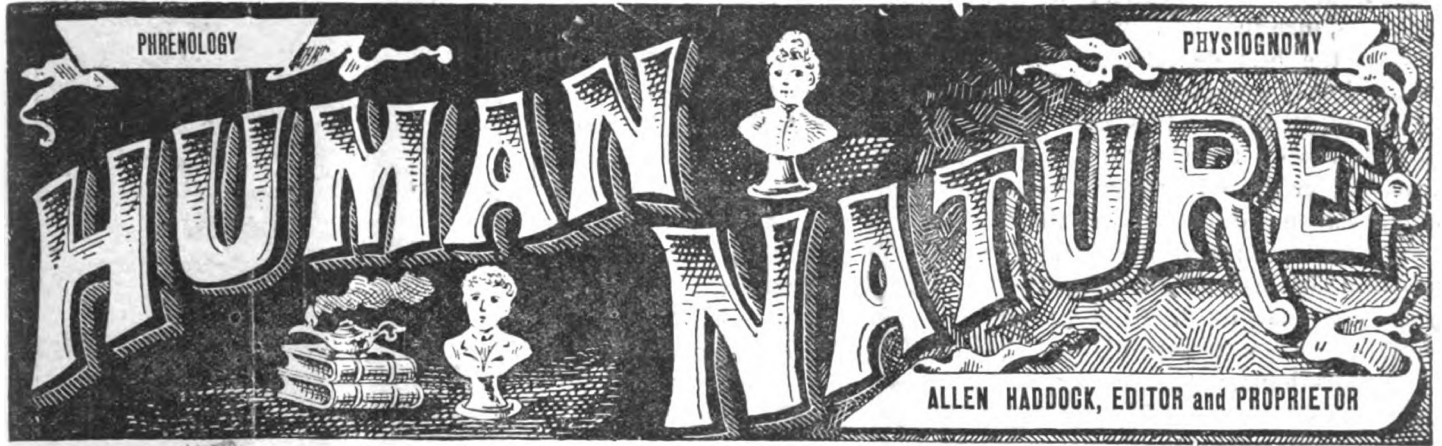


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VOL. VI. No. 1. }

SAN FRANCISCO, JANUARY, 1896.

{ Subscription per Year 50 Cts.
{ Single Number - - 5 Cts.

THE JAPANESE AND THEIR WARES.

Have They Brains Enough to Compete With Us?

We are having considerable excitement over the Japanese entering our markets, and it looks as if some of our industries will soon be driven to the wall. Agents of Japanese manufacturers are now here selling goods at prices far below cost of production in the United States, offering bicycles of Japanese make at \$12 each, and parlor matches, sash, doors, blinds, cooperage stock, gloves, hats, and wearing apparel at 50 per cent below domestic price.

Some people say that we have nothing to fear from the Japanese, as they are a small and inferior race of people, only just emerging from barbarism, and that it will take hundreds of years before they are equal to us in civilization.

Let us see; their achievements in the field of battle last year astonished the world, and it is our firm opinion, judging from their MENTAL calibre, that they will soon be able to astonish the world in the field of labor.

Look on this picture; it represents an average Jap as we see him in San Francisco. How much less brain has

he than the average American? Remember, it is "brains" now that win, rather than the strong arm, in almost any field; and although the Japanese are rather small in stature, they are numerous.



We have measured the heads of ten Japanese in this city, and they fall very little below the average American. Their quality of organization, judging by texture, is equal to the American. The facial, doll-like expression of some of the Japanese only indicate that their minds have not yet been thoroughly awakened; but they are proud, vain, very ambitious to rise, and having the politeness of the French, they will soon advance to the front ranks.

To be funny: the only hope that

Americans can have of the Japanese defeating their high ambition of conquering our markets, is, that they may keep on with their newly acquired habit of smoking cigarettes, which they copied from our civilization! or that they may take to whisky, or, better still, get vaccinated with cow pox by our health (?) officers, so that their teeth shall drop out like ours, which will prevent them from chewing, get indigestion, and die off!

Forlorn hope! the little, brown man is too wide awake; he is *thoughtful*, as large Causality is in evidence by the prominence of the upper forehead. He is *practical*, as the full development of the Perceptive faculties, located over the eyes, indicate. He is *polite* and ceremonious, as the sign of Agreeableness clearly manifests. He is *ambitious* and proud, evoking a desire to excel in all his undertakings, as Approbation is always exceedingly large in the Japanese; indeed, it is their national characteristic. He is *polished* and *aesthetic*, as Ideality indicates. Because he is little in stature, possessing small and delicate hands, he is all the better adapted to follow light and artistic work than are men of stronger bone and muscle. With such a body and such a *mental* organization, he is "cut out" to become skilled in the manufacture of silk and cotton goods, light woolens, fancy stock of

every description, as the manufacture of clocks and watches, cutlery, light ornaments, furniture, hosiery, etc., etc. Some of the best dental laboratory work is done by Japanese. We are told by a dentist that there are over 1,000 dentists on the Coast, many of whom employ Japs in their laboratories; that they do better work than do the Americans; and the form of their head (brain) and delicate body speaks just that much to a Phrenologist.

The Japs have not only *creative genius*, as Causality and Constructiveness are almost invariably well developed, rendering them original and mechanical; but the faculty of Imitation is large, and is another of their leading traits. They can copy well from others and quickly adapt themselves to any people or nation. They learn very quickly from others by imitation. They are quick, apt, practical and ingenuous. Their almond-shaped eyes evince considerable Secretiveness, giving them tact. Push and energy is another predominating quality, because Destructiveness or Executiveness is largely developed, as evinced by the depth of the base of the brain below the outer angle of the eye, and denoted by width of head between the ears.

The head of the average adult Jap is 21½ inches, compared to the American 22. The measurement from opening of ear to ear, over Firmness, is 14 inches, same as the American, although the brain is smaller, about 44 ounces, while the American is 48 ounces, estimated by measurement; so in this case, the Jap, having larger Firmness in proportion, is more persistent than the American, and that is also one of his characteristics.

CALLIPER MEASUREMENTS :

(Average) Japanese.	American.
Diameter from ear to ear, 5¾	6
Perceptive intellect, 4¾	4¾
Reflective " 4¾	4¾
Domestic " 4	4¾
Weight of body, 115 lbs.	150 lbs
Temperament, Mental Motive. Mental	[Motive
Complexion, Dark.	Light.
Organic quality, 4	5

From the above it will be seen that the American is superior in physical

and mental power, but the Japs have patience, persistency and courage. Thimberg describes them as "intelligent, prudent, inquisitive, industrious, ingenious, sober and temperate, domestic, cleanly, sincere, just, honorable, suspicious, superstitious, proud and revengeful," and their heads (those we have examined) indicate as much. That they are a brave people for their size no one will deny. The three of the most prominent organs in the Japanese, however, are Approbativeness, Combativeness and Destructiveness, all measurements, of course, being from the *auditory meatus* or opening of the ear.

There are 40,000,000 Japs in the Orient, many of them working at skilled labor for \$1 per week. Now the great question is, ought we to buy their cheaply made goods, and let our own manufacturers go out of business, and our work people become idle, or should we prohibit their importations so that our work people may be employed? Can we discriminate between Japan and other nations?

Protectionists forget that if we discriminate against her, she could send her goods to England or some other European port, and they could be shipped here, and still undersell our domestic products.

On the other hand, Free Traders may find, if they follow the instincts of the merchant to buy in the cheapest market, the people, from want of employment, may be unable to buy at any price. Of what use is cheapness if there is no money to buy from want of work? These are questions for our statesmen to solve. Let us hope that wisdom may guide our legislators, so that injury may be worked upon none, and that prosperity may again reign and shower its blessings upon us.

A certain Doctor of this city knows no more about the science of Phrenology than to make such silly statements as reported in the daily papers, he could not care for a dog of ours.

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LONGEVITY.

Paper No. 12, Written for HUMAN NATURE
by John L. Capen, M. D., Philadelphia.

There is one feature of the constitution that is very significant of character that is never brought forward prominently as a sign of character, so far as I have observed, although it is constantly referred to as a thing by itself; it is the tendency to live to old age.

It is generally observed that persons who live to old age have lived sober and temperate lives, and the question has been raised: does a man live to old age because he takes good care of himself, or does he take good care of himself because he has the conditions of longevity in his constitution?

The facts warrant the conclusion that both these reasons may be truthfully given.

That there is a condition of the organization that affects the length of life, is evident from comparative vitality.

The length of the life of a robin is said to be about twelve years, while that of a crow is one hundred years.

A horse will live from twenty to thirty years, and an ass one hundred years.

There is said to be a decided difference in the length of the lives of persons of races. The Italians are said to be a long-lived people, while the Swiss die of old age at about sixty years, although Italian families living in their midst have many members that attain to eighty years.

Certain families of different races are long lived, while others are short. It is said that a quack doctor, who had been employed by a life insurance society, made for himself a great reputation for medical skill by taking advantage of his knowledge of the history of the families in his locality. When a member of a long-lived family was taken sick, and sent for him, he went and gave some harmless placebo, but when he was sent for to attend the member of a short-lived family, he would be

too busy to go, and therefore he had a very large per cent of recoveries.

The member of a long-lived family has no reason to expect to live to old age unless he possesses in his constitution the elements of longevity. The Phrenologist should know how to detect them without being confined to a knowledge of the history of the family.

PHYSICAL SIGNS.

When the trunk of the body is long, so that the man seems to be tall when he is sitting, the neck not being unusually long, the chest broad and full, the pulse firm, strong and deliberate, about sixty beats to the minute, and when it does not increase greatly when standing up, the temperament well balanced, the skin firm and fine, not too delicate, the teeth firm and sound, clean and bright, but of a straw color, not of a pearly white, the head of good size, there are outline conditions of longevity.

When a tall man becomes short as soon as he sits down, and if he have a very long neck, the indications are not so good. When the skin is very thin, and particularly when it has a friable appearance, it is unfavorable. A face very red or very pale, with flattened nostrils, as though there were very little passage of air to the lungs, either condition is unfavorable. On the other hand, it is not particularly encouraging to find the nostrils very greatly dilated and the temperament very excitable.

CHARACTERISTICS.

When a person possesses a very complete endowment of all the conditions, there will be a mild, patient disposition with steady and strong energy. The appetite will be good and uniform, but hunger will seldom be experienced; there will be very little thirst, and not much appearance of haste at the table, although the appetite be very good and the digestion perfect. When such a one is ill he is in no haste to swallow a dose of medicine. He can hardly be persuaded to take a nause-

ous dose, and ordinarily he requires no physician, but when ill waits patiently for nature to work a cure. He seems to be conscious that he has plenty of time before him, and therefore he is ready to undertake great things that are the growth of many year's labor.

A man may possess any one, or several of the ordinary signs of long life, and yet die young, or he may be very deficient in several of them, and still linger to old age.

In some cases of long life, the thread is unwound so slowly that the end is not quickly found. Such persons live slowly, and therefore live long. In other cases, though the thread of life is rapidly played out, the great length is such that it is not soon ended.

Unless the Phrenologist considers these conditions, he will lose a very important means of penetrating character. The same degree of moral brain that would make a well-organized, long-lived man honest under temptation, would not be sufficient to save a man whose nature it is to feel that whatever he does must be done hastily, because he "feels in his bones" that he has but a few years to live. If he makes up his mind to get rich, he will feel that it is "now or never," and he will hesitate at nothing that will hasten the consummation.

It is very unwise to look for anything great or good in one so organized that he cannot wait as well as work.

Of all the indications required by the Phrenologist, that of the expression of the countenance is the most important, because it is the one that refers most directly to the disposition.

That a consciousness of length of life is of great importance, is well known by life insurance men. A man who was being examined said that his father died young from accident at seventy years of age. The agent considered that remark an indication that this was a good subject. A lady of ninety years of age, at the funeral of a son who died at seventy,

remarked that she "was always afraid that she should not raise that boy, he was so delicate." -

Great men are usually long lived. Of a list of famous men the average length of life was about 76 years. Michael Angelo lived to be 96. Voltaire 85, Herschell to 84, Franklin to 84, Gall to 71, Darwin to 72, Harvey to 81, Swedenborg to 85. The genius of men who have died young has generally been of the order of eccentric brilliancy rather than of calm and useful work.

There may be some relation between size and length of life, but if so it is not the most significant, and must not be regarded as very important. The elephant is, indeed, a long-lived animal, but so is the ass, which is small. A man of great size, above the average of his race, does not appear to derive any advantage from this cause towards health and length of life, and when the great bulk is fat and lymph, it is a detriment.

It is possible that the average length of life in this country has been diminishing for the last fifty years, notwithstanding hygienic advancement, on account of the character of the immigration. The early settlers who came here to make for themselves a home out of a wilderness, were a plucky race, having the sterling qualities of health and long-life, and their descendants may be an improvement upon them, due to greater advantages and a better understanding of the laws of life, but the prosperity they have brought about has attracted another and very different class who come here to get rich quickly, and many of these modern immigrants are very likely to have a very different organization and temperament.

In a recent address at the Metropolitan Temple before the professors and students of the California Medical College, the Rev. Dr. Case said: "It is high time that medical men understood human nature better than they do, and he for one was in favor of a chair being created for its study and practice in all the medical colleges."

FROM THE LECTURE FIELD.

LET REASON and MERCY REIGN.

BY PROF. D. C. SEYMOUR.

When a murder is committed, the cry goes up from the whole civilized world, "Hang the murderer! Away with him!! Hang him!!!"

Is this the doctrine that the Christ taught 2,000 years ago? Far from it. It is what Moses taught while the world was yet semi-barbaric. We boast of this being a Christian nation, and nearly all of the so-called Christian ministers are crying out "Crucify him; hang the murderer," as if we still lived in a heathen age of blood for blood, and an "eye for an eye and a tooth for a tooth." Such teachings as these are holding back from the folds of the church millions of humanity that stand on *higher ground* than such a spirit of revenge. Where in all this is the spirit of "He that is free from sin, cast the first stone?"

Do not these vengeance seekers realize that all such thoughts and feelings come from the animal part of their nature, the bulldog, the hyena, the wolf, that they have not yet evolved out of. Benevolence, Veneration, Spirituality, Hope, Sublimity, Ideality, Reason, etc., all of these higher and nobler qualities of our nature never cry out for punishment of the poor, unfortunately organized criminal, who has, by the law of heredity and bad conditions, before and since birth, become a moral monstrosity, a *moral leper*, whose touch is a blight on better conditioned people. We might, with just as much show of reason, hang and gibbett the leper, the lunatic, the hump-backed, the cross-eyed, the scrofulous, or, like the ancient Spartan, destroy all imperfectly born children, and thus raise, as they did, a race of nearly perfect men and women physically, and why not destroy the imperfect physically as well as the imperfect mentally and

morally. One is as reasonable as the other; yet all Christendom would cry out in holy horror at a law to hang those who are blind, deaf and dumb, club-footed or web-fingered, etc., yet both are deformities, one in the body, the other in the brain, and disease may be the cause of either one.

Some sects profess to believe that we are in the hands of "Providence that doeth all things well; that the ways of Providence are inscrutable and past finding out."

The prayer of a nation went up that a Lincoln and Garfield might recover from an assassin's bullet; but it was the will of Providence that they should die. God could have saved them if he had so desired, but it was His will that they should be removed; if this is so, then Wilkes Booth and Guitteau were only instruments to carry out heaven's law, which is God's will. What right had our nation to shoot and hang Booth and Guitteau, both instruments in the hands of divine Providence, and so it is with all crime and punishments. Either our religion is a farce or else its teachers and followers should "right about face" and build their religion on natural law and science. The science of human nature uncaps the human skull, and reveals to wondering eyes the cause and cure of vice and crime. A disproportionment of the organs or convolutions of the brain gives an unbalanced character. Too much or too little of the base of brain and too little of the moral and spiritual faculties would make a man or woman simply a human animal, perhaps with a strong and large intellect, to *find out the way and means* to direct the prodigious animal and selfish passions to their gratification, with feeble moral organs to hold them in check; a person so organized would be as much deformed as a hump-backed or club-footed person, and in either case of deformity we should try and find out the *cause*, and try to prevent all such monstrosities in the future; and if the public safety requires it, keep them in a secure place where they can do no more harm.

All criminals should be treated the same as lunatics and lepers. We have no more right to hang, or guillotine, burn at the stake, or shoot down in the one case than in the other. Our duty is to make them and ourselves safe, and cure them of their unbalanced or diseased condition. Our whole system of treating our criminal and vicious class with brutal physical force, also, in many cases, our insane, is a disgrace to the age in which we live, and a blotch on our boasted civilization. No wonder vice and insanity is much worse in proportion to population in civilized and Christian countries. "Like begets like" the world over. "As ye mete it out unto another, so shall it be meted out unto ye."

All such contrivances as dynamite, gunpowder, gatling guns, bombs, shells, cannons, Winchester rifles, revolvers, shackles, dungeons, and other instruments of torture, destruction and death, have emanated from Destructiveness, situated in the lower chamber of man's brain, and the display and use of them always cultivate and enlarge the destructive quality and base of the brain of those who manufacture, invent, use, carry, sell, or come in contact with them, or those upon whom they are used to control or subjugate.

Our whole civil and criminal jurisprudence, and almost every law we have, is based on the false teachings that have come down the ages from the barbaric days, and are a disgrace to the nineteenth century, which ought to be an era of humanity, cooperation and brotherly love. We want a higher religion, one based on the Golden Rule and natural law as laid down by science.

Humanity has outgrown the pinafores and swaddling clothes it wore in the time of Moses, David and Solomon. It wants a law and religion suitable for a fullgrown man, for an educated age and a scientific era; a law and a religion that will do away with the gallows, and the guillotine, and all implements of torture and destruction as applied to the race. We

want construction, education, right generation, right economic condition, true division of natural privileges and wealth, and we should make—the age demands it—a funeral pyre, whose smoke might reach to heaven and blot out all record and memories of the Christian and civilized butcheries, called war, and burn and destroy forever our inventions for punishing and torturing our fellow man.

Our foreign missionary work should be stopped until we can teach a higher religion and a better human law than the law of force and destruction that leads to rapine and murder, war and animalism, drunkenness and debauchery.

Supposing a murderer were born as perfect as other children, did he all at once become possessed, like Magdalene, of a legion of devils, and become almost a fiend incarnate? If so, is he to blame, or the devils that controlled him? If they were strong enough to take possession and use him, then why hang him for something that other forces and powers committed? What nonsense is this? It is about like one Indian scalping another Indian for some injury that that a third one had done to the first one. A few years ago, in a certain county in California, a young man of nineteen slew his father in cold blood. He was tried and convicted; in fact, he never denied his guilt. As the Judge was about to sentence him to the extreme penalty of the law, the young murderer's mother arose in the crowded court-room, all bent over and prematurely old, her hands, body and voice trembling with sorrow, affliction and despair, and said: "Judge, wait a moment before you sentence my boy. I have a word to say. I am the guilty one. I am the one to be sentenced. Months before he was born I longed for beef. My husband, this boy's father, would not provide it for me; he did not believe in whims of women. I suffered intensely for the beef, until I wanted to slay my husband, and planned many ways to do it; had murder in my heart for weeks, but could not see how

to carry it out. At last this boy was born and has grown up to manhood only to carry out my thoughts and schemes that I had for weeks, and I stamped those conditions on my unborn child. Now, Judge, don't be too hard on my innocent boy, as heaven is my judge, he only did what he had to." Think of such a scene as this. Who was the real murderer, the father, the mother, or the son? What could a Judge do in a case of this kind? What would you have done, dear reader, if you had been the Judge? How many murderers with the stamp of Cain upon their brow in the world to-day are such as the result of the actions of brutal or thoughtless fathers or mothers. There never was an effect without a cause, and a cause will always produce an effect, if left untrammelled.

"The sins of the fathers shall be visited unto the children even unto the third and fourth generation." Outraging or abusing a natural law, even in ignorance, by the parents, or grand parents, or great, great grandparents, by quarreling among themselves and neighbors, or extreme selfish gratification of any kind, will surely come to the surface somewhere, somehow, sometime in the generations that follow; so every vice and crime is but the result of some other crime or vice that preceded it. Often men and women are vicious and criminal whose parents were pretty fair and good, but badly mated, and the resulting inharmony was the cause of the vice and crime in the conduct of their offspring.

The crying for the blood of murderers comes not from the spirit of Christ or the Christ principle within us, which would say, "Let him that is free from sin cast the first stone," but comes from the brutal part of our nature, which we have not yet evolved out of.

Phrenology points the way to a higher life. Let us follow her teachings; then shall wars and murders be no more, but peace and love abound.

Subscribe for HUMAN NATURE; only fifty cents a year.

Health Department.

MEDICAL.

SCIATICA.

Sciatica is said to be neuralgia of the sciatic nerve which extends from the buttock to the foot. This complaint is known by the attacks of pain which affect the buttock, thigh (chiefly at the back), calf, heel and foot, except on its inner side. It is most common between forty and fifty years of age.

CAUSES.—These are divided into the *predisposing* and the *exciting*. The *predisposing* causes are gouty and rheumatic constitutions; the use of alcoholic drinks, commonly called stimulants; impregnation of the system with lead; syphilis; or a constitution with a tendency to nervous diseases; and wrong living of any kind, especially the liberal use of flesh. The *exciting* causes are those which are the immediate cause of it, and are exposure of the part to a draught, sitting on a cold seat, or getting the legs wet and not changing the clothes shortly afterwards, over-walking, strains, and concussion of spine by jumping and by accident have caused it. Tumors pressing on the sciatic nerve; or disease of the bones of the hips; or disease of the nerve structures themselves may also give rise to it. Temporary attacks may be caused by constipation and pregnancy.

SYMPTOMS.—There is often pain of a dull aching kind in the buttocks, back of the thigh, down the leg and into the foot. Some describe the pains as if a rat were gnawing the affected part. At other times the pains may be of a shooting, darting, stabbing, or burning kind. In some the pain is constant, but in others it may only come on at intervals. Occasionally the attacks may be like those given by a galvanic machine, and be very mild or very strong. When the pain is very severe there may be almost complete loss of motion in the limb, and even when the pains have gone

the limb may feel very numb, and almost powerless for some time. Some complain that the limb feels cold, whilst a few experience a burning sensation. There are often tender spots on the limb, and some find it painful to sit, or apply pressure to the buttock. The attacks may be acute or chronic. If acute, the complaint may last from three to ten days, but if chronic it may last for months. Some find they can sleep well during the condition, and are only easy in bed, whilst others get little rest with it. If very severe or long continued there is often a wasting of the muscles of the affected limb.

TREATMENT.—Stop at once the use of all intoxicating drinks, such as beer, wines, spirit; avoid tobacco, tea, coffee and all drugs. The diet must be of the simplest, the nearer it is to the Vegetarian the better; even cheese, eggs, sugar, jam, peas, beans, lentils, and all rich foods must be used sparingly, the less of these the quicker the cure. Pure air must be breathed always; gentle and regular exercise must be taken, and a daily warm sponge bath aids cure. Fresh raw fruit, salads, and vegetables help cure, and they may be freely used at meal times.

The local remedies consist of hot fomentations to the affected limb, to be followed by rubbing with warm olive oil, or applying hot salt or bran in bags to the part; or rubbing the limb with turpentine, or oil of mustard. Or even using a hot smoothing iron, and ironing a piece of brown paper over painful part. I recommend the hot fomentations, but it is of the first consequence that the diet is suitable as well. A plain diet with the daily use of thick vegetable soup at dinner is best in this complaint.

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

Doctors who have no knowledge as to the relation of brain and mind as revealed by Phrenology are dangerous in the sick room, and apt to make fatal mistakes. Let us warn our readers not to employ such physicians.

BREAD MADE FROM ADVENT FLOUR.

When we say *Advent* flour, we do not mean Graham.

Hester M. Poole in *Health Culture*, says: "The outer portion of a grain of wheat consists of three thin layers, making a part of the bran when ground.

"These envelopes are woody and indigestible, while the outer of all is more or less filthy from the attracted dust and smut. These layers are removed in milling by the *improved* process.

"In the old-fashioned Graham flour they were retained, greatly inducing intestinal irritation by their flinty qualities."

The "improved process" referred to, resulted in a new flour called the *Advent*, where the outer layers containing the filth and smut and flinty substances found in the Graham, caused such irritation to sensitive people that they began to discard it, but made a terrible mistake by going to the other extreme and using bolted flour where every sheath of bran was removed.

Now, it is within these inner layers of bran where we found the coloring matter of the wheat with oil, and albumen, and gluten, the most valuable of all nutrients.

In white flour these elements are lacking; for it is all starch, and starch is hard to digest, and when digested yields no strength whatever, for starch is a heat producer, not a muscle builder.

The editor of the journal of *Chemistry* says: "I entertain the profoundest respect for a grain of wheat, as it is a marvellous combination of substances, admirably adapted for the building up and sustenance of the human body."

But white flour contains none of the substances which go to sustain the human body, and bread made of it can only be used for packing; indeed, no one could live entirely on white flour bread, they would simply starve to death. Unless other foods

are taken containing nutritive elements a person fed on white bread would die in a few months of slow starvation.

Poole says candidly that the physician and patent medicine dealer thrive at the expense of the ignorance of the people, and that nervous depression, lassitude, insomnia, even heart failure, are some of the effects of such starvation, while apparently the individual lives in the midst of plenty.

The moral is to eat bread made from the *Advent* flour, which contains all the nutritive elements of the grain, without the irritating ingredients found in the Graham.

PHRENOLOGY.

BY DR. CAPEN.

Phrenology combines Craniognomy, or the developments of the brain as represented by the size and form of the head, with Physiognomy, or expression of the face, by which the quality of the brain and the variety of its activity is known, and with Physiology and the Temperaments.

It is of a very great importance to know, at as early an age as possible, what are the powers and tendencies of the mind and the strength of the constitution. It is the profession of the Phrenologist to describe these conditions, and there is no other way by which they may be known than by the Phrenological method.

Young men and women will derive great advantage from knowing just what is their best pursuit in life, and what are their strong faculties and how to guard their weaknesses.

In the matter of money-making, it is very profitable to know in what way a man may make five, ten, or twenty dollars a week more than if he were to drift into something without the knowledge of what is best.

The question of health is a very important one, and it may be greatly affected by the occupation. The competent Phrenologist will direct to the most suitable for the preservation of health and for success, thus making

the business of life, as nearly as possible, a pleasure as well as a necessity.

Hygienic advice often comes unexpectedly with a Phrenological examination and just in time to save the constitution from a break down, and from a system of dosing that would make the man an invalid for life.

Lovers of fun more than of truth and usefulness may make merry over Phrenology as an aid to "love-making," but no intelligent, well-informed person will marry without knowing what is the natural character of the bride or the groom, and Phrenology is a sure guide, when rightly applied, and there is no other.

In the government of children and in their education, Phrenology is of great assistance, and is being made use of, more and more, as it becomes better understood.

Without a Phrenological study of character great errors of serious import are often made by anxious parents who do not understand the motives of their children and hence cannot correct their faults without doing some injury, perhaps much greater, than the good that is done by their correction.

There is a variety of dullness in some children that is aggravated by sitting in a school-room. Such children should have a training very different from that generally given to children in the public schools.

There is also a precocity that is rendered destructive by too much cramming, while there is a class of children who display brilliancy at a very early period and who have strong constitutions and will live to an advanced age without any indications of decline. These two classes of children should be treated very differently, even though they were destined to the same profession; for what would ruin one class would be very well endured by the other.

Take a Phrenological examination at HUMAN NATURE office. You cannot spend a dollar so profitably anywhere.

STUDENTS WANTED.

We are always open to receive students for *private tuition*, and we are prepared to give one or two lessons per day or week.

At the rate of two lessons per day, in one month we can instruct students in all the *fundamental* principles of the science, and guarantee them a Diploma to read character correctly.

Our Diploma is recognized by all Phrenological societies in the world, and by the public generally.

If a student has talents to take the lecture field, he can win fame and wealth for himself such as no other profession offers. All other professions are overcrowded.

There are not as many *genuine* traveling Phrenologists at present as there are States in the Union.

The more Phrenologists we can make, the sooner will the science be forced into schools, colleges and universities, and that much sooner will Legislatures make laws incorporating this God-given science. It will lead the world to a better destiny.

Leading medical men now concede our claims, see the new Medical Encyclopedia.

There is room for 20,000 Phrenologists in this country alone. Will you make one, and reap the harvest?

Many students are now taking up the study for their own pastime and pleasure. They find in it a mine of self-knowledge, as it enables one to not only understand himself, but others, on sight; and self-knowledge is the very best knowledge one can receive.

For the modest outlay of time and money, it affords more real pleasure than any other science known to man, as it relates to man himself and reveals his nature.

Our students have the free use of Jordan's Museum as well as our own charts, skulls, diagrams, portraits, etc.

Small Course, 8 lessons, . . . \$10.
Middle Course, 22 lessons, . . . \$25.
Diploma Course, 45 lessons, . . . \$50.

Each lesson takes one hour. Some students take two lessons per day, others one, others still only one per week. In these *private* lessons, students may choose their own time.

HUMAN NATURE

A Monthly Journal devoted to
Phrenology, Physiognomy, Health,
Medical and Social Reform.

Entered at the Post-Office at San Francisco as
Second-Class Mail Matter, Sept. 29, 1890.

50 Cents per Year, Single Copies 5 Cents.
—IN ADVANCE.—

ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

C. P. HOLT,

ASSOCIATE EDITOR.

PROF. 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.

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We hope our friends will remember that all money orders, American or International, must be drawn on the Post Office at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock. Do not send checks on local banks. If money orders are inconvenient, send 2-cent U. S. stamps.

When this paragraph is marked with a blue pencil it means your subscription has expired, and if not renewed H. N. will be discontinued.

When renewing, if any books, etc., are required, please write on separate paper, stating title, price and your full name and address.

HUMAN NATURE will be sent only during the time paid for. Back Numbers 10 Cts.

San Francisco, Cal. - Jan., 1896.

HUMAN NATURE wishes its readers
A Happy New Year.

The Phrenological Centennial.

The *Phrenological Journal*, New York, and the *Phrenological News* Chicago, are calling attention to the fact that it will be one hundred years this year "since Gall began his lectures in Vienna," and, says the *Phrenological Journal*, "when the Phrenological centennial arrives, we hope to celebrate the occasion in some fitting manner."

So say we all, and the next question arises, where ought we to celebrate?

The *Phrenological Journal* says "New York;" the *Phrenological News* says "Chicago;" if guided by the same motives, then we ought to say "San Francisco," and we could show why California is the best place to hold the convention.

We invite Phrenologists everywhere to vent their opinions. First—Why should we celebrate? We have the best of reasons why; because we must not keep our light under a bushel, but proclaim ourselves to the world. Let us show to the world that we have the grandest and most ennobling, man-unfolding science it has ever been blessed with, and that its true exponents are men of brains as well as morals, who desire to see the world grow better. Secondly.—Let Phrenologists throw aside all selfish considerations, and keep one sole object in view, namely, the celebration of the discovery of the greatest science of the ages, and let us have men who are able to present the science before a critical world in a calm and lucid manner.

Next year we shall be on trial; and if we pull together, we can place Phrenology on a foundation that will last forever, and rear it on a pedestal that will challenge the admiration of all right-thinking men.

"PLAIN TALK TO YOUNG MEN."

This is the title of a new work by V. P. English, M. D., a celebrated Phrenologist of Cleveland, Ohio.

In a well-bound book of 200 pages he tells of the serious consequences resulting from evil habits, and advises young men especially to "avoid the society of those who tell vulgar stories and engage in lascivious conversations."

He justly says that "knowledge is the only safeguard" for young men, and proceeds to discourse on the social system in a highly interesting manner.

We can safely say that this book ought to be placed in the hands of every young man or woman by parents who have an interest in warning their children against immoral

and debasing practices which are landing our youth into the asylums, or making them at least incompetent to think and do for themselves.

We have the book on sale, and the price, \$1.00, brings it within the reach of all.

THE MOST EMINENT MEDICAL AUTHORITIES OF THE AGE NOW ENDORSE PHRENOLOGY IN THE NEW CYCLOPÆDIA BROUGHT DOWN TO 1895.

We call our readers' attention to the advertisement on our 15th page of the most remarkable book in its way of the nineteenth century. "Our Home Physician," by the venerable Geo. M. Beard, A. M., M. D., assisted by eleven of the most eminent medical authorities of this age.

Its possession will enable all to treat themselves successfully.

A colored manikin accompanies this great work, and, to show the progressive spirit of these leaders in medical science, we call attention to the fact that no less than 29 pages are devoted to Phrenology, Brain and Mind in men and animals, Temperament, etc.

Dr. Beard says in regard to the *Recent Experiments on the Brain* by Prof. Ferrier, of England, and Prof. Hitzig, of Berlin, that "they are in harmony with the views on Phrenology now held among scientific men," and "that the general doctrine of the localization of faculties in the brain is gaining ground every year." Haven't we "told you so?" Moreover, the Doctor goes on to say on page 94, in italics:

"It is furthermore conceded that it is entirely probable and consistent with analogy, and with what we know of the brain, that its various faculties may also be separately localized to even a greater extent than has been claimed by Phrenologists."

What will old silurian M. D's. say to this the latest medical work brought down to the end of 1895.

We know it is only a question of time when every M. D. in the land will be forced to admit the claims of Phrenology as a science.

Nature is true to herself, and it is no use for old silurians to fight against her. "Truth is mighty, and will prevail."

ASK FOR DIPLOMA.

We ask the public not to patronize a strange Phrenologist unless he can exhibit a Diploma of merit.

No man has a moral right to lecture on Phrenology, or make Phrenological examinations, unless he is posted on the subject sufficiently to do his duty to the science and the public. Too often Phrenology has been judged on the merits or demerits of the Phrenologist representing or ignorantly misrepresenting the science.

It is also imperative that Phrenologists lead a moral life. An immoral man cannot be a good Phrenologist; his brain or mind will be so warped that he cannot give a thoroughly correct diagnosis, especially if he do not possess a thorough knowledge of the science.

It is for these reasons we ask the public not to recognise any other Phrenologists but those who carry our Diploma, or the Diploma of some other reputable office.

We only ask that Phrenology shall be judged on its merits, not always by its representatives; for, as in any other profession, men creep in who prove a disgrace to any profession.

HOW TO STUDY STRANGERS BY TEMPERAMENT, FACE AND HEAD.

By NELSON SIZER. 380 pages, Octavo. Over 300 illustrations. Cloth, \$1.50. Paper, 75 cents.

The author of this work has for more than half a century been engaged in the study of human character, and as the result of such long and varied experienced has produced a book the object of which is to teach one how to read the character of the stranger, or the friend, how to discern the human mind, how to unfold the nature of man that one may read him as he is. It is eminently practical in its teachings, simple and pointed in its language. The three leading features of the book are:

1. The Analysis and Illustration of the Human Temperaments;
2. Child Culture;
3. Character Studies and the adaptation to different professions

and trades and the qualifications necessary for success in them.

These chapters give invaluable advice and suggestions which, if followed, would prevent the square pin from getting into the round hole, and vice versa. In short, man and his make-up, his talents and dispositions are presented in so many lights that all readers will be benefited by the perusal of **HOW TO STUDY STRANGERS.** For sale at HUMAN NATURE office.

Our Great Offers for 1896.

Our one-dollar lesson, "How to Hypnotize," free with every subscription.

Phrenological Journal, \$1.50. Human Nature, 50 cents. Both for \$1.75.

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"Demology," \$1.50. Human Nature 50 cents. Both for \$1.65.

"How to Study Strangers," cloth, \$1.50. Human Nature, 50 cts. Both for \$1.75.

"How to Study Strangers," paper, 75 cents. Human Nature, 50 cents. Both for \$1.10.

"Human Magnetism or Hypnotism," \$1.00. Human Nature, 50 cts. Both for \$1.25.

"Human Nature Explained," \$1.50 Human Nature, one year, 50 cents. Both for \$1.75.

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It Positively Cures Rheumatism.

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Thorough Satisfaction or Money Refunded.

Address, Caloric Vita Oil Co.,

1513 Buchanan Street, San Francisco.



Would You Like to Know What You are Good For?

Some men say they are "good for nothing;" they don't know themselves. We are all good for something. You may be a carpenter, and have the "stuff" in you to make a preacher, just so sure as some preachers would make better carpenters. Only those who are in the right occupation succeed.

Are you married? If not, perhaps you ought to be. Send us two separate views, one full-face, the other a profile, and we will return them with chart or type-written delineation and advice as to health, temperament, marriage adaptation, etc.

State your

Height.....

Weight of Body

Size of Head, measuring by tape around and a little above ears

.....inches

Over Crown from opening of ear to ear

.....inches.

Color of Hair.....

Eyes.....

Skin.....

Education.....

Present Occupation.....

Name.....

Address.....

Fill up above list, enclose the two photos with \$1 for marked, printed chart, or \$2.50 for type-written delineation; send them to us by mail, and we will return photo with delineation.

HUMAN NATURE Office, 1016 Market Street.

TIME'S FLIGHT.

"There is nothing but doth suffer a sea change
Into something new and strange."

—Shakespeare.

Here we are again, right abreast of another New Year's mile-stone on which is written A. D. 1896. How many are there of these time tablets down the long road to where the one stands marked B. C. 1? How many such are yet to be placed on the spiral mountain highway up which mankind are to journey to where the stone will be placed on which will be inscribed "Finis?"

The arithmetician, nor the mathematician, is not yet born who can compute the number either way from this blessed mile-stone which stands in our path to-day, right in the middle of eternity, where, with bewildering eyes, we look each way and see nothing but the eternal now. There was no beginning; there will be no ending. Stupendous as this thought may seem, a much more perplexing one would confront us should we assume limits to time and be required to answer the questions, "What was before time began? What will be when time shall cease?" The rising and setting of the sun only tallies a terrestrial day. There were days in plenty before our solar orb evolved from out the fiery mist of cosmic matter, or our earth-globe began its tireless journey around that luminary. There will be days and years galore when our earth, and sun, and all the scintillating planets in our solar system, shall have run their race and hang rayless in the eternal void. Matter and time are twins, both eternally young, forever changing. The immensity of the universe gives scope to time in which to weave destiny. Each moment a world is born; each moment a planet falls asleep.

Time was when our moon had youth and life; to-day, a dismantled hulk, she drifts on the tide of the stellar sea, cold, crewless, *asleep*, awaiting time's signal for her resurrection to a new life, to resume her course to the end

of another cycle, and so on forever, to be born, to sleep, to resurrect, to sleep again; but each awakening is to greet a new morn and begin a higher life. As with our moon, so with our earth, so with *all* worlds. As with worlds, so with their children—mankind. Through the still lapse of ages they press onward toward the mountain top, and though the summit is never reached, yet the view each day enlarges as another mile-stone is passed.

We sometimes grow impatient at the slow progress made towards the millennium, and scanning the pages of history seem to see but little advancement in morals since first the primitive man stepped out of his cave, and, shaking his tangled locks from out his cruel eyes, cautiously crept upon his foe and slew him.

We are heartsick at the sight of might lording it over right; of the weak being driven to the wall; of the rich oppressing the poor, and of nations mingling their blood in deadly strife upon the battle field. Where, we ask, is progress? In what is evolution manifest? Has God forgotten the world? It seems that had *we* but the management of mundane affairs, things ould move on a little swifter towards the time when the "Lion and the lamb shall lie down together." But let us possess our souls in patience. Eternity is full of days, and they are all rolling this way. "Large bodies move slowly." The foundation of a church is laid long before the tip is placed upon the spire. It was a long stretch of time from the bow and arrow to the Gatling gun; from the sickle to the reaping machine, from the stylus to the telephone. "The mills of the gods grind slow, but they grind exceeding fine." Justice and righteousness are in the womb of time; a glorious morn shall yet greet their birth.

When man made his advent upon this planet, he was like his mother earth, crude and gross. He had evolved from the lower order, and what brain he possessed lay principally around the *medulla oblongata*. He

possessed but little intellectual brain, scarce any social, and no moral brain. He has now become an intellectual giant, and commands the forces of nature to do his bidding, and they obey. His brain has developed by exercise through his conflicts with the elements for survival until he has built a brain at the base, in the animal region, where *self* abides, thence forward to the perceiving, reflecting and constructing realm, and backward to where the social faculties are located. But little exercise has been given the upper, moral and spiritual brain. Nature builded from the base upward. She has yet to place her cap-stone upon the edifice and evolve a moral nature.

Man's intellect will save him, though it may seem as though destruction waited upon his footsteps. He constructs engines of war of such destructive power that to prevent annihilation wars must cease. He oppresses the weak until they turn and rend him, and as a self-preservative measure he is forced to become just, and finally the long-preached social democracy is adopted, not because man's moral brain impels the right, but because his intellect shows him the logical sequence of immoral acts, then it will be that environments will be suited to the exercise of his moral nature, and the millenium will have dawned. Can we hasten the glad day? "A little leaven leaveneth the whole lump." "Behold, what a fire a small spark kindleth." Let us each do our mite. If any of us have reached a higher point on the mountain side than our brothers who are struggling through the mists of the valley below, let us not shout back in derision or condemn their dilatory steps, but realizing that we are indissolubly united to all mankind, and must rise or fall together, reach out a helping hand to our fallen brother, for he is

"Heir to the self-same heritage,
Child of the self-same God;
He hath but stumbled in the path
We have in weakness trod."

If we are down the mountain, amid the cataracts and yawning chasms,

our feet pierced by thorns, and the way seems long and drear, let us not despair, but, as the storm-tossed mariner, when climbing to the mast-head, looks aloft, so let *our* gaze be ever upward. There lies the land of Beulah, and Time shall bring us to its green pastures and limpid streams.

"Oh, a wonderful stream is the river
Time,

As it runs through the realm of tears,
With a magical rhythm and a musical
rhyme.

As it blends with the ocean of years."

Let us trust Time, there is "healing in his wings." How, when our hearts were bleeding, and it seemed that our burden was greater than we could bear, has Time come to our relief? Tears cannot forever flow, nor clouds eternally obscure the sun; Time brings relief; he ushers in the day of thanksgiving as well as the day of fasting and sorrow; but, autocrat though he be, there are limits to his dominion. A good deed can never be effaced from the recording angel's books by the hand of Time. A wrong done must be atoned for, no matter how many years may be written upon the wrinkled brow of the wrong-doer. Justice must be done, and Time has no power to thwart her ends.

Love is immortal, and Time can in no way dim its lustre. It bids defiance to grey ages, and looks calmly upon the "wreck of matter and the crash of worlds." It is to be the Savior of the world, and though

"Time as he speeds on his viewless wings
Disenables and withers all earthly things,"

he must pause at the empire of Love, and, laying his sceptre down, acknowledge a power as great as his own. A mother's love! who shall sound its depths? A father's love, who tell its strength? The love of a devoted wife, where in the universe a more enduring tie? A true husband's love, what nobler? The love of a little child, what more angelic?

Jesus was crucified, and Socrates drank the poison hemlock for the love of mankind. For love of country and truth, patriots and martyrs have

yielded up their lives, and for love of friends all the civilized world bestow presents on Christmas eve, praying that it may be a merry one, and so I to-day, joining hands with Father Time, wish all the world a happy New Year.

C. P. HOLT.

A USEFUL LIFE.

It was many and many a year ago that I first met and was honored by the friendship of Dr. J. M. Peebles, who was then living, preaching and *practicing* reform in Battle Creek, Michigan. A generation passed, and last winter it was my good fortune to again meet him, this time in San Francisco, where he was acting as the honored president of the College of Science. He was hale and hearty, full of years and wisdom—the fruit of a long life devoted to science and the welfare of his fellow men.

He is a strict vegetarian, with all the name implies, and the champion of all that stands for progress. He edits *The Temple of Health* at San Diego, and heals the sick in body and mind. Long may he tarry this side of Jordan. He says that he intends to live on earth until he has seen a hundred years. I think he will, because his mode of life tends that way.

C. P. HOLT.

SOMEBODY'S BABY.

I see each morning, as I pass
A tiny house that's on my way,
A pretty picture through the glass,
A face that haunts me through the day.

'Tis some one's baby there who crows
And stretches out his hands to me;
He thinks I'm some one that he knows.
I'm not, but I should like to be.

I'm not the only man who goes
Along that street and glances in,
But I'm the only one he shows
The very slightest interest in.

He's taught me one thing that I'd missed.
His winning ways a seed has sown.
I'd give my freedom to be kissed
By such a baby of my own.

—Waldron W. Anderson in Ladies' Home Journal.

Form of body corresponds to the form of the head, when one is seen, it is easy to tell what is the other, by those who know; indeed, nothing so easy as to read character when you know how (Laughter).

I visited a Phrenologist in London, ten years ago. I think he told my character better than I knew it myself, but his daughter read my character nearly as well, simply on looking at my hand, which I thrust through an aperture in a door that concealed every other portion of my body from the fair Palmist. Some people are very clever that way. Give Prof. Agassiz the scale of a fish and he will tell you readily the species of the fish. For my part, however, I could tell better if I saw the whole fish, especially whether it was a haddock! (Laughter)

From Prof. Haddock's Lecture at California Medical College, sent by mail for 10 cents.

Had Jerome Allen read any work on Phrenology, he would have known better than to have made such glaring misstatements as related by our correspondent, Mr. Prior, in HUMAN NATURE last month.

Mr. Jerome Allen says he had "the help of an *honest* friend" in his work.

Jerome made himself ridiculous by relying on an "honest" friend to help him. The trickiest man we ever knew was always boasting about his honesty.

When will men who call themselves educated have the *honesty* to first understand what Phrenology is before they speak of it?

This month's issue of HUMAN NATURE is the best yet. The illustrations are good, and subject matter excellent. It carries with it a moral tone which I like. It is worthy a place on every table of every family throughout the continent.

Yours sincerely,

T. G. STARK,

148 Commercial Street,

Victoria, B. C.

December, 1895.

PHRENOLOGY CONFIRMED.

Recent experiments on the Brain, during the last few years, have demonstrated that on the surface of the brain cortex, so-called, there are definite, circumscribed centres or "active spots," which, on being excited by mild electric currents, come muscular movements.

When other portions of the cortex are excited by the current, no muscular movements appear. These experiments were first made by Hitzig, of Berlin. These were confirmed by Ferrier in England, and in this country (America) by various observers, and by myself.

Physiologists do not yet agree as to their import. So far as they go, they are in harmony with the views of Phrenology now held among scientific men. The general doctrine of the localisation of the faculties in the brain is gaining ground every year. —GEO. M. BEARD, A. M., M. D., in the *New Cyclopædia*, page 96.

Food for the Readers of "Human Nature."

In printing Dr. Allinson's articles in *HUMAN NATURE* we have created an interest in FOOD, and the question is often asked, "What is best to eat?" We should say that depends on the "eater." According to the *Globe Democrat*

John the Baptist ate locusts and wild honey.

Peter the Great filled himself with baked goose, stuffed with apples.

Frederick the Great was satisfied with salt beef or pork and cabbage.

Henry VIII. could always eat himself stupid on a haunch of venison.

Moore hated onions. He said that a man who would eat onions would steal.

Fielding said that tarts made with currant jelly always reminded him of heaven.

Alexander the Great, when on a campaign, ate the rations of a common soldier.

Macauley said that no man need

ask for better food than plain roast beef and baked potatoes.

Pius IX., during most of his pontificate, ate only an egg and a bit of bread for breakfast.

Kaulbach enjoyed kraut and pork. He once said that "cabbage and German go together."

Rare Ben Johnson asked no better treat than a pork pie with an abundance of Canary wine.

Locke said that the proper breakfast for a studious man was a bit of fish and a piece of bread.

Michael Angelo, during the greater part of his life, lived on the plain food of an Italian peasant.

Walter Scott liked venison better than any other meat and potatoes better than any other vegetable.

Demosthenes, when preparing for a great oratorical effort, lived for several days on dried figs and wine.

Murillo said that no man could eat coarse food and have the soul of an artist. His own diet was generally very plain.

Leonardo da Vinci was immoderately fond of oranges. With this fruit and bread he would at any time make a meal.

John the Evangelist, according to tradition, was so abstemious that a handful of barley was all the food he needed for a day.

The Duke of Marlborough ate beef. He said on one occasion: "No soldier can fight unless he is properly fed on beef and beer,

Mohammed was abstemious. A handful of dates and a mouthful of water were all the food he required for a day of hard riding.

Francis Bacon was plain in his eating tastes. Splendid banquets were provided for his guests, while he himself ate of one or two simple dishes.

Vitellius, the Roman Emperor, was the most noted glutton of his time. He would eat all he could possibly hold, then take an emetic and begin over again.

Raphael lived principally on dried fruits, such as figs and raisins, eating them with bread. He had a theory that a meat diet was not good for a painter.

Napoleon was not at all choicé about his eating. When he seated at the table he would begin at once on everything that was nearest, and in ten or fifteen minutes had made his dinner.

Cicero ate very little, and of the plainest food. He had a theory that any disease could be overcome by fasting, and often abstained from food for days at a time, drinking only water.

And we may add for the benefit of the readers of *HUMAN NATURE*, that on January 5th, 1889. Dr. Allinson wrote to the *London Echo* as follows:

THE END OF DR. ALLINSON'S MONTH ON MEAL AND WATER.

"I have just finished my month's trial diet of wholemeal and water; by the time this is in the hands of the public I shall be on Vegetarian diet as usual. A month of simple diet has got my palate used to plain fare, and I relish it and enjoy it. Were it not for the former knowledge of savoury foods, I should never crave for them. I will now sum up the results of the experience. My weight has decreased 8½ lbs. from the first, which I lost in the first week in trying to live on one pound of meal a day. My strength of grip has actually increased, and I could squeeze 6 lbs. more with my right hand and 5 lbs. more with my left than when I began. My breathing capacity is less by a few inches; this I blame to want of exercise this Christmas week. My sight has improved a little, my nervous system responds to reaction quicker, and I am altogether in better form. I have worked as usual every day, and found my capacity for mental work much greater. My food has cost me under twopence a day, and it shows on how little a person could live at a pinch. This experiment also shows the great value of wholemeal or wheat as an article of food. I doubt very much if a person could do what I have done on white flour and water. I find, also, that it requires about one and a half pounds of wheatmeal a day to keep me in good working order—doing my ordinary work and walking six miles a day. I have not had any pimples, blotches, or eruption since I went on the diet."

SPECIAL NOTICE.

Dr. Craig's New Discovery for the cure of Chronic Stomach, Liver and Kidney troubles, now ready. To be taken under test conditions. Address, with stamp, for full particulars, Dr. J. R. Craig, 1528 Market St., San Francisco, California.

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It contains the aroma but not the poisonous alkaloid of coffee, IS HIGHLY NUTRITIVE, EASILY ASSIMILATED, ABSOLUTELY PURE AND A PERFECT SUBSTITUTE for Tea, Coffee, Cocoa and Chocolate.

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and the most valuable single article of food known to chemical science. Freed from starch and the outer bran coats it is easily digested and assimilated; rich in nitrates and phosphates, it is highly nutritive, and the best bone, muscle, brain and nerve builder. A perfect substitute for meat. One pound contains more nutriment than three pounds of beefsteak

A SPECIFIC for Diabetes and Bright's disease, a NECESSITY in nervous and wasting diseases, a DELICACY for the well.

For infants, invalids, brain-workers and athletes it has no equal.

Makes delicious mush in one minute; and may be used for all the purposes of ordinary flour.

12½ cts. a pound, in 10 pound sacks, C. O. D., free of expressage in S. F. and Oakland.

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The Ralston Health Food Company,

Room 522, Central Bank Building, Broadway, cor. 14th St., Oakland, Cal. Telephone, San Francisco Depot, 203 Sutter St., above Kearny. Telephone, Main 113.

NOTE.—A deposit of \$1.00 required on demijon.

MEDICAL ADVICE.

An experienced physician, holding diplomas from the best colleges in the United States, with a thirty-seven years' practice and good record in San Francisco, who does not travel, desires to inform the readers of HUMAN NATURE that he is in thorough accord with the sentiments expressed in this magazine as opposed to the terrible drugging system practiced by the medical profession generally.

He is prepared and thoroughly qualified to treat patients personally or by letter, on the most progressive and scientific modes of cure by rational means and hygienic rules.

All letters in the first instance should be addressed Dr. B. J. Smith, care Human Nature office, 1016 Market Street, San Francisco, California, enclosing a two-cent stamp for reply.

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

616 Eddy St., San Francisco.

P. H. GREER,

address. Sent to any address on receipt of P. O. Nickel, and will never corrode or tarnish. Warranted Pure Silver Plate, or a Plate of These goods are expeditiously designed and made to order.

No reduction for quantities.
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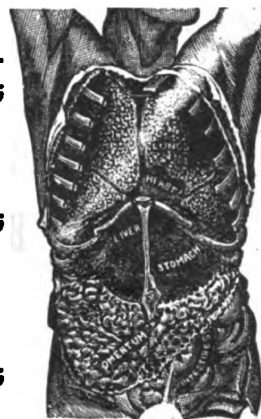
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