



WILLIAM JENNINGS BRYAN.

Democratic Candidate for President of the United States.

There is a great amount of character in this head and face.

Mr. Bryan has some very strong points and some weak ones.

His crown is low at self-esteem and high at benevolence, therefore his sympathies will be with the people rather than with the dignified few. He is very democratic and lacks dignity. He is by no means an aristocrat but rather an American Garibaldi, or Liberator.

Devotion or veneration is immensely developed, hence he is not only a religious man by nature but religiously devoted to whatever he undertakes to do. Veneration is as large as benevolence. Taking into consideration the powerful influence of these two leading traits in his character, together with such an unselfish type of brain as he possesses, he will be apt to be carried away by his strong sympathies and devotion to any cause he may espouse.

Whatever his friends may say he is not a financier. No man could ever be a financier with such an unselfish type of brain as that of Mr. Bryan, but he is a born orator, full of soul and magnetic force.

Look at that open and honest eye.

There is no deceit there, but an open soul nature. Observe that expressive mouth, denoting not only oratorical power but strength of character and a total absence of animal desire. The

dication of a powerful cerebellum.

He is a tall and stately man, possessing a strong body with a large brain, and the color of his hair—dark, with dark eyes—denotes great intensity of feeling. He is known as "The Black Eagle."

Only about 35 years of age, yet his hair is thin as on a man at 60. This we take as an evidence of not only brain activity, but as indicating a good quality of organization—a very important factor in character.

He has a strong nose; it indicates force of character, penetration of mind, insight and foresight into problems to be solved and good analytical power, which corresponds to the prominent development of the frontal brain, especially at human nature, comparison and causality.

So much can be said of a head and face like this that it would be an easy matter to fill our pages with extended descriptions, but we refrain.

Our colleague, Professor D. C. Seymour, of Port Angeles, Wash., wrote for a photo. of Bryan, and he would also give a written

delineation of his character. We sent him a photo. and received the following description from him the other day:

PROF. SEYMOUR'S DESCRIPTION.

Here is a man that will attract attention and respect in any place or crowd he may be placed in. Nature



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forehead expresses great mental power and when his brain is in action the whole face becomes illumined, and those eyes will emit a current of electric fire that will hypnotize or magnetize those around him. We know that he has a large store of magnetism as that full and forward chin is an in-

cut him out to make a strong mark in the world and he will do it somehow, sometime, somewhere. The facial lines and expression show great activity of brain and body and strong force of character. He has his father's features and independence of will, coupled with his mother's fineness and intuition. His temperament is a strong one, with the motive and mental greatly leading, with sufficient of the vital to give elasticity and sustaining power; his great activity, gives him rapidity of thought and action, while his large base of brain and stock of vitality, joined with so much activity, would make him very magnetic. Now, notice Mr. Bryan's large organ of language and will, the great development from the ear to the front head, and the high, well-rounded top head, and his ability as a speaker and orator is easily seen.

The strongly marked nose indicates leadership. That uncommon long upper lip, great firmness, will power and masculine strength of character, while the fullness and prominence of the point of the chin, strong love nature, but not sensuality. From the ear to the top of the head, which might be termed a three-story head from its height, shows a will and mind of his own. Mr. Bryan has caution and conscientiousness well developed, and would be very sure he is right before he would "go ahead." His self-esteem is only moderate, so he is rather modest and retiring, and needs to cultivate confidence in himself in order to become a full leader, but he has great ambition, which will ever urge him to do his "level best." His moral and benevolent nature is strongly marked and would control the animal in his nature. The domestic qualities is well marked, but fully subject to the reason and moral force. Mr. Bryan would never become a great financier or commanding general or master mechanic, as the lower side head is only moderately developed. He has great memory of words, but not over good of facts, events and data.

His hair is thin, fine and silky, showing much activity of brain and mind and great sensitiveness. Imitation is not large, neither is secretiveness, hence he would pattern after no one, but always be Bryan and would speak his ideas and sentiments "though the heavens fall." He would be good company anywhere, and be almost universally liked. He is naturally very enthusiastic and puts his full force into anything he undertakes. There is no milk and water in his makeup, and if elected President of the United States he will be the president and not the tool of gold bugs and money bags. Mr. Bryan is well calculated to be a public

officer, and will develop into a statesman of much ability and loftiness. He would have made a good success as a minister of the Gospel, or as a physician, than as a lawyer, and could do well as an author or editor, but prefers a more active life. He is not conservative, but radical and independent, and will generally carry his point; when another score or two of years of study and public life have more fully developed the perceptive and reflective intellect and the forehead in general, we shall find in Mr. Bryan one of the intellectual geniuses of the world who will have written his name with a strong hand and brain in the history of this country.

D. C. SEYMOUR.

Ella Young, M. D., whose excellent article on Phrenology in *Hygieo-Therapy* always excite our admiration, describes the Democratic candidate as follows:

ELLA YOUNG'S DELINEATION.

William Jennings Bryan, of Nebraska, "the classic-featured orator from the plains of the Platte, came like a young Lochinvar out of the West, which has never before nominated a (Republican or Democratic) presidential candidate, to woo the bride for whose hand the country's greatest chieftains have been suitors."

It is said that while in Congress together, owing to a striking resemblance of the two men, Bryan was "dubbed" McKinley's double, although at that time no one thought that in the future the two men would be opponents for the first place in the land.

Not having the head measurements of this man either, our conclusions must be drawn from the general contour of the head as shown in the picture. There is a resemblance between the two pictures, and in nature as well as appearance the men are similar in many respects.

The picture shows Bryan's head also to be a practical one, thus giving him, too, the characteristics of a practical man. While the reflective part of the brain is very large, the perceptive brain is predominant and as a consequence he is in no sense a theoretical, visionary man. He has and wants only ideas which can be made thoroughly practical. He has a massive brain and his height of five feet ten inches and his weight of 180 pounds show that he has a substantial foundation for his large brain in the well developed body that will enable him to perform vigorous mental labor without exhaustion.

He has a good share of the vital temperament and this with the peculiar organic quality gives him an ex-

uberance and impulsiveness of nature, making a striking contrast to that of the deliberateness of McKinley.

His large brain with its broad perceptive power enables him to grasp the whole situation at a glance; and his well developed side head in the region of executiveness shows that he has ability to manage the affairs of the nation, if he is called upon to do it. His head appears to be large in the region of combativeness, which gives him power to push the purpose of whatever he undertakes and together with his conscientiousness would impel him to stand by a cause which he thought to be right, even though all were to desert him in the hottest of the battle. Yet with his large social nature, as shown by his full back head and lower part of the face, heaven would not be heaven to him if he had to occupy it alone.

The character as indicated in what is termed his aquiline nose, large under jaw and square chin, the clear-cut mouth with the firm-set lips, which is only the double expression of the well-developed organs in the crown of the head, show him to be a man that is a natural leader and not a follower.

The peculiar susceptibility of his whole nature in combination with his strong intuitive power makes him keenly alive to everything and every influence about him. He is one who can know things which do not come to him through his external senses.

Bryan's good endowment of the vital temperament, his strong imagination and genuine powers of imitation, his wonderful susceptibility owing to his peculiar organic quality, together with his large development of language, make him a genuine orator, and he could plead the cause of an injured client with such force and feeling as to sway the decision of judge or jury; or he could turn the vast tide of thought of a multitude with his eloquence and magnetism.

William Jennings Bryan is a man who is truly loyal to all he conceives to be right and just; and aside from partyism or political prejudice, may we not pay tribute to this one of America's noblemen?—Ella P. Young, M. D.

MR. FRED B. HUMPHREY,

Who is a friend and student of human nature, a constant subscriber to this magazine, and who is a neighbor of the Bryans in Lincoln, Nebraska, writing to us the other day, says:

"Mr. Bryan is a man of genius; every line of his face has a mark of superior quality. He has a manner both simple and earnest. He impresses you with the honesty of his purpose and you believe and feel that he is right. He possesses a magnetic power that is

wonderful, holding his audiences spell-bound by the unmistakable sincerity of his purpose is readily the foundation of his power.

"Mr. Bryan is a man of the common people. He has no pomp or swagger which marks or mars so many of our great men. He runs to catch the street car like any of us and in all his habits practices what he preaches.

"He is a family man, too, taking the greatest pleasure at home with his family. Public life can never detract him from devotion to his three children and his good wife, who is a smart woman and a leader among women of this city. Both her and her husband are members of the First Presbyterian Church. He takes an ac-



MRS. WILLIAM JENNINGS BRYAN

tive part in church work.

"The people of Lincoln all admire Mr. Bryan regardless of politics. He is a "silver tongued" orator, a keen wit and is clever at repartee, witty, logical and smooth in irony.

"I think Mrs. Bryan has a great influence over him. He idolizes her and consults her on every plan and occasion. She is a true helpmeet to him, and I believe he attributes much of his success in life to her tact, intuition policy and foresight."

FRED B. HUMPHREY,
Lincoln, Nebraska.

MRS. BRYAN.

What a clear and intellectual cast of head and face. See how the forehead bulges out at comparison and eventuality. What a critic she must be, and what a memory of events does this lady possess, and judging by the fullness of the eyes and shape of the mouth she can tell what she knows.

Like her husband she has high moral

traits of character and is at least moral if not religiously inclined. Devotion or veneration and spirituality being very highly developed; indeed, the face itself bears a high spiritual cast.

Her head is evidently much wider at acquisitiveness, hence she will be a better provider, more economical and more thrifty in a dollar-sense than her husband, who only looks upon money as a means to an end.

Mrs. Bryan has a fine intellectual type of brain, and is capable of becoming a good scholar. The forehead is of that type found in all successful school teachers.

Judging by the depth of the ears where the opening shows about 30 degrees below an horizontal line drawn across the outer angle of the eye, she must be a very energetic woman, full of energy and vim and of a very executive turn of mind.

The nose shows great sensitiveness and pride of character. The top lip evinces considerable self-esteem. She is less democratic than her husband, and would find high-toned society very congenial; although duty may draw her in other directions, for her sympathies and devotion are just as strong as those of her husband, but, of course, not so pronounced.

We cannot imagine two more happily mated than Mr. and Mrs. Bryan. They are suited to each other phrenologically and temperamentally, and they ought to be devoted to each other just as long as they live.

FOUR P'S.

Phrenology, Politics, Press and Poetry.

Mr. Benjamin Judkins, a well-known gentleman of San Diego, writes to say that he appreciates Human Nature, especially commending the July number as containing an article on "Phrenology in Our Courts," which every one ought to read.

Being impressed by the importance of Phrenology in our Courts of Justice, he some time ago wrote to the daily San Francisco papers urging the need of a standard of Phrenology and a State Phrenologist under bonds to pass on all candidates for public trust, etc., but that no notice was taken of his letters and he felt disgusted; he says: "But for my knowledge of human nature I would hate society and the press, they are worshippers of the golden calf. The daily press and the politicians have little or no moral sense; all they are after is the filthy lucre."

The reason we think the daily press did not recognize his suggestions— suggestions we have also made, that

editors have too much to do, too much to understand, to give Phrenology the special attention which it really demands. Nineteen editors out of 20, and 90 reporters out of 100, think Phrenology is bumpology, their very remarks when speaking of the subject proves this, and not until they become more versed in the science can we expect them to treat the subject with that seriousness and importance it demands.

Mr. Judkins enclosed a dozen verses of poetry composed by himself, entitled "A Desired Heaven" also one on "Southern California" by Stuart Stanley, "England, a Great Military General who Visited San Diego some time ago."

SOUTHERN CALIFORNIA.

From the icy keeps
Where nature sleeps
One-half the year away,
We come to the land
Of the golden sand
Where the summer holds his sway:
Where the Day-God's rays
In their glory blaze,
Where the weak have naught to fear
Where the skies above
With looks of love,
Smile on thro' the livelong year!

In that land of light,
Where all is bright,
Where mountains weird and grand
O'er the vales below,
Their cool airs throw,
Like the touch of a vanished hand
Where to live is life,
Where, far from strife,
The wearied frame may rest,
Where the surges roar
On the sounding shore,
Where man is ever blest!

'Neath the eastern sky,
In days gone by,
We've chased the hours along,
Where sunny isles,
With a thousand wiles,
Gird Greece, that land of song;
But even there,
'Mid scenes so rare,
And mem'ries dear and old,
Such floods of light
Put not to flight
All dreams of Winter cold!

Then ho! for the clime
Where the soft waves chime
A song of life and health,
Where nature, drest
In her brightest, best,
Is source of joy and wealth;
Where the Day-God's rays
In their glory blaze,
Where the weak have naught to fear
Where the skies above,
With looks of love,
Smile on thro' the livelong year.

TRUTH VERSUS POLICY.

"Truth crushed to earth shall rise again;

The immortal years of God are her's,
While error, wounded, writhes in pain,
And dies amid its worshippers."

Everybody loves Truth, and everybody pretends to tell it. Nothing gives greater offense than the suggestion that a man's utterance is false. To call a man a liar is to make him your enemy, and if he has the spirit of manhood he will resent the imputation. Notwithstanding the reverence for truth so universal, the old patriarch struck the key note when he wrote "I perceive that all men are liars" and women too. This is not because of innate wickedness in the human heart, but a result of cowardice. We are a race of slaves, pusillanimous cowards. Not one man in ten thousand dare assert and maintain that he owns his soul. If he conceives a truth he dare not utter it, much less live it, for fear of being called a "crank". We talk about liberty of conscience and freedom of speech as though such commodities existed.

To avoid social ostracism a man must square his life to the opinions of his fellows. If others eat hog flesh such must be his diet, or he is a "crank" and his days will be a burden unto him until he consents to swallow pig soup. If others wear stiff collars and stovepipe hats his attire must be ditto and his coat of the latest cut or he cannot train in "our set".

If fashion decrees that the device handed down from the inquisition for squeezing the life out of women, called "corsets", shall compress their vital organs until their waists resemble a wasp's and their breath comes quick and short, not one among them dare murmur against the custom no matter how her soul rebels against the injustice of fashion's decree. If a laborer gets the idea that money lies are wrong and that all God's earth should not be in the hands of a very few land pirates, and has the temerity to express his thoughts on the subject, just see how quick he looses his job and joins the ever increasing army of tramps.

If some modern Volney thinks the Christian religion could be improved and writes a few suggestions to that effect henceforth he is a marked man, one dangerous to society, whose room is better than his company, so he takes his seat with the ostracised.

We boast of the "freedom of the press" but there is not enough freedom in all pressdom to be seen with a powerful magnifying glass and the freedom so glibly talked of is only in imagination. Editors and publishers

are not to be blamed for this state of affairs, their papers and magazines are published for the public and if sold must suit the people. Most men are bigots and will not read that which does not suit their conceptions of truth, so it happens that if there appear in their paper or magazine an article reflecting upon their pet religion or other hobby, they forthwith order the paper or magazine stopped and often spice the order with a lecture to the editor or publisher upon the error of his ways.

So in order to keep the magazine or paper afloat an editor must curb his best thoughts and refuse the best contributions of his correspondents. This is policy and it just beats truth out in every trial of forces in this benighted world.

It is a great deal easier to float with the current of popular opinion than to paddle up stream, but there are some qucer built people who will paddle no matter what it costs. It is to such cranks that the world owes its emancipation from barbarism. The Jews, Socrates and John Browns of history have had a hard struggle. If they had put policy before principle their lines would have been placed in pleasanter places, but our lives would not have been as full or free as now.

"And live there now such men as these

With thoughts like the great of old?
Many have died in their misery,

And left their thoughts untold;
And many live and are ranked as mad,
And are placed in the cold world's ban

For sending their bright, far-seeing souls

Three centuries in the van.
But still the world goes round and round,

And the genial seasons run,
And ever the truth comes uppermost,
And ever is justice done,"

And in the good time coming policy shall not, as now, reign triumphant. Roll on ye wheels of time and speed the welcome day, when every man and every woman shall own his or her own soul and be privileged to speak and write his or her best thoughts and to live up to their highest ideal of right irrespective of policy or public opinion.

Then speed the time
When manhood's prime
Shall not be bowed with care
When all shall be
As air is, Free!
And all God's blessings share.

C. P. HOLT.

CENTENNARY OF PHRENOLOGY.

The recent convention of Phrenologists held in Kokomo, Ind., August 22, 23 and 24 assumed international proportions. Among the six papers read—three representing Great Britain and three America—was the following:

PHRENOLOGY IN THE WEST.

By Professor Allen Haddock, San Francisco, California.

"Westward the Star of Empire Takes its Way." For 100 years the Star of Phrenology has traveled "Westward," until its refulgent rays have kissed the golden shores of the Pacific.

Just 100 years ago there appeared in the Eastern horizon a bright planet that dazzled the world by its new and strange light. Observers wondered; Scientists gazed with awe on the new object in the intellectual heavens. Philosophers attempted to unravel the apparent mysteries that surrounded this new star in the intellectual firmament, but they failed because their premises were wrong. Some "wise men of the East" bowed down in veneration and adoration, but others with a hatred of anything that upset their own theories denounced the bright luminary as an "Ignas Fatuus." They described its form as unshapely, full of protuberances or "bumps," and which, of course, must be unscientific.

It mattered not whether it had these unshapely projections, they held it had, they announced to the world that the stranger was eccentric, and as they were a body of so-called "Scientists," who held great authority over the people, the people believed them, as some who are no better informed still profess to believe that Phrenology is "Bumpology."

In those days, as now, there are men, however, who are not satisfied with less than personal investigation, and personal investigation has demonstrated to them that the discoveries of the immortal Gall were in harmony with the laws of Nature; a wonderful revelation of the laws of Mind; that Phrenology was no creation of a disordered vision but from God Himself, therefore in strict harmony with all His works. The first to recognize the discoveries and triumphs of Gall was the world-renowned Anatomist and Scientist, Dr. Spurzheim.

From Vienna, Austria, Phrenology traveled through Germany to France, and there in the gay city of Paris its apostles, Gall and Spurzheim, preached the new gospel of Mental Science before the learned men of the French em-

pire, when some believed; while others derided as they are prone to deride every new discovery outside their own school.

Spurzheim left Gall in France and turned towards Great Britain, where he again lectured before learned (?) bodies, and it was while he was in that country that he made acquaintance with a genius whose fame will never die while the English language is in vogue. I refer to that grand old Philosopher and Phrenologist—George Coombe, who gave to the world those great writings on Mental Philosophy, namely, "Constitution of Man," "Moral Philosophy," "A System of Phrenology," "Science and Religion," etc., works that leave a moral and intellectual halo in their path, works that invoke a spirit of adoration to God as the Great Creator of the Universe, and of man as his crowning glory.

From the Eastern Hemisphere Spurzheim then turned his eyes to the Western Hemisphere—"Fair Columbia." Scanning the horizon he saw that the destiny of Phrenology was Westward, that he must follow Nature's course and go West. Accordingly in 1832 he sailed:

"To the West, to the West, to the land of the free,
Where the mighty Missouri rolls down to the sea."

Dr. Spurzheim arrived in New York August 4, 1832; from there he went to Boston on the 20th, and gave a course of lectures. This was the last labors of Spurzheim in the cause of science. He died of slow fever in the last named city November 10, the same year.

Dr. Bridges says: "No man was more severely lamented, to the immortal honor of Boston; the most distinguished tokens of love and regard were extended to him while living, and the highest testimonials, grateful reverence followed him to his grave. The beautiful monument erected at Mount Auburn to his memory is but an emblem of the pure affection with which he was cherished by his friends. His burial may be forgotten but the name of Spurzheim, as a pupil of Gall, must always be associated with principles that will be known and appreciated while science has a temple or a devotee on the earth."

From Boston the work was taken up by others, including the famous Fowler brothers and their dear sister, afterwards Mrs. Wells, of New York. O. S. traveled West and L. N. East to England, a generation later, and it was in England in the early 60's, when Professor L. N. Fowler was touring, or rather lecturing in that country, that I became inspired with the spirit of the science; although it was many years later before I attempted to lecture on

the subject, or to give a Phrenological examination.

In the meantime O. S. was lecturing throughout the United States, while Professor Sizer and a host of other earnest workers in the field was enlightening the people in the various parts of the country including California.

When I came to California in February, 1885, I found the good seed had been cast on fruitful soil; it had also fallen on stoney ground, had grown up among weeds, the weeds of superstition and ignorance and of bigotry. Today Phrenology shines as a meteor in the Western sky where, like the "Star of Empire," it took its way.

From New York, Boston, Kokomo,
Thence to famous Chicago,
This Phreno-star, from State to State,
Sped on to kiss the Golden Gate.

From West to East, and East to West,
This orb of light with golden crest,
Around the world, in bright array,
As "Star of Empire," took her way.

In adoration men hath said,
"This is the light that God hath shed."
This her mission, this her plan,
Her's to reveal mankind to man.

Prejudice against Phrenology dies in proportion to the public comprehension of the science as darkness of night is dispelled by the light of the morning sun. Nowhere else, perhaps, has phrenology been so much scorned and laughed at as in California, for several reasons.

One is, there are and have been so many frauds as character readers, not as Phrenologists altogether, but as mediums, clairvoyants, palmists, fortune-tellers, spiritualists, etc., that a genuine Phrenologist guided only by what he saw in nature, rather than guessed, could hardly make himself felt; the public, or rather that portion of it which considered itself smart, treated Phrenologists as great a set of mountebanks as the so-called mediums.

Another reason is, so many men have come from the East and from Europe in search of a home and work, but not having met with what they wanted, have as a last resort taken up with Phrenology, although in nineteen cases out of twenty they hardly possessed more than a smattering of the knowledge required to practice, so the public have come to gauge the science by the standard of these ignorant pretenders, rather than judge it on its own merits.

Medical men of the old school have publicly attacked Phrenology just as they have attacked and denounced Homeopathy, Eclecticism, Hygiene, Mesmerism, and every other discovery

and reform movement that did not fit in with their old, worn-out dogmas, creeds and superstitions.

Then a nameless Physiognomist, who is said to possess a keener scent for the dollar than he has respect for the truth, lived here for many years and published scurrilous articles in the newspapers against Phrenology, but always lifting up Physiognomy, and especially a book he had published, a book, by the way, that is as untruthful in its references to the principles of Phrenology as the pictures it contains are a standing insult to every honest, thinking man, because no such men possessing the small amount of brain, as he makes them out to have possessed, ever lived. This book is a lie and a disgrace—an insult to every Phrenologist living.

Newspaper editors in California, probably misled by this unprincipled book (for he has advertised it extensively), and probably for lack of correct knowledge of our beloved science, have invariably caricatured Phrenology, and the uninformed public have joined in the laugh at their own combined ignorance.

Thanks, however, a better state of public opinion now exists, considerable mist has cleared away. For six years Human Nature has been doing good missionary work in educating the people on the Pacific slope that Phrenology is a science that is not only founded on Nature's plan, but destined to do more towards lifting up the great human race than any other science or "ism" known to mankind.

For the success that Human Nature has attained, let me say right here, that as the publisher, I have not to thank Phrenologists; they have done nothing toward securing support for it, the support has come direct from an appreciative public, who are interested more and more in Phrenology as a knowledge of the subject becomes more widely spread.

Thanks also for the many earnest workers in the lecture field, who have on the public platforms on the Coast, demonstrated the truths of Phrenology and held up the dignity of the science in the West during the last few years. Among the professionals, perhaps I may be allowed to mention the names of Dr. McDonald, Dr. B. F. Pratt, Professor Riddell, Professors Holt, Seymour, Alexander, and last, also perhaps least, your humble servant.

Among the many amateurs who have done good work, none are more worthy of honorable mention than the very popular preacher, the Rev. W. W. Case of the Methodist Episcopal church of San Francisco.

I would like to report to you that we had succeeded in raising a Convention of Phrenologists in California to celebrate as you are doing the Centenary of Gall. But I am sorry to state that notwithstanding repeated calls in the pages of Human Nature, not a single response has come from a practising Phrenologist. At the present time itinerant Phrenologists have fled the State, so that they are as scarce as white blackbirds. There may be some good Phrenos. in the North among the polar bears, but there are none among the orange blossoms of the Golden State; if there are any they are hiding their personality behind fig leaves. We shall probably do without a convention this time. If we all live long enough I will invite you to the next, which will be held in this city in 1996, one hundred years hence.

And now, in conclusion, ladies and gentlemen of the Convention in Kokomo, allow me to suggest that all Phrenos. of repute and acknowledged worth, organize for their own protection. Will some of you point out a way or method by which we can be protected from fakirs and pretenders that infest our ranks, as they infest the ranks of every profession? There are quacks in every walk of life, but no class of workers have suffered so much from misrepresentation as have Phrenologists; therefore, it is time that something was done to place us right before the people. Phrenological publications do not reach every one, so there should be a National Organization established.

ALLEN HADDOCK.

Office of Human Nature, San Francisco,
California, August 7, 1896

LESSONS BY MAIL.

You are anxious to learn how to read character as revealed by the twin sciences, Phrenology and Physiognomy, but too far away to attend a college where the art is successfully taught, or you cannot spare the time away from home during instruction.

We have prepared a course of Type-Written Lessons by Mail that will teach you how to read character at sight and in detail.

For the convenience of students we mail these lessons at the rate of two per week at \$5.00 per month for five months; at the end of which time students are qualified to read correctly their friends and the photographs we mail them to read.

If you need further particulars enclose stamp for reply.

PHRENOLOGY IN THE SCHOOLS.

Our system of education can never be perfected until Phrenology is introduced into the schools. How can teachers understand the minds of their pupils or how to direct their best talents unless they first understand Phrenology.

Some teachers who are wise in their day and generation have begun to take up this branch of science with the intention of applying it in their own schools.

During this summer vacation we had three school teachers as students. One took a full course and graduated, receiving a diploma. He will go back to his work with a new mental vision, see his pupils now in their true light and will understand their nature and abilities at a glance, when before he was more or less in the dark.

When Prof. J. G. Kennedy, Principal of the Franklin Grammar, died so suddenly about a year ago, Phrenology lost a great friend in this city. He had begun to make the subject interesting among the teachers of the public schools and probably would have tried to bring the science before the Board of Education.

Prof. G. T. Howerton, author of "Character Building" etc., and Principal of the Normal College, Buena Vista, Miss., writing on this subject says:

For two thousand years thinking men have studied the human mind. Theory after theory has been proposed, only to be pulled down by the next theorizer. To quote from Dr. George Combe, of England: "From the days of Aristotle to the present time, the most powerful intellects have been directed with the most persevering industry to this department of science; and system after system has flourished, fallen and been forgotten in rapid and melancholy succession." To confine ourselves to modern times, Dr. Ried overturned the philosophy of Locke and Hume. Mr. Stewart, while he illustrated Ried, differed from him in many important particulars; and recently, Dr. Thomas Brown has attacked with powerful eloquence and philosophical profundity, the fabric of Stewart, which already totters to its fall. The very existence of the most common and familiar faculties of the mind is debated among these philosophers. Mr. Stewart maintains attention to be a faculty! but this is denied by Dr. Brown. Others, again, state imagination to be a primitive power of mind; while Mr. Stewart informs us that what we call the power of imagination, is not the gift of nature but the result of acquired habits aided by favorable circumstances. Common

observation informs us that a taste for music, and a genius for poetry and painting, are gifts of nature bestowed only on a few; but Mr. Stewart, by dint of his philosophy, has discovered that these powers, and also genius for mathematics, are gradually formed by particular habits of study and business. On the other hand, he treats of perception, conception and memory as original powers of mind, while Dr. Thomas Brown denies their title to that name. Ried, Stewart and Brown admit the existence of moral emotions; but Hobbes, Mandeville, Paley, and many others resolve the sentiment of right and wrong into a regard to our own good, perception of utility, and obedience to the Divine command.

Thus, after many years and "much learning," there is no agreement among mental philosophers. They dispute with each other, and the common people cannot understand any of them. The teacher of the common schools knows nothing of mind as taught by these wise men. He can get no help out of these theories for his school work. Yet, since mind is the thing on which he is at work, he ought to know it. To train it, and educate it aright he must understand it. Phrenology enables him to do this. It is not only the very best analysis of the human mind, but it enables him to take hold of the human mind before him. So far as the old systems of mental philosophy are concerned, all children are alike and should receive exactly the same treatment, the same education. Yet, as a matter of fact, no two are alike. Hence, that philosophy does not fit. Phrenology applies to each separate individual. To quote from the principal's graduating speech in the American Institute of Phrenology. Phrenology enables the teacher to know himself, and to put himself in true relation with the pupil, it enables him to know the pupil, his weakness and his strength, what he must have and what he must shun, what he can do and what he can not do, and thus points out his needs, the methods and work which will educate him, and make him a well-rounded, completely developed being.

Phrenology, showing us the nature of the mind, proves the old pouring-in process not to be educative in the least. It proves the mind is not a vessel to be filled, or a blank paper on which to write the character, or a something to be molded to order. It shows each being possessed of innate individuality, independent personality from birth, with powers which can be directed, mental faculties which can be led, educated, trained.

Phrenology proves that instead of the mind being a unit, it is possessed

of many faculties which are themselves units, and which must be so regarded and so trained in educating, and that the mind is "one out of many," if one at all.

Phrenology proves mentality to be far more than intellect. Five-eighths of the faculties are feelings. These have received little or no attention from educators. They have worked on the supposition that intellect is all there is of mind, and to get knowledge, the sum of human education. The natural educator will strive to develop the whole of mind, and to bring out its best efforts through a well-developed, healthy body. Man's destiny, his character, his success or failure, his happiness or misery, his influence for good or evil, depend more on the five-eighths of his mind which are feelings than on the three-eighths which are intellect. Then why not educate the greater part with the same care and precision as the less.

Phrenology gives the educator material on which to work, since it teaches him of the mental faculties, their habits, their food and method of manifestation. When the teacher understands that there is the faculty of language in the human mind, with its organs in the brain, he can direct and train it in co-ordination with all other faculties; and so with each of the other faculties of the mind. And thus he works on the parts to furnish and complete the whole, instead of working on the "unit" to give it separate parts and powers. How simple and plain is the natural process.

Phrenology gives a most excellent foundation for all branches of literature in education, and literature is the neglected side in our school work, because as it is taught, pupils do not understand or appreciate and therefore do not like literary work. If they could be taught Phrenology before rhetoric, belles-letters, oratory, and the other advanced studies in language, these would then become most interesting. If a student can analyze an author's language phrenologically, and say just what mental faculties are speaking, and how well they express their ideas or feelings, it adds a charm to the literary production which is not to be given in any other way. If a student in oratory could go behind the prescribed gestures and see just what faculty is speaking and know what its natural language is, he would be getting at the bottom and sense of the study of elocution and oratory. Such a proceeding would revolutionize the work in this branch.

And it is a fact that children can learn Phrenology. I know this makes mental philosophy "common," but the science can stand it if only the doctors

in psychology can, and I am sure the children will enjoy it. I have been much pleased to see and hear quite young members in this class answer abstract metaphysical inquiries from a phrenological standpoint in a much more intelligible way than the old school of mental and moral philosophers have been able to do in their books and lectures.

Oh! if we could only have Phrenology taught in our schools as we do grammar, it would give pupils a far better hold on all future language work, besides giving them much of the most valuable information, and affording a mental drill which has no equal.

The phrenological analysis of the mind also points out the normal method of scientific study, and the introduction of these natural methods will show a wonderful change in our schools of science. Many faculties may be trained by the proper study of the sciences, but as they are now taught very few faculties are benefited. Boys are taught to sit still and look on and see the professors do the work. This does not educate in the sciences in anything.

In this department our training classes should have every opportunity to learn this science and its practical application in the schoolroom, and have busts in plaster of paris, life size, and portraits, life size, of noted and notorious characters; skulls of man and the lower animals; the works of all the authors on Phrenology. These to be in constant use, together with the living heads before them to furnish an ample equipment for the study of Phrenology.

OUR FIRST DELINEATION.

Our first attempt at reading character ended with disastrous results: It was enough to discourage any effort again in that line, as we got banished from the house of a chum, and lost a playmate for many months.

Of course, we knew nothing about Phrenology at that time, being only about 6 years of age, but the fierce rebuke we received at that particular "seance" is not yet obliterated from the memory where it has been stored well nigh half a century.

Our playmate had just been presented with a little brother; he wanted his companions to see it. The mother in the pride of her new joy granted the request. "The little woozy poozy was a dear angel," she said; it had only been living in this world just one round of the clock when placed on exhibition.

One of the boys thought the new baby looked altogether "too fresh," he said, and we had noticed the deep

brown color of its face; its retreating chin, projecting mouth, its bridgeless nose with end like a button, and eyes that blinked in the light. Our infantile mind was certainly not favorably impressed with baby's beauty, and when its dear mother asked, "Now, what do you think about Walter's little brother?" the answer came insantly:

"I think it is like a monkey."

A pair of eyes flashed with fire and indignation, as we listened with fear and trembling to the following words:

"You little rascal; so you think baby is like a monkey, do you? Well, now, run home and never come here any more, and if my children play with you again I will whip them. Off you go or I'll box your ears."

That delineation was worth all it cost.

PREACHERS AS PHRENOLOGISTS.

Preachers in the Main Have a Peculiar Liking for Phrenology.

We have had several ministers of the gospel as students this year. Horace Mann said: "Phrenology is the handmaid of Christianity."

There was no more enthusiastic Phrenologist in this country than that great preacher, the late Rev. Henry Ward Beecher.

In our own city we have the Rev. W. W. Case, who has made Phrenology popular among the churches. He handles the subject in a popular manner, does not shoot over the heads of the people, but applies the principles of the science to every-day life.

Mr. Beecher once said that to a knowledge of Phrenology he attributed most of his success in life, as it enabled him to know every one with whom he came in contact, and knowing them he knew how to deal with them.

Phrenology not only gives an insight into character but its tendency is so moral and elevating, it is not surprising that preachers embrace it as an aid to their work.

At the bottom of your letter when writing to your friends, please put this question:

Do you read Human Nature, the most interesting paper in the world? This query will excite the curiosity of your friends, and if you give them our address, telling them to drop us a postal card, we will send them a sample copy free on the first of the following month.

When writing to this office friends will confer a favor by sending us addresses of thinking and liberal minded people to whom to send sample copies of Human Nature.

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Phrenology, Physiognomy, Health
Medical and Social Reform.

Entered at the Post-office at San Francisco as
Second class Mail Matter, Sept. 23, 1891.

50 Cents per Year Single Copies 5 cents
IN ADVANCE

ALLEN HADDOCK

EDITOR AND PROPRIETOR

C. P. HOLT - - - Associate Editor

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MONEY ORDERS.

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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 cents.

San Francisco, Cal., September, 1896.

A subscriber from Oakland wishes us to describe a "true woman" in the pages of Human Nature. We shall attempt to do so in our next.

A Phrenologist writes: "Your efforts to raise the standard of Phrenology to a high level I am delighted to learn are being crowned with success. I wish you prosperity and great happiness. Every true lover of freedom and reform ought to encourage your most excellent magazine, Human Nature."

A subscriber wishes to know "Why as soon as some people become inter-

ested in a subject, the pupil of the eyes dilate?"

In our opinion such people have an excitable Temperament coupled with a large degree of Spirituality. The Physiognomical expression of the organ of Spirituality (formerly called Wonder) in one of its phases dilates the pupil of the eyes, as in wonder or expectation, the eyelids also are lifted.

In the American head the organ of continuity is invariably small, but according to the following newspaper paragraph which a past student sends to us; a woman in Massachusetts must have that faculty very large, indeed:

"Miss Phoebe Vinton, who recently retired from the employment of the Hamilton Woolen Mills at Southbridge, Mass., worked there continuously for forty-four years and six months. All that time she worked in the same room and operated the same set of four looms."

Our friend, Mr. Humphrey, of Lincoln, writing since his letter which we print on the third page, says:

"People here love Bryan because he can awaken a feeling of love and sympathy. Men whose arguments are directed from greed to greed cannot awaken that genuine love and sympathy in others as those whose arguments are directed from Benevolence to Benevolence, for the simple reason that Benevolence is a higher organ, producing a higher feeling; it is a faculty that inspires higher motives than does Acquisitiveness, which is located in the lower part of the brain; therefore selfish, and cannot touch the higher chords of the human mind as Benevolence and the moral nature. Here is the secret of Bryan's power. He is a good moral man, unselfish and without cunning or deceit; that is the reason we love him."

HEART OR BRAIN.

Sir: In the excellent article on "Colored Glasses" by C. P. Holt in August number, there appears this passage: "As a man thinketh in his heart so is he." Of course, the words were quoted, but I would like to know if Professor Holt believes that a man thinks with his "heart" or with his brain, as taught by Phrenology. Yours truly, JAS. MANUELL, City.

Of course, a man thinks with his brain and not with his heart, although the old metaphysicians and writers of ancient and modern times use the term "heart" as if it were the organ of the mind which every one knows to-day it is not.

The cardiac plexus, a thin veil of nerves behind the heart, is in direct

communication with that portion of the brain devoted to feeling, sentiment, etc., hence the heart is in close sympathy with every emotion of the mind; therefore the feeling or sensation is felt in the heart and not in the brain.

It is this that led former writers to use the term "heart" so that it is still customary to speak or write as Professor Holt quoted, but we prefer to let him answer our correspondent in his own way, and our readers know that he is able to answer him well.

We sent our correspondent's letter to Professor Holt, who set his face towards the setting sun about two months ago, but have not as yet received his answer. When we do we shall publish it.

How do you like our new letterpress? Patrons now get more reading matter than formerly.

L. N. FOWLER'S LECTURES ON MAN.

We have always been anxious for our readers to see Professor L. N. Fowler's lectures, of London, but as they were published in cloth for \$1.50, and the profits arising from their sale were almost nil; we had very little encouragement to put them on this market.

The other day, however, we received from London a sample copy, which we can sell at 50 cents. A customer bought it on sight, so that we cannot review the lectures, but we read them years ago and they are, as may be expected from such a veteran, very good. The edition contains several new lectures we have not seen before.

Orders received at this office. Lectures now on their way here.

CENTENNIAL BADGES.

At the same time there will arrive a number of Centennial Badges, 50 cents. We have chosen these badges in preference to all others. Particulars in our next number.

HOW TO REDUCE FAT.

(By Dr. Helen Dersmore 25c.)

If you are too fat, you can reduce it by proper diet—by discarding the use of fat forming foods, etc., as directed in this booklet. Or, if too lean, one ought to be able to grow fat (if he so desires) by following the opposite course. We have a dozen of these books on hand now for sale as a trial order.

LIFE OF GALL.

We have received a few advanced copies of this new book by Miss Jessie Fowler, London, (paper), 30 cents.

This work should be read by every student of human nature.

A SURGICAL LOVE-CURE.

"The Black Cat," an interesting monthly magazine, contains a Phrenological article entitled "A Surgical Love Cure," by James Beeckman.

The principal figures in the romance are a clergyman and a surgeon. The former was a student of Phrenology and in love with a beautiful young lady. The latter, a blind materialist, was asked to perform a surgical operation at the base of the brain of the clergyman, where Phrenologists locate the organ of Amativeness.

After the skull had been bored and leeches applied to relieve the surcharged brain, which was in a highly inflamed condition, the patient recovers from his love sickness. "The flames of love were quenched" for awhile, but he ultimately marries the object of his love, and the surgeon who has been their fast friend is invited to the wedding.

EVENING CLASS.

At an early date we shall commence another evening class for instruction in phrenology, or the art of reading character. Please give your name and address if you wish to join. Terms, only \$2 per month, one lesson per week.

PLAIN HOME TALK.

Sells all the time. 1896 edition better than ever. Several new plates and new reading matter. Price only \$1.50, which is very cheap for such a remarkable book.

MISUNDERSTOOD.

Much has been said by writers and speakers on public platforms on the subject of marriage, still, by many the law of temperamental and phrenological adaptation is but little understood, because of false education, incorrect methods of investigation, and a false sense of modesty.

I will illustrate this by an incident in my own family. A few years ago I received a letter from a sister of mine in England, stating that she was about to get married; enclosing at the same time a photograph of herself and intended husband. She was a delicate frail young girl of a high spiritual nature; he was a rough, coarse young man with thick lips, heavy base of brain and coarse of texture, altogether too coarse and voluptuous for such a sweet pure-minded girl as she.

Having studied Phrenology for many years, I saw at once the dangers

of such a match, and warned her solemnly of the union, to avoid such a union if possible and consult her elder sisters.

My oldest sister wrote back saying that they had held a counsel over my letter and considered themselves too prudent to converse on such a subject even with sisters, and considered me indiscreet and imprudent to speak to a sister on sexual matters as I had done.

Well, my youngest sister married the brute on the Easter Monday, following, with results just as I predicted. She died in three months and twenty-three days after the marriage, a victim of legal rape."

After the funeral my other sister wrote as follows:

Dear Brother:—Dear little Nelly is dead and buried, things have come to pass just as you said; had we possessed your knowledge she might have been saved to us, but it may be all for the best. In one sense, you, dear brother, may be right but we look to a higher source and feel that her time had come or our Heavenly Father would not have taken her."

I will not quote further, my sisters seemed to catch a gleam of light, then dropped back into the grooves of superstition, they not only misunderstood the laws of Nature but from want of knowledge of the Divine law, laid to God that which does not belong to Him. It is evident to all thinking men that our Heavenly Father does not interfere with the operation of organic law.

In my response to sister's letter, I wrote that Nellie's husband would soon marry again, in a few months I received an answer, saying: "Your words were again true, Nellie's husband is already married again, it is a wonder to us how you understand these things, your words are really prophetic."

"We thank God that Nellie is free from pain and sorrow, but we miss her Christ-like presence, the only thought that gives us pain is that her married life was so full of suffering and that we all had misunderstood your letter of warning."

Oh! how much misery and sorrow could be saved to the world if we only had better phrenological knowledge, and having the knowledge acted upon it. The world moves slowly but the light of Phrenology is dawning and with it the redemption from ignorance and base superstition. The Divine law and its interpreters are yet misunderstood.

JAS. H. BURDEN,
417 Clementine St., City.

Aug. 21st, 1896.

TWO PREACHERS.

In order to illustrate certain theories, we often tell our students about two new ministers coming into B— district, when a phrenologist ventured to assert on first seeing the minister, he could tell the nature of the sermon each one would preach.

Four of us attended the Sunday morning service at which presided a round, chubby faced clergyman, with a high forehead at benevolence, and a countenance that beamed with the light and joy of Heaven.

Immediately on entering the pulpit the phrenologist said: "That minister preaches from the new Testament and his text will breathe of love and sympathy for the poor and he will paint heaven in golden colors."

That minister took for his text Mark VIII-2 verse. "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat."

The clergyman did justice to his theme and sure enough never mentioned hell, but spoke of heaven as "a place of blissful rest and peace with our heavenly Father," etc.

At the evening service a tall, raw-boned minister with rather a harsh expression entered the pulpit. His square shoulders, rigid spine and high crown of the head, with a firm and inflexible mouth, told of a man that would draw hard and fast lines between right and wrong, or one that would be severe on wrong doers.

Immediately on entering the pulpit the phrenologist said: "Now look out for thunder and lightning and a strong smell of sulphur."

The minister took for his text, Numbers XVI, verse 33. "And the earth opened her mouth and swallowed them up, and their homes, and all the men that appertained unto Korale, and all their goods."

The clergyman described the darkening of the firmament, the opening of the earth amid flashes of zigzag lightning and peals of thunder that struck terror to the minds of the people as they appealed for mercy, but there was no mercy nor peace for the wicked" etc.

Of course we claim no more than a singular coincidence between the text and the prophecy, but this relation will go to show that men act out their character according to their own organization, that a genial benevolent and kind man will naturally act and talk as he is, while a severe man is severe as he looks, and to study men phrenologically is simply to know them through and through.

A HIGHER CIVILIZATION.

(By Prof. D. C. Seymour.)

Science has sounded the death knell of superstition and is giving us facts instead of beliefs, truth in place of fancy, light instead of darkness, reality instead of baseless chimera. Every throb of the mighty steam engine with its heart of fire, every spark from the electric dynamo, every ray of light from the tell-tale spectroscope, and every coloring in the chemist's glass, aye more, the pattering of every raindrop on leaf and flower, roof and tile, the silvery song of each laughing rill, the soft notes of the sighing wind and the murmur on the shore of the tidal sea, in fact every phenomena, manifested in nature's wondrous works, is wearing away the thick skull of the ignorant world and thus giving more room for the working, thinking brain, held prisoner within. All these phenomena in nature make men and women think, and thought causes the brain to grow in size and strength. As it gets stronger it grasps the truth and sees its former error. Every crashing thunderbolt, every howling cyclone, each trembling earthquake and tidal wave, every eclipse of sun and moon, the coming of the roseate morn, or dewy eve, the divinely painted bow on the blue ascending dome of the skies, the rush of mighty waters, the silent mountain peaks, the bending of the sweet modest flowers have all attracted man's attention and notice, and caused him to reflect on the beauty and use and thus developed his Causality, Ideality, Time, Sublimity, Veneration, Individuality, Comparison, Color, Size and Form, Order, Calculation, Eventuality, etc.

The further we trace back the ethnology of the race and the more we know of antheopology and paleontology, the less we find these organs and faculties developed in man, we have but to compare the heads, especially the foreheads of the educated civilized folks, with the savages and barbarians who have not yet evolved so far from primitive man and the animal kingdom, to see the vast difference in the size of these faculties. All the accidents, burns, and pain giving mishaps and diseases of the past ages, has served to develop man's Cautiousness, to avoid them, and Combativeness to overcome them. Every wigwam, temple, tent or house, bridge, tool, or article of clothing, weapon, boat, dug out, vehicle, that has ever been invented or used has helped to give us a greater development of Constructiveness, Reason, Acquisitiveness and the perceptive faculties. All the faces and forms of the opposite sex, that either

sex have seen through all the preceding ages, has helped to develop Amativeness and Conjugality and the love element. Each and every child or offspring born to humanity or even to the lower order, and all association with each other, and all building of homes or living for a day or more, in caves or hollow trees, or on rafts or in tree tops, (which were man's first dwelling places) or in camps in shaded dells or quiet nooks; all these have helped to develop Philoprogenitiveness, Inhabitiveness and Adhesiveness, or the domestic propensities.

All thoughts of gaining praise and occupying higher and better positions, and being more dignified, has developed Self-esteem and love of Approbation. Each generation has by the law of transmission received from all previous generations, the culture which they attained to, as the result of their mishaps and struggles, trials, etc., and then increased the same faculties in themselves by the same or similar experiences. In this way and this way only can we account for the head and brain becoming larger and more active as the years roll on, especially in the frontal and anterior region. Thus can we see how and where civilization dawned, man has progressed and civilized just as fast as his experience could educate him and develop the brain organs. Man's civilization all over the planet is according to the fineness, activity and size of his brain, or at least the superior part of it, and the size and quality and activity is really a record of what each person, people or nation, have passed through, within their long march on the highway of life towards perfection and the higher civilization. Every person's brain is an epitome of all his or her ancestry's past. Thus are we weaving into the warp and wool thread and fibre of our existence, the body and mind, of our progeny, to come after us.

If we are leading criminal, dissipated, wasteful lives, thus building up the base of the brain, as sure as the sun sets in the west, are we making the mould that shall give in the next generation the strong sensual, animal nature, "like parent like child," is an old but true maxim. "The sins of the parents shall be visited unto the children for the third and fourth generation" is thus scientifically verified. Why do children look like their parents and act like them, for no other reason, except the one alluded to above. Every thing that grows follows in the footsteps of its parentage is a law of nature, and phrenologist's method of reasoning explains the wherefore. The reason we have no higher civilization is because we have

not yet suffered enough to learn by bitter experience, that there is a better way.

Let consumption sweep off one half instead of one twentieth of our human family every year, let alcohol gather in 500,000 instead of 100,000 every twelve months, let three-fourths of the human race die before they are six years old, instead of one-half, as they do now, let tidal waves, cyclones, famine, pestilence, earthquakes, etc., treble the width of their path, let the ravages of war, and the tyranny of the strong and the rich be increased a 1000 fold, let calamity every where be increased, and man's struggles become greater and the quicker will we have the higher civilization. Fire brings out the pure metal, and separates the dross from the better article.

Give every person a million of gold, or let his every want be supplied by nature without effort on his part, let all pain and suffering, disease and trouble, be taken away and man would in time degenerate back to the conditions from whence he came. His skull would become thicker, his hair coarser, his brain and muscle smaller, his activity less, his top and front head less, universal luxury would ruin him and foil all nature's plans, evolution would stop, the world would still roll on in its splendor, but for naught, so far as man is concerned.

Then we should accept whatever comes for us to overcome, as philosophers and students of life and realize that all troubles and trials is the bridge that our ancestors have had to travel over, and is the one for our own advancement, if we would gain the heavenly goal. Knowledge is to be the world's redeemer, not luxury, or wealth. It is the mission of Phrenology to point out the way and to show how to develop this marvelous brain power for the highest good and the salvation of mankind.

OUR COURSE OF LESSONS.

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

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

Each lesson takes one hour. Some pupils take two lessons per day; others one; others still, only one per week. Students make their own time. Short course, 8 lessons. \$10.00
General Course, 22 lessons. 25.00
Professional Course, 45 lessons. 50.00
The Professional Course earns a Diploma.

Health Department.

HEALTH SAVINGS BANKS.

Dr. Allinson's Essays.

Many people are content to live from day to day on what they can earn, spend all they make, and never put by any money for accident, or emergency. The result is that when anything unforeseen occurs, they have to starve or go to the Union for relief. In the same way many people expend every day all their physical capital; they use up every day the energy and life obtained from their food, etc., but if they get a chill, or meet with an accident, they are laid upon the bed of sickness and lose both time and money.

The prudent citizen saves money from his wages and keeps it by him and if thrown out of work, or an accident happens to him, he can manage to pay his way by using up his savings. The wise citizen economizes his vital force, and does not use it all up, but has it stored away in his system for emergencies and old age. If he meets with an accident, or catches a chill, or gets upset, this is only temporary; he soon pulls through and is quickly well again, and old age is deferred to a far later year of rest and meditation. Unwise men waste their money on things which give little or no return, on things which are better without. They create false pleasures for themselves, and imagine life is not worth living unless they can drink to their heart's content, or smoke as much as they please. Money is spent on these follies, and nothing is got to show for their cost, nothing good from their use. Wise folks do not waste their vitality on foods, drinks, or things that are injurious. They know from their own experience or that of others that the use of so-called stimulants is bad, and diseases brought on from their consumption. They avoid tobacco for the same reason. They are also careful of strong tea and coffee for they find out that these drinks lessen their vital power. Unthinking men waste their money in many little ways. They ride in trains, busses, or even cabs when they could walk, and they buy all kinds of useless nick-nacks because they take their fancy. If they had walked they would have improved the tone of their circulation, breathed more air and purer than that in vehicles, and have been better for the exercise. The curious toys, etc., they have bought are soon thrown aside as useless, and the money gone in waste. Wise men walk when time permits, and only ride when urgency demands.

Then they keep in good health from the exercise taken and the pure air they have breathed. Thinking men do not tax their digestive faculty by putting into the stomach all kinds of heavy, curious, or unseasonable foods, but keep to what they know agrees with them, and suits them best.

Men with capital at their back invest it to advantage and make more with it, for money makes money. If money is urgently wanted they draw on their resources and make advantageous bargains. Those who have not squandered their health can become more robust by exercising in the cold air or exposing themselves to the elements. If a rush of work comes on and all their physical energy is required they can work overtime for days together with very little ill result, as they have the energy stored up for such emergencies. As soon as the rush is over they begin again to live rightly and thus again accumulate reserve vitality.

Moral.—Live rationally. Do not waste vitality on things that are injurious to the body, then you will be always ready to meet physical upsets, and will escape from them so that very little harm will follow.

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

BREAD.

In an article in this magazine last month, we clearly demonstrated the superiority of Advent flour over white flour for making the "staff of life"—bread.

Our readers cannot too often be made aware how the whole civilized (?) world suffers from this impoverishment; every reader of Human Nature knows by this time, from what we have said on the subject before, that white flour bread contains not one particle of nourishment to the body; it is all starch, and lacking the outer coatings as found only in the Advent flour, those who eat bread made from white flour suffer from nerve starvation—neuralgia and dental decay—rotten teeth.

Science proves that the only part of the grain which nourishes the nerves and brain, and supplies enamel to the teeth, is the third and fourth coverings of the whole wheat grain.

The President of the Del Monte Milling Company became alive to these facts, discovered by scientific analysis a few years ago, and after much thought and care invented a process of manufacture by which the whole grain could be saved just as it comes from mother nature, except the first outside covering which is only a woody fibrous substance without any nourishing principle. Thus after years

of experience and much patience an elaborate process was developed by which this outer covering which enters into Graham and (other whole wheat flours) was carefully removed and the name "Advent" was given to the new flour, as it indicates an advance step over all other previous flours; the great objection to Graham and other whole meals being their irritating principle, and too severe on delicate stomachs.

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PSYCHOLOGY OR PHRENOLOGY.

No. 2.

The study of sensations take the first place in the science of psychology. For it is by means of sensations, that individuals are conscious of their existence and of their surroundings. Sensation is the consequent activity of the senses and the senses or organs of sensation is the medium through which all human knowledge is acquired and upon which rational life depends.

Materialistic philosophy, its allied sciences and many religious thinkers consider nervous sensations as a volatile substance undergoing changes and processes similar to those laws that control heat and electricity, so that, like heat transformed into electricity and electricity into light, nerve sensations from mere simple sensations to complex mental operations. The first sensation considered is the sense of touch, or the organ of feeling, this is most generally acceded to by evolutionists as the first innate sense and that it is co-incident, for without feeling of some sort existence is impossible. Even the spirits that Theosophists, Buddhists, Spiritualists and others believe in are said to be composed of an ethereal material and to feel the psycho mental or operations of the mind.

Natural philosophy asserts that from touch or feeling originated all the cognate senses. That feeling, or touch, smelling, hearing, seeing, and tasting are simply different degrees of the phenomenon of feeling. And this is explained by the molecular law, that is, there exists in all matter small infinitesimal round or globular bodies, called molecules, composed of particles called

atoms, which are said to be composed of hydrogen, carbon, oxygen and nitrogen and possibly the inactive substance called argen. These molecules are also said to have innate qualities, the same are affirmed to exist in the universe and are essential to its maintenance. The qualities are cohesion, attraction, gravitation and sensitiveness; and that the colorless ethereal fluid by which they are surrounded contains force and energy; it is also affirmed by some scientists that the molecules contain also the quality of force and energy.

This invisible substance is termed by many scientists as an electrical volatile fluid, and it is probable that the same substance contains the life or soul and is similar (if such things exist) to that of which the individuals of the spirit world are said to be composed.

In relation to rational life, the five senses are requisite. Individuals who lack one or more of the senses are idiotic to that extent. The intellect is very much modified if one of the organs of sense is wanting. Color blindness is one of the most common defects; there are persons who lack the sense of smell or taste, others are deaf or blind, or both. All these conditions modify brain substance and always retard brain development to a great extent. In idiots and imbeciles the condition of the senses is very much modified. In idiots generally the sense of touch is very dull and therefore intellect entirely wanting.

The qualities of sensations differ in different individuals and depend upon pathological conditions of body and brain. Temperament is the means whereby the scientific observer is enabled to tell the degree of sense power or the intensity of sensations in different persons.

And here it is necessary to call the attention of the reader, to the importance of temperament in relation to sensation.

Phrenology holds on thorough scientific grounds, and on its basis, "Temperament," that sensation is more intense in the nervous, or mental temperament than motive in the lymphatic, or the vital motive.

N. B. In many psychologies some of these conditions are over-looked as if they never existed.

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The following very remarkable poem was written by an Englishman of this city—a journalist, who afterwards committed suicide. It is worth embalming in the pages of Human Nature.

INDIRECTION.

Fair are the flowers and the children,
but their subtle suggestion is fairer;

Rare is the roseburst of dawn, but the secret that clasps it is rarer.

Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning out-mastered the meter.

Never a daisy that grows, but a mystery guldeth the growing;

Never a river that flows, but a majesty sceptres the flowing;

Never a Shakespeare that soared, but a stronger than he did enfold him,

Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;

Into the statue that breathes the soul of the sculptor is bidden;

Under the joy that is felt lie the infinite issues of feeling;

Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
Vast the create and beheld, but vaster the inward creator;

Back of the sound broods the silence, back of the gift stands the giving.

Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing;

And up from the pits where these shiver, and up from the heights where those shine,

Twin voices and shadows swim starward, and the essence of life is divine.

—Richard Realf.

BOOKS.

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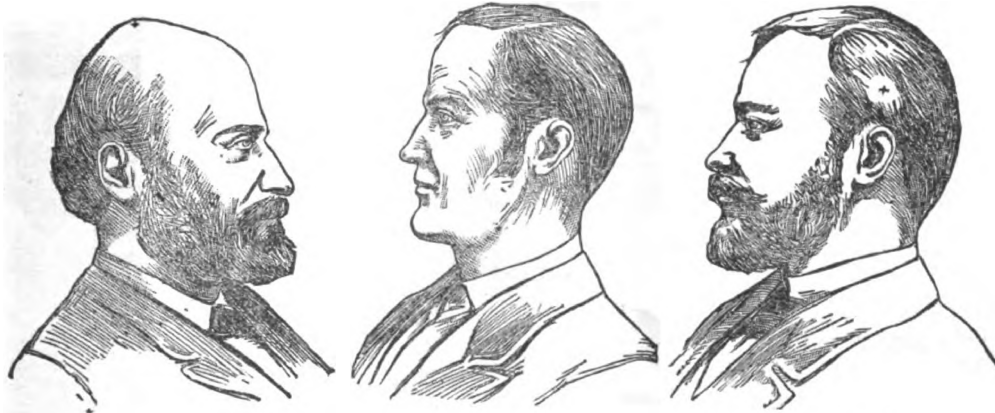
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