific Coast. Agents wishing to handle this popular 20th century book should apply for terms, enclosing stamp.

We Are Selling

Vaughn's Practical Character Reader remarkably well since the author's death. It is strange that a man has to die before the world can fully appreciate his worth. What cares he for appreciation now? The flowers on his bier have no perfume, and brass bands sound no note of joy to his mute ears. It is better, far better, to make one's heart glad when he needs it in his thorny path through life, and not wait until the life has gone out of his body.

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

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.

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.

OUR EUROPEAN TRIP

CHAPTER XXIV.

Municipal Life in England, No. 2.

IN MANY ways England is far behind America, but in matters of municipal government she is ahead of the United States. The civic fathers do not give away the privileges of the people to private corporations.

Robert Donald, in the *Municipal Journal*, says:

"The public management of municipal service in England has been the means of relieving the local rates (of taxation.)

Profit making at the expense of a section for the benefit of all is not the sole aim of municipalization.

The large English cities having municipalized services need not fear to challenge comparisons with companies. The Manchester City Council, for instance, last year had surplus profits amounting to \$425,000. During the last five years the surplus profits from its markets, gas, electricity, and tramway undertakings used in aid of local taxation amounted to \$2,210,600. In the same period it lowered the charges for water. These surplus profits remain after interest on capital has been paid and payment set aside for a redemption fund. The surplus profits from gas, markets, electric lighting and water undertakings of Bolton during the last five years were \$1,232,500, and Bolton, which is one of the cities which has carried municipalization farthest, having municipal water, gas, electricity works, street railways, slaughter houses, cold storage and ice manufactories, has correspondingly a lower rate in local taxation, although it supports six free libraries, two museums, an art gallery, a technical and engineering school, baths, including Turkish baths, hospital, etc. The population is 100,000."

Another illustration of the profitable character of municipal ownership in a smaller town is found in the case of Darlington, an industrial town in the county of Durham, with only a population of 44,000. It manages to distribute surplus profits every year equal to 30 shillings per family, or 5 per cent on the whole of its outstanding debt. Last year, for instance, the following surpluses were given in aid of (tax) rates: From water, \$34,880, and from markets, \$2,200. It is just beginning to earn a profit on its electricity supply and has recently municipalized the tram ways, and will soon earn large profits from these. Were Darlington served by companies, consumers would certainly have to pay more for their supplies, and would not get relief from tax rates.

Municipal service in England and government ownership of public utilities, together with the great co-operative movement comes nearer Bellamy's idea of Socialism than we in America realize. Yet her land is locked by landed aristocracy. If, as John Stuart Mills asserts, that "All wealth originally springs from the soil," it will be understood what an incubus the landowner is, when it is realized that a few hundred families own and control the land and all its wealth. And the people are too conservative to throw off the yoke.

Teddy's Query.

One brother was tall and slim,
The other chubby and short;
Teddy sat looking at them one night,
Apparently lost in thought.

"Mamma," he asked at length,
"Which would you like the best,
For me to grow north and south, like Tom
Or like Willie, from east to west?"

The Youth's Companion.

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.

The Pessimist.

The hard workers of the world are usually the hopeful people of the world. They work on, hope on, joyously expecting the brighter and better day. That day usually comes to the man who is looking for it. The color of one's glasses usually determines the complexion of the world. But the pessimist—he who is always looking on the dark side who expects everything to go from bad to worse, who seems to take a holy delight in the downfall of things—he rarely lifts his hand to turn the tide, or bring the world into larger sunlight. He does not expect the world to get better; if he should put in a hand and help things, his hopes and his prophecies would be turned aside; and that would be the worst thing possible—for the pessimist; he is jealous of his prophecies. He reminds one of the hospital matron who insisted on keeping the patient on the sidewalk until the proper blanks were made out; and the poor man died in the meantime, but the rules of the institution were maintained.

There may be honest pessimists; perhaps their honesty and their pessimism might be rudely shaken if they turned in and lent a hand for the bringing in of a better day. How forceful is this cry:

"Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name be strong!
It matters not how deeply entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song."

—*Baptist Union.*

The American Institute of Phrenology—incorporated 1866. 30th session opens September 2nd. Subjects: Phrenology, the Art of Character Reading; Anatomy, Physiology, Physlognomy, Heredity, Hygiene, etc. Address: 24 E. 22d St., New York, care of Fowler & Wells Co.

'Bergesheim' or Mountain Home

CHAPTER II.

WE TRY to avoid continued articles, but this one had to be cut in twain last month to make room for other pressing matter.

Leaving the "Sprites Haunt" and the old deserted barn behind, we turned to the right up the mountain trail, almost overawed by the stillness and loneliness of the forest path, until we reached the summit of the hill, when lo! what a glorious sight met our gaze. The landscape was a paradise of flowers and fruit. A neat little cot stood alone on the heights, and a healthy looking veteran emerged from the doorway and came to meet us.

He was the owner of the place.

"Good Morning, Sir; they say you are a Vegetarian," was our first shot, for we came to draw him out. The warm-hearted stranger grasped our hand, and he replied in the usual Vegetarian style, "Yes sir, I'm a Vegetarian and not a cannibal; I do not feed on dead corpse!"

And then he launched out into an argument, quoting the Bible freely in support of a non-flesh diet, although he could have mentioned the killing of the fatted calf, but he drew the line at flesh, fish and fowl, and claimed, of course, that Vegetarians were stronger physically, and clearer mentally than meat eaters. He could not account for the fact that

*A few meat eating Englishmen ruled
hundreds of millions of
Vegetarians,*

or that the meat eating races and nations are masters of the world; and that Vegetarians as a body failed to hold their own against them.

In the aggregate the meat eaters excel in science, art and literature.

The meat eaters excel in the intellectual field of attainments, and their instinctive activity produces more than Vegetarians.

Bone and muscle foods—the cereal and starch food of Vegetarians, are excellent for physical exertion, but

Flesh, Poultry, Game and Fish

are necessary to supply the system with sufficient *Brain and Nerve Power*.

Nuts are not so easily digested, and hardly a sufficient substitute for meat as a Brain and Nerve food.

Our new Vegetarian friend argued against the wrong use of food, our first cousins—birds, beast and fish, as a violation against the life of God's creatures. Yet one bird eats another bird, and animals and insects chase each other above and under the ground; even in the ocean a shark swallows a haddock! but he did not see the joke!

Science proves that life exists in a cabbage as well as a cow. We told him we had seen men with tears in their eyes when cutting onions; that a beet actually bleeds when torn from its roots, and that if flesh eating necessitated murder in the first degree, then vegetarians and nut crackers were guilty of murder in the second degree; but of course he failed to see the point, proving the old adage that

"A man convinced against his will
Is of the same opinion still"

So we retrieved our steps to "Bergesheim" where our genial host Mrs. Wilkins, had prepared an excellent repast of wholesome meat, vegetables and other dainty dishes, which we discussed to satisfaction.

A children's concert in the annex, a game of croquet on the lawn, and other pleasing entertainments were going on at "Bergesheim," a pleasant summer resort in the Santa Cruz mountains, and a most healthful place of resort for exhausted nerves.

Character from Photographs.

In sending your photo for examination please give circumference of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

Phrenology is Definite.

A young man with a flat back-head, exhibiting a weak development of the domestic faculties, a heavy base brain of great width, together with an immense development of the perceptive faculties located above and around the eyes, was under our hands the other day for a phrenological examination, when our first words were:

"You are cosmopolitan in your tastes and of a roving disposition and likely to spend all your earnings in travel. You are a natural globe-trotter, possessing an insatiable desire to see things, but you do not *think* enough, and care nothing for books. It is hard to determine whether you are English, French or German. You have the appearance of an English tourist, in form and speech, but the suavity of a Frenchman, and the business snap and erratic vigor of a German."

The young man looked up, smiled and replied:

"I was born in England but was raised in Australia. My father is English but of German descent. My mother was a French lady and I presume that accounts for my nature which is in strict accordance with your description.

I am a young man, only 26 years old; yet I have been twice around the world. I drink beer like a German, I have the fighting qualities of the English, the frivolity of the French, and the cosmopolitanism of the American.

This is the third time I have visited America. To-morrow I take passage to Hawaiian Islands."

Prof. Wm. Musgrove, Phrenologist, Blackpool, England, in renewing his subscription says: "I admire your HUMAN NATURE very much, its articles are up to date and to the point."

If any one speaks evil of you, let your life be so that no one will believe it.

Human Nature

A MONTHLY JOURNAL

—DEVOTED TO—

Phrenology, Physiognomy and Health.

ALLEN HADDOCK, Editor and Prop.

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

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SAN FRANCISCO, SEPTEMBER, 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.

When this square  is marked inside with an X, your subscription has expired, when the paper stops and is only re-entered by request

Back Numbers.

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

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REQUEST FOR A SPEECH.

The American Institute of Phrenology
Opening Session Sept. 2nd.

24 East 22nd Street,
NEW YORK, Aug. 5, 1903. }

To Prof. Allen Haddock,
1020 Market St., San Francisco.

Dear Mr. Haddock:—As you can be present in person at the opening exercises of the American Institute of Phrenology, I would be very glad if you would get an unused phonographic record and dictate a short speech on the same, as we have the necessary paraphernalia to repeat it.

Yours very truly,

THE AMERICAN INSTITUTE
OF PHRENOLOGY,
M. H. Piercy, Sec'y.

FROM ALLEN HADDOCK, HUMAN
NATURE OFFICE, S. F.

To the Members of Class 1903, assembled
at the American Institute of
Phrenology, New York, Greeting:

Ladies and Gentlemen:—Modern inventions are bringing nations, communities and individuals closer together and uniting them in brotherly love, but Phrenology is a science calculated to bless and elevate mankind more than all modern inventions combined. It indicates the wisest education and most complete happiness for all.

Your able teachers will prove to you that men and monkeys act in accordance with their organization, that texture, temperament, form and shape of the head (brain) determines character.

The metaphysical idea "As a man thinketh in his heart so is he" is exploded. A man *thinks* no more with his heart than with his toes or his teeth. "The brain is the organ of the mind." He *feels* with his heart, through the vibrations conveyed by the nervous system to all parts of the body.

You are on the eve of some wonderful revelations that completely

upset ancient dogmas and superstitions regarding mind.

Preachers, teachers, doctors and men of light and leading are coming to recognize Phrenology as the complete system of mental philosophy by which the nature of men and animals can be understood, and are discovering that God's eternal truths are not confined within college walls.

[The above was recorded on an Edison Cylinder, at Bacigalupi's, 933 Market Street, and forwarded to New York.]

Look For The Good.

It is not wise to hang on to the woes of the world. Let us do our best to escape from an uncongenial condition. Let us increase our mental vision by brotherly love and kindly feeling for each other, then would come a change for the better, for thought is creative.

Let us talk and write of the good, the grand and noble; it is inspiring. Those who talk of wrong without seeking to right them, are like a surgeon who cut and made a wound, then left it open and bleeding. Do we not injure ourselves by dwelling on wrongs? Looking at and thinking along antagonistic lines brings bad results mentally, morally and physically.

We must have object lessons in order to teach our children successfully, and so it is with us. We need to aim for that which is good for an object lesson. Such lessons are more easily learned and the longest remembered; especially when presented in contrast; as the ugly and beautiful side by side, or as wrong and right when told by word pictures in prose, poetry or experience.

Let us learn more of the sublime things of nature and her quiet orderly ways of working, contrasting them with the strife, commotion and grasping methods of the selfish mode of living, then we should all be happier and infinitely more able to do good, as our just and great Creator intended we should be.

MRS. E. P. CUSHMAN.

1519 I St., Sunset Dist., S. F.

Getting Religion.

There has always been more or less of a misapprehension in regard to true religion. True christianity does not ask any man to give up anything that is really any good to him. On the contrary it is the non-believer who gives up most of the good things of this life—and the next. True christianity offers to a man the fullest, highest enjoyment of everything that is really worth having. It merely forbids the cultivation of morbid, unnatural, unhealthy appetites and desires and the indulgence thereof. Anything wrong about that? Any special sacrifice necessary in that case? The man who does cultivate and gratify such tendencies get no real pleasure out of it and the effects are disastrous. That is why God wants you to behave yourself and do right. He only asks you to do what is best for you in every way. The true christian has all the best of it all the time, while the other fellow gets it in the neck from start to finish. So I don't see any occasion for a man who has got religion to go around looking as blue and woe begone as if he had just been sentenced to the penitentiary for life. If the christian isn't the most cheerful, hopeful, happy man in the world his religion needs fixing, or he hasn't got the right kind. If he has got the right kind he knows that he has a lead pipe cinch on all the good things of this life and the next, and if that won't make a man happy then I don't know what will. Of course the shadows of the sorrows of others—grief for the miserable state of those who are wandering in the paths of delusion will sometimes mar even the joy of a true christian life. Even the Master had many such sorrows. But we know that he never went off into a fit of the 'blue omens' and fairly hated himself and all the world because he didn't have as much money as some others, or because some other fellow's clothes were made of finer materials and fitted

better than his. The religion of people who do these things is a 'fake'; it's not the right kind. If you have got the right kind of religion you have pretty nearly everything else that you need. For the Kingdom of God includes all things. In the first place true religion teaches us that there are a great many things that the world's people consider necessary that we can get along without. Then the cheerful, happy man is lucky anyway, he gets the best part of everything, almost without asking for it. Christianity (the real article) is a most reasonable proposition. In fact it is the true philosophy of life, a philosophy that is so plain, practical and easy to understand that there is really no need of making any mistakes as to what is right and best. It is based on the plain, practical common sense law of cause and effect, and has nothing mysterious or incomprehensible about it. It is plain, every day common sense.

J. P. BEAN,
San Francisco.

Pore Old Dad.

Ye kin sca'ce pick up a paper
An' its "poets' corner" greet,
'Cept ye'll see er pirty poem
'Bout the mother, saintly sweet;
But he'll have a time a-sarchin'—
Eyes will be er-achin' bad
Ere ye'll overtake er poem
At this time for pore ole dad!

No, it isn't willful in 'em—
Them that write of mother dear—
That thar's never notice taken
Of her ole man settin' near,
No it's never meant to slight him,
But it looks a little sad—
All the boquets made for mother,
Not a bloom for pore ole dad!

True, our mother watched above us
Till her dear ole eyes wud ache,
But ole dad he humped to feed us
Till his back would nearly break.
Mother crooned above the cradle,
Gave devotion, all she had;
Still, that wasn't any circus
At this time for pore ole dad!

Do not take one line from mother
When ye write the soul-sweet song,
But if thar's a word for father
Now and then it won't be wrong.
Pore ole soul! He's bent and wrinkled,
An' I know 'twould make him glad
If, while you are praisin' mother
Somethin's sed for pore ole dad!

—Cincinnati Commercial Tribune.

He Didn't Want Much, and Expected Us to Pay Postage.

A correspondent in Brooklyn, N. Y., writes:

Please send me a few copies of your HUMAN NATURE and other literature on Diet. I am preparing an article on Drugless Methods of cure, and I come to you for points, as I am given to understand you have a reputation for healing by a dietary system and mental treatment that is quite successful.

1. Can you send me a synopsis of your system?
2. Give list of chief books and prices of same advocating various systems of hygienic treatment.
3. Please give a brief sketch of your life and history of your system.
4. I would be greatly pleased to get pointers on any other system. Great need of haste.

We are glad Mr. A. L. Leubascher is not a subscriber to HUMAN NATURE. He had not even the manners to enclose postage stamp for a reply.

However Mr. L. is nearer the mark of our work than a correspondent from Oklahoma, who wants to know if it is true as reported in the Okla' newspapers, that the Rev. Mr. Gibson and not Durrant, murdered Blanche Lamont and her companion.

The Oklahoma simpleton asks a long string of questions bearing on the climate of California, price of land and chances of success.

He wants a sample copy of HUMAN NATURE and a reply to his questions, not even enclosing a stamp for reply.

Such is human nature, much of it is soft and silly, some of it foolish or bad, but a lot of it is real good, the latter number are subscribers to—yes, to HUMAN NATURE. They have sense enough to enclose a stamp for reply.

Home Cyclopedia, the Torch of Liberty and the book Enlightening the World only \$2.00, mailed to any address. See last page of this issue.

When you see any special offer in HUMAN NATURE embrace it at once, as offers are only good from month to month.

Osteopathy.

The disease known as Appendicitis has been discussed so much, I consider it in order to mention some of the different methods of treating it, etc.

A few years ago it was considered a fashionable disease. Things have changed. As soon as the novelty wore away some of the more progressive physicians discovered that Laperatomy was not a desirable operation, and that undesirable after effects (very often death) resulted.

After awhile the doctors were the only ones who were enthusiastic over the operation. Some suspected that the large fees they were receiving induced their enthusiasm. The public mind changed; it takes considerable persuasion now to make the average person believe that God made a mistake when he attached the appendix to their intestines, they are now willing to try Osteopathy and Hydropathy or anything that offers hope of recovery rather than submit to the surgeon's knife.

The writer has witnessed forty-seven surgical operations for appendicitis. Thirty-five of these were unnecessary as other means could have been employed which would have restored health to the patient with no bad after effects. In several cases of appendicitis, I have called in consultation leading physicians, who thought that an operation was necessary to save life, but afterwards agreed that the means I employed was better and safer than the use of the knife.

True there are cases so far advanced that nothing except a surgical operation would save the patient.

But Osteopathy is only imperfectly understood by the average osteopathic physician at present, but it is a very efficient therapeutic agent, it revives the patient, locates the disease and controls the nerve force and the blood supply of the body.

There is a great future for hygienic methods of cure. Physicians who

are willing to discard the life-destroying, disease-producing drug habit as a barbarous practice, a relic of the dark ages, and take to diet and physical culture as the most sanitary and wisest methods of cure, will be the more successful, true physicians in precept and practice and a blessing to humanity.

W. C. BEAN,
305 Larkin Street, S. F.

Heavenward.

Life is a ripple on time's deep sea
Between the dim shores of eternity;
A wave of darkness, a crest of light,
A smile of love, or a scowl of night.

Humanity's ocean is deep and wide,
With a dreadful ebb from the Heaven side,
And the ripples are few toward the golden shore,
Let us flow that way till the night is o'er.

For unlike the moon moved ocean tide
Each human wavelet its course decide,
In calm of night or the surge of day,
On the moaning beach or the sea's high-way.

And many another we move to go
In the right or wrong way of our flow,
As we touch and pass and fall and rise
On our voyage to death or life's fair skies.

But the lifting power is from above,
The power of God, the power of love.
Let us yield to the gentle upward swell,
And resist the downward draw to hell.

For humanity's ocean is dark and wide,
With a dreadful ebb from the Heaven side.

And the ripples are few toward the Eden shore,
We will flow that way, soon the voyage is o'er.

* * * * *
Have I touched thy life with a holy thought?

Touch then another, forgetting not
The wondrous power to mortals giv'n
To help each other enter Heav'n.

—F. E. Belden.

A patron writes:

For years I have been a great eater but kept thin as a rail and half dead. Pills and drugs gave me temporary relief, but I always got a set back and grew worse. Not until I adopted your advice three months ago have I advanced in health and good spirits. I now feel "fit" and making more money in my business than ever in my life, because I am healthy now and my mind is clear. I make this statement for the benefit of others who may think drugs will do them any good. Nature cures if you give her a chance.

J. C. HOLMES.

How to Train Children and Parents.

BY ELIZABETH TOWNE, HOLYOKE,
MASS.

From the author's view point she gives some good advice which, if followed, will certainly be productive of much good.

Of course the main point of education and training is, first of all, to develop what is *in* the child. It appears to us no training can be thoroughly effective unless the child is first understood, and the only method we know how to definitely ascertain what is *in* the child, or its parents, is the phrenological method. Mrs. Towne give no evidence in her little work that she understands children by their looks, or form and shape of the head, face or body. She says "With a well trained mother—a self trained mother—any child will grow up sweet tempered, thoughtful and industrious." This is not true, any child won't, every child cannot, although the majority of children would improve under a well trained mother.

If Mrs. Towne understood parents and children individually as revealed by the phrenological method, she would do a great deal more good than by the old blind metaphysical method. She is a strong and vigorous writer, but shuts her eyes to the sign posts of character.

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.

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

Our Little Ones.

Or Two Hundred Suggestions to Parents on Family Government.

How to develop, control and direct all of the mental powers, by Prof. N. N. Riddell, the popular phrenologist and lecturer.

In this little pamphlet the author advises parents to *study the child*. He says truly "There are no two children alike, there can be no stereotyped rule that is applicable to all; even in the same family the system of training and form of government that might prove very beneficial to one child would be ruinous to another."

Only a phrenologist or a student of phrenology can realize the force of these remarks. We have the book for sale—price only 15 cents. But a later work "Child Culture" treats of the subject in a more exhaustive manner. This is a well bound book of 130 pages—only 50 cents. For sale at HUMAN NATURE office.

A Doctor's Silly Conclusions.

Uncle Sam sustains a Psychological Department at Washington, presided over by Doctor Arthur McDonald. He has been investigating criminology, and has proved, it appears, the advantage of being born in the winter. Persons born in the winter months are taller than those born in the summer months. His statistics also show that it is well to regard men having dark eyes and dark hair with suspicion, since, while the insane show an excess of only 5 per cent of light eyes with dark hair, criminals show 10 per cent of dark eyes with dark hair over the general population.

That is what the papers say of him. If these are his conclusions they are actually silly. Why in the name of common sense do not psychologists study men by the form and shape of their head, texture and temperament? Color is only *one* of the criterions of character, and not a very safe one either. Psychologists shoot over the heads of the people and miss the mark.

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.

Mr. O. G., a patient in San Jose, writing recently after following our advice on a diet and proper mental attitude suitable to his case, says:

Prof. Allen Haddock,

Dear Sir:—In reporting I am glad to say that there is a marked change for the better in my case. I have overcome the "no breakfast" proposition to a finish, and am getting along nicely without it. * * * With your new diet my bowels are working nicely. * * * The inflammation is gone. * * * I have a general sense of improvement. With many thanks I am obediently,

YOUR PATIENT.

These are the kind of patients we like, by strictly following our advice and not giving way to old habits of eating, and so forth, they get well and feel grateful toward their advisor.

Mr. W. H. B., a patient in Wilmington, Del., after a few months treatment of himself according to our advice of Dietary suitable to his case, writes in part as follows:

Prof. Haddock,

Dear Friend:—I received both your recent letters and certainly I feel repaid by all they contain. It was a lucky day when I first heard of you. Your letter of July 25th shows that you are ready to give me the best you have. You can be sure I am giving your advice all the practice I can, because I know it is sensible for it has made a new man of me. I never felt better in all my life than at the present moment. * * * I wish I could meet you personally, you have won my heart so that I would like to shake your hand.

Rev. Henry Ward Beecher
in his book "Lectures on Preaching" says:

I do not know anything that can compare in nobleness with Phrenology. * * * It has been the foundation on which I have worked. A minister studies human nature for the purpose of regenerating man.

"The New Man."

BY PROF. N. N. RIDDELL

*The Popular Phrenologist of No. 6328
Eggleston Ave., Chicago, Ill.*

The Rev. Chas. Whorold, D. D., in speaking of a lecture on The New Man, by the author of the book, says: "I never listened to such a story from human lips. If Andrew Carnegie should endow this lecture with \$100,000, and send Prof. Riddell forth the inspired prophet to the masses, he could do more good than by building twenty libraries."

It is because phrenologists can see men as they are, and as they ought to be, that "inspires" them with such power of portrayal. No wonder phrenologists grow enthusiastic. They enjoy a light that is unknown and unseen by other men. Read this book, The New man, and become inspired yourself. Only 25 cents—this office.

The Kneipp Cure.

This is a book published at 50 cents by Mr. Benedict Lust, at 111 E. 59th St., New York. It is really the old water cure treatment, and the English translator says, "Scarcely ever has a book found its way through Europe and the whole civilized world in so short a time as this." No doubt at all about it, but that thousands of invalids have been restored to health by Father Kneipp's method. It is surprising what nature will do for a man when his work is not hindered by baneful and poisonous drugs. The book is for sale at HUMAN NATURE office.

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.

To his wife (company present): "Yes, my dear;" "Thank you, my dear." (Alone): "Scat," "You're a cat."

Should We Follow Our Inclinations.

"We should do what we like best" is a very common saying, but not a wise one. Persons who make this remark are often thoughtless, but I have met men only well informed in their own sphere of action agree with this statement, but I have found these men more capable on the lines in which they were employed than in their knowledge of human nature.

Ninety per cent of the people follow their inclinations or desires, and statistics prove the greatest majority of the whole are failures in business, trades and professions. Only a few by chance when abilities happen to fit the vocation are successful. Only those of unbiased mind are open to receive the wise direction and advice of a good practical phrenologist.

The world is full of criminals and the insane by those who have been misled by inclinations and desires, at the cost of morals and reason.

Most of the people I meet need advice on health, they have formed habits of mind and body from "inclinations" unguided by reason, and then expected to atone for these wrongs by swallowing a drug store, and suffered as much or more from the remedy (?) than the disease itself.

We have been vainly trying to reform criminals by the old and expensive method of punishment, without success. We have been attempting to cure disease with pills and drugs. We have been crowding children through school ignoring their health or their mental and physical constitution.

We have ignored all nature's laws and broken her commandments. We have been guessing and failed. Let us now apply the principles of Phrenology and the world shall witness glorious results, for then the people will be happier, blessed with longer life and be more successful every way.

THOS. A. EDWARDS,
Chicago, Illinois.

Phrenology and New Thought.

A subscriber, Mr. M. M. Rowe, of San Francisco, thinks New Thought and Phrenology should be promulgated together.

SO DO WE.

We only ask that New Thought shall recognize the physical, that it shall be scientific, sensible and definite, it shall recognize the fact that nature always and everywhere operates by means of organs or instrumentalities. No function of the mind or body can be carried on without them, and that nature puts forth power of function in accordance with the organism.

If they recognize these stubborn facts in nature they will cease to believe that "All is Mind." There is plenty of rubbish.

Don't Hate Men.

Don't hate men when their hands are hard.
And patches make their garments whole:
A man whose clothes are spick and span
May wear big patches on his soul.
Don't hate a man because his coat
Does not conform to fashion's art;
A man may wear a full dress suit
And have a ragymuffin heart.
This, my good friend, is not for you,
So leave all this for smaller men to do.

Despise not any man that lives,
Alien or neighbor, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large and space is high
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow men.
And this, my friend, is not the work for
you,
Then leave all this for smaller men to do.
SAM WALTER FOSS, in *Arena*.

Mike Dolan Is An Optimist

But an unsound reasoner. He had lost his position at the mill, owing to whiskey, and in consequence his wife was "low in her moind." But Dolan was as cheerful as ever. "Now don't be losin' your smoiles, Norah, darlin'," he said, coaxingly. "Oi'm out o' wurrk, to be sure, but 'twas only a dollar a day Oi got. If Oi'd been gettin' two dollars, our loss would be twice as bad. Kape that in moind, darlin', and not be complainin'."

"Frenografen."

We have just received the first issue of a new Phrenological magazine under the above title, and published by Prof. Wm. E. Youngquist, at Stockholm, Sweden. Pages 10 and 11 are printed in English; and from the far north, in the "Land of the midnight sun" he sends greetings "to our English speaking phrenological friends in America and England." We hope our Swedish contributors will subscribe for this magazine, 75 cents per year, postage paid. They can remit the amount to us or to Prof. Youngquist, Vasagatan, 40 Stockholm, Sweden. The editor offers to supply us with Swedish books and pamphlets for the accommodation of Swedish readers.

According to an account of his work in Sweden, the editor has accomplished wonderful results in the publication of pamphlets, etc., together with lectures, examinations and teaching "The grandest science under the sun—Phrenology." He has our earnest good wishes, for he is a sincere worker and deserves success.

The Marconi of the Mind.

Prof. Tyndall, the great mind reader, gave an excellent lecture and entertainment on Sunday evening, August 9th, at Steinway Hall. He said "Mental Science claims that all is mind," and Christian Science "All is Spirit," hut Psychic Science believes that the brain is the medium through which the mind operates. He spoke of the advisability of going to a Phrenologist as a correct thing to do in order to ascertain which faculties were predominant and what to do best. His idea was Psychic Science operates on the same basis as taught by Phrenology.

Prof. T. E. Edwards, whose article on "Should we follow our inclinations?" appears in another column, is doing excellent work on the platform, and forwarding subscriptions to HUMAN NATURE as an aid to the cause.

Next month we propose to publish some remarkable cases of Telepathy. We shall also reproduce a picture of a boy who resembles his mother, and offer a prize to subscribers giving the best description of the boy wherein he resembles his mother, and another prize for the best description of the mother. Only the boy's portrait will be published.

Evening Class

Our next Evening Class will probably not begin until November. We are not anxious for night work anyway, and shall not commence at all unless a certain number be guaranteed. The New Class will start promptly at 8 P. M. Please send in your name.

Our New Offer

HUMAN NATURE is 50 cents per year. Send us \$1 for your own subscription and two of your friends. Five subscriptions and *Fowler's Self Instructor* (\$1) for \$2.50. Ten subscriptions and *Dr. Foote's Home Cyclopedea* (\$2) for \$5.

Take no man's word or authority on a subject he has not thoroughly investigated. A remarkable thing about phrenological critics is this: Their own utterances often proclaim their ignorance of the subject.

F R E E

All yearly subscribers to the new monthly magazine, devoted to new thought, psychological researches and occult sciences, the

Psychic World, Are entitled to a free phrenological examination, either in person or from photograph. DR. G. W. PAYNE, Editor and Publisher, 1104 Market street, San Francisco.

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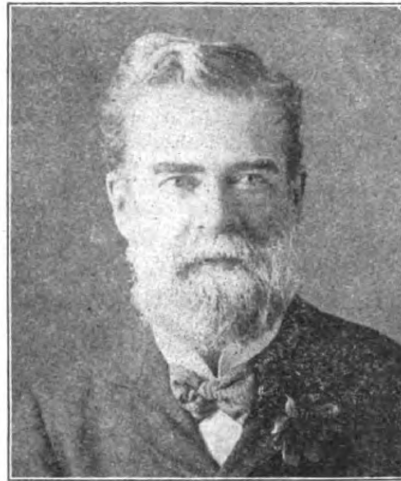


Photo by Holler, October, 1902.

PROF. ALLEN HADDOCK

Will be an accurate delineation of your character, because he has an international reputation as a scientific Phrenologist, and has had a steady practice of Phrenology during eighteen years in San Francisco, in the same block.

Men and women are adapted by nature to certain business, trades or professions. Nothing but a Phrenological examination can determine the sphere to which you belong, and in which you may hope to win success.

Those contemplating marriage should not fail to consult Professor Haddock and learn the temperament in the opposite sex best suited to harmonize with their own.

The examination will also include a physical diagnosis and invaluable advice regarding health and the cure of disease.

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**IF YOU ARE SICK
A Proper State of Mind and a Correct Combination of Foods
Will Cure You.**

If you would look young and become healthy in mind and body, please answer the following questions; your answers will give symptoms and indicate the cure. You can cure yourself at home.

QUESTION LIST.

1. sex; 2, age; 3, are you married; 4, weight; 5, height; 6, occupation; 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.

CONSTIPATION.

If you suffer from constipation and its attendant evil results, we can put you on to a proper diet at home for \$5.

CHRONIC CASES.

Chronic or complicated cases require a course of dietary advice. Terms on application.

Please answer all Questions conscientiously and address all communications to

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1020 Market St., San Francisco, Cal

PUBLICATIONS

HEALTH

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Why you should read the
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Because it is a bright, up-to-date expo-
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Because it will help you to understand
yourself and others.

Because it exposes to view the mental
machinery of public men and women.

Because its Child Culture Department
helps mothers to understand the charac-
ter and needs of each child.

Because it will interest you intensely.

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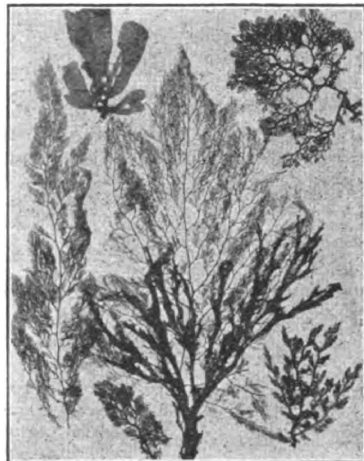
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