

Human Nature

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ATAVISM.

BY C. P. HOLT.

HERE is a picture to give us pause; (not paws, although such seem much in evidence.) It is the portrait of a human child. Count the fingers on each hand, then count your own fingers, and see if they tally with those of the boy; if not, why not?

The boy is seven years old; look closely at his head and open mouth; the head is very small and pinched in the front; the stare is vacant. The portrait is of a live boy, and is accurately made from a photograph taken by the writer. You are correct in counting five fingers on each hand. It is a case of atavism. What is atavism? Atavism is taking the back track in Evolution. Like Lot's wife, nature sometimes looks back over the road she has traveled; then, lest her human children become too proud and egotistical, she confronts them with a tail, a fin, or a beak, in their anatomy, as a reminder of their humble ancestry, who swam the Silurian Seas, crawled over the carboniferous earth, or cleft with their wings the misty air of the tertiary period, when the earth was young and in its 'teens.

If you think this talk does not agree with the Genesis account of creation, please read the following quotations from Haeckel's "The Evolution of Man," Vol I, page 18: "An examination of the human embryo in the third or fourth month of its evolution, shows it to be altogether different from the fully developed man, and that it exactly corresponds to the undeveloped embryo form presented by the Ape, the Dog, the Rabbit and other mammals, at the same stage of their Ontogeny. At this stage it is a

bean shaped body of very simple structure, with a tail behind, and two pair of paddles, resembling the fins of a fish, and totally dissimilar to the limbs of man and other mammals, at the sides. Nearly the whole of the front half of the body consists of a shapeless head without a

face, on the sides of which are seen gill fissures and gill-arches as in fishes. In this stage of evolution the human embryo differs in no essential way from the embryo of an Ape, Dog, Horse, Ox, etc., at a corresponding age."

On page 22 Haeckel says: "The first rudiment of the central nervous system in the human embryo makes its appearance in the same most simple form in which Ascidians and other inferior worms retain it throughout life." This description of man's evolution from worm, and fish, and ape, disposes of Genesis, and makes Adam and Eve a myth. It also accounts for the five fingers on this boy's hands and his diminutive head. There is no stillness in the universe. From

mote to sun, everything is constantly whirling, advancing or retreating. Evolution collectively is forward, but individually its steps are sometimes retraced. Following a circus comes the ten cent show of a five-legged calf or a flipper-legged colt, which are called "freaks of nature." Nature has no "freaks." The five fingers of this boy are not "freaks", but facts, proving his ancestry. The small head is called microcephaly and symbols the return of the brain to the simple formation of primitive man. The brain of the primitive man was smaller, lighter in weight and less convoluted than is the brain o



A Beautiful Animal.

civilized man to-day. Besides being smaller and simpler, the brain of our early ancestors was coarser and distributed mostly around the medulla oblongata, with but little development in the anterior and superior region of the head. This peculiarity of shape and texture is apparent in the head of the boy under discussion; whose pinched forehead and sloping top-head, portrays the view his long-ago ancestor caught of his own features when he emerged from his cave and looked through shaggy brows upon his picture reflected in the still waters of the limpid stream, which served him for a mirror.

The extra fingers on the hands of the boy are called polydactylism and serve to remind the beholder of the numerous swimming rays of fishes. Man was a fish long before he walked on two feet and wore a derby hat. Before he was a fish he was a worm and crawled over the mud of the ancient world. Before he was a worm he was the ameba, the monad, jelly.

The delicate hands and tapering fingers of the pretty girl who has her fortune told by the palmist, are the evolution of fish fins. "O, why should the spirit of mortal be proud?"

The *Phrenological Annual* for 1904, printed in London, says: "Mr. Allen Haddock, of 1020 Market street, San Francisco, editor of HUMAN NATURE, is pursuing his work with great earnestness, and is meeting the success his ability deserves. His HUMAN NATURE, which is issued monthly, is a bright instructive paper, and should be more generally known among English phrenologists." The trouble with English phrenologists is they have no pluck, are too phlegmatic, have no enthusiasm, and do not support the papers advocating their own cause. We have very little patience with *some* English phrenologists.

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

A PRACTICAL phrenologist (if he knows his business) obtains a clearer insight into the character of men than any other student of human nature.

By the phrenological key he opens the only door to the mind by which character can be read individually. For instance—all close phrenological students have similar experience—there came into our office recently two men for phrenological examination. The first one was a beautiful animal, a jolly good soul but with more stomach and muscle than brain: he tipped the scales at 200 pounds, yet his head measured only 21 inches in circumference, and only a one-storey head at that; but his frame was massive, he was a perfect herculean in type and one of the finest types of physical manhood we have seen for years, but his mental capacity was weak and shallow owing to such a comparative small brain and rather coarse organization.

A New Thought advocate who believes that "all is mind" would tell this man that he could become a preacher, teacher, journalist, lawyer, artist, musician, merchant or any other thing else he "willed to be, it only requires will."

Surely such doctrines are dangerous, and misleading, and cause infinite trouble and loss to the recipient, who is unfortunate enough to be so misdirected by such false teachers.

Those mental scientists, so-called, who may be earnest enough in their delusion that "all is mind", arrive at false conclusions because their premises are wrong.

What a different man is W. E. F., a stranger who came in for examination one hour later.

Here is another large man, but of superior quality, and possessing a larger brain, which tells another story altogether.

DELINEATION OF MR. W. E. F.

You possess a very strong con-

stitution both physically and mentally, your body weighing 210 pounds and your head measuring 24 inches in circumference, together with fair quality of organization places you far above the average man.

The bones of your body project, you possess distinctly marked muscles, large joints, hard flesh and great muscular power or physical strength, ease of action and love of labor, indeed it is a mechanical type of head and body, therefore you would do better in mechanical trades than in music or merchandise. It is the head of a superintendent or manager of a machine shop, saw mill, or that of a general manufacturer; or you would do well as a mining engineer, almost any kind of an engineer or surveyor. You ought to be doing something that requires activity of the physical and mental forces. But if confined at a desk or behind a counter selling goods, you would be so much out of place you would feel uneasy, or like a hardy plant when brought into a hothouse—wither away and die.

Your great lung power, as indicated by your full broad deep chest is a proof that you prefer outdoor life to close, confined rooms, and that you are generally warm at the extremities, rarely ever subject to colds, and cast them off readily, generally feel bouyant and animated and are thus qualified to be vigorous in all the functions physical and mental.

Your digestive functions are not quite so good, although by following an active life you perhaps feel no discomfort at the stomach, but if you had to follow a sedentary occupation you would fail in the digestive apparatus first of all.

You are generally cool and collected, and not easily carried away by excitement, seldom flustered, are self-possessed and are capable of handling men to an eminent degree in consequence of these rare qualities.

It is for these and other reasons named that I assign you as a foreman, manager or superintendent of

Is Nature Cruel?

The Rev. W. S. Lowry Replies to Prof. Holt.

In his article in HUMAN NATURE for March, and under the caption "Nature is not cruel", Prof. Holt says: "Let those who talk of a Creator prove the existence of such a being; there has been no Creator; the universe was not created; it evolved; a beginning of the universe is inconceivable. There has been no mistake in Evolution nor in Nature."

There he begs the whole question by confounding Evolution with Creation, not realizing at same time that he must disprove the presence of the

(A Beautiful Animal.)

great faculties of observation, form, size, and weight, which you will see are registered 7 or very large in your marked printed chart which accompanies this analysis.

You are not much of a poet or day dreamer, and you love music better than you make it, nor is your head much of a literary type, nor that of an artist, although you could succeed very well in mechanical drawing or as an architect had you been trained for it, and with your *full* Acquisitiveness in this combination you might have done very well as a contractor. Your hope is large too and that generally leads men into speculations; but I am of opinion, owing to your rather small self-esteem you will not venture in speculative enterprise, although you would be a good and safe speculator, because you see things as they are rather than imagine what they ought to be, and also because you possess a good sense of values whether of manufactured goods or general property.

Your very weak points of character are shown in the index, pages 2 and 3, and explained in the corresponding pages and paragraphs. Your best vocations are marked on pages 5 and 6 and explained in this analysis.

a manufacturing industry or machine shop. It is a manufacturer's type of head, but your self-esteem is rather small—too small in fact to undertake great enterprises on your sole responsibility—a little bit too retiring and are inclined to underate rather than overate your own abilities, although very ambitious to excel and be somebody; yet it must be admitted that there are men who do not possess your ability put themselves more forward than you do; you are inclined to feel safe and sure before you act. But when you do put your foot down you are apt to stay with it, because your firmness which is large, endows you with persistency and determination.

Conscientiousness is a strong part in your character; you are not an angel, but you possess a keen determination of right and wrong or sense of justice, and also a keen sense of reputation and honor. Therefore I would expect you to act as a very honest man if you live up to your faculties. You have not much reverence for things that some people regard as sacred. That is you have very little respect for dogmas or creeds of the church, but you may form considerable faith and belief in the unseen, although not a worshipper, in other words you are more Moral than Religious or worshipful.

The most remarkable development of your head is your large perceptive intellect. You are a great observer—a better observer than thinker, you are not a great reader, but you gather your knowledge more from observation than reading. You are practical and capable of giving correct judgment of the material properties of things. You have a great desire to see, know and examine. You remember faces, forms, looks etc. of person, beasts and things once seen; can detect errors in the work of a good workman, can tell how long, wide, high, or heavy is a piece of timber or iron, can judge of its texture or fineness, coarseness or quality. You do this through your

Creator before he can logically establish his claim for Evolution as the Creator's substitute. Evolution is indeed the handmaid of Nature to carry out her plans and purposes and enforce her laws, but she does not plan or purpose or originate. Creation and Evolution are two distinct things. Evolution and Nature are likewise two distinct things. Nature furnishes the material and Evolution does the "mill" work, the process and progress of change and transformation.

The Prof. has surely flung away his phrenology, on which subject he has often written so intelligently, when he forces God out of his realm as the Creator. The materialism of the Pantheistic statement is surely inconsistent with the phrenological view of God's paternalism. If his position is at all tenable then he must not only concede, but claim that Brain or Mind and, better still, Spirit are and must be predicated of the plant and animal, and of course, evolved. What then? We who are killing fleas, starving and destroying microbes by our very act of breathing, smashing the life out of vegetables, fruits, etc., are the most cruel of murderers, unless perchance he claims that we human beings do not belong to the family of Nature and are not a part of the universe and not responsible for our cruel acts. I have just been cruelly destroying quite a host of aphid bugs that were disturbing my plants. 'Twas mercy to the plants. Apart from the distinction that holds in the differentiation of the Species we must admit that Spirit is not evolved, if we accept the Creator. If we bar the Creator out of his realm then we are all blind leaders of the blind, guessing our way and still cruelly leading each other into the ditch.

Again: the law of the vegetable, mineral and animal and I may say the spiritual kingdom operates (cruelly we may say) to promote the greatest good to the greatest number. Revelation vies with Nature in con-

firming this law. But God did not naturally decree the seeming curse of cruelty, but Man, human nature, introduced the necessity of such a seemingly cruel law in order of mercy and justice. Of course I am supposing again a Creator and author of Revelation.

Revelation explains the curse of cruelty by sin or the transgression of law.

It may be that the law of the survival of the fittest is cruel, but 'tis merciful at same time. Evolution that seems so constantly the custodian and revealer of Nature's secrets confirms the necessity of Nature's cruelty.

I can more easily argue this question from the Theological or Scriptural point of view, but I want to meet the case on the common ground of reason where there need be no charge of supernatural bias.

If then, to proceed, we take Evolution, Nature's most unfailing exponent of her doing, as our guide she must inevitably lead us to the conclusion that Nature is cruel in order to be merciful and is, therefore, both cruel and merciful. Assuming the Creator again, for example—Nature's author has a blessing and curse side to his love, as a Father, as every earthly parent must have to be just. The Creator does not emphasize this curse side save as penalty or discipline but it is necessary in order that he may be just. So that, our Creator loves all his creatures and creation, for they are all good with some bad spots, and those bad spots are the plague spots which justice tempered with mercy handles that order may be brought out of chaos. Our destruction of life of any sort to no purpose is abject cruelty, but as we walk daily over graveyards of Nature's *destroyed* we do it, not in order to be cruel, but merciful.

Even Evolution cannot proceed with her work unless she is cruel in the name of Nature. Can a grain of wheat produce more wheat unless Nature destroys the grain that's

planted. 'Tis the surrender of the life of one grain for that of many. You may call it change or transfer but there is death in order to transfer or change and the human body dies in order to bear again. And nature somehow destroys this body. We eat to live, or we take life of plant or animal, or both, to live, and any destruction of life is of necessity cruelty even tho' shaded by the fringes of mercy.

Again; we destroy bad habits, cruelly kill the thoughts which are things, bad things in order to overcome inclination to evil. In fact, any process of development or revolution, if you please, must come about by destruction or rather by cruelly taking life of one form of matter to make it produce better results in another form. Call it thought, transference or material change, it is brought about by *merciful (not merciless)* cruelty.

Perhaps the whole question resolves itself into what is life? I concede Prof. Larkin's statement that life can not be destroyed is plausible. But eliminate the thought and thing death and then nothing can die, and since there is no death 'tis a farce to speak of "KILLING" animals or plants for food, or man for fun, cannibals are right, not cruel. Perhaps the Prof. will think I am begging the whole question. If I grant his pessimistic and pantheistic premise then I have to beg the question, but I cannot believe in Phrenology, Physiology, Biology or Theology and consistently grant any such premise.

This Nature or Universe did not begin of itself, but did begin somewhere, somehow, with a Creator supreme, and Evolution can not account for the beginning however much it has contributed to the continuance and constitution of things. When Prof. Holt disproves the statement "In the beginning, God" then he can prove his proposition. When he concedes that, then we are on common ground and see eye to eye

and face to face and we will both see then that nature is both cruel and merciful.

Verily God is on His throne and all nature's laws are but echoes of His Voice and He speaks to us by the Voice within and without to keep fresh in our minds that He is the beginning and the end.

Nature throws some light upon the missing link between man and his animal brother and his plant brother, if you please, but no such revelation as that Nature is the beginning or end of anything has been made even tho' this custodian of the Creator's secrets is constantly springing surprises on us as we view and review the daily editions of this mother tongue.

I do not dare affirm that Nature is God, for then God must be charged with cruelty, as He is by those who repudiate His attribute of justice. Nature is God's honor—God's vicegerent evolving the fittest conditions for the fittest of His creatures and to this end is justly cruel but mercifully just. The whys and hows we'll all know in the sweet by and by.

Mother Nature is good to us all but she cruelly spans us to make us behave ourselves and she does this in loving mercy whether we are vegetarians or cannibalarians.

So mote it be.

W. S. LOWRY,
Pastor Presbyterian Church,
Fort Bragg, Cal.

Mr. J. O. Diking writes to us in part as follows: "In my opinion all other systems of so-called mental science shoot wide of the mark, and are small and insignificant when compared to phrenology—the true science of man. If the heads of our institutes of learning would only discard their obsolete systems of metaphysics, and look to phrenology and test it on its merits, they would be much surprised at its revelations in regard to the character of men and animals."

The Ministry and Phrenology.

BY REV. E. B. RANDLE, D. D.,
IN HUMAN CULTURE.

The more perfect our knowledge is of the men and women with whom we have to deal, the more likely we are to succeed in accomplishing that which we desire. One of the first lessons every minister of the Gospel should learn, is that human beings are not all alike. If there was no difference, one method would apply with equal success in each case. Diversity would be an absolute impossibility. All would want to follow the same occupation, and all could be influenced in the same manner. But as no two human beings are exactly alike, the minister of the Gospel must adapt his method to the constitutional peculiarities of each case.

We would not think of calling a physician to treat us when sick, who is ignorant of the various organs of the body and their functions. Why should we expect a man to successfully treat the various diseases of the human soul, who does not understand the different elements of which the soul is composed, and their functions and uses? Every minister of the Gospel should know that what the Bible calls sin results from the abuse or misuse of divinely given faculties. Our faculties are all right, but when they are perverted there is disharmony within, and discord without.

The way to obtain freedom from the commission of sin, is to cultivate and to harmonize the forty-two faculties of the soul, so that they will regularly and harmoniously perform their functions in accordance with the will of the Creator. In order to develop harmony in the soul, some faculties must be restrained and others cultivated. This the minister should know, and if he does not he is incompetent to deal with so sacred a thing as the soul. He should know that all men are not equally depraved, but that they are what

they are, good or bad, because certain faculties are in the lead. * * *

Characters differ because the same faculties are not in the lead in any two individuals. Some men are geniuses because they have very strong development of certain faculties in a relative sense. These faculties may be inherited. When a human being has a bad moral character, it is because he is defective in his moral and religious faculties, by the same principle as he is idiotic when he is defective in his intellectual faculties, or destitute of music when he is defective in the faculty of Tune. When a child is irreverent, its cause is not found in defective reason or defective affection or conscience, but in defective Veneration.

Human nature is the greatest study of man. It can be analyzed. As it is the function of the minister to influence human beings away from wrong and toward right, he should be a diligent student of human nature in its different elements. Hence, every minister who is unacquainted with phrenology is working at a disadvantage.

There is only one way to understand character, and that is, to understand the faculties which compose it. Every true system of psychology is based wholly upon the faculties of the soul. The laws of human life are found within the human organism.

Ministers are confronted every day by problems which can only be settled right by settling them according to laws of unchangeable human nature. Every minister ought to know that the majority of the human family as yet are under the dominion of faculties that ought not to be in the lead. People are unhappy and unsuccessful because faculties are on top which ought to be relegated to the rear and made subordinate to higher faculties.

When we face the world with the right faculties in the lead everything is easy. The way from failure to

success is to get out from the domination of those faculties that should not lead, and under the domination of those faculties that should lead.

A man can find either hell or heaven in the faculties of his own soul. We do not have to die to get into the kingdom of God. We are in the kingdom of God when we live under the dominion of the moral and religious faculties.

Neither do we have to die to go to hell. We are in hell when we live under the domination of those faculties which we have in common with the lion and tiger. There is more difference between one faculty and another than there is between a rattlesnake and an elephant, or a crow and an alligator. One faculty cannot perform the function of its opposite. It can only do that which it was made to do, being properly governed by other faculties.

However good and earnest a minister may be in his effort to cure the evils with which human nature is afflicted, he will necessarily be hindered until he understands the fundamental elements of which human nature is composed. He must understand that the imperfect conditions of human life are the direct productions of unbalanced human nature. They are not so much the results of depravity as they are of mental and moral malformations. A savage, a genius, and a sensualist, are all one-sided developments of human nature. Every kind of disposition and character emanates from elements and combinations of elements of human nature. All history shows that when man lives in his animal nature he is coarse, vulgar, brutal and cruel. Human nature is also intellectual, philosophical, spiritual and moral, and is capable of seeing the beautiful and pursuing it.

Every minister believes that human nature can be improved, but he does not know always that it can only be improved by restraining faculties that should not govern, and cultivating weak elements, until a

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

MONEY ORDERS

We hope our friends will remember that all money orders, American or International, must be drawn on the Postoffice at San Francisco, Cal., or through an Express Company, and made payable to Allen Haddock at 1020 Market street. Bank checks not accepted. Two shillings in British stamps received as one year's subscription, or 50 cents for United States and Canada.

When this square is marked inside with an X your Subscription has expired, when the paper stops, and is only re-entered by request. Kindly renew at once.

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

Our office hours are from 9 A. M. to 5:30 P. M. Other hours only by appointment. Phone Mint 796

Will city subscribers kindly call in the office to renew or subscribe?

HUMAN NATURE is 50 cents per year. The following magazines are \$1.00 per year: *Phrenological Journal*, *Human Culture*, *Character Builder*, *Health* (Dr. Burke's), and *Health Culture*, New York.

You may order any one of the above journals and HUMAN NATURE, one year, for \$1.25, at this office.

No Bank Checks Accepted.

During the past fourteen years we have advertised on our eighth page "No bank checks accepted." Some checks are worthless. One came back recently with "No Funds" attached. The signer received our goods under false pretenses. When good, the trouble and cost of collecting eastern checks is unprofitable. P. O. orders or money orders through any express office, only useful.

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

OUR MAIL COURSE OF LESSONS

in Phrenology, Physiognomy, etc., or the art of reading character consists of twenty-seven type-written lessons, \$5.00. If sent at the rate of two or three per week, followed up by questions and answers, the reading of photographs by the student, with corrections by the teacher, until the learner be thoroughly grounded and earns the diploma, \$25.00.

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IN PHRENOLOGY, PHYSIOGNOMY AND DIET CURE

consists of Fifty Lessons for Fifty Dollars, payable in advance.

Our method is superior to any method of class instruction—it is *individual and private*; we get in closer touch with the student—

our students know more when through the course than they could possibly know in a class, besides they get considerable office practice.

Students coming from the country, taking two lessons per day, can get through in one month.

Twenty-five or thirty dollars is ample to pay for excellent board and lodging during the term.

No Name.

On January 4th, 1904, we received an important letter dated Pocatello, Idaho, December 29th, 1903. The writer failed to sign his name, and is probably blaming us for not answering his letter. A similar case from Chicago happened last year. The writer enclosed a dollar bill for some books. Neither of the correspondents have written to this office since.

He Jumps Around the Earth.

Our delineation of the world-renowned lecturer, Mr. J. W. Colville, in the last issue, brought a note of thanks from that gentleman, who is now in Florida. He expresses himself as greatly interested in phrenology. When he was in San Francisco we expected him as a student in our private course of lessons, but he left suddenly to fill engagements in the east. He may come back to the coast; but friend Colville reminds one of the witty Irishman's flea, "you get your finger on him and bedad he isn't there."

Character from Photographs.

In a personal examination at the office we never ask a question until the examination is closed but in sending your photo for examination please give circumference of head, weight and height of body, color of hair, eyes and complexion, occupation, education, state of health, symptoms, age, married or single. Terms for brief written statement \$1.00; with marked printed chart \$2.00; elaborate typewritten analysis \$5.00.

We prefer tin types or stamp photos rather than *touched-up* cabinet photographs. The former retain the characteristics of the face. All photos returned. Vocations and temperamental adaptations in marriage a specialty.

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

Phrenology Applied in the Family

Writing the other day, one of our students penned the following remarks:

Dear Prof. Haddock.

Please send the following books.
* * * * I do not intend to practice phrenology. I shall use it to help me train and develop my children and place them in their proper sphere in life, then I shall accomplish something. I consider phrenology the only gauge by which human nature can be measured, and the only scale upon which talents can be weighed. I will use it in my family at any rate. Then, at least, it will be worth to me more than it cost.

Wishing you success and long life, I remain your true friend,

J. HAMILTON DAVIS,
Box 143, Elk Grove,
Sacramento Co., Cal.

The Wear and Tear of City Life.

"Why do so many of our city men look so sickly? Because they drink too much tea, and when they are fagged out cannot take more substantial and nutritive food. The system thus gradually becomes weakened and debilitated; there is no relish for food, no energy for work, and the whole of the physical and mental condition becomes seriously deranged."

The above is the introduction to an advertisement. It is good so far as it goes, but we have no faith in the medicine or the remedy recommended. If men are sick because they drink too much tea and coffee, the remedy is to cease doing that which does them harm, and nature will do the rest. The remedy is neither in a substitute nor in drugs.

Students coming to HUMAN NATURE office for a course of lessons, have the advantage of using any book or books in stock, that will aid them in their studies.

A Hog's a Hog for Au' That.

Human nature is the same the world over. With the majority of men money is king. An English friend reports to us that a certain vulgar man who had "risen from the ranks" but who is now a millionaire, occupied during the past season one of the fine old Scottish castles whose owners still take pride in the fact that its walls once sheltered "bonnie Prince Charlie," could find nothing to do with himself and his "house-party," but fill the grand old drawing-room with tobacco smoke and whiskey fumes of an evening, and play "Bridge" for ruinous stakes on Sundays, of all days in the week. During other hours and days he went out shooting, or drove a motor car. Intellectually speaking, the man is less of a real personality than the great Newfoundland dog he owns. But measured by gold he is a person of enormous importance—a human El Dorado. And his banking account is the latch key with which he opens the houses of the great, and intrudes his coarse presence through the doors of Royal Palaces; whereas if, by some capricious stroke of ill-luck, he had not a penny left in the world, those same doors would be shut in his face with a bang.

Graphology.

Our new graphologist whose advertisement appears on another page, is quite an expert in her line, being both accurate and happy in her delineations of character from handwriting.

She will probably have an article in HUMAN NATURE next month describing character from specimens of signatures.

For a Postage Stamp

To cover cost of mailing, we will forward you a list of chapters giving you the contents of Dr. Foote's great work the *Home Cyclopedia*. Also an alphabetical list of hundreds of other books and circulars relating to Man and kindred subjects.

A Loss to Health Reformers.

Dr. August F. Reinhold, who recently died in San Francisco, was widely known as the author of "Nature vs. Drugs," publisher of "Nature Cure" magazine, and translator of "Kuhne's Facial Diagnosis." That Dr. Reinhold was a devotee of science is seen in the fact that he bequeathed his body to dissection, his skull to phrenology, and his skeleton to anatomy *temporarily*.

A reporter in the San Francisco *Examiner* made a mistake in saying that the skull was given to a Dr. Haddock, of New York city. It was to Prof. Haddock, of San Francisco, that the skull was bequeathed *temporarily*, though it has not reached the office of HUMAN NATURE yet.

Dr. Reinhold's demise is a loss to the growing army of health reformers. It was caused by a fall and overwork.

He leaves a widow and a little two-year old one to whom our sympathies are extended.

The Human Machine.

That "man is fearfully and wonderfully made" is a trite saying. Did you ever think that a steam engine and its boiler are constructed on a similar plan? For instance, the stomach and bowels are the heating apparatus where the food, like fuel, is thrown, to be converted into blood. It is sent along the arterial pipes by the force-pump, the heart, to carry life and strength to the wasted tissues. The lungs conduct away the smoke, as the kidneys do the ashes, while the brain sits as regulator over all. When these organs are in good working order, health is the result. Their failure to work well brings disease.

Why we are satisfied with so little knowledge of our own matchless machinery, is a mystery that can hardly be solved. Yet such is the case. Man scorns to know himself, and frequently wonders why he is the victim of disease and poverty.

Phrenology and the Medical Profession.

BY "THE MAHATMA."

PART ONE.

[About a year ago an anonymous correspondent forwarded for publication in HUMAN NATURE, the M. S. S. copy of a lecture he had delivered before the members of the Denver Phrenological Society, signing himself "The Mahatma." As we do not remember that he sent his real name, and as the signature smacked of Hindooism, we laid the M. S. S. aside until we became acquainted with the author. Taking it up the other day we found it a very interesting account of the battles of the earliest pioneers of phrenology with the medical bigots of the last century. It is too long for one article, so we are compelled to cut it in two. The second part of this lecture deals with the practical application of phrenology from a medical standpoint. It will appear in our next issue. Editor.]

"I wish you to pay a visit with me to that old city of learning, Edinburg, Scotland. This city has become noted wherever the English tongue is spoken. It was in this city that Robert Burns, Sir Walter Scott, Dr. Chambers and many other great lights have met. They met not to correct some grave error, which had crept into their writings. No! It was not for the purpose of discussion, but to congratulate some one who had become known in the world of letters. Edinburg has become noted for the learned men that live here. It has become to be known as the city of "brains." It was the meeting place for the great intellects of the last fifty years. Historians, philosophers, scientists, theologians and anatomists point with pride to the old historic town, Edinburg, for its learned men. Men would point with pride to a man who graduated from the college of surgeons and say: "He's a graduate of Edinburg."

That was enough. Don't dispute any assertion he will make, for this is the greatest authority on any subject. You are in that old gray town. It is true many of the old land marks have been demolished, and every one of the men who took part in the great event I am about to mention have returned to dust. As we are now in the city of learning, we may as well go over to that old historic building, the "College of Surgeons." There are five hundred men gathered here to-day, and the venerable gentleman that is presiding is Dr. Gorden, the Professor of Anatomy. Why; so large a gathering to-day? An eye witness said there were five hundred physicians and surgeons, the leading men of the medical profession." There are only two of whom I shall make any particular mention. Dr. Gorden, the Professor of Anatomy, has denied the fibrous structure of the brain, and a German physician, philosopher and scientist, said. Dr. Spurzheim, the philosopher, the colleague of Dr. Gall, has made the statement that the brain *is* fibrous in its structure.

Dr. Gorden published an article in the *Edinburg Review* denouncing the facts as given to the world by these advanced thinkers. Students of Human Nature, look into that large audience and you see they are men who are looked upon as the greatest intellects of that age. *The Edinburg Review* was the mouth-piece of the leading educators and discussionists in England. "Who dare dispute that great authority?" said the five hundred physicians and anatomists. Dr. Spurzheim enters before this large audience with the *Edinburg Review* in one hand, and a human brain in the other. Dr. Spurzheim stands alone amongst that large assemblage, he is fortified, with facts from observation and from practical experience in dissecting the brain. Spurzheim is opposed to the moss-grown theory of the anatomists, that the "brain is like a custard." This day a great battle is being

waged by a mighty intellect; old time theories gave way to truths. Philosophy, medicine, physiology is changed by the mighty intellects of Drs. Gall and Spurzheim. This is the greatest revolution of modern times. The medical profession had become fossilized, and who would change its time-honored teachings? The brave and fearless Spurzheim became the victor and established the great truth that "brain is the organ of the mind." That was victory enough for one man, but he did not stop here. He founded a new philosophy and a practical psychology. Phrenology is the greatest of all sciences. The founders of phrenology did not alone contend with the opposition of the medical profession, but the church arrayed herself against the new science. The cry went forth that the new science was materialism and infidelity. This blow retarded its growth. Phrenology has at last forced its claims upon the world against all opposition. One author on the brain makes use of the following language: "I defy any anatomist to mention a single fact in regards to the anatomical structure of the brain, that throws any light upon its functions which has not been borrowed from the founders and advocates of phrenology." Solly, in his treatise on the brain, a standard work in our medical colleges, says: "Phrenology alone can account for monomania." "The first philosopher," says Solly, "who attempted to prove that the brain does not minister to the intellect as a single organ, but as a combination of organs, was Gall, and I think he is entitled to the gratitude of mankind."

Every physician will acknowledge that Solly's work is a standard work on the brain, and his work is a textbook in every college. If you meet a physician who has grown old in the practice of medicine and is against phrenology and cites you to "Gray's Anatomy" as evidence, he refers you to the *earliest* edition.

The latest work of Gray's Anatomy have cut from the pages his argument against phrenology. Why is it that the editors of Gray's Anatomy has expunged from the pages of that great work? Because they have been forced to acknowledge that Phrenology is scientific in its deductions. Every college in the world now acknowledges the anatomy of the brain as laid down by Drs. Gall, Spurzheim and Solly? Why do the medical profession oppose the sciences of phrenology? Ask this question and the answer they will give in reply is an argument without a foundation. In fact they refute their own teachings. Dr. Braid, the Manchester surgeon-dentist and hypnotist and phrenologist, studied hypnotism to expose it. He said if hypnotism is true, phrenology will prove it. He not only proved hypnotism to be true, but reaffirmed the teachings of Gall, Spurzheim and Combe, in brain localization on subjects under hypnotic influence. Dr. Braid went before the medical society at Manchester, England, and for his labor in behalf of the science of phrenology and his discoveries in hypnotism was expelled from the society. Braid gave to the world a book which has set for ever at rest the ignorance of the early opponents of phrenology and the localization of brain functions.

What were the teachings of Dr. Gall on the Science of Phrenology? He taught phrenologists that the passions and emotions are located in the brain. The great Swedish seer, Swedenburg, in his discussion on the soul with the students, pictures the ignorance of the medical world in his day, on the passions and mind of man. The physiologist will argue with us that "the body has much to do with the different functions of the brain." This we admit, but we reply that the mind can regulate every part of the body. The mind can and does control every organ of the body. The great evidence can be had while the subject is under

Development of Mind and Talent.

BY V. G. LUNDQUIST, DR. OF SCIENCE,
BUSH TEMPLE, CHICAGO.

Let us consider if development be possible. To prove this, I refer you to the case of John Pierpont of Boston, who had a cast taken of his head in the year 1835, and another one again in the year 1841, which latter cast shows a decided increase of his entire head, but especially in the intellectual region of the brain. It will be remembered that John Pierpont studied to a great extent during this intervening period. As a proof, see the casts of John Pierpont, in the work "Human Science," page 310.

In Denver, Colorado, is living a man who, at the age of 29, began to study for the ministry, and whose head, at that time, measured 22 inches in circumference; but after he had studied four years, his head had increased to 22 $\frac{7}{8}$ inches. Before he began school, he used a No. 7 hat,

(Phrenology and the Medical Profession.)

hypnotic influence. And it is here I would give thanks to Dr. Braid for his great discoveries in phrenology and hypnotism. Prior to Dr. Gall's time we had no system of mental philosophy. Phrenology has benefited the race and the examinations of competent phrenologists has placed thousands of men and women in their right places. With phrenology came light, we began to understand ourselves and the race as it had never been understood before.

Truly, as Dr. McNish, the author of Sleep, says, "I have no hesitation in saying that my notions on every subject, whether of morals or physical science, have become more just, more systematic and more in harmony with others since I studied phrenology; and I firmly believe that the same fortunate result may be calculated upon by all who pay any attention to the subject."

but after the close of his studies he was compelled to use a larger one.

In Oregon lives Dr. Blalock, who told me that when he began to study medicine, his head measured 22 $\frac{7}{8}$ inches, and that when he concluded his studies at the college, his head measured 23 $\frac{1}{2}$ inches. This gentleman was at the time he graduated 34 years old. He was also poor in flesh at the time he concluded his studies.

More than 4000 phrenological professors, doctors and students have testified that brain organ development affects brain tissue, and that development is only possible through tissue building and through sublimation of tissue.

Professor Deville's cabinet in London, England, contains seventy busts taken of seventy persons at two different periods of their life, all of whom were fully mature at the time that the first bust was taken, the casts being principally taken for the purpose of demonstrating developmental principles and changes of head formation. Dr. Caldwell, an American doctor and university professor at Philadelphia, brought fourteen of these casts with him to America, and they proved that the increase in brain was beyond doubt, besides, Dr. Carpenter of Pottsville, Pennsylvania, and Professor Bryant, of Pennsylvania, testified to the growth and developmental changes as shown by these casts.

At 1024 W. Colfax, Denver, Colorado, is living a man whose head measured at the age of thirty-three, twenty-two inches. I made an examination of the gentleman, and told him to take up horology and optics as a life work, and to unite himself with progressive, moral and spiritual people, in order to develop his higher faculties. After he had learned his trade and associated with spiritual societies for about three years, or nearly that, I made another examination of him and found that his brain had increased in circumference nearly one inch, and that it had increased in coronal directions almost two inches.

His change had been simply a question of cell-growth.

At 167 Lubeck street, Chicago, Illinois, lives a man who has developed his brain in several convolutions. He has developed under the advice of a professor of phrenology and has succeeded in changing himself in character, talent and brain tissue.

September 15th, 1901, I had a measure taken of my own head, being then thirty-two years old. In 1896 my head had increased $\frac{1}{8}$ of an inch. At about that time I began to use my intellectual powers in inductive reasoning and in difficult studies. Since 1896 my head has increased $\frac{1}{4}$ of an inch.

At 2369 Austin avenue, Chicago, lives Mr Nelson, who began to study very earnestly about three years ago, and his head shows an increase of nearly one inch. Mr. Nelson is now probably more than fifty years old.

Mr. J. W. Conroy lives at 407 State street, Chicago. The head of this man has increased over half an inch in the past three years, during which time he has studied very diligently.

Let us now consider the material means of development.

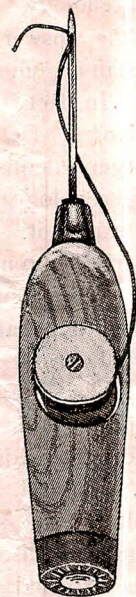
The vital organs are the factories of blood-making. The hematogenic or blood producing processes are complex and numerous. Physiologically, they are known as respiration, oxygenation, alimentaton, mastication, insalivation, deglutition, chymification, chyfication, absorption, defacation, liquification, distribution, secretion, digestion, etc. These physiological organs and biochemical processes are the instrumental means of vitalization, or of the production of blood; and four psychological faculties superintend the hematogenetic and the metabolic processes, as well as the vital functions. When all of these faculties, organs, centres and processes are formally developed and active, we have the instruments of blood-

making, by which development is possible. It is very essential, also, that we understand the foods and liquids, and also the laws that govern a man's system at different times. The laborer requires different food from the brain worker. In winter the system requires heating food, in summer cooling foods and drinks. The food of the growing child should differ from that of the adult. Therefore, a person who wishes to develop and improve himself should understand temperamental conditions, the chemistry of food, the chemistry of the body, and the laws that govern the human constitution at different times of life and at different seasons. When we study the blood under the microscope, we find that the blood in the arteries is dichroic and bright red, and that the blood which flows in the veins is monochroic and dark red; and we find also that the blood is composed of plasma, of red corpuscles, of white corpuscles and of blood plaques. Let a person stay in a close room for a day, then examine his blood, and you will find that it does not have a sufficient number of the red corpuscles; but let him go out in the fresh air and breathe abundantly for four, five or six hours, and upon examination it will be found that the red corpuscles are more numerous, proving that it is through oxygenation that these corpuscles are made, principally from air, and that the lungs are the factory in which these disks are manufactured; they (the disks) being so small that it has been estimated that each cubic millimeter of blood contains nearly 5,000,000 erythrocytes. These blood disks constitute the vitality of the system. The white corpuscles of the blood are manufactured by the stomach; the white disks constituting the nutrition of the system. The plasma of the blood enables the blood to flow in the arteries and in the veins; it favors absorption, circulation and distribution.

Thus we perceive that the vital organs are the manufacturing agents, that the vital faculties are the superintendents of the developmental economy; that food, liquids and air are the physical material, and that the BLOOD is the product by which development is possible. Thoughts and feelings are also agents of development.

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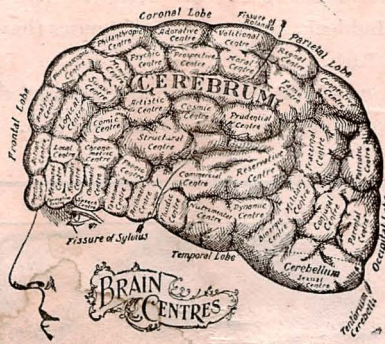
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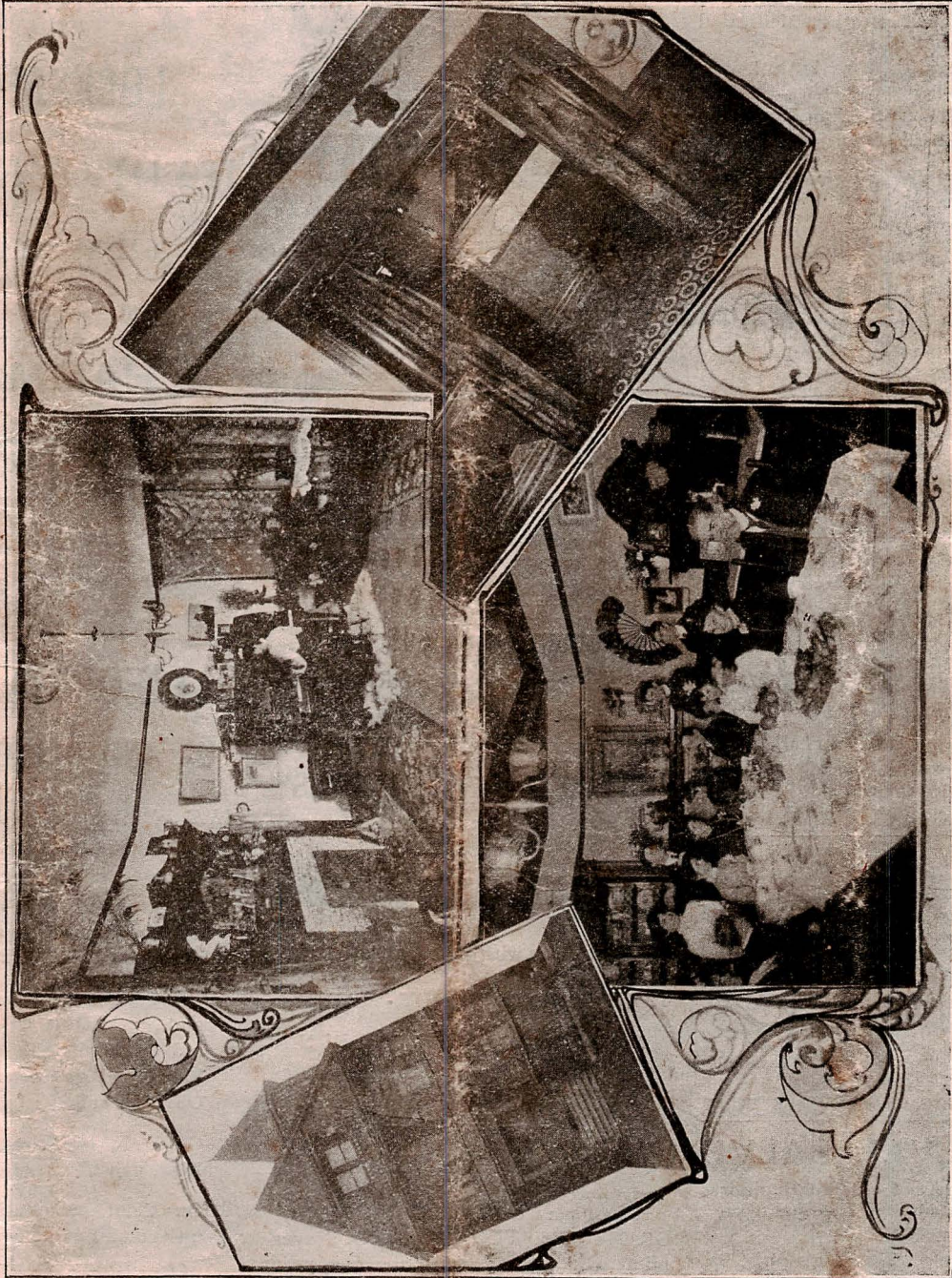
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