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Two Opposing Generals.



GENERAL JOUBERT.



GENERAL ROBERTS.



"War is hell". There is much more of the kingdom of hell on earth than there is of the kingdom of heaven; hence comes war.

Man has no monopoly of war; the elements war with each other. Earthquakes, cyclones, and tornadoes are warfare. Beasts wage war upon each other. Earth is a great battlefield. It has been so from time immemorial and will continue thus many eons to come.

When the earth was in its infancy the elements warred without ceasing and men and beasts fought with never an armistice.

Each decade modifies war's terrors, until in the dim future white robed peace shall reign in the kingdom of heaven on earth. War will cease first between men, because man is the epitome of creation and is ever in the van.

War below civilized man is chaotic but he has reduced warfare to a science, thereby shortening the period of its duration. The war of the Crusades lasted thirty years and drenched the earth with the best blood of Europe. There were no Mauser nor dynamite guns in those days to make battles brief and decisive.

In ancient days great generals were great fighters, modern generals are great planners.

Napoleon said that "God is on the side of the strongest battalions."

The strongest battalions are those equipped with the best devised guns, loaded with the highest explosives and wielded with the greatest intelligence.

The British have victoriously waged many wars upon savages numerically strong. Arab dervishes might throw themselves in hordes upon the few British guns belching destruction upon them, only to melt like snowflakes in sunshine, but when those same British guns were aimed at Boer guns of the same caliber behind which stood as skilled marksmen and as intelligent officers as the British foe, it was as "When Greek meets Greek comes the tug of war."

At the head of this article are the portraits of the two Generals in chief of the opposing forces in South Africa.

General Joubert is Commander General of the Transvaal Army and Vice-President of the Republic. His countrymen call him "Sliem Piet" which rendered into English is Crafty Peter.

His personal appearance phrenologically and physiognomically, are in accord with his reputation. His eyes keen, small and half closed, indicate large secretiveness and cunning. His head is heavy at the base, but also well developed in the intellectual region. His temperament is strongly motive rendering him sturdy, strong and enduring. He is slow but sure, strong willed and persistent.

What he does not gain by force he will win by

strategy. Gen. Joubert's busy, crafty brain will provide some surprises for the British army in South Africa, before peace is declared, or there is nothing in character signs.

General Roberts, Commanding the British forces in South Africa, is an example of the phrenological principle that quality and texture count for more in estimating strength of character than size of brain. His head is said to measure only 21 inches in circumference while that of the average man measures 21½ inches in the same direction. However, there is more brain surface with its convolutions in General Robert's 21 inch head than there is in many a larger cranium. His head is very high, his temperament intense and active; there is no waste material in his composition. Gen. Joubert thinks slowly and surely. Gen. Roberts thinks quickly and effectually. These men are playing the game of war while all the world looks on. It is a terrible game and, as always, the strongest battalions will win. It is a foolish game with bleeding hearts for trumps. Tears are the pawns.

God help and comfort the weeping mothers, widows and orphans, whose tearful eyes watch these generals in South Africa while they play the game of war.

C. P. HOLT.

Morality and Religion.

Morality and religion go hand in hand, for the Moral and Spiritual faculties are located together in the coronal region of the brain.

It should be understood however that religion is not creedism but the definition given it by St. James.

One who is large in Conscientiousness and Benevolence will be just and kind, but if veneration and spirituality be small he will have no respect for dogmas, creeds or churches nor faith in the unseen.

On the other hand if Veneration and Spirituality are both large and active, but Conscientiousness and Benevolence small, he will be faithful and devotional, but unjust and unkind in his daily actions.

The Question Box.

Question—Is a prominent chin always a sure sign of a large cerebellum, also of Amativeness?

Ans.—A broad formed chin is an infallible sign of strong heart beat, and a large cerebellum, also of large Amativeness, but the creative faculty may be developed upward, acting with the cerebrum, giving strength and power to the mental rather than physical functions.

Q.—Does the cerebellum give the sense of gender?

A.—Yes. Persons with a large and active cerebellum are always attracted by the opposite sex.

Amativeness gives no feeling of attraction to persons of the same sex, but it distinguishes its opposite in sex with unerring exactness and great fervor.

Amativeness is a powerful magnet and its sensitiveness to the opposite sex inspires all the other faculties of the brain and kindles the fires of enthusiasm.

Q.—Would a person with the organ of sublimity small, yet having intellectual ability to study Astronomy, be inclined to study that science?

A.—That would depend upon his general education, training and environment.

The organ of Sublimity is not essential to a mathematical computation of the transit of Venus or any other astronomical problem. Sublimity delights in grandeur whether in a range of mountains, a storm at sea or in the whirling worlds on high.

Q.—Does the organ of Veneration prove there is a God?

A.—No. Voltaire, Ingersoll and many other well-known Agnostics had the organ of Veneration large. The function of Veneration is to adore or worship, not always God, but often heroes and heroines. It also gives respect for the aged and for things that are ancient. Veneration combined with one or more of the social organs, causes the lover to adore his or her loved one. We must look elsewhere for proof of the existence of a God.

Q.—Does education and induction spring from Comparison or Causality?

A.—Both, and several other brain organs besides; indeed the entire intellectual brain is called

into action, either in reasoning from cause to effect or from effect to cause.

Q.—Are Tune and Vitativeness easy to locate?

A.—Yes, if allowance is made for temperament when the Motive Temperament predominates. In locating Tune the Temporal muscle may mislead some examiners who do not make sufficient allowance for Quality and Temperament.

When locating Vitativeness, the oseous system should be considered.

The mental, vital temperament, with good quality of organization, is the most favorable for music.

If the Motive predominates, together with a rather coarse organization, the temples may be full over Tune, yet the person may never be able to distinguish "Yankee Doodle" from the "Last Rose of Summer." Study temperaments and Quality always in conjunction with locations.

Q.—Please give the best Temperament for an Electrician.

A.—Mental Vital, with Motive rather strong, dark hair and skin, and the constructive faculties well developed, including large Perceptives and full Reflectives.

Q.—What are the developed brain organs requisite in a good stenographer?

A.—The middle anterior lobe, Individuality, Form, Eventuality, Constructiveness and Comparison, united with a quick, responsive mental temperament.

Phrenology indicates Natural Abilities

Mr. Chas. F. Burgman whose excellent contribution to HUMAN NATURE this month will be read by many with interest was a tailor on Fifth street, San Francisco a few years ago, when we advised him during a Phrenological examination to adopt literature as a profession.

He took our advice, studied hard, in a few years he became the editor of a fraternal journal in this city, and now he fills a similar position with the famous Helen Williams of Sea Breeze, Florida.

Form and shape of head corresponds with Temperament and Character.

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External Skull Measurements.

BY JOHN F. PRIOR.

In determining character there are other things to be considered besides the mere circumference of the head, irrespective of thickness of hair, heaviness of muscle and density of adipose tissue.

A head measuring $24\frac{1}{2}$ inches around can cover a 20-inch skull, and a head measuring 22 inches, a 21-inch skull, although the temperament may be extra fine in both cases. Adipose tissue, muscles, and hair are the most important condition forming the large circumference of the first head; while the 22 inch head has, on the other hand, very small muscles, thin skin and a general lack of hair. Consequently, this 22-inch head is a large one, and the $24\frac{1}{2}$ -inch head, a head of average size.

The following are measurements of heads possessing a 20-inch skull. In these cases the muscles are of but average size:

Hair and skin thin, 21 inches.

Hair and skin moderate, $21\frac{1}{2}$ inches.

Hair and skin, average, 22 to $22\frac{1}{2}$ inches.

Now, where the muscles are conspicuous and adipose tissue and hair are thick, the head will measure the following: $22\frac{3}{4}$, 23, $23\frac{1}{2}$, 24 inches, and in every stout case $24\frac{1}{2}$ inches has been reserved.

In the case of Grover Cleveland the head measured, when he weighed 350 lb., $23\frac{3}{4}$ inches around. Considering his height, 5 feet 10 inches, there must be considerable adipose tissue surrounding the skull. Daniel Webster had a large skull, which was not thin, and was $23\frac{1}{4}$ inches around when it was covered, in life, and measured $25\frac{1}{4}$ inches; his weight was 150 lb.

Laplace, the eminent philosopher's head, measured in life 22 inches, his skull $20\frac{7}{8}$ inches He was of but average weight.

The tissues that surrounded the head of Henry George were very thin; hence his head only measured 22 inches around. This same condition relates to Lord Byron

and the late President Woodruff of the Mormon Church, whose heads measured respectively 22 and $21\frac{7}{8}$ inches around. Some of the leading citizens of the English and American worlds, whose heads measure from $20\frac{1}{2}$ inches to $21\frac{1}{2}$ inches, have the same condition of thinness of tissues surrounding the head. Napoleon Bonaparte's skull was covered by thick and powerful muscles, especially in the temporal and superciliary regions of the skull and at the occipital regions.

The swollen condition of the face and head in death gave to the cast taken of Dr. Antomarch a larger frontal region than really existed in life. The temporal muscles running from the head to the jaws were enormously thick. And remembering how fat Napoleon was during the Russian campaign, his skull being covered with thick fatty tissue, large muscles which belong to the motive temperament, and a thick neck and no deficiency of hair at the sides and back, no wonder he wore a No. 8 hat. Washington had a heavy muscular organization fastened to his skull. His head measured $22\frac{3}{4}$ inches around.

There are large heads covered with thin tissues. These are real large heads; the others are apparently large. There is such a thing as gauging intellect by circumference, but one has to be very careful in the performance of doing it. There is also a rational circumference basis for brain measurement ranging from 20 inches to 24 inches around. Below 20 inches there is a tendency toward idiocy, and above 24 a tendency toward irrationalism.

Brain Waves.

Prof. Campbell a north of England Phrenologist stated thirty years ago that the time would come when space would be annihilated, that friends across the sea would communicate with each other almost as freely as if seated in the same parlor and that wires were not absolutely necessary to transmit telegraphic messages.

His prophecy has been verified in the fact that wireless telegraphy and brain telepathy are now accomplished facts.

Circumference of Head and Size of Brain.

Circumference of head is not a sure indication of size or weight of brain.

Lord Robert's head measures only 21 inches, but observe the amount of brain in the anterior and superior lobes, and how much brain matter there must be located above and below the line where the hat fits. Observe also the large perceptives and the fine texture and quality of organization, it means a dense and compact nature of which Byron and many other celebrated men are examples.

The following are interesting tables illustrative of this thought.

	circ of head	wgt of brain
Spurzheim	24 inches	55 ozs.
Byron	22 "	$62\frac{1}{2}$ "
Gall	22 "	57 "
Napoleon	24 "	57 "

Still in making a phrenological examination, a scientific phrenologist always desires to know circumference of head and weight of body, but Calliper measurements tells him how much and in what part of the head most of the brain is located and he estimates character accordingly.

Diet Colors Birds Feathers.

Dr. Sauerman of Australia has been experimenting. He finds by feeding birds with certain ingredients he can produce any desired color in their plumage.

We believe in his theory of diet as applied to men, for instance—recently came under our observation of a man who turned red with rage on reading Dr. Saurman's prescriptions, here they are:

"For scarlet: Methoyltrabromofluorescine.

"For Blue: Pentomethofluorescinaline.

"Canaries can be clad in the colors of the rainbow on feeding them with Hexamethylparasantive."

This is not surprising, the greatest wonder is that the poor canary did not have a fit and die after it had swallowed Hextamusavitfidledumpuzzleumfleceum dose of the doctor.

Science is systematized knowledge. Phrenology is a science founded on observation; it is knowledge systematized in the order of nature, it is no speculative theory, but a practical science.

ESTIMATING TALENT.



A MONEY MAKER.

Millionaire Bradbury of San Francisco is reported in the press as saying, "It is the easiest thing in the world to make money, anyone can do that if he will only try hard enough, the only thing required is concentration."

Mr. Bradbury's advice is very good provided everybody had been endowed by nature with a broad head and keen perceptive faculties such as the gentleman himself possesses, but it is poor advice to a man with a narrow head, weak base brain, small perceptive and a high moral nature.



A NON-ACCUMULATOR.

Men of this type have no more sense of the dollar—no more appreciation of money values than the Bradbury's have of spiritual truth.

One whose brain is in the base-

ment may accumulate wealth by taking advantage of his less selfish neighbor, but such men can no more perceive spiritual truth than the one with a high top-head and weak base brain can see the dollar. Men act just as they are organized. Mr. Bradbury is mistaken in thinking that all men are alike.

"Concentration," or as some would say, "Strict attention to business," is not the only thing necessary to acquire riches.

Some men might concentrate their mind on business all the time yet fail, while others would accomplish great results in a business way with less effort and half the "concentration" the successful ones bestowed upon business.

All depends upon the individual, and the Phrenologist can say to one man, "You can do it," and to another, "You are utterly incapable of doing what the other man can do, but you can succeed in other things better than he."



A WRITER (?)

Metaphysicians and students of the old school psychologies continue in the same old rut studying men and drawing erroneous conclusions regarding character without a correct foundation for their estimates.

They imagine what they can do others may do if only enough effort is made to concentrate the mind on the work in hand.

Mr. W. C. Morrow, one of the best writers on this coast, is of this opinion. He states that writing is easy enough under a proper education and training. Yes, easy enough for *him* perhaps but what manner of writer would this fellow make, even though he should

go to school all his life, have the best teachers available and "concentrate" his mind (poor, feeble mind) until he should fall from his seat?

He lacks capacity for writing and no amount of drilling will ever enable him to become a writer.

Here is a man who is a



NATURAL WRITER.

He has "written books galore, and performed a great amount of mental labor," because he possesses a mind instrument which makes mental work quite easy to him and pleasant, too.

The great contrast in Quality of texture and organization between the two men above illustrated is apparent. One, besides being deficient in the frontal or intellectual lobes of the brain, has coarse hair, skin and features, indicating a coarse organization. The other is quite the reverse, possessing a fine responsive organization.

The difference in men is measured by their brain development. Mental capacity is determined by the form, shape and quality of brain as indicated by coarseness or fineness of texture, location of brain matter, temperament and other conditions modified by hereditary traits, culture, etc.

Phrenology alone reveals the true reason why one man can make money easily or another man can write freely and entertainingly.

The man who has made a fortune easily gives himself credit for being very "attentive" to business, or of having the power of "concentration," while the unsuccessful business man does not understand how it is that he cannot get along financially, although he tries hard enough and "concentrates" his mind or pays "attention" to

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his business from morning to night.
The reason is made plain to him
who looks through the Phrenolog-
ical telescope.

NO SECT IN HEAVEN.

FROM AN ENGLISH POEM.

Talking of sects till late one eve,
Of the various doctrines the saints be-
lieve,
That night I stood in a troubled dream,
By the side of a darkly flowing stream.

And a "Churchman" down to the river
came:

When I heard a strange voice call his
name,

"Good father, stop; when you cross this
tide,

You must leave your robes on the other
side."

But the aged father did not mind,
And his long gown floated out behind,
As down to the stream his way he took,
His pale hands clasping a gilt-edged
book.

"I'm bound for heaven, and when I'm
there,

I shall want my book of Common Prayer;
And though I put on a starry crown,
I should feel quite lost without my
gown."

Then he fixed his eyes on the shining
track,

But his gown was heavy, and held him
back,

And the poor old father tried in vain
A single step in the flood to gain.

I saw him again on the other side,
And his silk gown floated on the tide:
And no one asked in that blissful spot,
Whether he belonged to "the church"
or not.

Then down to the river a "Quaker"
strayed,

His dress of a sober hue was made;
"My coat and hat must be all of gray,
I cannot go any other way."

Then he buttoned his coat straight up
to his chin,

And staidly, solemnly, waded in;
And his broad-brimmed hat he pulled
down tight

Over his forehead, so cold and white.

But a strong wind carried away his hat;
A moment he silently sighed over that,
And then, as he gazed on the farther
shore,

The coat slipped off, and was seen no
more.

As he entered heaven, his suit of gray
Went silently sailing—away—away,
And none of the angels questioned him
About the width of his beaver's brim.

Next came Dr. Watts with a bundle of
psalms,

Tied nicely up in his aged arms,
And hymns as many a very wise thing,
That the people in heaven "all round"
might sing.

But I thought that he heaved an anxious
sigh,

As he saw that the river ran broad and
high,

And looked rather surprised as, one by
one,

The Psalms and Hymns in the wave
went down.

And after him, with his MSS.,
Came Wesley, the pattern of godliness;
But he cried, "Dear me, what shall I do?
The water has soaked them through and
through."

And there on the river, far and wide,
Away they went down the swollen tide;

And the saint, astonished, passed through
alone,

Without his manuscripts up to the
throne.

Then gravely walking, two saints by
name,

Down to the stream together came;
But as they stopped at the river's brink,

I saw one saint from the other shrink.

"Sprinkled or plunged, may I ask you
friend,

How you attained to life's great end?"

"Thus with a few drops on my brow,
But I have been dipped, as you'll see me
now."

"And I really think it will hardly do,
As I'm 'close communion,' to cross with
you;

You're bound, I know, to the realms of
bliss,

But you must go that way, and I'll go
this."

Then straightway plunging with all his
might,

Away to the left—his friend to the right,
Apart they went from this world of sin,
But at last together they entered in.

And now, when the river was rolling on,
A Presbyterian church went down;

Of women there seemed an innumerable
throng,

But the men I could count as they
passed along.

And, concerning the road, they could
never agree,

The old or the new way, which it could
be,

Nor ever a moment paused to think
That both would lead to the river's brink.

And a sound of murmuring, long and
loud,

Come up from the moving crowd,

"You're in the old way, and I'm in the
new,

That is the false, and this is the true,"
Or, "I'm in the old way, and you're in
the new,

That is the false, and this is the true."

But the brethren only seemed to speak,
Modest the sisters walked, and meek,
And if ever one of them chanced to say
What troubles she met with on the way,
How she longed to pass to the other side,
Nor feared to cross over the swelling
tide.

A voice arose from the brethren then:
"Let no one speak but the 'holy men;'
For have ye not heard the words of Paul,
Oh, let the women keep silence all?"

I watched them long in my curious
dream,

Till they stood by the borders of the
stream,

Then, just as I thought the two ways
met,

But all the brethren were talking yet,
And would talk on, till the heaving tide

Carried them over, side by side;
Side by side, for the way was one,
The toilsome journey of life was done;

And all who in love and peace had died,
Came out alike on the other side,

No forms, or crosses, or books had they,
No gowns of silk, or suits of gray,

No creeds to guide them, or MSS.,
For all had put on Truth's righteousness

Our Fountain Syringe.

Pills and purgatives destroy
the membranes of the stomach and
alimentary canal. For immediate
relief of the bowels take an inter-
nal bath. Its effects are refresh-
ing and invigorating. Only those
who have adopted this hygienic
method know what a godsend it is
to the sick and constipated. Price,
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Give symptoms and particulars of
complaint to HUMAN NATURE.

Prof. J. F. Miller of B. Y. Acad-
emy, one of our former pupils in
Phrenology, now Professor Psy-
chology and Ethics writes HUMAN NATURE that Phre-
nology is popular and that Combe,
Mann, Trall, Graham and others
who have gone to fundamental
principles, must be brought before
the people because the world is
coming now to where these men
were half a century ago.

HEALTH DEPARTMENT.

THE CHEMISTRY OF FOOD.

BY REV. HENRY S. CLUBB

Chemistry in its analysis of foods furnishes very strong reasons for the disuse of flesh and the adoption of a fruit, nut and farinaceous dietary. The accompanying table of foods most commonly used in America is compiled from a much more extensive one published in May's "Comprehensive Cookery, as Used in various Hygiene Establishments Throughout the World."

The use of food is to supply the body with elements required to form the best and purest blood for the sustenance of the human body. It will be seen from a careful study of the preceding table that while fruit consists of a larger proportion of water than beef, the difference in this respect is not more than fourteen per cent., while, when the character of the water is considered, it must be conceded that the water in fruit is pure, which cannot be said of the water in beef or other butcher's meat for the reason that the water in flesh contains much of the effete matter which is constantly passing away through excretory channels of even healthy animals, and the water of unhealthy animals is still more offensive and poisonous, while the water of ripe fruit is pure and uncontaminated. As water constitutes at least seventy per cent. of flesh, the quality of the water as compared with the character of the juice of fruits and vegetables is an important consideration. When fruit is ripe, the juice in it is not contaminated with excrementitious matter as the juice of flesh is, consequently it is pure and wholesome and may remain so until fermentation or decay ensues, which, in well perfected fruit which has substantial rind, such as oranges, lemons, apples, pears and even plums and peaches, may not be for months, whereas the dead bodies of animals, owing to the excrementitious materials contained therein, commence to decay as soon as the fatal blow is struck which takes away the life of the animal, and unless this process of decay is arrested by some process of embalm-

ment or salting, putridity ensues and poisonous ptomaines accumulate in the flesh with great rapidity.

These poisonous elements are not objected to by the average flesh-eater up to a certain proportion because the stimulus due to the poisons produces a pleasurable sensation; hence game that has become putrid or ripe, as it is called, is often preferred to fresh meat, but its ultimate effect on the nervous system is most distressing, and we have only to visit any lunatic asylum to see its dreadful consequences, while the nervous irritation, so common in domestic life caused by the use of flesh, is the chief cause of domestic infelicity.

A comparison of the chemical constituents of nuts, pulses and grains in the preceding table with those of flesh, will show a most decided advantage in those products over those of flesh, both as to quantity and quality of the nourishment supplied.

NUTRITIVE VALUE OF FOOD.

Many People in This Country Eat too Much Meat.

Professor W. O. Atwater, whose experiments relative to the nutritive value of foods are known, suggests a striking remedy for the prevailing high prices of meat. He asks in all seriousness, "Why eat so much meat?" He asserts, as a matter of scientific conclusion, that very many people in the United States eat much more meat than is really necessary, and often more than is good for them. Numerous experiments conducted by him and by other physiological chemists have shown that other and cheaper varieties of food furnish as much nutriment and just as valuable nutriment as meat—and Professor Atwater is by no means a vegetarian. His remedy is, briefly, "Buy less meat, and be contented with less expensive cuts." He shows what substitutes are most valuable, and gives some interesting comparisons in the cost of various foods, based of the actual nutriment which they contain. "There are good reasons,"

why meat has formed so considerable a part of our diet. One is that the lean of the meat, of which the essential ingredient is the proteids, is needed for building up the body and keeping it in repair. Another is that the fat of the meat furnishes the machine with fuel; the body must have material to keep it warm and to give it strength for its muscular and other work.

"These are the physiological purposes of meat. The question is, 'Can the same service to the human body be performed by other foods?' We find that the proteids are supplied in considerable quantities in wheat; oatmeal has still more, and hence is a very valuable food material, and beans and peas excel even oatmeal. The principal fuel ingredients of food are fats, sugars and starches, and the greatest of these, taking the food of the human race together are the starches. Fat is found in meat and butter, but we also get some of it in the oil of wheat and corn, whereas starch is the chief ingredient of such valuable foods as wheat flour, corn meal, rice and potatoes. Vegetable foods actually contain all the ingredients necessary to support human life. But meats, especially the leaner meats, have one advantage over vegetable foods—they are slightly more digestible; but the difference is so small that for ordinary people in good health it amounts to very little. Meats have a flavor which people enjoy, but the flavor is of less importance so far as the nutritive value of food is concerned, than most people suppose. I do not mean to say that the flavor of meat is not useful. The point is that its chief use is in gratifying the sense of taste. A man in good health with good digestion, does not need it.

"Now, to come to the question of comparative cost. A given amount of nutriment in meat costs very much more than it does in flour and other vegetable foods. The reason for this is simple. An acre of land will produce a certain amount of wheat, which may be converted directly into food for man; or this acre will produce so much grass or fodder, which may be used as raw material for fattening a steer. The animal requires

two years of development, more or less, before it is ready for food, and when it is finally butchered only about 58 per cent of its total weight is sold as meat, and part of that is bone. A given amount of nutriment in meat costs several times as much as it does in flour or other cereal products, or in vegetables. Twenty-five cents will buy say, one pound of sirloin of beef, whereas it will buy over eight pounds of flour, which contains more than eight times as much nutriment; it will buy ten times as rich in fuel and body-building substances: it will buy twenty pounds of potatoes, containing at least eight times the nutriment of a pound of steak, five pounds of beans, three and a half of codfish, and so on. A quart of milk, three-quarters of a pound of sirloin steak and five ounces of wheat flour contain about the same amounts of nutritive material, whereas the prices are very different, the milk and the flour costing only a very small percentage of the cost of the steak. This is a fact which very few realize.

"People are inclined to make sport of the new England diet of codfish and potatoes, and pork and beans. The codfish supplies protein, and, with the potato, which furnishes the starch, makes a well-balanced food. The bears furnish the proteids and starch, the fat. Scotchman uses his diet of haddie, which is fish and oatmeal, both of which are rich in the strength-giving proteids. I think it will be admitted that neither the New Englander nor the Scotchman is lacking in those physical and intellectual qualities which go to make up powerful people. Unknowingly, but none the less surely, they have selected for their diet codfish, potatoes, pork and beans, oatmeal, skim milk and the like, which physiological chemistry shows to be as digestible, wholesome and nutritious as anything which any people can obtain, and they are at the same time the least expensive food materials that can be found."

A person with a small organ of Calculation can no more solve mathematical problems than one deficient in Tune can play, whistle or sing correctly.

Diet, Disease and Death in the Philippine Islands.

A member of the ambulance corps attached to the Red Cross operating in Manila, recently called at HUMAN NATURE office. He has just returned with the sick and wounded soldiers and tells a deplorable story of the treatment soldiers receive in the Philippine Islands. He thinks many of the officers are incompetent and soldiers undisciplined, but that counts for little in comparison with the grave evils in the commissary and medical departments.

Thousands upon thousands of soldiers are down with dysentery and other diseases owing to an irrational and senseless diet of pork and beans under a tropical sun with the thermometer at 120°.

Was there ever such a senseless dietary as this given to an army outside the Arctic regions? Pork and beans are heaters. Such food may be right enough when the thermometer is 50° or 75° below zero, but to live on such heat giving foods when the blood is already inflamed to almost boiling point, is the most senseless thing imaginable. Yet such is the food in the army of the Philippines, as it was in Cuba, and medical men do not protest, but drug the poor soldiers until death relieves them from their misery.

Our informant says men are dying by hundreds every week of dysentery and chronic diarrhea, and the doctors seem to know no better than to prescribe wrong food. Zwebaek and barley water, and thoroughly cooked rice would be cooling and nourishing when men are suffering from diarrhea. Yet the Doctors never prescribe such foods but advise flesh meat as strengthening rather irritating foods that only aggravate the disease. This treatment following drugging and the patient dies. Fifteen men died under this nurse's hands on the homeward trip.

An Ignorant Scientist.

A German scientist spent thirty years in the study of worms, yet did not understand himself or those around him.

He was imposed on continually by his friends and neighbors and was so unacquainted with himself as to believe the devil tempted him to commit suicide.

Practical Application of Business Principles

A young lady well adapted for stenography, typewriting, etc., through our recommendation recently took a six months course at the San Francisco Business College.

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If any of our friends in these places hear an outcry of subscribers not having received their HUMAN NATURE please inform us and we will send the magazine to them.

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"Character and Destiny" is the title of a booklet of 24 pages by Ira L. Guilford in which the writer endeavors to show "How to progress without political parties or religious creeds; how to abolish poverty and crime, as well as mental and physical deformities; how nature cures disease, etc."

The way to learn the methods suggested by Mr. Guilford is to send ten cents to HUMAN NATURE office and have the ingenious pamphlet mailed to you.

Dr. Burke in *Health* says: "Go to Prof. Allen Haddock, 1020 Market Street, San Francisco, and let him tell you if you are a natural born physician or not. If nature intended you as a healer, then come along. If you are not, you cannot enter our school. It would be a wrong both to you and to the college to allow you to enter.

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ALLEN HADDOCK,
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C. P. HOLT, - - Associate Editor

SAN FRANCISCO, CAL., FEB., 1900.

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.

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Medicine Hat, N. W. T.,

February 12, 1900.

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The price is 25 cents retail; but any of our readers wishing a sample copy may remit 15 cents and we will send a copy by return mail.

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Please send in your orders to Prof. Haddock this office.

"Looked from the rocky cliff,
Whose foot the tender foam-wreaths
kissed,
Towards the outer circle of mist
That hedged the ould and wonder-
ful sea;
Below us, as if with endless hope,
Up the beach's marbled slope,
The waters come unwearily."

From My Point of View.

BY CHARLES F. BURGMAN.

Poverty to a large extent is a relative mental condition. There are plenty of men, and women, too, who are comparatively poor in purse, who struggle from day to day for food, clothing and shelter and yet feel happy and contented. There are numbers of rich men and women who can command everything desired for the gratification of their physical senses and are yet unhappy, who would gladly sacrifice much of their wealth if happiness could be obtained thereby. What is happiness, or the lack of it, but a mental attitude? Go into our workshops, our factories, our mercantile establishments and take a mental survey of the men congregated there—from the head men and leaders down to the meanest-paid employe—and you will find all the variations of the human emotions displayed there—even among those who receive a uniform standard of compensation.

I am not attempting to excuse the folly that looks upon the dependent laborer as merely a machine to grind out the greatest quantity of products at a minimum amount of cost. But who is to help the laborer if he does not help himself? Is he appreciative and thankful to those who fight his battles?

The horny-handed son of toil remains behind in the onward march of events and is doomed—I speak of him as a type—and, honestly, I am glad of it, for I despise the stolid ignorance that hangs like a heavy cloud over the mental horizon of the great mass of the laborers. They cannot help themselves, and they are afraid to trust some one else to help them. Advancing science throws out her intellectual searchlight, and inventive skill completes the sifting process in the struggle for subsistence. We are fast becoming a rapidly thinking and rapidly acting people, and intellectual activity in the labor world will supercede muscular activity; and in the evolution of the newer type you will have again an actual demonstration of the survival of the fittest. We are in an evolutionary

stage, an exceedingly active one, too, and the wheels of the industrial juggernaut grind the stupidly helpless to powder just as sure and unconcerned as do the wheels of eternity. We are dealing with universal law and not with sentiment.

It has been said that in San Francisco 600 were printers thrown out of employment by the linotype machine. The question is in order, how many men were put to work to build the shop, make the patterns, cast and mold and polish the metal that goes to make up the very sensitive and intricate part of the linotype machine? How many are employed to keep it in repair? How much labor is employed to keep the power station in working order to supply working power? The fact is the printers are great exaggerators, and not enough linotypes are employed in San Francisco to throw 600 printers out of employment. I doubt very much if there are 1000 journeymen printers in San Francisco. The linotype as a labor displacer is largely overrated; it displaces three men and employs one—one out of three. Back of the two displaced stand those who are employed in manufacture and transport of the machine, etc., and the two displaced printers will have to be possessors of intellectual pliability and adapt themselves to other pursuits or go into the army of the submerged and be ground to powder. In the rapidly revolving wheel of industrial evolution there is a constant displacement of muscular activity, which is converted into mechanical-intellectual activity; and adaptability and mental pliability is the order of the day.

How many men were employed ten years ago in pulling pleasure-seekers to the top of Mount Tamalpais, and how many received wages to keep track and stations in repair and supplying fuel, etc.?

How many men were employed twelve years ago on the electric railroad between Oakland, San Leandro and Haywards, and how many to keep track and station in order and supply power? What about those who built the cars, manufactured rails, cut and laid the timbers for the road-bed?

How many more men are now employed on the Market-street railroad system than there were twenty years ago, notwithstand-

ing the fact that the population of San Francisco has not increased during that period? Are the present employed more intelligent, cleaner in personal appearance, and better dressed than were the horse car drivers twenty years ago, and do they work longer or shorter hours and receive more or less wages? Are these employes organized into a union or not?

Has the invention and use of the sewing machine decreased or increased the number of sewing girls? How many people are employed in the manufacture, sale and repair of sewing machines?

How many people were employed twenty years ago in the manufacture, sale and repair of bicycles?

Where are the mechanics to come from who will shortly be employed by the thousands in the manufacture of the automobile? Will the march of industrial progress wait until they are born, reared and trained to the trade, or will they be recruited from the ranks displaced by other inventions?

Intellectual pliability or mental adaptability is the order of the day. And no man need to sink who has the mental stamina to paddle his canoe in the industrial stream.

It behooves us to assume a different mental attitude in the advance of human progress. If we pity ourselves and others when sick or discouraged, we are likely to become more sick and discouraged. A pitiful, sympathetic attitude toward the laborer is positively detrimental and harmful to him, and no relief will come to him through it; it is the stagnant condition in which thrive the politician and demagogue. We must positively summon sufficient courage to tell the laborer through print, and from the rostrum, that no one can save him if he does not feel inclined to save himself. That only those survive in the struggle now taking place who have the inclination and will to think and act consistently through a proper understanding of the march of events. If they permit others to do their thinking and acting for them, they must not be surprised if these reap the benefit of such thoughts and action; and that such sequence is perfectly consistent with human nature and the law of self-preservation.

George Combe.

BY J. T. MILLER.

Some great minds are fully appreciated by their own generation, but innovators usually are obliged to wait for future generations fully to appreciate their labors. The subject of this sketch belongs to the latter class, and on account of his unpopular system of mental philosophy, is not yet so well known in education as he will be in the next century.

George Combe was born in Edinburgh, October 21, 1788, and died in the same city, August 14, 1858. He belonged to the middle class of society. His early education was received in the parish schools of Edinburgh. In 1797 he was entered as a student in the high school of that city, and in 1802 he entered the humanity class under Professor John Hill, in the University of Edinburgh. After completing his course at the university, he spent six years in the office of Higgins & Dallas W. S., studying for the profession of law. His leisure hours were devoted to the improvement of his education, especially in French and general literature. He went through the usual course of study of Scotch law at the Edinburgh University in 1808-1810.

Early in life Combe began the study of the philosophy of the human mind. While still a youth he read the works of Locke, Francis Hutcheson, Adam Smith, David Hume, Dr. Reid, and Dugald Stewart.

In the hope of learning more about the mind by studying the structure and functions of the body which it inhabits, he became a pupil of Dr. John Barclay. He was profoundly interested in this study, and was never more deeply impressed with the power, wisdom and goodness of the Creator than by the revelations made to him in these lectures on anatomy and physiology. Dr. Barclay dissected the brain in the old way, and was unable to say anything regarding its function.

Shortly after this time Dr. Spurzheim expounded his new theories of the functions of the brain. The *Edinburgh Review*

had given a very unfavorable review of these theories, and Combe joined in the ridicule, refused to go and hear him, and the first course of lectures in Edinburgh was concluded without Combe having ever seen the man who was to exercise the most powerful influence on his future life.

In the introduction to his lectures in America, Boston, October, 1838, Combe gives the following account of his meeting with Spurzheim: "It chanced that on leaving the Court of Sessions one day a friend of mine, a barrister, said: 'Would you like to see Dr. Spurzheim dissect the brain?' My reply was, 'Yes, very much.' 'Then come to my house to-day at 1 o'clock.' I went and saw Dr. Spurzheim for the first time. He laid the *Edinburgh Review* on the table. Then he proceeded to display the structure of the brain in a manner inexpressibly superior to that of my late teacher, Dr. Barclay; and I saw with my own eyes that the reviewer had shown profound ignorance, and descended to gross misrepresentation in regard to the appearances presented by this organ when dissected by a skillful anatomist. My faith in the reviewer was shaken; and I attended Dr. Spurzheim's second course of lectures. At the close of the series I had attained the conviction that the faculties of the mind which he expounded bore a closer resemblance to those which I had observed operating in active life, than those which I had read in the works of metaphysicians, but I was not convinced that these faculties manifested themselves by particular parts of the brain. Dr. Spurzheim himself has told us that the conviction could be reached only by extensive personal observation. All my former interest in the study of the mind had now reawakened. I procured from London a large collection of casts illustrative of the different organs. I saw clear and obvious distinctions between casts, which, on a hasty and impatient glance, had appeared exactly to resemble each other, and by reading and conversation I acquired a greatly extended and much more accurate acquaintance with the mental talents and dispositions of the individuals, the casts of whose heads I had before me, than I had pre-

viously possessed. I also examined the heads of many living persons whose character I knew; and at the end of three years' study I became convinced that phrenology is true.

"In proportion to the increase of knowledge in my own mind was the interest of my expositions heightened, until at length the applications for an account of the casts became so numerous that I was forced to devote certain days and hours to gratify the public curiosity. Time rolled on, and my expectation that the general interest in the subject would cease was never realized. On the contrary, I was entreated to announce public expositions of phrenology as the only method of doing justice to the subject, to the inquirers after truth and to myself. Thus I became a phrenologist and a lecturer on phrenology by a concatenation of circumstances which were not foreseen by myself, and the ultimate consequences of which I never contemplated when I began the study.

"During all this time I continued to devote myself to the discharge of my professional duties, assiduously and earnestly. I depended solely on my professional success for the means of subsistence, and the only serious trial which presented itself during this progress of events was the alarm of some of my best friends lest I should ruin myself by espousing a course which was the laughing-stock of all men of reputation, and which no abilities of mine could ever render triumphant. But these ominous anticipations of ruined fortunes and public condemnations never for a moment disturbed my equanimity. I had now attained a thorough conviction that phrenology was true and important. I felt an instinctive reliance on the justice of mankind, and believe that those who had hitherto befriended me would not desert me unless I should forfeit their confidence by actual neglect of the duties which I owed them. I increased my attention to business in proportion as I knew it was expected I should neglect it, and I was completely successful.

"I introduce this statement to encourage those who may at any time be intimidated in the pursuit of truth by similar forebodings

If they strive to discharge the duties of their calling with increased diligence, and prove by facts that they are not neglecting their proper business while they are advocating truth, society will not desert them. In humble gratitude to God, and in justice to man, I make the acknowledgment that my own prosperity increased every day after I had resolved to brave all dangers in defense of phrenology."

Combe and his predecessors, Drs. Gall and Spurzheim, were the pioneers in the inductive study of mind, and it would be interesting to know how much modern psychology is indebted to their labors.

The two principles on which Combe defended the system with invariable success are, First, Dissection never reveals functions, the anatomists have only dissected, hence they are in ignorance regarding the functions of the brain. Second, reflection on our own consciousness never reveals organs, and the metaphysicians have only reflected, hence they must be ignorant themselves.

Of the utility of this system Combe writes: "The utility of phrenology consists in this, that it gives a clear and philosophical view of the innate capacities of human nature, and of the effect of external circumstances in modifying them. It points out the manner and extent in which individuals may differ from each other in their natural capacities of feeling and thinking. It presents to us also an interesting view of the apparent connection betwixt the immaterial and material parts of man; and it explains the cause of the varying phenomena which the immaterial principle exhibits in its manifestations as the state of the body changes from infancy to old age, and from health to disease. In short, it reduces the philosophy of man to a science, by showing us the number and scope of human faculties, the effects of their combinations in forming the characters of individuals, and their susceptibilities of modification. Its tendency is to make us acquainted with ourselves and indulgent to our fellow-creatures, for it teaches us that no individual is a standard of human nature."

This science was the light that guided Combe in his future efforts

in social, moral, and educational reform. Of his success as an educator Wm. Jolly, her Majesty's Inspector of Schools, wrote in 1879: "There is no doubt that to George Combe, personally, the country is more indebted than to any other single individual for the development of national education as now greatly accomplished, and for the prevalence of broader views regarding the functions of government in the education of the people." Yet George Combe is never mentioned in the histories of education. When Combe gets his dues in philosophy he will receive much honor that has thus far been bestowed upon Herbert Spencer and other modern philosophers.

The hope grew on him that one day he might be able to devote his entire time to the advancement of education. In 1836 his hope was realized. He retired from his profession of law and spent the remainder of his life in applying his favorite science to the various departments of human development.

During the winter of 1827-28 a discussion between Sir William Hamilton and Combe brought phrenology more prominently before the people of Edinburgh. It is noteworthy that about this time Combe was presented with a pair of silver callipers by a number of ladies in token of their respect for him, as the first lecturer who had admitted their sex to his class.

Combe's first book, "Essays on Phrenology," was published in Edinburgh 1819, and shortly after an American edition was edited at Philadelphia by Dr. John Bell. In 1828 Combe published the first edition of "The Constitution of Man, and Its Relation to External Objects." This was a revelation to the world. Horace Mann said of this book after reading it that it would work the same change in metaphysical science that Lord Bacon wrought in natural. During the first ten years after its publication 70,000 copies were sold in Great Britain alone. It was translated into French, German, Polish, Spanish, Italian and Swedish. When the 20th American edition was published many years ago, more than 300,000 copies of the book had been sold. It was found in many homes where there

was no book besides, except the Bible. Combe had the satisfaction of receiving, in May, 1858, a copy of an American edition for the blind. It had been prepared under the direction of Dr. S. G. Howe of the Perkins Institution and Massachusetts Asylum for the Blind. In sending the book, Dr. Howe wrote: "I consider this edition of your great book to be the most valuable ever yet made to the library for the blind, in any language. I have already had warm expressions of gratitude from intelligent blind persons for putting the 'Constitution' within their reach."

When Thomas Wyse, M. P., was about to introduce to Parliament his Irish Education Bill (1835), he sought Combe's advice as to the best means of improving the existing system of education

In 1836 Combe was a candidate for the chair of logic in the Edinburgh University. There were ten candidates, but Sir William Hamilton was elected. At this time Combe received about one hundred testimonials, from some of the leading minds of the world, principally from doctors and clergymen, of his ability to fill the position and the value of his system of philosophy. Shortly after Combe received an offer of the chair of mental and moral philosophy in the University of Michigan. He declined the position because he saw a much more extensive field of usefulness in lecturing to the people on his philosophy.

From 1838 to 1840 Combe lectured in some of the leading American cities. In Boston he associated with W. H. Prescott, Daniel Webster, George Bancroft, George Ticknor, Dr. W. E. Channing, Horace Mann and other leading citizens.

After returning to Scotland, Combe took a tour of the Continent and delivered a course of lectures in the Heidelberg University (established 1336), one of the leading universities of Germany. The course was attended by the professors and eminent men of the country. It was the first course of lectures ever delivered in that university in the German language by an Englishman.

In 1847 Combe succeeded in establishing a school where his

favorite ideas could be tested. W. Mattieu Williams was put in charge of the school and Combe himself taught elementary physiology and phrenology to children ten years old and upwards.

In this school the pupil was to receive a knowledge of the common branches of studies, a knowledge of himself, of the natural and physical sciences, and the studies that would best prepare him for life. The modern languages received much more attention than Latin and Greek.

Combe was a friend to the poor and his great aim was to aid in elevating his fellow beings. Early in his life he devoted one tenth of his income to charitable purposes and often he gave much more than that amount. In 1833 Combe was married to Miss Cecilia Siddons, who shared his views. She aided him very much in his work. Their domestic life was a happy one. Mrs. Combe died 1868, just ten years after her husband's death.

There was such an interest in Combe's work that money, to the extent of about \$100,000, was given to aid in disseminating his philosophy.

His books are read quite extensively to-day, especially "The Constitution of Man," "Moral Philosophy," "Lectures on Phrenology," and "System of Phrenology."

His works on education were collected and edited in 1869 by Wm. Jolly, Her Majesty's Inspector of Schools. They are now published in a large volume of 850 pages by Macmillan & Co. The editor has the following to say about Combe as an educator.

"George Combe was one of the most enlightened and enthusiastic educationists this country has produced. Great as has been George Combe's influence as a thinker and philosopher, his services to education have been scarcely less notable, and will be of enduring value. It may be predicted with certainty that George Combe will yet take a high position, not only as a pioneer, but as a permanent power in education. In the more exact and scientific investigation into the problems of education.

It is not too much to say that few have surpassed Geo. Combe.

George Combe was writing on the Science of Education in

the early part of the century, when very few were engaged in that work; and there is no doubt that he was one of the earliest of the few investigators into the subject who, like Spurzheim, Spencer, Carpenter, Bain and others, have endeavored to render it truly philosophical by basing it on the science of mind in connection with its physiological relations. Combe was one of the earliest to advocate and welcome the establishment of normal schools in Great Britain. He was also one of the first to urge their erection in America, in 1838; the first normal school founded there being that of Lexington, in Massachusetts, in 1839."

On account of the prejudice that has been shown to Combe on the part of some, I have emphasized his life and have not explained his work in education. I am indebted for the information principally to "The Life of George Combe," by Charles Gibbon, two volumes published by Macmillan & Company.

Personally, I feel very much indebted to Combe. He was a noble man, and will soon receive his place among the great educational reformers, which place has been thus far denied him by historians.

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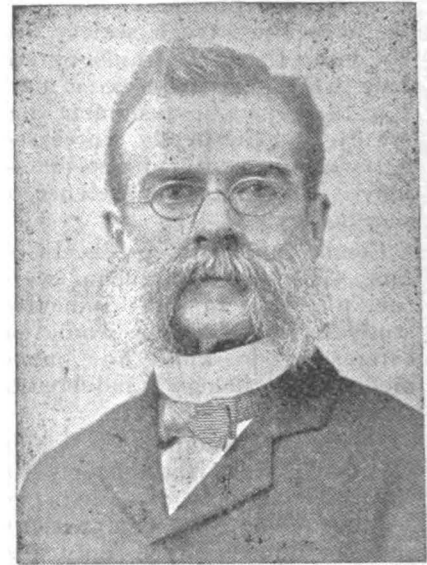
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