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THE HERO OF MANILA.



Admiral George Dewey has astonished the world by his daring feat at Manila, where he achieved a marvelous victory over the Spanish fleet, strongly protected by shore batteries, forts and sunken mines, completely annihilating the enemies' ships and fortifications, dealing death and destruction everywhere within range of his guns, and emerging from the fight without the loss of a ship or a man.

It was the greatest naval victory of the century and takes its place in history with Trafalgar. The name of Dewey will hereafter be associated with such warriors as Nelson, Paul Jones and Farragut.

It is interesting to learn what peculiarities this new hero possesses in brain and body which enabled him to win so glorious a victory at so slight expense of exertion and war material.

The portrait of Admiral Dewey which is here produced, when studied from a phrenological and physiognomical standpoint explains the mystery.

A glance at the massive chin and strongly formed nose is a revelation in itself. A man with a weak heart, or a feeble pulsation of that organ could not have sailed calmly into Manila Bay with its waters covered with torpedoes and

mines concealed beneath its bosom, threatening destruction at every ship's length of his passage. The poles of the heart are located in the chin and this one being strong and broad indicates a rythmical beating of the heart, so that its owner under exciting circumstances would be as calm and collected as on a Sabbath morning in a peaceful vale. The cerebellum is also strong, and gives magnetic power which is absolutely necessary in a commander. The strong nose shows great power, and combined with the powerful jaw indicates great strength of will-power and firm determination to achieve success in whatever he undertakes. This is also shown by the great height over the crown where is located the brain-organ of Firmness. The width of his head just above and a little behind the ears shows large Secretiveness, giving tact and stratagem, especially when combined with most excellent intellectual faculties. The region of the preceptive intellect just above the eyes is full, and enables the Admiral to perceive at a glance the situation and to comprehend its necessities.

The organ of Benevolence is large and is expressed in the genial eye which, though determined, is mild and gentle.

When the battle of Manila was over and the enemy's sailors and soldiers lay wounded and dying, Admiral Dewey ordered that they be cared for and nursed as though they were brothers. This man is great as a general and as a man.

The great width of head at its base indicates indomitable energy and courage; a disposition to constant activity and restless motion.

The papers report an escapade of his as a school-boy which needs the search-light of phrenology to explain. When he led a band of rebellious school-fellows into riot, he betrayed the promise of the coming Admiral, because the moment he saw the error of his way, he was just as earnest in his endeavor to lead his cohorts into order and discipline, as he had been to urge them to defiance.

The high top-head shows his moral brain to be strong, and able to hold in subjection his pugilistic emotions. If his head had been low at the top and wide at the base, he would have been a hoodlum all his days, and America today would not be proud of her hero of Manila.

Fashion's Feminine Fiends.

Sealskin has gone out.

Persian Baby Lamb has come in.

Every woman with any pretension to "smart" dressing has a bit of Persian baby lamb somewhere about her dress.

It is very expensive.

A Persian blouse of Persian baby lamb costs \$300, and it will wear decently about two years.

It is made from the skin of the unborn lambs. The ewes are fed on certain foods which stimulate the sheen and delicacy of the fur, and then the ewe is killed and the little unborn lamb in skinned. The skin is not much bigger than the breadth of a pair of decently sized hands. It is the finest and most delicate fur in the world.

It is so black that sable looks a rusty brown beside it; and it is so fine and soft that the finest silk of the softest mull looks coarse by contrast.

The Journal has been asked to tell the women of America the truth about that fad—and what it means in agony and suffering to a harmless little creature. Women who would not give pain to the slightest living thing are wearing them as calmly as if they were roses grown in a garden full of sunshine.

To get the true delicacy and shimmer to the fur, so that every woman who sees it will know that it is genuine "baby lamb," the poor little creature must be torn alive from its mother. The mother is killed afterward.

Her skin does not shine so much, so she is not the fashion.

It takes at least twenty of these pitiful little skins to make even a short coat. They have to be perfectly matched, so that the "crinkle" will run the same way, and that one side of the coat will not be more curly than the other.

For one coat forty miserable little animals are made to suffer torture beyond human imagining. For one collar four living creatures must die in hideous agony.

Yet, baby lamb is the fashion, and the gentlest women are rushing to buy it to adorn their daughters and make them beautiful.

The furriers are displaying the tiny skins in their windows. It does not pay to make them up un-

less they are made to order.

Every woman who buys an inch of that skin knows what she is doing, for the saleswomen hasten to tell her that it is "no imitation. It is the real thing—the unborn lamb, torn from its mother just as the fur is at its best."

Two women with the little silver cross of the King's Daughters pinned upon their gowns bought a baby lamb coat apiece up at a Fifth-avenue shop the other day.

And a woman who belongs to two societies for ethical culture and society for the prevention of cruelty to animals bought twenty-five of the skins to make her daughter's skating dress pretty.

Yet there have been cynics who say that women are "inconsistent."—New York *Journal*.

KEEP THINKING.

Patient (to Christian Science doctor)—I just dropped in to say I'm well. I kept thinking I didn't have a pain, and didn't. Will you please receipt this bill?

Christian Science doctor—Where's the money?

Patient—Oh, that's all right. Keep thinking you have it and you will.—Brooklyn *Life*.

THE STORM.

JEAN INGELOW.

There was a poor old man
Who sat and listened to the raging sea
And heard it thunder, lunging at the cliffs
As like to tear them down. He lay at night,
And "Lord have mercy on the lads," said
he,
"That sailed at noon, though they be none
of mine,
For when the gale gets up and when the
wind
Flings at the window, when it beats the roof
And lulls and stops and rouses up again
And cuts the crest clean off the plunging
wave
And scatters it like feathers up the field,
Why, then I think of my two lads—my lads
That would have worked and never let me
want
And never let me take the parish pay.
No, none of mine. My lads were drowned
at sea—
My two—before the most of these were born
I know how sharp that cuts, since my poor
wife
Walked up and down and still walked up
and down,
And I walked after, and one could not hear
A word the other said for wind and sea
That raged and beat and thundered in the
night,
The awfullest, the longest, lightest night
That ever parents had to spend—a moon
That shone like daylight on the breaking
wave
Ah, me, and other men have lost their lads
And other women wiped their poor dead
mouths
And got them home and dried them in the
house
And seen the driftwood lie along the coast
That was a tidy boat but one day back
And seen next tides the neighbors gather it
To lay it on their fires."

A Typical Banker.

One glance at the portrait here given of Mr. L. H. Piehn of Nora Springs, Iowa, is sufficient to enable the expert phrenologist to read business man and banker written upon his head, which is full and round at the sides, denoting a full development of the self-protective, the acquiring and executive faculties. The anterior brain is well marked, giving him analytical power and endowing him with sound judgment, especially in matters pertaining to business. It will be observed that the centre of the forehead is full and high, showing retentive memory of every-day facts, intuitive knowledge of the character of men, and a



benevolent disposition toward those in distress. The head is well developed over the crown, emphasizing firmness of purpose and strength of will. Mr. Piehn is ambitious to excel, and sensitive to the approval of his fellow-men, but strong in his convictions and ready to defend what he conceives to be right.

Mr. Piehn is president of the Nora Springs National Bank, and as such is respected, honored and influential, because he is an excellent financier and strictly conscientious in his dealings with the patrons of the bank. A bank is not the only institution of which this gentleman is the honored president. He is also president of the American Anti-Vaccination Society, which is an honor to be proud of.

One day, a few years ago, Mr.

Piehn consented to the vaccination of his beautiful, healthy, little daughter, with the result that when her pure, healthy child-blood had been poisoned by the filthy virus of a diseased cow, she yielded up her young, innocent life a victim to the medical superstition of the century. Her father has never forgotten his little darling, nor since that day has he relaxed his efforts to enlighten the public mind upon the bandful results following vaccination, and his opposition to compulsory vaccination amounts to a war on that imposition.

The firm-set mouth, wide head and high crown show him to be a valiant soldier in the army of freedom. The moral group is strongly marked, especially is veneration well developed, so that the gentlemanly banker is respect-

ful and upright in his everyday life. He does not pray and preach on Sunday, and curse and practice hate from Monday morning until Saturday evening.

Mr. Piehn is of German blood as his name and physiognomy indicate, which also shows him to be a firm friend and genial neighbor. His love of family and friends is strong and enduring, rendering him a devoted husband and indulgent father.

Mr. Piehn is as typical a banker and business man, as is George Dewey a typical Naval commander. Both men fill a niche in the world and age in which they live. May they both stay in this vale of tears until Spain is whipped into civilization and compulsory vaccination sent to Hades.

C. P. HOLT.

The Grand Old Man.

William Ewart Gladstone, one of the greatest, best and most remarkable men of the nineteenth century, has finished the great work assigned him to perform in the physical body, and journeyed from mortal gaze across the deep, dark sea to the land of immortals. No eulogy that pen can write need be pronounced. Every school-boy in every civilized land knows him as the "Grand Old Man."

It was our privilege to look into his face many times, both in public and private, and to take him by the hand, hence we can speak of his phrenological development from personal observation.

He possesses the Mental-Motive Temperament with a dash of the old classified sanguine. He was nervous, sensitive and responsive. Once in a crowded park, we saw



his horse rear at the shout that went up at his approach, but the rider though evidently mentally excited, was calm and collected.

In the House of Commons, his great opponent, Disraeli, charged the honorable gentleman with being "intoxicated with the exuberance of his own verbosity" during which ordeal Gladstone's hands twitched nervously, but his face betrayed no emotion.

His eyes were strongly magnetic and piercing; they were large and full, giving him a commanding appearance.

The portrait here given reveals large perceptive, which make him practical as well as observing. His base brain was strong, denoting power, and he had a will of iron. He was a scholar and a statesman, and the "Noblest work of God," an honest man.

Health Department.

Diet and Digestion.

BY DR. T. R. ALLINSON.

When food has been taken into the stomach the two things that first occur are the absorption of excess fluid and the churning of the food itself. If the food has been properly masticated and some of its starch changed into sugar, then this is absorbed by the veins of the stomach, and helps to set up a feeling of satisfaction which then prevents us from overeating, and so overtaxing the powers of this organ. The food is slowly churned round and round, so that the gastric juice may get thoroughly mixed with it, and then as it gets broken down by this fluid it escapes over the pyloric projection. These two things go on together. If the food eaten be in too sloppy a condition, we get a feeling of satisfaction before we have eaten enough for our bodily wants, and are soon hungry again in consequence; the sloppy or too fluid food delays digestion partly, as the necessary changes cannot go on with energy if the contents of the stomach are too watery; the excess fluid has to be first absorbed. This teaches us the importance of eating our food in a semi-solid form; if we eat too much soup, or have porridge and milk with it, or if we drink much while eating, we delay digestion more or less. To get the best digestion we must eat fairly solid foods, take little or no fluids with them, but drink at the end of the meal, or even an hour after.

In the stomach the food is thoroughly broken down; what escapes the teeth is now further reduced to a kind of a porridgy or pea soup mass. The fibres of fresh are broken and dissolved by the gastric juice; white of eggs undergoes the same process, as does cheese, fish and other albuminous substances. In other words, the gastric juice changes animal and vegetable nitrogen into what are called peptones, which are then absorbed in the upper part of the intestines. Hence those persons who eat much fish, flesh, fowl, eggs and cheese are more liable to suffer from stomach troubles than those who eat little of these foods. Dyspeptics must take these substances in great moderation if they wish to be well. When milk is taken

the gastric juice curdles it, the stomach blood vessels absorb the whey, and the curd is then dissolved by the rest of the juice. As this curd may lie heavy if much milk is drank, I always advise patients who are on a milk diet to mix the milk with something else; that is why I order milk and barley water together, so that it may not form large lumps of curd, and thus set up a feeling of weight in the stomach. Many persons find that milk lies heavy if they drink it, but mixed with bread in the form of bread and milk, or if the bread is sopped in it before being eaten, it can then only curdle in small bits and therefore will not lie heavy. For this reason milk may be advantageously mixed with rice, sago, tapioca, macaroni, etc. and made into puddings. Those who drink milk should do so slowly, hold it in the mouth a little, mix with the saliva before swallowing, and then it will not cause much inconvenience.

In the stomach very little action is noticed on the starchy foods, or on fatty foods; the fat is liquified and floats on top of the mass and gets passed into the intestines unchanged. The thick, pea soup like fluid resulting from the action of the gastric juice on the food eaten is called chyme. Sir William Roberts, whose name I have mentioned before, tested the influence of several drinks on the stomach digestion of foods. He found that pure spirits of wine had very little influence on digestion unless taken in fairly large quantity, but that beer, porter, ale, stout, and such like drinks had a bad influence and retarded digestion; sherry and port did the same, and the strong spirits like rum, brandy, gin and whiskey were also bad, except in small quantities. Tea and coffee are also bad, and, strange to say, beef tea delayed digestion as much as did the lighter wines. Salt retards digestion very much. From these experiments we gather that all alcoholic fluids retard digestion more or less, and far from being useful and helping us to assimilate our food, they do harm. Tea and coffee are also bad; whether the tea is brewed two or three minutes, or fifteen makes no difference. Lastly, salt which many think so necessary for the body, delays digestion as much as anything; and beef tea, which most people think so light, retards digestion.

Whole Wheat VS Fine Flour.

Here is the secret why there is so much sickness. Fine flour bread constipates and binds like Plaster of Paris; it is the doctor's best friend, but the people's enemy. Here is the analysis of a chemist:—

100 PARTS	WHEAT	FINE FLR.
Ash	17.7	4.1
Phos. Acid	8.2	2.1
Lime	0.6	0.1
Soda	0.6	0.1
Sulphur	1.5	0.0
Sul. Acid	0.5	0.0
Silica	0.3	0.0
	26.34	6.4

Showing an impoverishment of over twenty out of twenty-six parts. Fine flour bread is robbed of the bran, that which lubricates the bowels. Fine flour breeds diseases which end in death. Whole wheaten flour contains all the elements of the human body in the same equal proportions.

The bulk of the wheat grain is composed of a great mass of starch cells, which form the white flour, though even of this, a considerable portion adjoining the aleurone or gluten layer is lost in the bran. The germ or embryo which forms the young sprout is composed of cells rich in nutritious substances, but it is usually separated from the white flour and finds its way to the bran and middlings. Considering these facts, it is not at all strange that bran forms so suitable a food for dairy cows, the herbivorous organs of which can withstand the coarse material.

This "outer skin or pericarp of the kernel of wheat, which is the coarsest part of the bran," is removed in the manufacture of Advent flour; hence the superiority of Advent over Graham flour is apparent because these "tough skins of the bran are very indigestible and irritate the alimentary canal.

This has always been the great drawback with Graham flour; this objection being entirely overcome in the manufacture of Advent is the sole reason of its popularity.

It is popular because it contains all the nutrition of the wheat without the "irritating" principle. Formerly, the best and most nourishing parts of the grain were given to the cattle. The Advent conserves this for man's use.

Comments on the Model.

BY JOHN F. BERNARD.

The conceptions of the human model, the perfect human being, are as various as human nature itself. The short and thickset girl, with rosy cheeks and low crown and broad head, selects and prefers the tall and slender young man, pale and proud, gentle and genteel, and her manner and remarks concerning him convey the impression that he is her idea of the perfect man; while at the same time the tall and stately brunette, with equal assurance of conviction, bestows her admiration on the bashful and stocky young man. The pleasant and pretty little dark-complexioned man goes into spiritual ecstasies over the large and serious blonde; while the big and fleshy man of might, devotedly and devoutly worships at the shrine of some dyspeptic and conceited little angular woman. Among the novelists, the model varies all the way from the feminine, supercilious, tall young man, with haughty lip and flashing eye, to Ben Hur, with his "broad base of brain" and great physical prowess. And among the professionals and scientists, and even among the leading phrenologists, there is an appreciable variety, notwithstanding their efforts to arrive at the common and true model. As to the model head, I think I perceive six Richmonds in the field already. One of the models now in use has a lower crown and a bigger neck and more Amativeness than the one used in Professor Sizer's publications.

And there are others. It seems difficult for even the great phrenologists to refrain from impressing their own personalities or preferences on their models. I was informed by a graduate of the American Institute of Phrenology that Professor Fowler had a sculptor take the cast of the most approved perfect face and then construct the head under the Professor's directions, adding a little here and taking off a little there, until the result was one of the models now in use. This may have been the best

that could be done at the time; but I am confident that if Professor Sizer, with the use of such an instrument as Professor Windsor's craniometer, could have recorded the radial measurements of each of the half million heads he examined he would have furnished data for the best possible basis for the construction of the true model, the model drawn right from human nature itself, and not from the mind of any, however great, phrenologist or other man. Suppose, for instance, such a record would show that after reducing all the heads to the same scale, say 23 inches diameter, and then adding up the column of measurements under Firmness and dividing the sum by half a million, the product would be say five and a half inches.—this would furnish a fixed standard for that organ, and we would not be annoyed with the suspicion that some great phrenologist had impressed his personality or preferences on the model in use. This method is by Professor Ely, the Political Economist, called the "statistical method," and he says it is taking its rank with the deductive and the inductive methods in science. It is the same as the common arithmetical process of averaging. By obtaining the radial measurements of all the organs in this way, the construction of the model would be a matter of mere mechanical execution; and the result would be absolutely satisfactory.

When a noted phrenologist, like O. S. Fowler, speaks in terms of admiration of Benevolence "very large," asserting that one can hardly have too much of this excellent faculty, and yet deprecates Acquisitiveness "very large" (the very same degree), and speaks of filthy lucre, and tells the person he is too miserly, a student is apt to fear that the professor has reflected his preferences in his model, and to think at least that it must have been difficult for the Professor to avoid impressing his personality on the model which he constructed. If the phrenologists would draw the model right from human nature itself, and not from their own minds, and without interjecting their own individualities, and would draw their philosophy from the resultant, they would enhance the acceptability of phrenology among people who now hesitate to acknowledge its claims.

Champion Female Fakir.

During the month of March of the present year San Francisco was afflicted by a visitation of Providence for its sins. There were no snakes, toads, insects nor dark days in the punishment inflicted, but an exquisite torture exceeding that meted out to the Egyptian, because Pharaoh would not let the children of Israel go.

It came in the person of a female fakir, who swooped down upon the devoted city, bearing the title of Mrs. O. S. Fowler, relic of the late noted Professor O. S. Fowler, who, in his lifetime, did much to introduce the science of phrenology before the world.

This woman became the wife of Professor Fowler in his dotage, only two years before his death, and fell heir to his name, which, together with the science he espoused, she disgraces.

Her flaming posters and wily circulars announced that she had made the wonderful discovery of the location in the brain of the human soul. She pretended in her lectures to be able to teach the divine art of self-healing and had electric batteries and nostrums unmentionable for sale. She wheedled some dupes into paying her coin for teaching them to do impossible things in the name of phrenology. For this the *Monitor* of this city blames Phrenology, calling it a "fad," etc.

Herein lies a mistake, the science of phrenology should not be held responsible, for the ignorance and foolish talk of fakirs any more than true religion should be made to answer for the shortcomings of apostate clergymen. "Let every tub stand on its own bottom."

Phrenology is not a fad; it is a demonstrated science, which properly utilized by competent and conscientious persons, becomes a blessing to humanity. It enables us to know ourselves, to develop our latent talents, to restrain our animal propensities and to cultivate our moral nature, to live hygienically, and make the most of our God-given faculties.

C. P. HOLT.

Puget Sound Department

ON THE TRAIL.

BY PROF. D. C. SEYMOUR.

Friday, May 7th, I stepped aboard the steamer "Evangel" at Port Angeles, Wash., for a lecture tour of two months. The steamer "Evangel" was originally built on the New England coast to do missionary work on this coast by carrying the "gospel to the heathen," but has been converted into a general passenger and freight boat for many years. She is now chartered by the Straits Steamship Co., of which the gentlemanly Mr. Hastings, is the genial manager. We had a most delightful ride up the Sound to Seattle. All Nature seemed to have donned her spring attire, and the rippling, laughing, foam-crested waters of the Straits of Fuca, colored by the evergreen, giant forests on its mountainous forests, seemed to ever reflect the golden, shimmering beauties of the violet sky. The time will yet come when no tour of the world will be complete unless it embraces the waters of lovely Puget Sound and Alaska's wondrous glaciers, and its thousand isles of ice-clad beauty. It often seems when one is in this north land, the land of the "setting sun," that heaven and earth are embracing, that each may enjoy the primeval beauties and greatness of the other.

At Seattle, the young city of bustle and business, I "changed cars" and boarded the "City of Champaigne," a steamer bound for the northern waters of the Sound; another all day's ride and I was dumped in the woods at Cobbs Landing, where I was met by expectant friends with team to carry me to the beautiful sequestered valley of Florence, where we soon arrived just as old Sol took his evening bath in the great pond called the Pacific Ocean. I gave six lectures in Florence to fine audiences, and one oration at the grave on the burial of a young lad not yet grown to manhood's high calling. I said in part—All Nature mourns its dead and yet truly speaking nothing ever dies, but change is stamped on the face of all living things. The beautiful

sun-kissed day is born to give life, warmth and beauty to this terrestrial world. It lives its allotted life, but fades away in death, as its sun goes out forever in the western horizon, and the shades of night hang their sable curtain in the sky all around us, yet in a few brief hours the resurrected day is born again, and all Nature rejoices at the resurrection.

The beautiful flowers and green growing grasses are born into a life of beauty and loveliness, and fill the air with their heavenly aroma, only to be cut down in their grandeur and sweetness by the chill frosts of death, and the world seems drear without them; but they too have their day of resurrection and will return to us, when spring-time calls for its dead to again come forth. Our springs and creeks become dry and *dead* 'neath the summer sun's parching heat; they have apparently gone on to the shadows of oblivions sea, to never greet us again with their rippling, laughing music, but the fiery, ardent Sun kisses the swelling bosom of Neptune's tumultuous form, a mist goes up, a storm-cloud is born, a passing breeze wafts it over hill and plain, where it descends in gentle rain; all Earth rejoices and the rills and rivulets leap forth again. The caterpillar crawls over the bosom of its mother-earth, a loathsome worm. It lives, it moves it has its being, it crawls to its grave, the chrysalis condition; to-morrow it is born again into a higher life. It comes forth resurrected into the gorgeous wings and colors and beauteous life of the butterfly.

The blossom on the fruit-tree lives its short life and dies its silent death, but is born to us again in the ripening, sun-kissed fruit that blesses the world of humanity with its health-giving properties; so will our beloved dead, lying in a casket. No, he is not here, he has blossomed into a new and higher life. He has arisen like the blossom from the bud, like the fruit from the flower, and the seed from the fruit, to live a better life, and, like the arisen Christ, he is born again, to dwell in the abodes of the Celestial spheres.

I was invited to the public schools to talk Human Nature and how to read it to the teachers and scholars and had a most enjoyable time. Pupils were selected who had great eccentricities and pecu-

liarities, and sent up to me for a reading of character, and their peculiarities were readily told, etc. I took a large list of subscribers to HUMAN NATURE at this point.

This is a great fruit-growing and dairy settlement, near the mouth of the Stillagwamish river Snohomish Co., Wash., of happy and prosperous people, in a lovely valley. The valley overflows like the river Nile, several times every winter, thus making the soil very fertile, but compelling people to stay indoors for days together.

Flesh Eaters.

It is most laughable to read the different ideas about what we should eat. The barbarians and savages live very largely on the corpses of animals, while the grandest men and women the world has produced have been and are vegetarians. There is evidently much *worse* food used in the world than flesh, although I have discarded its use for some time for health purposes, also on principle, as I know that, to live on an animal diet makes us animal in our natures. Like begets like, the world over. All animals that live on flesh are blood-thirsty and cruel, while those that feed on vegetable food are loving, peaceable and kind.

Flesh is a very stimulating food. Many a fond and loving mother and wife, who is nearly distracted at the quarrelsome, crabbed brutality of husband and children and retires to her closet to pray God to make her family purer and better, would find her prayers much quicker answered, if she were more careful of *what she put in the kettle*. Flesh, being very exciting, causes the desire for more stimulants, and leads to the use of coffee, tea, tobacco, beer, liquors, morphine, cocaine, etc., and these all lead to quarreling, licentiousness and indulgence of all the passions, to murder, war and rapine.

D. C. S.

"We live in deeds, not years; in thoughts,
not breaths;
In feelings, not in figures on a dial,
We should count time by heart-throbs. He
most lives
Who thinks most—feels the noblest, acts
the best.
Life's but a means unto an end—that end,
Beginning, mean and end to all things—
GOD."—FR. RUS.

O, The Folly Of It!

The war in which we are engaged will soon bear its fruit of disease, none the least of which will be small-pox. Unsanitary conditions, generate filth, from which pool proceed all the ills to which flesh is heir. Man is prone enough to uncleanness when surrounded by all civilized conveniences, by which to keep clean, but in the barbarous environments of camp life, he becomes a very savage, and having the facilities for cleanliness removed, soon gets his fill of dirt, which he distributes gratuitously over the globe, in the form of small pox, the king of filthy diseases. Then comes the scare, and an appeal to the fetish vaccination for protection. No one is exempt from vaccination, however well protected he may be from small-pox. The civilian is in the same danger as the soldier or sailor; all must take their dose of compulsory vaccination, with its attendant horrors, notwithstanding the experience and history of the administration of the rite, since Jenner has proved its impotence as a preventative of small-pox, and has demonstrated its readiness to impart other diseases to the human body, beside which, small pox is the breath of a June morning.

The current number of the *Metaphysical Magazine* contains an article from the pen of its editor, L. E. Whipple, entitled, "The Fallacy of Vaccination," which sheds much light on this subject, proving the inadequacy of the remedy and the danger of its application. I quote below some of Mr. Whipple's stubborn facts, and the opinion of some of the best and wisest medical men of this century in opposition to compulsory vaccination.

"The failure of vaccination to ensure exemption from small-pox has been made a reason or pretext for repetition of the operation. Nevertheless, the history of the last fifty years affords sufficient evidence to show that even repeated vaccination has no merit.

A case came to the knowledge of the writer some years ago, of a man employed for years in a hospital, who was successfully vaccinated some seven or eight times, and afterwards contracted small-pox.

"While powerless for good," says Alfred Russel Wallace,

"vaccination is a certain cause of disease and death in many cases, and is the probable cause of about 10,000 deaths annually, by innocuable diseases of the most terrible and disgusting character." Francis W. Newman, Herbert Spencer, and others of equal note, have borne similar testimony. Besides these, are prominent physicians, some of whom have been in charge of small-pox hospitals, where they had abundant means of observing.

Several of them freely gave up hundreds of pounds of professional income, for the sake of their convictions of duty, thus enkindled.

* * * * * Never, however, did the faith in vaccination receive so rude a shock as in the great small-pox epidemic of 1871 and 1872. Every country in Europe was invaded with a greater severity than had ever been witnessed during the three preceding centuries. In England, the number of deaths from the disease was increased from 2,620 in 1870, to 23,126 in 1871, and 19,064 in 1872, falling again to 2,634 in 1873.

Upon the continent, particularly in France and Germany, the visitation was even more severe. In Bavaria, for example, with a population vaccinated more than any other in the world, the mortality was greater than in any other country of northern Europe, except Sweden, which experienced the greatest that had ever been known.

What was even more significant, many vaccinated persons in almost every place were attacked by small-pox before any unvaccinated persons took the disease. These facts are sufficient to overthrow the entire theory of the protective efficacy of vaccination.

During these two years, there were 14,808 persons treated for small-pox in the English hospitals, of whom 11,174 had been vaccinated. Dr. Farr, the Registrar-General, was compelled to acknowledge, however reluctantly, that vaccination did not, by any means afford entire immunity against attack, or even against death by small-pox.

Professor William B. Carpenter, the author of the text-book on Physiology, declared in 1882 that he considered the city of Montreal as thoroughly protected by vaccination. A very few years afterwards there broke out the most

frightful epidemic of small-pox, ever known on the Western Continent. The panic was even more dreadful extending into the United States. So much for the failure of vaccination to protect against small-pox. If the rite were harmless, there would be no objection to the performance any more than the carrying of the sacred "host" with crucifixes in procession through the streets of a stricken city to ward off disease and earthquakes, as is done in sister Spain and other benighted countries when visited by affliction, but unfortunately as the writer says:

"The pernicious consequences also demand notice; the vaccinating of a healthy person is nothing less than the implanting of a noxious element in the body. The success of the operation consists in the producing of actual disease, in bringing about a permanent, unnatural and morbid condition. The person thus contaminated will seldom, if ever, regain the former integrity of body, but is made liable to a variety of ailments. Such compulsion to contract disease is an outrage analogous in its turpitude to enforced debauchery. * * * Consumption follows in the footsteps of vaccination as directly as an effect ever follows a cause. The vaccine poison being the product of decaying animal tissue and often tuberculous in character must naturally produce its like wherever it finds the suitable opportunity."

* * * "It is certain," says Copeland's Medical Dictionary, "that scrofulous and tubercular diseases have increased since the introduction of cow-pox, and that the vaccine virus favors particularly the prevalence of various forms of scrofula."

Prof. Bartlett, of the Medical University of New York made the following statement many years ago: "Of 208 children who had been vaccinated, 38 died of tubercular consumption."

Evidence can be piled mountain high proving that vaccination not only does not prevent small-pox, but engenders every imaginable filthy disease that ever afflicted poor doctor-ridden humanity.

War is in the air. When we shall have conquered the Spaniard, let us turn our attention to waging war on our greater foe, doctor-craft, embodied in compulsory vaccination.

C. P. HOLT.

San Francisco, Cal., June 1898

Human Nature

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D. C. SRYMOUR, Editor Paquet Sound Dept

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Both Wrong.

Men generally reason from their own stand-point. A gentleman of atheistic tendencies recently remarked in our presence that a belief in a Supreme Being is superstition and that clergymen are frauds who do not believe or practice what they preach. This man's head was large at the base and low at the top.

The gentleman addressed was higher at the crown than his disputant, but not having a knowledge of the principles of phrenology which teach charity, was vindictive and declared that any man who disbelieved in a God was immoral and not to be trusted.

Both gentlemen were wrong.

The moral and religious faculties are located in the superior portion of the cerebrum and embrace the organs of Conscientiousness, Hope, Spirituality, Veneration and Benevolence. One who is large in Conscientiousness and Benevolence, but small in Veneration and Spirituality, with good intellectual faculties will be moral, but skeptical, regarding theories based upon things he cannot weigh and measure, and will have little respect for creeds or dogmas.

Per-Contrā—One who is large in Spirituality and Veneration may be very devotional and pray devoutly morning, noon and night, but if his organ of Conscientiousness be small, it would be as safe to trust a dog with your dinner as to trust him with uncounted money. He has a very misty idea of the principle of meum and teum and if the organ of Benevolence be also small he will be a heartless bigot and as mean as pussley, notwithstanding his long prayers.

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If a Phrenologist prognosticates and says such and such things will happen, that Phrenologist is a fakir, and does injury to the science he misrepresents.

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Why War?

There is never an effect without a cause; hence as war exists between our country and Spain, there must be some reason for its existence, but I venture to say that not one in twenty of those in either of the opposing armies or navies, who have, or will hereafter meet in battle array, could give a lucid explanation of why there is a war between the nations.

War is the most terrible calamity that can visit a nation, and like some diseases in parents, its evil effects are bequeathed to future generations. A crop of murderers and other criminals is always harvested by the generation succeeding a war, besides a debt, which burden many generations with toil to pay. However, there is an optimistic view to be taken. War is a fever, and when it has run its course or has been broken, the patient recovers. Sometimes, if the patient be old and feeble, he dies and is buried. Spain is old and very ill; her dynasty will die, but her people will live to thank America for the surgical operation which severed them from an efete monarchy, and poor, oppressed Cuba will be doubly grateful.

There was another and better way than to resort to arms to bring about this result and it is a pity that a so-called civilized and Christian nation should not have adopted that method, instead of resorting to bloodshed, but probably Evolution demanded this course at this stage of the world's unfoldment.

Of course, now that the war dogs are let loose, there is no other way left but to fight it out, and it needs no astrologer or gypsy fortune-teller to predict which nation will win.

That little matter was decided before the foundation of the world, and it will not be Uncle Samuel that will emerge from the smoke of battle with "Old Glory" trailing in the dust.

So long as men are separated into countries, and have divided and opposing interests, and until they

get wisdom enough to see the folly of resorting to war to settle disputes rather than by arbitration, just so long may we expect bitter strife, and every true patriot will stand by his own flag as long as it can be made to wave.

"Breathes there a man with soul so dead,
Who ne'er unto himself hath said,
This is my own, my native land?"

But after all, is not this dividing men off into separate nations, with opposing interests, primitive and childish? Are we not all children of the same parents; Father God, and Mother Nature? heirs of the self-same heritage?

The Socialists and Spiritualists of Spain have all along protested against this needless war, and also against the war in Cuba, telling the nabobs that if any one went to fight the Cuban patriots or the Yankees, it should be the rich and titled, who alone are responsible for the trouble.

Spanish mothers love their sons as dearly as do American mothers theirs, and their hearts are torn quite as sadly when in broken sobs they speak the Spanish word adios, as are the American mothers when in tearful accents they pronounce the Anglo-Saxon good-bye.

It is significant that the capitalist press of all countries of Europe except England, sympathize with Spain, while the socialist and spiritualist papers are favorable to our cause, or rather to the cause of poor, oppressed Cuba.

All wars in modern times are waged upon mercantile principles. Spain has been eating the vitals of Cuba ever since Columbus landed his Spanish crew upon its soil.

The history of the Spanish conquests in America is one of blood and oppression. From Cortez and Pizarro to Weyler and Blanco their chieftains have been blood-thirsty devils, bent on rapine and plunder. They are good fighters, but so is a tiger; they have courage, and so has a bull-dog, and one is as pitiless toward his enemy as the other, and his enemy is the victim of his desire, whether man or beast.

The object of all Spanish conquests from Ferdinand and Isabella down has been revenue, and no humane considerations have been permitted to stand in the way of the accomplishment of this purpose. This is a bad showing for Spanish character, but can any

other nation produce a milder record?

England's drum-beat sounds round the world, but what joy is in its notes to the heart of the Sepoy crammed into the cannon's mouth and fired off as ammunition; or what solace to the heart of the heathen Chinese who, at the point of the bayonet is compelled to continue the purchase of English-India opium? English ships do not go bombarding Alexandria for mercy, but for revenue, and her armies in India, Madagascar, or the Soudan go on no mission of peace.

It is revenue she is after.

The same is true of Russia, of France and of Germany. Now comes America—hitherto she has had enough to attend to at home, subduing and exterminating the "noble red man" and appropriating his lands. She is a new nation, made up of all other nations, including Spanish.

She too is after revenue. Just as sure as the sun shines that is what she is after, and she will get it too. Let us not be deceived in this little matter. The plutocrats are at the bottom of this whole war business, and the rich Phillipines and the wealth of Cuban sugar cane and tobacco fields will pay the war indemnity. There is really only one war, and that is being waged all the time, in all countries, not always declared and with guns and swords, but always war. It is the war of socialism against plutocracy, and socialism will win.

"God works in a mysterious way
His wonders to perform."

Evolution is bringing the millennium in good time. Spain the tiger of nations, dies by the talons of the American eagle, the bird of freedom; not because of the love of freedom in the hearts of the plutocrats who are at the head of the government, but because Nature uses means to ends.

It is sad for the mothers of Spain, it is sorrowful for the mothers of America, but

"Through much tribulation we enter the
Kingdom of Heaven."

and thus it is that the cause of this war with Spain is evolution, through which Cuba, the United States and the whole world will reach Socialism and universal peace.

C. P. HOLT.

The Jainas of India.

"There is a religious community in India," says M. E. Carter in *Mind*, "of whom few in our Western world have heard, and, of whom, until lately, still fewer have had any knowledge worthy the name. The Jainas—or, correctly, the Jainas—of India number about three million people, with a history dating back thousands of years, and unstained by the record of either murder or war. For this reason, if for no other, they deserve our studious consideration.

The name Jaina is derived from the word Jina, meaning a conqueror—not a military hero, for the Jainas may be called the "Quakers of India," since they never engaged in war, nor any shedding of blood, either man or animal. All life is held sacred by the Jainas.

The breadth, depth and height of their religion—its beauty and purity—can only be realized by one who makes an effort to apply it in daily life. "Purity of diet," means eating to sustain life, not for pleasure; and no stimulant, not even tea or coffee can come under the head of pure diet.

All food must be of the simplest forms of non-sentient life. If we disturb living organisms, we become responsible for the consequent inharmonious vibrations that we thus arouse and we also partake of those undesirable conditions by introducing into our systems the objectionable vibrations, thus subjecting our own organisms to similar conditions. This is one reason why the whole flesh-eating world is dominated by fear and its manifestations.

The word, Jina, signifies one who has done more valiant service than ever did any of those warriors whose deeds of carnage red-dened history's pages. Purity of diet, thought and living, with love and compassion toward all sentient life, form the warp and woof of the pattern laid down in the Jain teaching, which combines harmoniously philosophy, psychology, and science, forming a religion that leaves out no part of creation. A Jina was one who subdued his lower nature—one in whom the spiritual dominated the moral, mental, vital and physical; one in whom the spiritual poured down through every plane below it, ruling all. A Jina, then, was

one in whom was neither passion, fear nor animality. The higher self—the only real, permanent self of any ego—reigned supreme in those who had to become teachers, prophets, and saviors of all who would follow in the way trodden by them.

The Jainas are of Aryan stock and Hindu race. Their monumental inscriptions and sacred writings prove them more ancient than the Buddhists, of whom, (be it distinctly understood) there are now none in India. They are in Ceylon, Siam and China, but not a single native of India is a Buddhist to-day. Mr. Gandhi (their representative to our world's congress of religions in 1893) states this positively. He says there is not now in India one temple devoted to the Buddhist form of worship. In some of his sermons the great Buddha referred to the Jainas, thus showing them to have been already established in India before his time.

These people have always lived side by side with other religious sects, interfering with none, but seeking to discover the aspect of truth presented by each and all. It was said of them by an eminent traveler and writer who had been amongst them that the Jainas were in full accord with the gospel mandate regarding non-resistance, and that they form the one religious body in the world of whom this may be said. Count Tolstoi, in this respect, is in full sympathy with them. * * * The maxim, "Prove all things, hold fast that which is good," has been obeyed by the Jainas in their methods of study. While not accepting the Vedas as authoritative or inspirational writings, yet they teach the doctrine of reincarnation and rebirth—for these two have not the same meaning; they hold also the doctrine of Karma, and the idea conveyed in Nirvana as a final condition of "knowledge, existence and bliss," to be attained by every soul upon reaching perfect and individual consciousness. The Vedantic idea of one Consciousness into which all are ultimately to be absorbed, is not accepted by the Jainas.

For the past three thousand years their work has been religious, philosophical and social. They promulgate no creed, but have a system of interpretation to be applied to all religions, culling

from each its best and finding their existing relations and the underlying unity that this method of investigation brings to view.

* * * Amongst the Jainas, "caste never had any place. Their special work was harmonizing the conflict between religion and philosophy."

I have quoted at length from "Mind" to show that there is a religious sect in India antedating Christianity who have for thousands of years been strict vegetarians and non-resistants, and yet have survived and lived a purer and better life than any other people of whom we have any knowledge, while Christians have been preaching love and practicing hate by killing every living thing and devouring its flesh, and waging war upon each other and everybody else, these millions of non-resistant vegetarians in India have practiced the gospel of love, and have reached a high state of spiritual unfoldment. They have a system of practical ethics which it would be well for Christians to imitate. There is a great truth in the precept of these Jainas, that if we kill living organisms, we arouse inharmonious vibrations of which we partake, then comes hate, war and hell. The practice of the "Golden Rule" and flesh-eating are incompatible. There may (and doubtless are) good people who eat flesh meat, but it would be much easier for them to practice their goodness, if they did not awaken inharmonious vibrations by a bloody, flesh diet.

I am not unmindful of my observations at Dr. Burke's Sanitarium where flesh is used as a medicine and great cures effected thereby, but this is an abnormal condition of life and I am convinced that when the normal is reached a non-flesh diet will retain health and be productive of a higher state of spirituality.

If the good, tender-hearted people who devour their beefsteaks and mutton chops with satisfaction, were compelled to do their own killing of the innocent creatures they devour, they would eat fruit and nuts instead, and be free from "inharmonious vibrations."

Let us emulate the Jainas in our diet, and abolishing hate and war live the gospel of love, thus bringing to earth the Kingdom of Heaven.

C. P. HOLT.

A Social Lesson.

The following is part of an excellent article by Rev. E. W. Brown, in *The Pulpit and Social Problems* for May. "In these piping times of war it would be well to ponder upon the history of Rome.

"The Roman republic went on to make conquests; went on to plunder its conquests and even its colonies; went on until there came a permanent breaking down of the working class. It failed and disappeared in part, through the extermination of incessant war, and in part driven out by the continual influx of slaves through conquest and the wealth brought in. In the early days, the land around Rome was filled with prosperous farmers on their own farms. Later it had a few rich farmers, owning money and slaves. This was also the process throughout all Italy, Gaul and Roman Africa. Agriculture decayed. Taxes increased and payers of taxes decreased. The rich became enervated by wealth and the poor by poverty, classes became widely separated and intensely hostile.

The ruling classes lost all high moral ideas of justice, mercy and benevolence as above personal interest, above comfort and ease; above wealth, rank and privilege. They lost all masterhood of principle, lost regard for the rights of other men, inexceptional justice in all its kingly dignity. Among them no Dante, no Goethe, no Tennyson, no Browning preached the great moral law; no philosophy, no science, no religion insisted on it as above all else. No practical business or political sense perceived the supreme value of the ten commandments. In fact it had come to be the belief that a general degeneracy of the human race was in progress, a more or less hopeless deterioration in character and condition; that men were growing worse and the various people of the earth were becoming feebler.

Disease was sapping the energies of the state, and exhausting the immense body. The empire fell, through the defects of its social, its political and its industrial system. It perished of immorality, of corrupt government, of slavery, of luxury, of poverty. Every method was tried to save it but that of religious and moral reform; until at last the water-logged ship went down."

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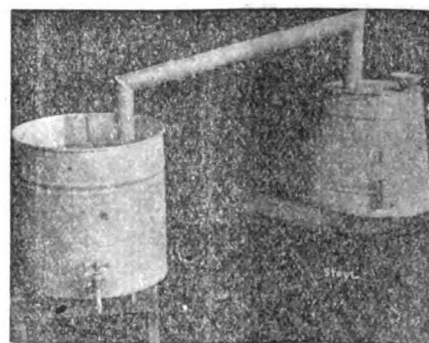
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