

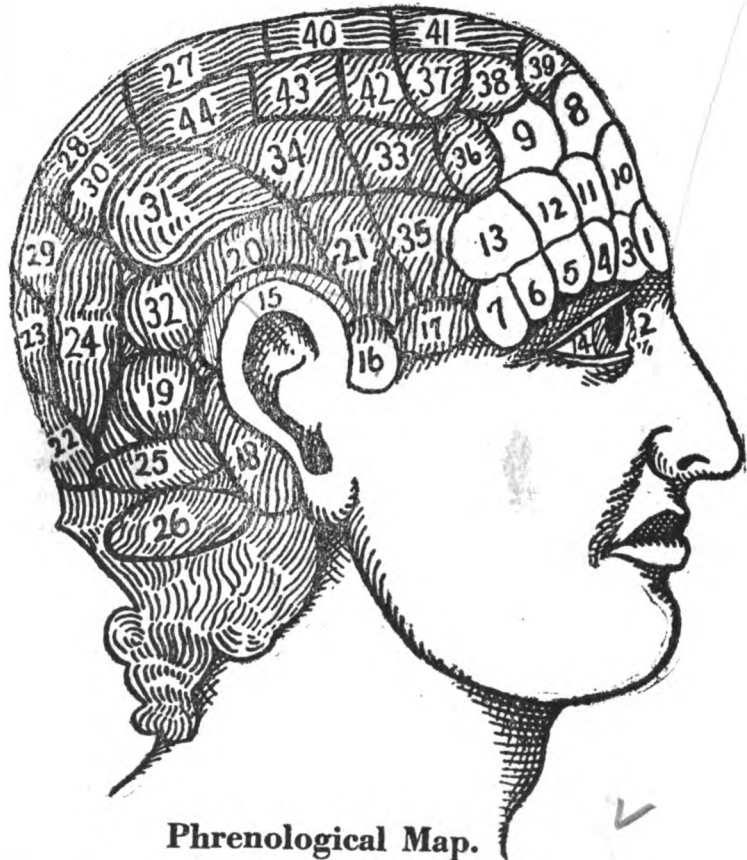
American Economist
33 - E. 10th St.

THE PHRENOLOGICAL ERA



An International Scientific Journal for Homes and Schools

Volume XXI. Dec., 1925. No. 12.



Phrenological Map.

This Publication Circulates in the United States, Canada, Cuba, England, Japan, Africa, and India.

PUBLISHED AT BOWERSTON, OHIO.

M. TOPE, EDITOR

Terms: \$1.00 a Year in the U. S. States; \$1.25 a Year elsewhere.

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The January and February Era will be combined and issued some time in February. We have not missed a number for a long time, although most high-class journals do miss an issue now and then. The days now are so short and dark, and we need a rest. At the change of years there is always a lot of straightening up to do, and we have some extra work that must be done. Besides, in these two months we usually have some professional visits to make. All these are our apologies for skipping next month. We regret it, as there is much to publish. But we agree to give all the worth of their money, or refund it, when claimed. You always find things in the ERA that you cannot find elsewhere.

At this time we are being flooded with letters and cards of Holiday Greetings, more than ever, from all over America and other countries. **We hardly know why!** Are we really doing somebody some good? God bless humanity! and particularly those whom it is our duty to remember—and thank. Friends, we thank YOU! Don't know what else to say.

Dr. Thos. Timson, of Leicester, Eng., reports much a-doing over there—distributing certificates to phrenologists, with Drs. Withinslaw, Hollander and Garnett making addresses; and Dr. Timson, too. Would like to say more, but space prevents. Congratulations!

7-21-27



DR. F. J. GALL.

THE

310

PHRENOLOGICAL ERA

—A JOURNAL OF—

HUMAN NATURE and HUMAN CULTURE

M. TOPE, EDITOR AND PUBLISHER.

Entered as Second Class Matter May 14, 1906, at the Post Office at Bowerston, O., under the Act of Congress of March 3, 1879.

If this paragraph is marked, it is an invitation to you to subscribe. The journal will increase your earning power enough to pay for it many times over. Look over our list of books also.

If this paragraph is marked, it indicates that your subscription has expired. Please RE-NEW, and mark your letter "Renewal." Perhaps you can induce some friend to subscribe a year with you. The ERA is always discontinued at the expiration of a subscription.

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\$10.00 per page, reasonable display; 10c per line, ten words, nonpareil.

Vol. XXI.

DEC. 1925.

No. 12.

Utility of Phrenology.

Phrenology seeks to point out and emphasize the very best in morals, religion—conduct; to remove the dross and error that have crept in through past centuries. It is a real guide-star in education. Those who accuse it of anything else are mostly persons who fear that their prestige may be diminished or their positions may suffer. Let the phrenologists and people work together honestly for truth, and have courage to proclaim it. Then Phrenology will be a friend to all and all will rejoice to apply it.

Every CHILD is born with certain gifts; and when each school child has its own **Phrenological Chart and Compass** to guide its pathway through life, Crime, Failure and Unhappiness will cease.—*"Dad" Ely.*

Let us learn to conserve our health and our physical and our physical power by a clear understanding of food values and healthful combinations.—*Weekly Unity.*

A Merry
Christmas and
A Happy
New Year to All!



“This shall be a sign unto you,
Ye shall find a babe wrapped in
swaddling clothes and lying in a
manger.”



The Mind of Christ.

[Excerpt from a sermon by Rev. Brooks Hereford, on the text "For who hath known the mind of the Lord?.....But we have known the mind of Christ."—I Cor. II, 16.]

What was "the mind of Christ" about the life to come? That is perhaps, of all subjects, the one on which we most long to know his real thought. Yet here his language is so full of parable and figure that it is often difficult to be clear about it. And the difficulty has been increased by the way in which those parables and figures have been taken literally, and mere touches of vivid imagining have been interpreted as exact descriptions of the things to come. Still I do not think that it is at all impossible to come at Christ's real thought, if we divest our minds of this idea of looking for exact doctrines and simply try to **gather his larger thought**. Thus, the main thought of man's immortality stands out clearly all along his teachings. His words are all alive with it—with the sense that this is only the beginning of things, that that change which men call "death" is only a passing on into the higher world. His thought of this is all the more striking because so different from the belief of the time. Not all believed in the life to come. Those who did believed only in some dim, distant, far-away resurrection, hardly connected with the present life, hardly any living comfort or hope. To Christ it seems to have been so close, so present, —divided from this earthly being, as it has been said, only by some "thin partition of consciousness"—that he could hardly speak of death except as falling asleep, and going to the Father.

And then his one predominant thought about this great future was its moral character—that all men take on with them into its searching light and judgment just what they have been on earth. His general thought about it, indeed, seems to have been of a great wide heaven into which the multitudes of earth should come from north and south and east and west—such a wide hope as his people (who never thought a Gentile could be there at all) had never dreamed of. Yet, just because the light seemed so wide and bright and glorious, did the shame and anguish of being shut out from it seem the more sad and terrible. And so came those stern

warnings against sin; those dread pictures of the selfish and hardened wanting to enter in and being shut out into outer darkness; those sometimes piled-up figures of fire and pain, to arouse torpid souls to the awfulness of awakening from the dreams and disguises and deceptions of earth to the light of that greater world where all sin unrepented would be hell. I do not wish to soften down those parables of judgment; but, still, never forget that they were parables. And to understand Christ's thought about them you must think of them as they were in him—as folded in by his larger thoughts of hope and love. I do not mean that he ever laid down any distinct doctrine, either of future probation or of all being at last redeemed. What was in his mind was just to put to men with all his power the dreadfulness of passing on hardened and sinful to that great world which might be such a bright and glorious blessedness, But over all lay still, in his mind, the Infinite Love; and here and there it touches even his darkest parables of woe with little lights of hope, which show you that at any rate there was no thought in him of eternal despair! No; even for those who seem most lost, the mind and spirit of Christ leaves always hope; and for the common life of mankind, his thought of the great future seems full of tender and encouraging graciousness.

I dare say some of you may feel that I have not exactly met the common questioning upon these deep things just in the way people usually expect. True; and I have not, because I feel that that common textual method of parcelling out these great thoughts of religion into clear-cut little doctrines is all wrong! It is such formal statements which most keep people apart. I wish that we all could pass beyond, behind, those old ways of doctrinal statement, and simply look to that wonderful life which eighteen centuries ago touched the world's heart with such a new outburst of piety and faith. We should have our faith cleared up and strengthened, and feel how, behind all differences of opinion, men are not so far apart in the real spirit of their seeking for God, and thinking of men, and looking on to the great life beyond. And it would be thus, in this larger thought, that we should find most help and joy in religion. You make out

little statements wrapped up in packages and labelled this or that "doctrine," and after all they are not much help or joy. But take Christ's hand, and simply look up reverently towards that great Life as he breathes out "Our Father;" stand by his side, and look with him into the infinite meanings and possibilities that are in the face of the youngest child or poorest man; stand by his cross, and catch the great glad trust and hope of that dying cry, "Father, into thy hands I commend my spirit!" and there—there is something that lifts up your soul into life's grandest meanings! There is something to think about, and to talk of with one's closest friends, and to pray about to the great Friend of all! And there is something that, so thought of and wrought into our minds, will help us to walk these common ways with firmer tread of duty, and with uplifted faces of happy trust, knowing that the things invisible are the things that are forever!

Despairing Wails from Despondent Advocates of a By-gone Psychology.

A friend of Phrenology writes:

"While such intellectual giants as Horace Mann, Herbert Spencer, Gladstone, and Beecher, and a host of other eminent men, have used this science in solving the practical problems of life, and have acknowledged their indebtedness to it; yet a few pigmy doctors, who were incapable of appreciating anything so grand, have found some cases which they have supposed to be exceptions to some of the principles of character reading, which they themselves did not understand; and have made the announcement that they have exploded Phrenology! And educators, who ought to be able to think for themselves, have chosen to accept the adverse criticisms of these pigmies, and to disregard the testimony of the great men who have blest the world by the use of this science, and of those also who have been blest by it."

It is not the **medical** doctors who oppose Phrenology, as a rule. Chiropractors endorse it, and use it. But the little, drawn-up, metaphysical "doctors" in some of the colleges, like Halleck, Snow, and Hrdlicka, don't want Phrenology to usurp their old, narrow stuff. And they say things in their books for teachers to prejudice the teachers against the very practical and beautiful science—so much better than their own.

There can be no doubt but that to-day articles written antagonistic to Phrenology by an occasional so-called university "doc" or "Prof" are forced upon the public for a purpose; and that purpose is, to keep people from taking an interest in the only true science of mind. In other words, they, through prejudice, throw as much "cold water" as they can on the practical system of Mental Philosophy so fortunately discovered and verified by Dr. Gall, and so ably promulgated, demonstrated and endeared to, the people by the Combes, Fowlers and thousands. They cannot help but know that when such men as had brains endorsed it and based their books and teachings upon it, that it was a branch of science vastly superior to any of the old metaphysical or psychological dry-rot. Take the works of George Combe, that of "The Constitution of Man," for instance, or the statements and doings of Horace Mann, Henry Ward Beecher, and such men all over America, England, and other countries, whose work ranked higher than any self-opinionated university chap with all his titles and prejudices—and ignorance—; and take the principles and facts of the science of Phrenology itself which are not hard to understand by any common person. And it is clear that all the bombastic tirades and harangues against this science have at their source *not* the welfare of the people, but *rancorous motive* or a despairing, purposeful virulence or *jealousy* that plainly shows for itself in all their articles.

As an earnest, intelligent lady practitioner says in a recent letter: "A layman can see the benefit of it, but it is not intelligent to a Prof.!" It *is* intelligent to a Professor that wants to look; but *some* Profs. have a selfish streak of gray matter that overrides their sincerity.

However, there will be opposition to a good cause. It is ever thus. A noted lawyer of our county-seat said to us lately that we "may always expect opposition," giving us the encouragement that all right and sincere workers deserve. In the case of Phrenology it looks sometimes, by the earmarks and handwriting, that certain cliques connive and hire some vituperative desperado to act as an amanuensis for them to ease their envious pains. Such shames are not very common.

just where you happen to have them.

To Cultivate—Plan ahead, and work by plan; train it in children by giving them a room, bureau or closet and holding them responsible to keep things in order.

To Restrain—Think how silly it is to be *too* exact or fastidious, and resolve to take more ease and rest.

SUGGESTED PURSUITS: Housekeeper, nurse, engraver, cook, clerk, watchmaker, jeweler, book-keeper, traffic cop, shorthand writer, builder, teacher, etc.

7. Arithmetical talent; the Figurist.

7. *Full.* Have an intuitive knack of reckoning in the head; delight in figures and calculations; excel in arithmetic.

6. *Strong.* Can add, subtract, multiply, etc., in the mind quickly and correctly; and are a splendid accountant.

5. *Prime.* May excel in reckoning accounts with practice and rules; above average ability in the use of figures.

4. *Good.* Are not naturally gifted in numbers, but by the aid of other faculties may do well; average ability.

3. *Fair.* Have little interest in computations, yet recognize numbers when you set your mind to them.

2. *Weak.* Not much good in figures; are dull and inaccurate in arithmetic; dislike and forget numbers. Cultivate.

1. *Poor.* Almost unable to count at all; and find much difficulty in learning the fundamental rules of calculation.

To Cultivate—Count everything you see; make estimates numerically; study arithmetic diligently.

To Restrain—Avoid counting and numbering.

SUGGESTED PURSUITS: Prof. of mathematics, inventor, accountant, banker, bank cashier, store cashier, treasurer, navigator, civil engineer, mechanical engineer, book-keeper, architectural engineer, astronomer, etc.



Professional Printing.—As we have the cuts of the science, practitioners of Phrenology in the United States can get their letter heads, envelopes, cards, bills, etc., printed here with the "trade marks" on. Send in your order, plainly written, and we can give you prices and send the work by parcel post. We have several head cuts, good for advertising, to sell cheap.

PRINTING: 250 Hammermill Bond Letter Heads and
250 Hammermill Bond Envelopes, \$2.50 postpaid.
The Summit Press, Dept. P., Summit Hill, Ohio.



II. LITERARY.

These seven faculties constitute the reflective part of the Intellect. They analyze, compare and classify knowledge; give literary genius and theoretical disposition; and retain and apply learning, thought and intellectual productions. The organs are located in the central and upper forehead, Language being indicated by fullness of the eye because its organ is in the brain just back of the eye-balls, pushing the latter outward if large.

8. COMPARISON—Sense of analogies, differences, etc.; the Critic.

7. Full. Analyze and compare nearly everything; classify and illustrate, and sometimes find fault; are criticising.

6. Strong. Incline strongly to logic; investigate phenomena and discriminate between what is and is not analogous.

5. Prime. Detect similarities, differences and inferences readily, and use some similes; can analyze well.

4. Good. Notice striking analogies and dissimilarities; with other strong organs, you judge resemblances splendidly.

3. Fair. Observe things that are odd or ridiculous, yet overlook ordinary differences and their premises. Cultivate.

2. Weak. Have no skill in tracing analogies; are non-comparative and uncritical.

1. Poor. Almost destitute of critical acumen, failing to see analogies and differences even when pointed out.

To Cultivate—Study Logic and Ethics, and illustrate as well as analyze; put this and that together and draw inferences. Use parabolic reasoning.

To Restrain—Hold yourself in check on criticism and demonstration; be charitable; and do not split hairs.

SUGGESTED PURSUITS: Primary teacher, literary critic, proof-reader, lawyer, inventor, chemist, clown, cartoonist, buying merchant, analytical chemist, botanist, watchmaker, machinist, naturalist, physician, Chir. doctor, phrenologist, geologist, or something like these.

9. REASON—"Causality;" the planning faculty; the Philosopher.

7. Full. Disposed to be too theoretical and impractical; liable to be misunderstood; a profound thinker.

6. Strong. Desire to know the whys and wherefores of things and to investigate their laws; reason both ways.

5. Prime. Not specially original nor metaphysical, but plan well, have excellent judgment, and look for causes.

go to bed at certain hours, and always be prompt.

To Restrain—Seldom needed; if it is a source of annoyance, slight its promptings and be less particular.

SUGGESTED PURSUITS: Time-keeper, musician, sexton, call-boy, ry.-crossing watchman, gardener, traffic manager, chronologist, farmer and stockman, piano and organ tuner, jeweler with watches and clocks, ry.-passenger agent, nurse, undertaker, dancer, health officer, railway crier, ry. guard, elevator girl, telegrapher, etc.

13. TUNE—The musical faculty, love of melody; **Musician.**

7. *Full.* Have a remarkable taste and talent for tunes, are a musical genius, and cannot endure discords.

6. *Strong.* Can easily catch and remember tunes, and with a good voice are a fine singer; whistle spontaneously.

5. *Prime.* Have splendid musical ability and can learn tunes by ear, but can do better with culture.

4. *Good.* Like music better than you can make it; need much practice to do well. Cultivate.

3. *Fair.* Aided by notes and practice, can sing and play some; do better mechanically than vocally.

2. *Weak.* Not much musical feeling, interest or ability; couldn't carry a tune across the street.

1. *Poor.* Like a cornstalk fiddle; your tunes are all noise, and not the best of that.

To Cultivate—Go to concerts and give yourself up to the sentiment of music; reflect that there's something in it as a pastime and accomplishment, and do your best mechanically and otherwise to learn tunes.

To Restrain—Devote more time to other things.

SUGGESTED PURSUITS: Pianist, violinist, fifer, singer, cornetist, comedian, opera singer, drummer, public speaker, musical composer, lecture course entertainer, telephonist, etc.

14. LANGUAGE—Gift of gab, verbal memory; **the Talker.**

7. *Full.* An incessant or redundant talker; excessively fond of reading, and noted for committing.

6. *Strong.* Readily learn and remember words, express ideas and feelings well; love to talk or write.

5. *Prime.* A finely fluent talker, with oratorical powers according to temperament, preparation or excitement.

4. *Good.* Better writer than speaker, not good in foreign languages; commit by hard effort. Cultivate.

3. *Fair.* Hesitate for words, are not very expressive in

countenance or actions, and soon forget what is committed.

2. *Weak.* Frequently hesitate for words, and employ only those of everyday use; a good listener.

1. *Poor.* Have a poverty of words and cannot commit.

To Cultivate—Commit to memory, talk on every possible occasion, throw feeling and expression into all you say; study Grammar, and practice reading out loud.

To Restrain—Think twice and speak once; hold your expression in check and let others have a chance; and practice using short, simple, and as few, words as you can.

SUGGESTED PURSUITS: Editor, author, proof-reader, lawyer, minister, teacher, auctioneer, politician, elocutionist, lecturer, orator, reporter, stenographer, real estate agent, traveling salesman, store clerk, insurance agent, musician, advance agent, Supt. of schools, legal writer, etc.

The loss of power, as well as the irritability, unhappiness and crime, sustained by society through the lack of care in choosing vocations and in starting children in usefulness is simply enormous. If you have experienced a little of the dreadful strain, or figured the power lost by one who is forced to labor at uncongenial work, you can have some idea of the importance of placing young persons in an occupation that keeps the mind in pleasurable activity. In such a case the work will help greatly to keep the vital forces in a healthy state, the moral faculties will be gratified by good work well done, the aspiring sentiments of Ambition and Pride will be satisfied that the world is better from the service rendered, and there will be enjoyment and improvement and success in the work.

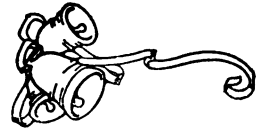
We are indebted to Profs. Howard Nolan and R. V. Parry for books on *Occupations*. We find the work issued in 1916 by Gowin and Wheatley a fairly good one, as far as it goes; but it has been revised and greatly elaborated by John M. Brewer in 1923, so that it is a most excellent and useful book for homes and schools on the subject named. It ought to be widely published and read.

One extra **improvement** would make it well nigh a perfect vade mecum, viz: The temperaments and mental faculties specifically required for the various classes of vocations, as shown by the science of Phrenology. As it is, the book is only one-sided—half done; the phrenological part would supply the other half, which can be done by any good phrenologist. It ought to be done for the benefit of students.

COMPLIMENTS OF
The Phrenological Era
Bowerston, O.

Health Suggestions.

Good health depends on what we eat,
And how we dress from head to feet;
The breathing is important, too,
And what, and where, and how, we do.



Are too main clues to shunning ills;
Eat lots of fruit day after day
If you would keep disease away.

When all unnerved, don't stop and talk,
Put on your wraps and take a walk;
Breathe through your nose and swell your chest
Until you feel you need a rest.

Keep ever busy, cheerful, bright,
From early morn till late at night;
Find out the health laws---and obey,
And ailments, then, will stay away.

(Detach and hang in the kitchen.)

The Cooper Who Had Visions, by George W. Sands. It is fine, nice cloth-bound, 66 large pages, nice print, \$1.50. By The Christopher Publishing House, 1140 Columbus Avenue, Boston 20, Mass.

This very entertaining book is the result of a deep interest in the Bible and a desire to pass on, for the benefit of others, unique interpretations of Bible stories that were told by an old "Cooper" of the town when the author was a boy. The story of the way the neighborhood boys would gather to hear the old cooper tell these Bible stories suggests a fascinating scene. As Mr. Sands says, "he told it off hand, and we never forget what he told us." In his book are gathered ten of these stories, which are told in a way to insure attention; for the subjects are those that will forever interest men: Predestination, the War in Heaven, Satan and his followers, the Garden of Eden, the story of Cain and Abel, &c. This will be of special interest to all who care for new light on Bible stories.

Laws of the Human Constitution.

The principles of Phrenology, and their application to the improvement of education, mean much, not only intellectually, but morally and otherwise, if once those in charge of educational work could see it. It is based upon the natural laws of the constitution, all of the natural laws relating to any object or person being written in its own nature, or constitution. If any living creature is required by the laws of Nature to do any certain thing, it has in its own mental constitution a faculty, or power, which acts as an impulse or disposition to do that thing. Just one example:

A natural law requires that human beings, in order to provide most efficiently for their needs, must work not individually in all cases, but collectively. Also, by mingling together they learn from each other, and help each other in various other ways. In order to meet the demands of this law and render obedience to it more likely, there is implanted in the nature of human beings a mental faculty called Friendship, a Social Instinct, which gives them a disposition to associate together. Readers may amplify.

A True Story for Christmas.
A PHRENO-READING.

By Dr. D. M. King

A large, double-fisted man came into our office for a reading. We told him to go west and become a farmer and stock-raiser, and he would make money. He at once became indignant and said that there was nothing in Phrenology. Very well, I replied, "What are you doing now?" "Why" said he, "I am a minister; three weeks more I shall finish up my studies; then I expect to preach for a living." I said to him, "In less than three months, if you undertake to preach, the boys will take you out of the pulpit and carry you out of doors." In less than three months from the time I gave this reading, on one Sabbath, 3 o'clock in the afternoon, five boys did carry him out of his pulpit and conducted him home to his mother. In less than twenty-four hours his trunk was packed and he was on his way for the West. Eight years after, I heard that he owned a large ranch and was a thorough stock raiser. His own mother told me the whole story. Now, here was three or four years as good as lost, for he forgot about as fast as he learned; so he never got much good out of his studies. Phrenology is true to the very letter. We could give many similar cases that have occurred in our forty years' experience.

[This narrative (1) *shows* how phrenologists are insulted and their science defamed, while doing good; (2) *proves* that phrenologists know what different persons can and cannot do; (3) *illustrates* how phrenologists can save one from wasting time on wrong studies and wrong pursuits; and (4) *should convince* every thinking man and woman that an honest phrenologist does the noblest work of man.—ED.]

Andrew Jackson Davis argued that the professions of the minister and the physician ought to be combined into one, because of the intimate sympathy between the mind and body. And the fact is, **no course of medical education is complete 'without including Phrenology, because it *only* teaches the great co-relation of the physiological and mental functions.**

Men and women raised without physical labor while growing are usually both physically and mentally weak.

Scarcity of Text-books on Phrenology.

When we began teaching Phrenology in 1894, no one had ever prepared a regular, suitable text-book for instruction work. We were compelled to select such as we could from the different treatises then in print, using Fowler's "Self-Instructor," Combe's "Lectures" and "Constitution of Man," Sizer's "Choice of Pursuits," Wells' "Handbook" and "New Physiognomy," and others. Our first Course of twenty Lessons was all written out—a tedious task. We saw the great need of a work adapted to the requirements of students and teachers, like text-books on other studies.

We have said that we were the first to offer a text-book for regular instruction in Phrenology. This is only partially true. The Fowler brothers, O. S. and L. N., published their "Self-Instructor in Phrenology and Physiology" in 1856; but, with the exceptions of some very brief explanations and proofs of the science, the book consisted of a descriptive chart of the mental faculties as then known and of a few physiological conditions. The Fowler & Wells people carried on classes at New York for years with no better instruction book than this; but they lectured to their students, using illustrations in the way of diagrams, busts, skulls, and personal examinations, and allowing their pupils to study the works of Gall, Spurzheim, Combe, and others.

S. R. Wells got out his work, "How to Read Character," in 1873. It was a very creditable book on the science, but its instructions to the amateur were far from being satisfactory.

In 1896, Mrs. V. P. English and A. C. Scott, of Cleveland, O., published "The Student's Text Book on Character Reading." Though a cloth-bound book of 157 pages, it is very far from being complete. It mainly contains some general definitions, a loose classification and description of faculties, and a small number of applications and directions for cultivating and restraining. In England, books have been published for teaching the science; but we have never seen any arranged strictly on a genuine text-book plan. But this is the only way to inculcate a knowledge of really scientific Phrenology, and to interest the common people in consulting it as a guide in conduct and culture.

WORKS BY M. TOPE.

The Philosophy of Immortality, with the Moral Principles and Duties of the present life. It shows where spurious doctrines arose and how irrational and dogmatic teachings have dominated mankind. 120 large pages. 50 cents.

Primary Phrenology. An elementary text-book on Human Nature and Character Reading. 11 lessons, fully illustrated. First of a two-book series. \$1.00.

Progressive Lessons in Phrenology, giving plain details in the study and applications of the science, so that the student can examine and mark charts. Second of a two-book series. 20 lessons in three parts, with questions, and illustrated. \$1.50.

Memory Culture; or, A Natural System of Mnemonics. Based upon the mental faculties, it is the most scientific method of improving Memory extant. 25 cents.

THAT LIFE OF YOURS! Why not live it in the right way? Are YOU really and truly making the most of yourself Surely it would mean something to you to have

A SCIENTIFIC CHARACTER ANALYSIS from a PHOTO.

That would enable you to accurately show yourself to yourself AS YOU REALLY ARE. Send for information.

B. G. STRAUB, 1221—4th Ave., Beaver Falls, Pa.

NEW WAY, The Wonder Mending Fluid, guaranteed to wash, boil and iron. Mends hose, gingham, woollens, rubber, etc. Sample, 50 cents. **CENTRAL SUPPLY CO., 210 E. Clark St., Champaign, Ill.**

Make Lecture Dates.—Mrs. Viola Y. Edwards, of 210 E. Clark St., Champaign, Ill., graduate and experienced phrenologist, is ready to make dates for lectures and professional consultation any where this fall. We know she is able to do you good. Write her at once.

Skulls for Sale.

We have three which are in good shape. No. 1. of an Indian; No. 2, of a white male murderer; No. 3. of a negro who killed his master. Will sell singly, or all together.

Price, \$5 each, shipped postpaid and insured. Any one who wishes to study human nature, and especially if you want to study and explain the head, should have one or more skulls. These are offered cheap. Address us as usual.

If he was taught at the Tope School of Phrenology, he is competent to teach you something worth while.

What Is Character?

Daily deed and daily thought,
 Slowly into habit wrought;
 Raise that temple, base or fair,
 Which men call our Character;
 Build it nobly, build it well—
 In that temple God may dwell!

—Edward W. Benson.

Much is said about character. What is it? Some persons profess to be character analysts—how many of them can give a really intelligent explanation of character, so that a common man, woman or child can understand it? One of the uses of Phrenology is said to be to read character. What is it, then, that is read?

The collective action of all the different faculties of the mind, including the physical peculiarities, produces what is commonly called *Character*.

Some define character as the aggregate of habits; but this is a superficial view, because there are some actions that are not habitual; or, in other words, there are in most persons certain attributes or *springs of activity* that are not exhibited in habits, but which actually belong to their characters, and are known as "latent character," or unexpressed qualities. The aggregate of habits is a sort of "second nature;" but full or real character includes both first and second natures.

Nor is reputation character. Reputation is what one is reputed to be, although he may not always be as represented; while character is the sum total of all his inherent elements and their outworkings—good, bad and indifferent, or what a person or thing really is.

Human character in general may be illustrated by the English language. A faculty corresponds to a letter. Letters combine to make words, and the activity of one or more faculties produces certain traits of character. Before any one can read character or train or build it successfully, it is absolutely necessary to have an intelligent understanding of the structure, laws and workings of the mind. All this is clearly revealed and made interesting and delightful by the science we are now studying.

Notes from Letters Received.

Appreciates Our Work.

Let me express my appreciation of your works and the pleasure I have derived from perusal of them. I have not been able to give the Science much attention for many years, and the truths your works so clearly portray recalls the studies of earlier days and gives renewed accentuation to the masterly lessons of Prof. Fowler. We are all surer that we see a star when we know that others see it; and your works give confirmation to the truths we have received before, as well as inculcating new ideas.—*Prof. E. W. Moar, 620—11th Street, Sacramento, Calif.*

I have been preparing all my life for the great purpose of carrying on this work. I am certain that the power I possess is because of the many long years of hard private study under severe, hard trials where I carried on my own work regardless of difficulties, under the key idea of Phrenology. And the harder the work was the more constant I developed my own original training of the faculties of the mind, and perhaps newer uses of them have been developed by their being called into operation under extreme effort. I thank you very much for your cooperation; and I certainly wish that I could get hold of Combe's "Moral Philosophy" or any of Combe's books, or some of Spurzheim's works, or a copy of Wells' "New Physiognomy." I had some of these works burned in my library.—*Marion Donehew, Pavis Valley, Okla.*

The Phrenological Era does not claim to have as many millions of readers as the *Ladies' Home Journal* or some other of the financially backed and shrewdly as well as extensively "worked" journals, but it *OUGHT TO HAVE*. However, it has a goodly number, and they represent the most intelligent, the most ambitious, and the most progressive of the American public. It is growing in popularity, circulation and influence by virtue of its plain and reasonable and practical teaching of Mental Science and such truths as people need. We thank all our friends heartily for your patronage and encouragement. Let all remember that we are working together to benefit the world, and that every one we win to our Cause is that much a widening of our circle and an improvement of the mankind to which we belong.

How Much Are You Worth?---98c plus \$1000.

By Anna R. Litsinger, P. Sc. D.

Dr. C. A. Peirie, head of the department of Chemistry at the West Texas Teachers' College, at Canyon, Texas, says he has found that a man weighing 150 pounds, if divided into component chemical elements, would be found to contain enough water to wash a pair of blankets, enough iron to make a ten-penny nail, lime sufficient to whitewash a small chicken coop, and enough sulphur to kill the fleas on a good-sized dog. All these elements, he estimated, could be purchased at a drug store for 98 cts, but he did not say one word about the most important part, the **brain and the 44 faculties.**

When I stop to think of the Brain, what a wonderful organ it is, and how little it weighs, it seems to me that we should try to develop our faculties, and not hide our talents beneath a half bushel. My Prof. dislikes the term of "sub-conscious;" so I will say our inactive faculties are our house-keepers and body builders. And it seems to me that all disease, or dis(un)—ease is in the state of mind. To me, the City of Happiness is in the state of mind. I am grateful to my Creator that I possess a good brain and a sound mind. So, if our bodies are only worth 98 cents, I am sure we are worth \$1000 from our ears up.

["Sub-conscious" means occurring without consciousness or partially or feebly conscious; or, more literally, *under-conscious*, Mrs. L. evidently refers to the faculties that sustain life. These have been classed under the head of "Selfish," though used by phrenologists under protest, because our English language is deficient in words for every exact idea. No faculty is sub-conscious, except times, and certainly not these; for a sense of existence is always present, and that of hunger, anger, etc., is always regularly recurring. Western people, particularly the "New Thought" philosophers, employ this term "subconscious" rather loosely we think. We prefer the word "subsistive" as the most correct of all for this set of faculties.—ED.]

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Cerebral Topography an Aid to Children.

By Jessie Allen Fowler.

We do not say that every child who is adapted to a certain vocation, like mechanics, music, or drawing, should be educated only in that line. But where they have to join the ranks of the wage earners quite early they should be taught in specialized schools and be encouraged to study along general lines as opportunity affords. If this were done, then cerebral topography and mental localization would aid the child of the future in the following ways:

- 1, Place children where they belong;
- 2, Conserve their time, strength and money;
- 3, Make children happier, for they would then have an opportunity to work in the lines for which they are adapted;
- and 4, There would be no truants, as children never run away from the thing they like.

The brain centers, we may explain, can be discovered in the following ways:

1st, By the Cephalic Index, which is the ratio of the measurement of one part of the brain to another, viz: The length to the width, or the height to the length as 100 is to x.

$$1 : w :: 100 : x$$

$$\frac{1}{w} \dots \frac{100}{x}$$

2nd, The Binet Tests of Intelligence;

3rd, Temperamental Types;

4th, Vocational Aptitudes to bring about Efficiency.

Cerebral topography, then, in the hands of schoolteachers and parents would, to my mind, 1, lessen the difficulties in the road to success among school children; 2, do away with the disappointment children feel when they find they are misfits and are not successful in the line of work into which they are placed; 3, aid the government in conserving the energy of children for after results.

Busy Child Is not Bad.—One of the key-stones of mental health is to do a great many useful things. Real self-control comes from desirable expression. The child who is busy with useful, enjoyable tasks all day has no time, energy or attention for mischief.—*Hygeia*. [This is phrenological doctrine, pure and simple, thank you.—ED.]

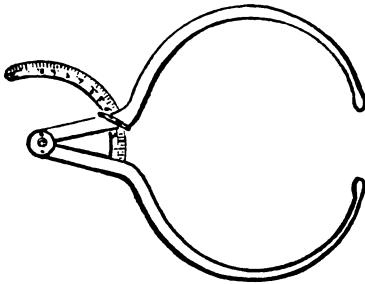
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Diploma Awarded.—December 7, The Tope School of Phrenology, Inc., awarded a diploma to Mrs. Anna R. Litsinger, Massillon, O., R-4. She completed our Correspondence Course, having worked faithfully and done well. Her average class grade was 95. She is a long way on the highway of human science, and that is as much as any university could have done for her. Knowledge is in her mind and hands now to bless not only herself, but many others. We expect to live to see some—perhaps many—of her “good works.” She is entitled to the more respect because she is a married woman, having children married. It is a mark of high intelligence and nobility that may well be imitated. How many others will “go and do likewise”?

Dr. John T. Miller, of Los Angeles, Calif., is coming to be a regular connoisseur phrenological evangelist. He believes that God made Phrenology for the people, and Phrenology is his religion. He and Mrs. Miller will start in January, 1926, on an extended lecture tour through the southern United States, up the east coast, and then across to England and other European countries. All honor to Dr. Miller and wife. More power to their tongues and hands! They will surely do good, and we wish there were more like them. *Phrenologists, AWAKE!* The world is our limit; the cities, towns and country are our fields. Let us have the *courage* to “dig in” and claim our own! A dozen or two real live phrenologists traveling through the United States, following the example of Christ and Dr. Miller, “doing mighty works,” would soon make the town and city ordinances against this useful science look like wilted dahlias after an early September frost,

Commends Our Lessons.

I am proud of my diploma, because it came from a pioneer School. Your Course is so plain and simple that a child could easily grasp it from the beginning to the end of it without any trouble. I hope you will live to see Phrenology taught in the homes and in the grade schools as well as the high schools and colleges. If people would study more Human Nature, and attend fewer card parties and clubs, we would have more happy marriages and fewer divorces. — *A Graduate.*



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