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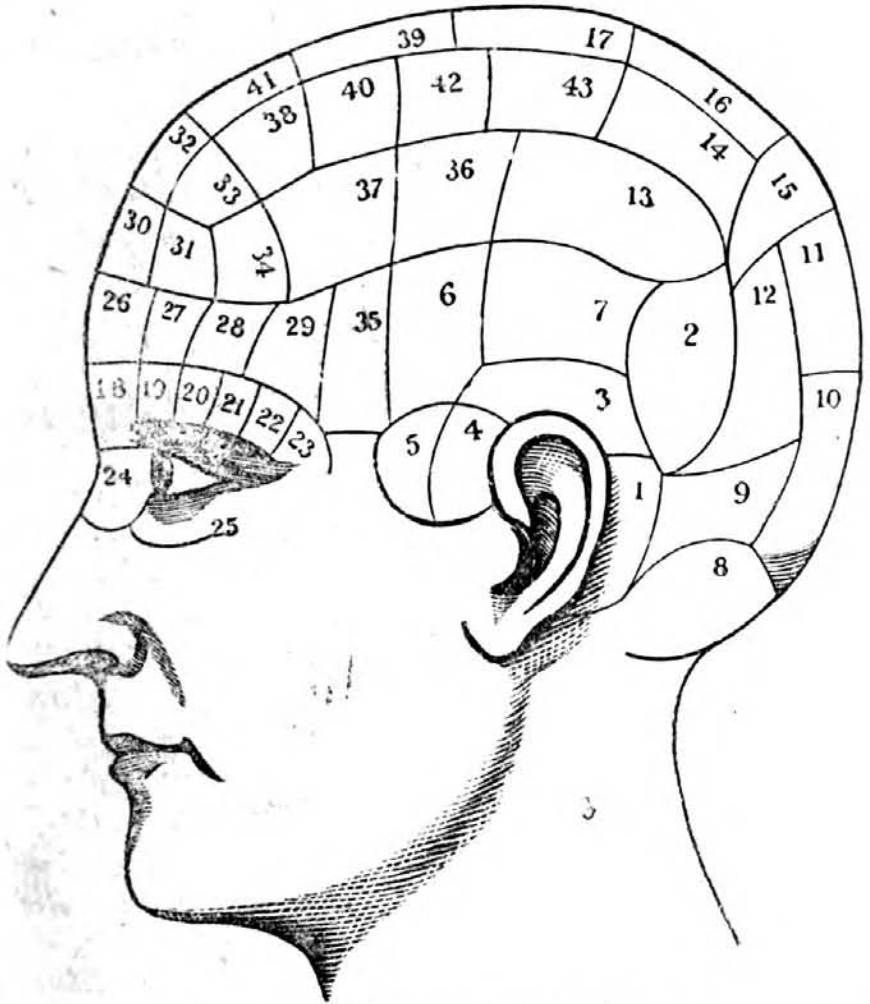
Vol. IX.

BOWERSTON, O., JAN. 1913.

No. 1.

THE PHRENOLOGICAL ERA

Know Thyself.



M. TOPE, Editor and Publisher.

Entered at the Post Office at Bowerston, O., as Second Class Matter.

In U. S., 50c a Year—in Advance. To Canada, 60c. To Other Countries, 75c.



To the Public, Greeting!

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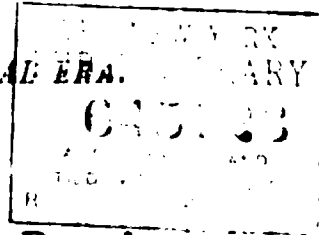
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Believing that one or more of your Illustrated Lectures will be useful and acceptable to our people, we invite some of your best talent to come here about..... Address, Yours Truly, &c.



An Occupational Reverie.

"To be or not to be:" that's the question;
 Whether 'tis best to spend an idle, aimless life,
 Seeking the frivolous pleasures of the day,
 Content with simply means to eat and dress,
 Leaving the future days to fickle chance,
 Or turn about and make myself a MAN,
 And do a man's part in the work of life?
 I look about and see gray-headed men
 Bending beneath the load of daily toil.
 I ask them why Dame Fortune has not smiled
 Upon their efforts to achieve success;
 And they can only answer with a sigh,
 "Alas! when young I did not use aright
 The golden days of opportunity;
 I planted seeds of Idleness and Vice,
 And now I reap my harvest of Regrets."

"To be or not to be"—this problem I must solve,
 And the solution must be made TO-DAY.
 Procrastination for a single hour
 Is that much less for preparation.
 The world now offers great rewards
 For those who are prepared to do
 Its high grade work effectively and well,
 It will not tolerate incompetents,
 But must and will have expert workmen—
 Adapted by Nature and by practice skilled.

"To be or not to be"—a great success
 I must deserve the great rewards: I seek
 I must possess the sterling qualities
 And choose the line my talents suit;
 I must prepare for action and then ACT.

"To be or not to be: I choose to BE.
 I'll strive to win the nymph, Success;
 And first a Phrenologist I'll see
 And learn from him the very best way
 To make myself so useful to the world
 That when Dame Fortune's favors are bestowed
 Success will point to me and say,
 "That is the Man!"

GOLDEN WORDS OF WISDOM.

Finding Oneself.

Nickerbocker Press.

Young men go into professions of business for which they are ill adapted, only to find after years of struggle that they have wasted their time. Surely there ought to be some way to prevent this wasted energy and to start the young man and young woman right in life. Possibly the high schools in the large cities which have begun to introduce domestic training, and the technical high schools, are doing something to develop early in the young man and the young woman latent talent which will be a guide in aiding them to pick out their life's work. But the development along these lines is not general enough. There should be an earlier test of capacity for every young man and young woman. By the time students leave schools to go to college they should have a pretty fair idea of the sort of work for which they are best adapted, and should pursue their college course with a definite aim in view.

Why not call on Tope of Bowerston, or other phrenologist, and decide in advance what a young man is good for?—
SCOTT, Columbus, O.

Don't Worry About Going Crazy!

Theodore B. Hyslop, lecturing in London, Eng., on "The Rise and Fall of Nations," predicts that half the world's population will be insane fifty years hence. Not any danger, Doc. Don't you know they have a serum now to prevent and cure tuberculosis, a serum to cure hydrophobia, a serum to prevent pneumonia, and so on; and some wise-acre will soon get up a serum to stop insanity,—and then what? No, no! Hyslop must have been reading some of Buseell's dreams. At any rate, it's a slur on modern science and civilization.

Phrenology Boiled Down.

The brain and body are tools of the mind.

The better the tools the better its work, and it can improve its tools.

No true phrenologist believes in Fatalism nor Materialism, nor pretends to read character by bumps on the head.

Phrenology is the most useful and delightful science.

Butters—Not to Eat.

Objectors there are, of course. Everything good, bad and indifferent has its kickers, has had, and we presume always will have. It makes us think of a story: A man had a billy-goat which he always kept in the barn-yard. And everything that went into that barn-yard was sure to meet with billy's objections and get a butting. One day he began on the old farmer himself and butted him so much that it raised his ire. And he resolved to give the goat a full opportunity to satisfy himself. So he suspended a grind-stone with a rope tied to a beam, and let billy go. He butted away till evening, and then all night. Early in the morning the farmer arose and went to see how the objector was coming on, when, lo, and behold! the grind-stone was all right, but all that was left of billy was his tail, which was still butting away! And so it is. There's no use trying to convince some persons. They will always but. They are built that way. Even Christianity has had its objectors, but they do not make Christianity any the less valuable. Nor does one who ignores Phrenology make it untrue or less useful. They may but, but it's still there.

Proper Meanings of Scripture.

"The soul that sinneth, it shall die."—Ezek. XVIII, 4, 20.

"And seeing the multitudes, he went up into a mountain."—Matt. V, 1.

The first quotation misleads thousands. It does not mean *literal* death, but *figurative*; i. e., inharmony, out of tune with natural law and Divine favor. The great poetry writer, Ezekiel, could not with any common-sense use the word "die" with the meaning of annihilation, but as synonymous with "perish" or "suffer." The soul does not, in its very nature, partake of mortality. In reading Scripture, whether in English, Hebrew, Greek or whatnot, it must be accepted in a rational way. Unless so interpreted, the second quotation would be ridiculous. Christ went up *on the side* of the mountain, not *into a hole* in it. Intelligently explained, the Bible is all right; but hundreds of its passages, as some take them, are preposterous. Phrenology, as the great science of man, plainly illuminates the truths of Scripture and corrects erroneous ideas, to the betterment of religious people.

THE PROPHETIC AGE:

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and Government of Jesus the Christ

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PROPHETIC AGE, Ashland, Ohio

There are two good ways of treating gossip about other people. One is, not to listen to it; the other is, not to repeat it.

400 years before the Wise Men followed the Star of Bethlehem, Socrates died heroically for principles and beliefs which, had he lived in a later age, might have marked him for the greatest of Christ's disciples.

HISTORY OF PHRENOLOGY—Continued.

33. The Fowlers.—The visit and death of Dr. Spurzheim (See Sec. 29) gave a new impetus to the interest in Phrenology in America. Some students of Amherst College in Massachusetts, having had their curiosity aroused by the double event, shortly afterwards proposed a public discussion on the subject, one of whom was Henry Ward Beecher, who offered to argue against it. In reading all the books he could get, he was converted to its doctrines, and in the debate made a speech in its favor. He gave lectures upon it while a student, and all his life used and recommended Phrenology, claiming he was largely indebted to a knowledge of it for any special success he attained as a public teacher. The Hon. Horace Mann likewise became a convert to Phrenology, and gave it his support.

But it was the Fowler brothers, with their sister Charlotte, that made Phrenology a *professional* science. In 1833, the older brother, O. S. Fowler, borrowed Combe's "Elements of Phrenology" and a bust from his class-mate in Amherst College, Henry Ward Beecher, and learned to make delineations. He devised a chart, which simply gave the names of faculties then discovered in their order, and marked it on the scale of 1 to 7, charging only two cents for a marked chart. After graduating at Amherst, in 1834, and while waiting for a term to begin at Lane Seminary, at Cincinnati, O., where he expected to finish up for the ministry, he began a course of lectures at Brattleboro, Vt. He here



FIG. 13.—LORENZO NILES FOWLER, born June 23, 1811, at Cohocton, N. Y.; died in New York City Sept. 2, 1886.

improved his chart, charged men 12½ cents, and women and children 6½ cents, for a chart marked, and cleared \$40. He then wrote to his brother, L. N. Fowler, who had been attending Amherst Academy, and they together lectured and marked charts at Waterford and Troy. After lecturing at



FIG. 14.—ORSON SQUIRE FOWLER was born at Cohocton, N. Y., Oct. 11, 1809; died at Sharon Station, N. Y., Aug. 18, 1887.

various places separately, L. N. Fowler opened an office in New York City in the autumn of 1835, at 135 Nassau street; and this was the first permanent office in America. After some itinerary work, the book, "Phrenology Proved, Illustrated and Applied," was issued by the Fowler brothers and Samuel Kirkham, the latter the author of Kirkham's Grammar, and who also lectured for years on Phrenology. Next, O. S. Fowler opened an office at Philadelphia, Pa., and in September, 1838, the first number of *The American Phrenological Journal and Miscellany* appeared as a monthly. This was supported largely by the Fowlers, but edited for the first three years by Nathan Allen, a theological student born at Princeton, Mass., and who became interested in Phrenology while at Amherst College, where he graduated in 1836. He afterward studied medicine and practiced at Lowell, Mass. In September, 1841, O. S. Fowler became sole owner and editor, and removed it to New York, where it was constantly maintained until February, 1911, when it suspended publication.



FIG. 15.—CHARLOTTE FOWLER WELLS, born at Cohocton, N. Y., Aug. 14, 1814; died in N. York June 4, 1901.

Charlotte Fowler came to the office in 1837, to aid her brothers in the work, and more than once kept the office from being closed and the enterprise of maintaining a cabinet from being abandoned. She assisted her brother at Philadelphia, and but for the indomitable pluck of these two, the journal would have soon ceased to exist. When a girl of twenty, having studied the

science in which her brothers were interested, while attending school at Ludlowville, N. Y., in 1835, she taught Phrenology to a class of young men and ladies, giving regular lessons for several months. As this was the first class of students ever taught the science, she has been called "the Mother of Phrenology." In 1843, Samuel R. Wells left the study of medicine to join the Fowlers as a student and assistant, and later became a partner; hence the firm name of Fowlers & Wells. On October 13, 1844, Mr. Wells married Charlotte, and they together devoted their time chiefly to the publishing work, which permitted the Fowler brothers to give their time mostly to lecturing, writing and making professional examinations. Mr. Wells died April 13, 1875, of pneumonia contracted by moving the phrenological office and cabinet. He was born at West Hartford, Conn., April 4, 1820. He was the author of the large work entitled "New Physiognomy," and a number of small works, one of which is "Wells' New Descriptive Chart" for the use of practical phrenologists. Mrs. Wells was the youngest child of Judge Horace and Martha Fowler. As her portrait indicates, she had fine Organic Quality and was highly intellectual and religious. Her head measured $21\frac{1}{2}$ inches in circumference by $14\frac{1}{2}$ over the top. She was a great believer in prayer and Providence. She was a devoted and hard worker. After the American Institute was organized in 1866, she served in different capacities,—as class instructor, president, etc. She gave two courses of lectures to the students as late as 1897-8; and helped graduate, in all, over six hundred. She was a model of greatness and goodness in woman for young ladies of to-day to admire and imitate.

In 1849, Nelson Sizer, having traveled and lectured constantly for ten years, became associated with Fowlers & Wells, and from that till his death occupied a prominent place as editor, class instructor and professional examiner, in the office. He was sole editor of the journal from 1859 to 1863. His last public address was at the opening of the Institute in September, 1897. He made more than 300,000 professional examinations. Some of his latest works are: "Forty Years in Phrenology," "Choice of Pursuits," "How

to Teach," and "How to Read Strangers." Some of his statements have given a wrong impression with regard to the measurement of an average-sized head, namely, that the horizontal circumference should be 22 inches, whereas 21 inches is the average.

In 1855, O. S. Fowler retired from the firm and devoted his time to the lecture field, and in his summer vacations to the writing of books on the science. He was a deep thinker, and wrote very extensively. There has never been a more aggressive advocate of Phrenology, and is the most voluminous writer on it. He was justly acknowledged the "great gun" of Phrenology in his day, owing to his determined zeal and labor. At one time while he was editor the phrenological journal had a circulation of 24,000. Before his death, he revised and combined his smaller books mainly into two large volumes, "Human Science" and "Sexual and Creative Science." Several of his books have had a sale of over half a million copies. His lecture tours included all the large cities of the United States, where he usually gave courses of lectures free and charged good prices for examinations,—\$5, \$10, and as high as \$50. He was a very impressive speaker and left lasting impressions. He established the location of the faculties of Polish, Mating and Thirst.

In 1860, L. N. Fowler and Mr. Wells visited Europe together and lectured for years through England, Scotland and Ireland. Prof. Fowler remained and for thirty-six years made London his home. His headquarters were in the Imperial Building, where he published a number of standard works, and in January, 1880, started *The Phrenological Magazine* which was later incorporated with the *American Phrenological Journal*. In 1890, he established a permanent Institute in London which has members in many parts of the world. Two years before his death, he suffered from paralysis, and he and family removed to New York, reaching there August 25, 1896. On account of his locations and extensive travels, he met more people and had more personal



FIG. 16.—NELSON SIZER, born at Chester, Mass., May 21, 1812; died at New York City Oct. 15, 1897.

friends than any other phrenologist. He probably gave more lectures and examinations than any other, and he was author of a number of books, the chief of which are, "Marriage" and "Lectures on Man." He also devised and had manufactured out of china-ware an improved phrenological bust. The locations of the faculties of Wonder and Intuition are accredited to his observation.



FIG. 17.—JESSIE ALLEN FOWLER, daughter of L. N. and Lydia Folger Fowler, born in New York City.

Miss Jessie A. Fowler is the only one of the second generation of this famous family to carry on the work of her distinguished predecessors. Her mother was a physician, and Jessie intended making medicine her life-work, being well along with her studies when, in 1879, her mother died, and she was obliged to help her father in the phrenological work. She has traveled and given lectures through the British Isles, France, Italy, Ceylon, Australia, Canada and the United States. She is a graduate of the Woman's Law Class of the New York University. For six years she was with her father as co-editor of the phrenological magazine at London; and on coming to America, in 1896, began at once to assist Prof. Sizer and Mrs. Wells in their work. She was the chief editor of the journal after the death of Prof. Sizer, and has been vice president of the American Institute of Phrenology for a long time. She has published a number of books, as "A Manual of Mental Science," "Brain Roofs and Porticos," "Practical Physiognomy," and others. Her noble work in raising mankind to a higher and purer life ought to be an inspiration to others of the female sex to go and do likewise.

34. Other Workers.—Hundreds of other disseminators of Phrenology, both itinerant and stationary, entire and incidental, have aided largely to acquaint the public with its principles and teachings, and public sentiment as well as modern literature respecting man's mental nature has been greatly transformed.

When George Combe lectured in New York in 1838-39,

Dr. Andrew Boardman reported the first course in *The New York Whig*, and the second course in *The New Yorker*. These reports he afterwards put in book form, with several able articles of his own. He was all his lifelong a very strong friend of Phrenology and did much for it. In 1839, J. Stanley Grimes published a work he called "A New System of Phrenology." He was a native of Boston, and spent several years lecturing in the State of New York, being president of the Western Phrenological Society of Buffalo when he wrote the book. Dr. John L. Capen started a phrenological office at Philadelphia, Pa., in 1856, which he maintained till his death. In 1865, Henry S. Drayton, a graduate of the University of the City of New York and also of its Law School, joined the Fowlers & Wells office as assistant-editor of the journal and lecturer, which position he held for several years. Dr. J. J. Cowan, of Conley, Ga., early learned Phrenology, as well as to appreciate its benefits, and for nearly fifty years—from 1840 to 1890—inculcated the same in his medical practice. Joseph Hurford, born in 1809 near Cadiz, O., began lecturing in 1838 in Ohio and Indiana, and later settled at New Brighton, Pa., where he made phrenological casts of the brain and advocated the science. And thus we might continue at great length enumerating the many persons that have engaged as phrenologists for longer or shorter periods. One other deserves special mention: Wm. E. Youngquist was born of Swedish parents at Stillwater, Minn., in 1873. When a boy of 13, he heard Prof. George Morris, of Oregon, lecture at his home schoolhouse. He afterwards attended several other courses of lectures by traveling phrenologists, and had his head examined twice, bought books and journals and studied it himself. In 1901, he graduated from the American Institute of Phrenology at New York. After graduating, he practiced a short while in New York City and vicinity, and in June, 1902, sailed for Europe. When he reached Stockholm, Sweden, he found the science almost unknown in that country. He began his work by a public lecture on August 9, 1902, and has continued the practice in its various phases of lecturing, delineating, writing, publishing, advocating, defending, etc., to the pres-

ent. By his unflinching persistence, he has planted Phrenology not only throughout the land of his nationality, but in Norway and Finland; and, in short, has converted nearly all northern Europe to the science. It was a gigantic undertaking, and it is a most glorious achievement.

The first Phrenological Society in the United States was founded at Philadelphia, Pa., in February, 1822. In 1825, a Phrenological Society was formed at Baltimore, Md., after a course of lectures by Dr. Caldwell; and in the same year, from the same cause, a Society was organized at Washington, D. C. The Boston Phrenological Society was established December 31, 1832. A Society was formed at New York in 1838, of which Dr. Boardman, who reported Combe's lectures, was the recording secretary. In the 40's and 50's, hundreds of local Phrenological Societies sprang into existence in many of the States; until they came to be very fashionable, if not a craze. Yet, like the country literary societies and spelling-bees, they have passed out of vogue. The only thoroughly established organization of this kind in the United States to-day is the Ohio State Phrenological Society, started at Bowerston, O., May 11, 1906. It meets regularly in convention every year, and is about to be incorporated under the laws of the State.

35. Phrenological Headquarters in America.—Various phrenological centers throughout the country for teaching and propagating the science have come into existence; and a number of periodicals, besides the one already named (See Sec. 33), have been published specially devoted to Phrenology; while from the very first many articles of a phrenological character have appeared in the common newspapers and magazines. The first journal on the subject was *The Annals of Phrenology*, commenced in October, 1833, at Boston, Mass., as a quarterly; but it continued only two years. *Human Nature* was published sixteen years at San Francisco, Cal., by Allen Haddock, who also taught classes of students almost continuously previous to the great earthquake and fire of 1906, when his business and health were both ruined. L. A. Vaught and wife started a Human Science School at Chicago, Ill., and *The Phrenological News*, about 1895. His wife

died; he married again; then he died; but the school is still carried on by Mrs. Emily H. Vaught and V. G. Rocine. The name of the journal was changed to *Human Culture*, but it suspended publication in 1906. *Power and Poise*, a journal devoted to Health and Phrenology, was published at Cleveland, O., in 1908-1910, by Dr. and Mrs. V. P. English; but finding the work too onerous, they reverted to their previous business. Besides being the authors of several books on the subject, they do quite a good deal of practical phrenological work. In January, 1905, the writer began the publication of *The Phrenological Era*, at Bowerston, O., which is now known around the world as the official organ of the Ohio State Phrenological Society. Several books have been issued from this office, while the Tope School of Phrenology, which has graduated dozens of students, is an adjunct of the same. At Bryn Mawr, Wash., there is a small monthly journal, *True Word*, in its twelfth volume, devoted to Mental Science. M. F. Knox is the publisher, Edna Squire editor, and Melvina Hanson manager. It is practically the official organ of the Mental Science College at that place, at which much of the instruction is phrenological. At Ft. Worth, Texas, Profs. Hightower and Hinman have been for years conducting a School of Human Science on phrenological principles. Otto Hatry has been doing the same at Pittsburg, Pa. And Martha J. Keller likewise at Cincinnati, O. *The Character Builder*, of Salt Lake City, Utah, now in its 25th year, ably edited by John T. Miller, is practically a phrenological journal with the name left out. And its editor lectures on Phrenology and teaches it. The old firm of Fowlers & Wells, at New York, was changed to a stock company in 1884, and still publishes books and phrenological supplies, besides maintaining the American Institute of Phrenology and doing professional work. Michael Lewis has an office at Philadelphia, Pa., where he practices the science with credit and profit. George Soule', founder and principal of Soule's Commercial College and Literary Institute, at New Orleans, La., is a warm advocate of Phrenology and delivers lectures to his students every year. Some of these lectures have been published in pamphlet form.

There are others; but these are enough to give some idea of the work being done all over our land in behalf of this science,—or rather, by *means* of it for the improvement of the people in general. Nor have we mentioned what is going on in some other countries. Japan has a large Phrenological Society at Tokio, and there has been published at that city for a long time a phrenological journal by Prof. Sekiryushi, a most intelligent phrenologist and human scientist, who speaks several languages. While the enthusiasm concerning Phrenology, like it is with other things, rises and lowers at times, the knowledge and practice of the science is on the increase; and the agencies now at work must soon bring about a fulfillment of the prediction made by Dr. Spurzheim at Boston when he said it was his opinion the time would come when Phrenology, in common with medicine and law, would become a regular profession, having not only its professorships in our seats of learning, but its regular practitioners in our cities and villages who would be consulted by parents touching the education and choice of occupations adapted to their children, and by persons employing apprentices, assistants, etc., as much as the physician now is in sickness.

REVIEW QUESTIONS.

1. How many faculties did Dr. Gall discover? Name six of them.
2. Name the ones discovered by Dr. Spurzheim.
3. How was Phrenology generally received at first?
4. Describe Andrew Combe.
5. When did George Combe visit the United States? What noted defect of mind had he?
6. Name a few men who disregarded Phrenology at first, but later advocated it.
7. Who made a profession of Phrenology? When?
8. Name three branches of science that have been assailed as hostile to religion. How would mankind stand to-day without them?
9. Name seven journals that have been published on Phrenology.
10. Name some lady phrenologists that have distinguished themselves.

To cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to force them to act, but to do so is all the better for the health and general welfare of the person.

Last month was "scrap" month in more senses than one. If you got any "scraps," reader, blame it on the editor. All who got two pages of the Era alike can cut one leaf out. We promise to do better.



**M. TOPE, Bowerston, O.,
Sec. O. S. P. Society.**

A Great Tree.

It is with pleasure we state that the Ohio State Phrenological Society is growing. Quite a number are joining from other States as well as from our own State. And, friends, it makes one's emotions feel good, naturally and truly.

Without any egotism, but merely a just pride and a joy, the editor of the Era can say that he originated this institution and has fathered it with care and anxiety. Yet we do not hesitate to acknowledge our warm friends who have helped to plant such a Phrenological Tree in the great State of Ohio.

Come on, then, brethren and sisters, and let us cultivate the bush, and prune it where it needs, and make it grow to gigantic proportions, whose leaves shall be for the welfare of the whole world!

There are several lady phrenologists in England. Those in America are: Jessie A. Fowler of New York; Mrs. M. G. English of Cleveland, O.; Martha J. Keller of Cincinnati, O.; Mrs. Emily H. Vaught of Chicago, Ill.; Edna Squire of Bryn Mawr, Wash.; and Mrs. Elizabeth Frazer of London, Canada. We are proud to be associated in a work with such a galaxy of women; yet there ought to be more of such.

◆ THE ☉ ERA ☉ LECTURE ☉ BUREAU. ◆

List of Lecturers and Entertainers.

We shall print, from month to month, the addresses and subjects of such persons as desire to register as entertainers or instructors. Registration fee, 50c and 5 per cent. of the fees of the entertainments.

Elder A. L. Garber, Ashland, O. The Science and Practice of Phrenology.

M. Tope, Bowerston, O. Health, Education, Beauties and Benefits of Phrenology, Physiology and Physiognomy. Delineation work, and advice.

The Daily Reporter, of Canal Dover, O., is well named. It gives the gist of the world's news regularly. It is a model daily.

By having the power of self-analysis given by Phrenology one fully realizes the value his mind and body.

Subscribe for the Era; and join the O. S. P. Society.



W. A. PITTENGER, Dennison, O
3 Ex. Com. O. S. P. Society.



**A. L. GARBER, Ashland, O.,
V-Pres. O. S. P. Society.**

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

Published Monthly by M. Tope, as the Organ of the Ohio State Phrenological Society, at Bowerston, Ohio.

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Vol. IX.

JANUARY, 1913.

No. 1.

The Era to Its Patrons.

It is a well-defined custom of journalism to say a few words at the opening of a new volume about the trials, obstacles, objects, and prospects of the publication. And, in doing this now, it is hoped there will be no charge of egotism.

In the first place, we present our respects to the patrons and thank you, one and all, for your good-will, good words, and your money, in the past. No journal can run without readers,—nor without financial support. The Era is not what we would like it to be, but remember, friends, it is only a 50c journal. If 1,000 subscribers would pay \$1 apiece annually, and not have to be dunned up to renew it, a better paper would be forthcoming. Then we could overcome some of our hampered conditions. We would not have to depend upon job work to help us out, and we might hire a little, once in a while, to facilitate matters. But, as it is, the editor not only edits, but does *all* the printing. Every letter, reader, that you are now reading was set up by our hand and, when used, has to be thrown back in the cases again. And we fold, and address, and mail out, every Era that is put before the public. And that is not all;—we have to keep our books and send out statements of expirations, as well as manage all the advertising. Besides this, we have nearly a dozen students always, and make photo and personal delineations. No wonder we think to ourself sometimes, Is it worth while? But the encouraging words of our friends,

the thought of the hardships that others have gone through, an intense love of our work, and a strong hope that a better day is dawning, steel our nerve and determination to press on for humanity's sake. We ask the continuance of your patronage, then, friends, in the future. When we get weary, we think of you and cheer up.

What hurts us worst is opposition and indifference. Calumniators there are abroad in the world;—we expect that. But there are some who ought to be our professional brothers, working side by side with us, that do not even take the journal. Yet we do not need to go outside of our own very kinsfolk to find opposition and careless disinterest. As it was with O. S. Fowler in his early work, we have been frowned upon, snarled at and called a fool for “working at a thing so hard that there's no more pay in.” Lord! while I want to have enough to put me through the world and bury me decently, forbid that I should make *money* my god! Mankind is choking with style, and going crazy in fast living; and it behooves me to help a *few* of the vast army marching to the tomb to live *normal* lives and *enjoy as they should* the great journey they are making. Opposition and indifference imply that our reasoning, motives and efforts are questioned—wrong! Lord, pity the opposers; they know not what they do!

Still, the outlook is much brighter than ever for the Era and its editor. In 1879, we first planted Phrenology in Bow-erston, when it was unknown here; and later in 1892, and especially in 1905, we made it the hub from which to radiate to the world. We have been censured and laughed at, but, like St. Paul, we have fought a good fight and vanquished most of our assailants. *And it is our turn to laugh!* Influences are at work to give us confidence that our beloved science is firmly established, our professional reputation with it, and that in the coming years it will be easier sailing. And there is no small grain of gratification in that. *It does pay to work hard in a good cause!*

We hope to make a better journal in the future. What would our phrenological friends do now, if the Era should stop? If you want to see it better, help. Those who have complained about a certain kind of advertisements should do more than talk. We must put feed where people can get it; if we raise it up too high, we'll have to eat it ourself. We invite all to lend a “helping hand,” and not find fault, to the end that more and more good—real, solid good—may be accomplished. Sincerely,
M. TOPE, Editor.

Do High Schools Fail?

Prof. Mearns of the Philadelphia School of Pedagogy says the high schools do not meet the need of the day; they are giving an education for leisure and do not touch the hundreds of thousands of pupils who need education for production. Dr. Ashmun, president of the board, says the same thing, and that high schools are working away from the real needs. Prof. Mearns' remark that high school education is an education for leisure is important. We wonder if our board of education, or any other similar board, could be persuaded to give a thought to a matter so important as the statement of a professor of pedagogy that the high school as at present conducted is a failure.

The practical question forced upon us by these able educators is, are we educating downward? Are our methods making the boys and girls poorly fitted for life? There is much in the appearance of things to conclude that we are.—*Ohio State Journal.*

Every sensible person must regret the attempt to make universities out of our common schools. One thing after another has been added, until there is not half time to teach or learn anything worth while. The teachers themselves are over-burdened, as well as the youth. Half of the children are coming to wear glasses, when *right* education ought to show them how to *avoid* glasses to a riper age than usual; and many are nervous invalids. And when they go through a term, they know so little of anything the teachers cannot help being ashamed of them. This is an injustice to all educationally, and a crime against health. Some talk of extending the school period throughout the year! That would add insult to injury. Why make life a continual strain? For God's sake, the children's sake, and the country's sake, cut the number of months and studies DOWN, instead of UP. The common school has its functions, and limit. What business has Agriculture or Literature in them? And we presume the next move will be to put in cooking, dietetics, or domestic science!—an insult to every intelligent mother and freighted with useless expense. Cut these things out! Teach the rudiments or fundamentals in the public schools and then let Agriculture, Literature, and other specialties, be provided for in academies, normal schools, select schools, and colleges.

Ella Wheeler Wilcox has sung a new sweet song. She can write that kind. But the sum of this one is, that the only cure for sex-lust is self-control. And that's no cure at all. As well tell a drunkard to keep sober. Had she given the *secrets* of self-control, it would have been better. Had she shown how a youth might come to know *what* passion is, and its cause, and *what* levers to throw or pull to hold it in check, it *would* be better. Until mankind individually come to know themselves, as they *would* a machine, and how to employ counteracting faculties and influences in the organization for good, and then learn to appreciate and respect right actions, *secretly* as well as openly, for their own very *self*-sake in the pleasurable reward they incur, the social evil, intemperance evil, and other great curses will continue to fill the air with wails of woe. We're a long way off of the Millennium yet, dear friends.

Flossie was 6 years old. "Mamma," she called one day, "if I get married, will I have to have a husband like pa?"

"Yes," replied the mother with an amused smile.

"And if I don't get married, will I have to be an old maid like aunt Kate?"

"Yes."

"Mamma," after a pause, "it's a tough world for us women, ain't it?"

Rev. W. A. Hevlow and wife, of the U. B. church, have returned from Cambridge where they were engaged for about three weeks in successful evangelistic work. They will continue to do this kind of "labor in the vineyard," having had several calls lately. They have hosts of friends at Bowers-ton, in and out of the church, and will make friends wherever they go. We are specially interested in them, since the Reverend is an official member of the Ohio Phrenological Society. Recently in his regular revival work, by permission, he gave a talk on the value of Phrenology in marriage and right living. He believes like the Hon. Horace Mann, who belonged to the Christian church, that "Phrenology is a guide to philosophy and the handmaid of Christianity." It will be a better day religiously when all ministers will follow Rev. Hevlow's example. We wish him and wife great success and God-speed.

We are in the scientific era. Less than a century ago, when the butter refused to come, it was the custom to drop a red-hot horse-shoe into the churn "to drive the witch out." Then the butter would "gather." Now we know there was no witch in it, but that it was not sour enough or too cold for the butter-fat to release from suspension in the milk. Superstition has been displaced by scientific knowledge. The same is true in many other things.

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You Are Out of Place

If it strangles your ambition.

If you are not growing broader and deeper.

If you are a clerk and hate the yard-stick.

If you work mechanically and without pleasure.

If you are being dwarfed in any part of your nature.

If you do not love your work, and are not enthusiastic in it.

If you do not see something more in it than making a living;—if you do not see the making of a life.

It would be a good idea if brains could be gone over and renovated now and then.

If that were possible, some brains would have to be renovated with a vacuum cleaner."—*Exchange*.

Any business is better than loafing. A young man had better sell clams by the pail than hang around public resorts, murdering time and his own reputation.

"Did it take you long to learn the college yell?"

No, indeed. I yelled the first night the sophomores got me."

"Man is what he eats."—*German Proverb*.

If he eats mutton, will he be a mutton-head? Should he swallow a cabbage, will he grow a cabbage-head? Or sappy vegetables, a sap-head? Or if he eat nuts will he be nutty?

WHAT TO EAT, AND WHY.

To Avoid Poisonous Foods.

Among the famous scientists of the age is Metchnikoff, director of the Pasteur Institute of Paris. He feels sure he has discovered the cause of premature death. If people lived properly, he claims, they would live to be 100 or over.

In the United States, *the average length of life is about 41 years*, but from the point of view of science man's life is shortened by food-poisoning or auto-intoxication.

It is said that old age is caused not merely from the accumulation of poisonous wastes, but from the destruction of tiny cells in the body by other cells. The latter (white corpuscles) rove through the body and destroy the waste material, much as the buzzards do in warm countries, where they destroy the refuse and carrion in the streets.

The small intestine or colon is where toxins are produced. Metchnikoff thinks the first thing to do is, to avoid foods that produce toxins. Meat is tabooed by him, as, he claims, cooking does not always destroy germs, and by eating it we take in poisons from the animal that was perhaps diseased. In this we don't quite agree with him.

Metchnikoff thinks he has found out the germ that destroys these poison-producing germs in the small intestines. It grows in milk, and comes from Bulgaria. Milk is sterilized and a number of the germs put in it, which sours it. From a half to one and a half pint taken daily is required.

It is a fact that in Bulgaria people live to be quite old and are singularly free from internal disorders. This led those interested in the study of bacteria to experiment and conclude that the use of milk thus soured will prolong life. The anti-toxic foods are fresh ripe fruits, cooked ripe fruits, cooked cereals, rice, fresh vegetables, honey, nuts, butter-milk, and sterilized milk and cream.

Centuries ago, it was the popular belief that diseases were caused by demons which took possession of the body, and the common treatment was with charms or exorcisms in the hope of driving them away.

Faith and hope are all right, but I would rather have absolute knowledge.

Phrenology.

Is there a science of the mind?
Yes; here's the grandest you can find.—
Phrenology.

It will enable you and me
To see ourselves as others see.—
Phrenology.

And by its practice we may bless
Our many friends with happiness.—
Phrenology.

It teaches us what we should do,
And how to bear our burdens too.—
Phrenology.

In love, it shows the one to choose
And why you should the rest refuse.—
Phrenology.

It teaches how for health to care
And live the happiest everywhere.—
Phrenology.

It tells each one to holy be,
Although thrown in bad company.—
Phrenology.

It points the way to heavenly bliss
In future life that follows this.—
Phrenology.

It should be studied in our homes
From casts and busts and charts and tomes.—
Phrenology.

And were it taught in homes and schools,
There would not be so many fools.—
Phrenology.

To banish evil, vice and crime
Apply its teachings every time.—
Phrenology.

Yea, 'tis a Science and an Art
That will rich truths to all impart.—
Phrenology.

These good results in aggregate
Require it taught in every State.—
Phrenology.

The Phrenological View of the Soul.

It is not in the province of this science to say definitely what the substance of the mind is, yet, in all of its deductions, it certainly harmonizes with the doctrine of the future that Christ had in mind when he drew the picture of Lazarus and Dives, as recorded in Luke XVI, 19-31, namely: First, the *inherent* immortality and consciousness of the soul; second, its good or *heavenly* condition, as under Divine favor; and third, its bad or *hellish* state, from the disapprobation of Deity and a personal consciousness of having done wrong. What sensible person will try to deny either the Scriptural doctrine or the scientific teaching?—particularly when the two so happily agree. And this is the gist of the whole matter. And the *sources* of this belief have not been concocted to fit together, but have originated as far apart as pole from pole. Let atheists, whose teaching would multiply wickedness and misery, and millennial dawnists, whose theories would also put a premium upon vice and crime, meditate over these propositions: while Phrenology locks bayonets with both classes in a friendly way, nails her flag fast, and proclaims to the world the most wholesome philosophy of life yet conceived.

Cleaning Up.

We have a lot of odd numbers of the old Phrenological Journal and other works which we have decided to give our readers along as they keep subscribing and renewing. Some of these are faded and old-looking, but there is a lot of good reading in every one of them, and they are interesting. If you get one, you will understand. A number of our small books that we give as premiums are also faded and shelf-worn, but don't be insulted if you get any of these;—they're worth reading. We don't like to burn 'em, and yet want to get rid of them. We want to run them all out and start new; read what you can, and if you can't read them, give them away to somebody else.

The science of Phrenology offers no violence to Revelation; on the contrary, it is a powerful lens which, held over its texts, will bring out their true meaning.

LESSON IV

Of Tope's Professional Course in Phrenology.

Text-book: Combe's "Lectures on Phrenology."

We must now close up this author's books, but I would kindly ask you to dip into them as often as you can conveniently, for his earnest, resourceful, wide-minded knowledge is valuable in your business.

We begin this Lesson with Lecture XV, and if you will study it and Lecture XVI so thoroughly as to be able to give offhand every idea in them, you will have full "value received" for all the expense and trouble of both your Courses of Lessons. Let me insist on it, therefore, that you "take in" as much as you can of both of these chapters.

Questions:—

1. What is the first element in proper education? And on what does it depend?
2. Is the brain like a trumpet, or a piano-forte? Why?
3. Why should we consider Temperament in the training of children?
4. Explain the difference between Instruction and Training.
5. Why should the United States, of all nations, look well to its schools and sound education?
6. Why did the ancestors of America come over here?
7. Why should a true system of Mental Philosophy be thoroughly taught?
8. What would you consider a rational education for women? How near are they getting that education now?
9. Give a general explanation of how Phrenology will aid in the treatment of criminals.
10. Why should ministers and physicians both strive to promulgate a knowledge of Phrenology?

If the power to do hard work is not talent, it is the best possible substitute for it.

Body and mind ought to be cultivated in harmony, and neither at the expense of the other.

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English Temperance Law.

In England, there is a law against drunkenness *per se*, and one convicted must not have liquor sold to him for three years. Courts are required to give notice of all convictions. Drunkenness among women has shockingly increased in two decades, but it is hoped this will check it. The law provides for divorce from a habitually drunken husband or wife.

How Improve the World?

If you were to make a new world, where would you make any changes over the one we have? Everything is contrived for the best;—the seasons, day and night, wood, water, coal, oil, gas, variety of animals and human kind, variety of foods, variety of scenery, etc., *ad infinitum*. Nature individualizes everything, and what if she did not? What monotony? What tiresomeness? How would we distinguish one from another? Behold the million billions of leaves that come forth every year—all with a distinct individuality—a purpose. And so on. We must not begin here to amplify. We could not do the faintest shadow of justice to the matter, if we did.

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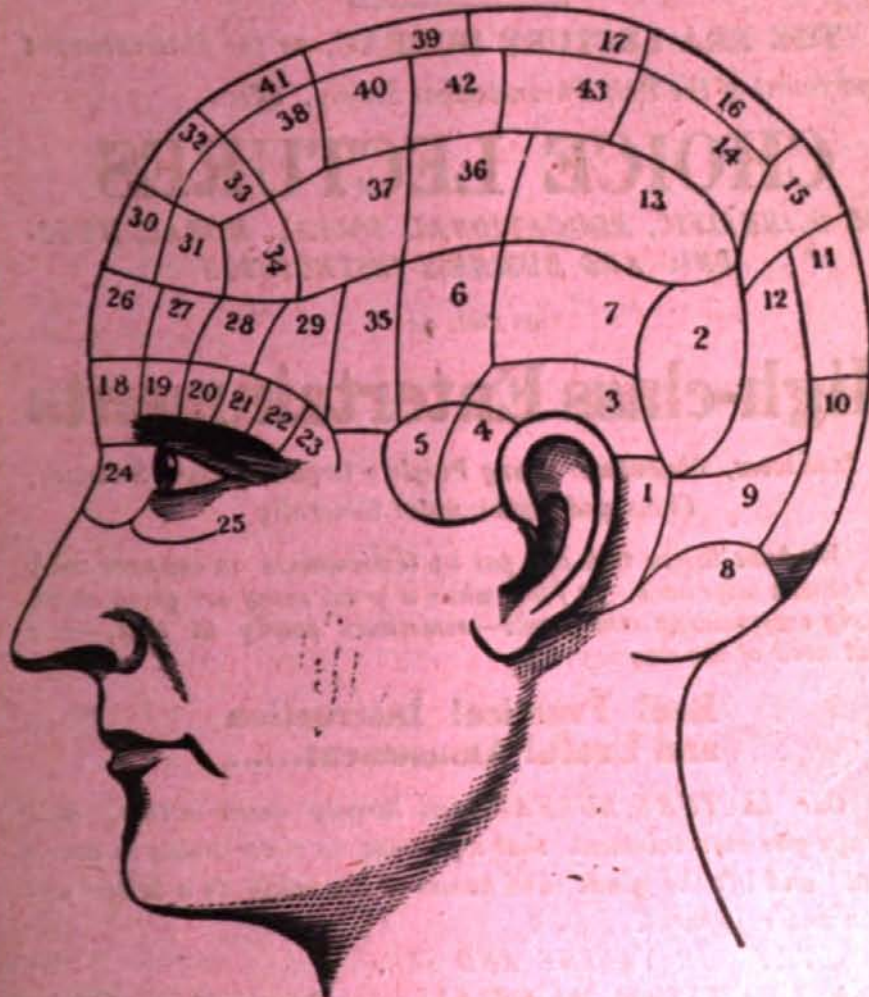
Vol. IX.

BOWERSTON, O., FEB. 1913.

No. 2.

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LESSON V.

ITS BEAUTIES AND BENEFITS.

36. As a Study.—Everything should be patronized or employed according to its usefulness. In proportion as Phrenology tends to important results, in the same degree ought it to be promulgated and applied. And by knowing how valuable it is, the student will be the more eager to learn it.

No subject is more interesting as a *STUDY*. This of itself ought to commend it to the attention of people generally. If the study of *anything* is productive of pleasure; if the investigation of Nature's elements, curiosities and beauties, or the philosophy of her operations, affords one any enjoyment, then surely this science which deals with the very acme of creation must be a source of the highest possible gratification. Nothing can be better for disciplining the mind, or for preparing it for other work. In fact, it is *the great science* around which and to which all other sciences are but satellites,—because it treats of *MIND*. Mathematics, Physics, Geology, Astronomy, Language, &c., all have their values and their places, but Phrenology is as far above physical science as mind is above common substance. It deals with the highest purposes, developments and attainments of mankind, individually and collectively, in this life and the next. Certainly it should concern every one who aspires to any degree of self-improvement. Even only partially understood, it is naturally an interesting and pleasing subject. In the study of its principles, locating the organs, defining faculties, noting the signs of character and how they work out when you apply them to persons and portraits;—all this, and much more, becomes a highly fascinating matter that may be termed high-class pleasure.

We fully believe that if people generally could once realize how grand and useful Phrenology is, the majority of them would be anxious to gain a knowledge of it for the good it would do. Some of the most distinguished advocates of

this science,—George Combe, Andrew Combe, Charles Caldwell, and others,—were opponents at first. But, hearing lectures on it, they became converts, and, so far from ridiculing it longer, they stood forth the bold champions they were. And it must ever be with all intelligent persons who will take the time and pains to investigate it fairly. The Hon. Horace Mann said: "I declare myself more indebted to Phrenology than all the metaphysical works I ever read. I look upon Phrenology as a guide to philosophy and the hand-maid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

Psychology has usually been regarded by students as "dry stuff." But not so with Phrenology. As a system of Mental Science, it is of such vast and far-reaching *practical* importance that to the earnest student of human nature and human life it is of irresistible fascination. Indeed, it is a subject that deeply concerns every man and woman who desires to make the most of life personally, or who takes any interest at all in the welfare and development of his race.

37. As a System of Mental Philosophy.—How much more simple and usable are, the definition of the mind, the classification of its faculties and the explanation of their workings and laws, on the phrenological plan, as compared with the mystified, inapplicable suppositions of Metaphysics! Instead of the Intellect, Sensibilities and the Will, we have forty-three or more faculties, classified into their general classes, and their properties all clearly defined.

The old school psychologists descanted laboriously about the Will, and taught that it is a single faculty. But Phrenology flaunts her torch-light and shows that the Will is no faculty at all, but depends upon the knowledge, prevailing inclinations and the incentives set before the mind of an individual; that it consists in choosing and directing the abilities, mental and physical; and that it is the result, not of one, but several faculties acting in conjunction. And so of other questions, as dreams, somnambulism, partial insanity, unequal talents, etc.

All science, being truthful, is harmonious. It is one inseparable web of truth or facts, woven from Nature's warp

Human Efficiency in Business.

Is there a Psychological Standard by Which We can Judge Human Efficiency?

BY JESSIE ALLEN FOWLER,

Vice President of the American Institute of Phrenology.

Business men tell us that the great problem which confronts them to-day is the sizing up of men and placing them where they belong. Many business firms have expressed to us a desire to re-adjust the work of their employes, in order to obtain better results.

Of course, their aim is to find a suitable standard which will enable them to select efficient employes to fill their high-salaried positions.

If we can measure a man's mental value by some practical standard, we can readily see how immensely useful such a method will become,—especially as man is the most complete mechanism in the world.

There are business systems for nearly every kind of equipment, but Man seems to be the last animal of which we make a study. Is it a wonder, therefore, that so many men miss their proper calling, when the educational system of to-day does not thoroughly endorse the possibilities of the children and guide them into the right channels.

The only system that can be worked out in a serviceable way for business men is the one that gauges the dominant factors of the mind in each individual case.

All classes of men—like Mechanics, Engineers, Artists, Architects, Book-keepers, Engravers, Doctors, Dentists, Lawyers, and Advertising Agents, as well as Managers, Superintendents, Buyers, Salesmen, Accountants, Etc.—have certain factors which single them out as being capable of "making good" in each of the distinct lines of work in which they engage; just as the tiles of a pavement have a certain pattern of design which can be repeated over and over again. It is just so in human agencies that a person can judge with approximate accuracy in what class an employe should be placed.

Men Who Are Sought.

Executive men, with active personalities, are wanted in every business to-day, and such men will be found to have a

high percentage of mental capability in a line of sense discrimination, organizing ability and practical judgment; and they must be alert, receptive and masterful. They must, in other words, have some powers uncommonly high or active in the scale of human values, and other powers only average in development. Every business manager imagines that he can "size up" the man he wants, and if he knew just how to judge of efficiency, he would more easily find what he desired. A Chart of Human Values is what he requires to guide him in selecting his men.

Very often a desirable clerk is dismissed because he is not rightly classed, while if he were properly understood and placed in a position for which he was adapted, he would be of double value to his Firm.

A man's business efficiency can be gauged, if an outline of his averages can be obtained; and it is a great art to handle men in such a way as to win both their trade and their friendship. There are as yet too few well-qualified people to fill superior positions, and too many to fill subordinate ones. As the demand becomes greater for the former, however, men will qualify themselves with care for such positions, as efficiency can be obtained only by a rigid self-examination and an aiming at ideals and standards, so that defects can be obliterated and the high-water mark reached.

All men seeking high salaries find it necessary, in these days of classified labor, to inform themselves as to their psychological fitness and preparation for their ideal work, and every business executive is recognizing the fact that he must know his fellow-men and classify each according to his temperament, type and mental qualities, in order to find the men he wants.

To do this, every Superintendent needs a simple, scientific and practical system by which he can estimate the efficiency of every individual person in his employ, to block out the work that is adapted to each, and on the other hand to select the right man for the work he wants accomplished.

It is quite possible to find out fifty or seventy-five per cent. of a person's qualifications, but the other twenty-five per cent. is often a total blank, an enigma or a puzzle; and in that twenty-five per cent. may be the dominant factor of the man's character, and it is this that is the all-important point to consider.

Efficiency to-day has to be special; for a Window-Dresser, who has artistic sense, possesses a very different equipment from the Salesman, who has pleasing manners, fluency of speech, and a knowledge of human nature.

Efficiency also has to be measured man by man, al-

though if fifty men are required to do one kind of mechanical work, they must all be equally proficient and have the same kind of equipment.

We believe that it is possible to arrange a System of Human Values in such a simplified way that a Business Executive can understand the requirements of persons for certain graded work.

Handling the Man.

Every separate line of work has its own standard of efficiency, and, therefore, every department has to be gauged by its individual requirements.

A Modern Business.

When we examine a Business Firm of to-day, we find that it consists of a Proprietor, Founder or President; a Treasurer, who attends to the finances of the Firm and supervises the income and the disbursements; a Manager or General Superintendent, who arranges the work of the employes; a Secretary to the President, whose duty it is to keep in touch with all matters of importance handled by the President; a Salesman, who either travels and sells goods by the wholesale or retails goods behind a counter; a Buyer, who selects the material that is to be sold; and an Accountant, who attends to the accounts of the Firm.

All of these distinct positions are filled by persons who are potentially different from each other in some essential points. Therefore, their scale of averages will be higher or lower, according to their equipment.

A Manager.

In an ideal Business Manager, one looks for a high percentage of executive ability, or a human steam engine. This is an essential, and he must rate high in this point, as well as in accuracy of details; while he should be low in egotism. Tact in handling delicate matters between customers and salesmen should be a strong factor; also intuitive insight into character, for without this he will be liable to make mistakes. Favoritism must be avoided, and a correct understanding of the mental value of each person under him is essential. A full degree of suavity is also necessary, as it helps him considerably to arrange matters, for sometimes too much abruptness on the part of the Manager has prevented a right adjustment of the work of his employes. He must treat business as a science and an art, and take a point out of the late Marshall Field's notebook,—namely, to judge of types by the face or appearance of a man.

Combined with these former high percentages of efficiency, we often find a high development of arrogance, self-

ishness and pride, which are undesirable and which augur seriously against his success.

It is important, too, that a Manager be thoroughly honest and trustworthy. Dependableness cannot be over-estimated. It is worth thousands of dollars more than mere "smartness." Therefore, the Manager should be honest, as well as clever, and a decided hustler.

A Buyer.

When we consider the efficiency of a Buyer (whether of silks, laces, furs, cottons, etc.), we see that many elements of mind go to form his character. His range of mental values leans on the side of judgment in expenditure, analysis of colors and materials, energy and expertness, interest in travel to select material, and sense of time or season in selecting goods. All of these points are essential in the work of a Buyer. His work is intensely interesting, but it will be noticed that he does not require a large percentage of language, or fluency of speech; for he has no call to expatiate on the beauty, texture or quality of the goods he handles, but his business is to use his eyes to see that everything is of the quality he wants. He must also know when, as well as where to buy his goods, as there are times and seasons when he must stock his warehouses to be ready for his travelers. A Buyer must have a high percent. of judgment of articles, and not allow fancy to lead him astray, or impulse to incline him to select what he cannot get rid of through his Salesmen. He need not be attractive in appearance or glib of tongue;—these elements need be only medium in the scale. Although he must be reliable, that he can be trusted to handle thousands of dollars conscientiously.

A Salesman.

A Salesman needs language to give him fluency of speech and capacity to interest his customer, but he must not talk his customer dumb. He should also appear well, as his personality is a *sine qua non* in business. An unpleasing countenance and an untidy appearance are never tolerated for an instant. He should be able to illustrate his point by some metaphor or picture to drive home his arguments.

Besides, the Saleman should have energy, honesty and good judgment, as a customer wants to be pleased when spending his money. In fact, some Salesmen are able to double their sales simply because of their pleasing manners, or by wearing the "smile that won't come off."

Mr. Ogden, formerly John Wanamaker's manager, once said: "Every salesman needs to have a thorough knowledge of Human Nature." So, the intuitional capacity of a Salesman should rank high, and the future Salesman will realize this as a dominant factor.

And so we might speak at length about others.

The Superintendent

Requires talent to adjust himself to every need of his work. He must possess many talents; as, executive ability, keen discrimination, judgment, color sense, and a keen sense of humor. These should range 80 percent.

An Accountant

Should have a fine blending of the mental and physical powers. His percentage of activity need not be large, but his integrity, concentration, memory of figures, calculating power, and order, should be high.

An Advertising Agent

Is of some importance in the present day, and requires special qualities to succeed well in his calling. He should express his ideas appropriately, have a keen sense of humor, and ingenuity and artistic taste to enable him to put his ideas together nicely.

The work of these and similar vocations have been depicted and described from capable persons in each line of work. H. I. Harriman once remarked, "I don't care what dress a person has on, but I am considerably gulped by the form of a person's head and face."

Phrenology at Teachers' Institutes.

Dr. John T. Miller, of Los Angeles, Cal., writes that he has been lecturing in California, Nevada, Utah, Idaho, Montana, and Wyoming. In Wyoming, he conducted a Teachers' Institute four days, giving instruction according to Phrenology; and received \$100. And he has been engaged to return next year to the same place at a similar price. At Butte, Mont., he has a guarantee of \$500 for ten lectures to be given at a teachers' institute next year.

This is a step that is bound to be followed up; for when those teachers hear Phrenology expounded by a master of it, they will throw their quondam Psychology away and have no other but the phrenological system. Phrenology has been tested and demonstrated so fully as the simple, yet profound, science of mind that there can be no mistake or doubt as to its great utility in education; and the only pity is that pedagogues have not found it out sooner;—or rather, that they have not been permitted by the educational hierarchy to give it time and investigate it as an aid to be employed in their school work.

Again, these steps taken ought to be a hint to managers of teachers' in our own State of Ohio, and some inducement to "try out" a little of the science, for the good of teachers. How would it do for Harrison and Carroll counties to at least investigate a little, and make an experiment of having a few talks on Phrenology at their institutes in the year of 1913? What about it?

Phrenology and Immortality.

It proves the existence of God and a life to come by the fact that man is endowed with faculties which give faith and hope in a future life, and worship for a Supreme Being. The endowment of these faculties would be a great inconsistency, if the objects of their gratification did not exist, for they are found developed to a greater extent in all the highest types of men.—*Prof. Thomas J. Morris.*

IMMORTALITY is a pretty belief, sustained by the highest science and the brains of the world. And it is a helpful post when struggling in the waters of spiritual and physical dissolution. Teach, O man! that somehow it is true.

MINUTES

Of the Seventh Annual Meeting of the Ohio State Phrenological Society, Held at Mineral City, O., November 14th and 15th, 1912.

The 7th Annual Convention of the Ohio State Phrenological Society, which was held at Mineral City, O., Thursday evening, Friday and Friday evening, Nov. 14-15, 1912, was quite well attended, both by members of the organization and the general public, and all present expressed a high degree of satisfaction with the work done and the very pleasing and instructive entertainment to which the people were so kindly invited.

Thursday afternoon, a large number of busts, crania and portraits for illustration and demonstrative purposes were arranged; and throughout the day the trains continued to bring in the officers and members of the Society from all over the country for the meeting Thursday evening.

The convention was held in the Reformed church, and when the speakers arrived for the opening session they were met at the door by the pastor, Rev. J. C. Stamm, who gave each of them a cordial welcome.

Rev. S. A. Corl of Navarre, president of the Society, called the convention to order in a brief, but very appropriate speech, after which a pleasing and instructive program was carried out, consisting of fine music by the Reformed Sunday School orchestra and choir, invocation by the Rev. Stamm, addresses by members of the profession, and delineations of character. Elder A. L. Garber gave an address on phrenological work in general. Then Prof. Tope explained "The Art of Delineating," using Mr. Andrews as an example. Mrs. English of Cleveland came next, and made a number of practical delineations. Another delineation of a boy was made by Prof. Tope, and the meeting closed by remarks and benediction by Rev. Corl.

The hits made in the delineations were the subject of general and most favorable comment, and the speakers all were strongly complimented.

Friday forenoon was taken up principally with business

matters pertaining to the Society. Many letters from distant members were read and discussed. The following officers for the coming year were elected: Pres., Rev. S. A. Corl of Navarre; v-pres., Elder A. L. Garber of Ashland; sec., Prof. M. Tope of Bowerston; treas., Atty. W. H. Host of Bowerston; and Mrs. Marion G. English of Cleveland, Rev. W. A. Hevlow of Bowerston, and Editor W. A. Pittenger of Dennison, were chosen as the executive committee.

The principal speaker at the Friday forenoon session was Reo Johnson of Columbia City, Ind. Several new members arrived during this session, and brief addresses were made by W. A. Pittenger, Rev. Hevlow, W. H. Host, and others. This session was fairly well attended. The place for holding the next annual meeting was not definitely decided upon, but it most likely will be at one of three places—Mineral City, Ashland or New Philadelphia, with reference to expense, convenience, etc.

In the afternoon, the chief speakers were Mrs. English, Editor Pittenger, and Rev. Hevlow. Others gave short talks. Mrs. English and Prof. Tope made delineations of a number of pupils of the local schools, which were very interesting and pronounced remarkable for their accuracy. While the older people were given a grand demonstration of practical phrenological work, the younger ones received valuable lessons and advice as to their characters, and how to become good and useful citizens. Mr. Pittenger read his address from manuscript, and so excellent was it that it will be published in pamphlet form by *The Phrenological Era*.

At the closing session, Friday night, the church building was crowded. Rev. Corl having been obliged to return home, the chair was occupied by Elder Garber, vice president-elect. The secretary read a special chapter, on "Psychical Telepathy," from Rev. W. H. Buchanan's new book, "Substantial Triadism," which was well received. This was followed by an able address by the Rev. Dr. Newton Moore of Wellington. Dr. Moore's subject was "Americanitis." He treated his subject in a scholarly and humorous style, but it was altogether too brief. Another highly instructive talk was given by Elder Garber, his remarks being illustrated

by a skull. After quite a number of delineations, more talks were made by the members.

Next, the Resolutions were read, and adopted; whereupon Prof. Wayne Moore, superintendent of the Mineral City schools, made a ten minutes speech. Prof. Moore spoke for the people of Mineral City, emphasizing their appreciation of the work of the Ohio Phrenological Society in their midst, which was confirmed by a rousing and unanimous vote of thanks by the audience. Mrs. English followed with some well-timed remarks and suggestions regarding the work of the Society.

After a few more concluding remarks by the chairman, and the benediction, the convention was closed.

Billy Sunday.

Wm. A. Sunday was born at Ames, Ia., Nov. 19, 1862. Was educated in the public schools and the Northwestern University. Married Helen A. Thompson of Chicago, in 1888. Was a professional baseball player from 1883 to 1890. Was asst. secretary of the Chicago Y. M. C. A. from 1891 to 1895. Became an evangelist in 1896. Was ordained a Presbyterian minister in 1902. Sunday's home is at Winona Lake, Ind., and his mother lives with the family.—*O.P. News.*

Russellites Outdone.

We have it in "black and white" that the Dowieites have beat the Millennial Dawnists by two years. H. L. Burnett of Zion City, near Chicago, claims that Dowie's prophecy that Christ would appear on earth in 1912 has been fulfilled, and that he is waiting in the old home of Dowie to reveal himself as soon as eight men shall have been selected by revelations to be his attending priests. While this is sucker bait, the thing is actually funny. What toad-brains some human forms have! And Russell's "wonderful" effusions are just as crazy.

Holy smoke! Uncineriasis, or ankylostomiasis, is due to a distinct species of the ankylostomum duodenale. A man with names like that in him might as well give up, first as last!

The Era—the journal you need—50c a year.



**W. H. HOST, Bowerston, O.,
Treas. O. S. P. Society.**

What Is Wrong with Young Men?

How many young men are feeble, and wearing glasses! Young fellows who ought to be stout and hearty, and so robust that colds and other physical ailments could never touch them! Something is wrong.

The editor of the Era was born with only one good eye, and a weak digestive apparatus. He worked hard all through early life, and hardly knew what play was. And in later days worked harder still, at both mental and physical labor. But he never wore glasses till nearly 50, and is to-day stouter than many at 30. What is the matter with these young fellows? As Gen. Sherman said, "They ought to be ashamed to be sick," or to be wearing glasses.

They were born with as good a life potentiality as the average. There's surely something wrong educationally, dietetically, sexually, hygienically, morally or workatively. What is it? Let them go to work to solve the puzzle. America wants *men*, not *invalids*.

These young men (and women too) ought to be able to eat a hearty breakfast every morning, and then be anxious for dinner and supper time to come. They ought to be full of life, and scarcely ever tired. And they ought not be satisfied with anything short of this standard. The vicious system advocated by Bernarr Macfadden and others has damaged thousands upon thousands.

Prof. Hawk, of the University of Illinois, who has been studying the subject for seven years, has decided that water drinking at meals helps digestion,—principally by utilizing the protein food, which is regarded as the most important function of digestion. Then, fluids help to digest the fats and throttle the bacteria that range along the alimentary canal and keep stirring up all sorts of tumults. So, the latest information is, not to let anybody scare you about drinking water at your meals. Just drink what you want, and forget about it.

Consciousness is the knowledge of what passes in the mind, the thoughts, sentiments and feelings. Culture is the cultivation bestowed on intellectual and perfective organs.—
J. O. Jones.

Cotton Seed.—A few cotton seeds planted inside the house now, and transplanted after frost, will prove a great novelty to yourself and friends. Enjoy seeing this beautiful plant growing in your own yard or garden. Send 10c for a liberal package of seed to Lynch-pharis Co., Montgomery, Ala

I, for one, think it is time for phrenologists to break away from Astrology.—*C. H. Griffith, 313 McKean St., Butler, Pa.* [The Era has nothing to do with Astrology, except friendly relations with some of its friends. Like Phrenology, it ought to stand or fall on its own merits. Phrenology stands for the betterment of humanity, we know, and if we can reach and betterify some who have believed in Astrology, we have performed a friendly mission, at least.—Ed.]

Dr. Fellows' Booklet Will Tell You



How to become a healthy man sexually by his remedy. It's a neat little book and will tell you about Youthful and Matured Excesses, Loss of Manhood, Wasting Discharges, Varicocele and Hydrocele &c. It sets forth the terrible consequences of these diseases and describes a simple effective Cure—a medicine to be applied on parts affected. Say where you saw ad. Price of booklet, 12 cts. in stamps. State your case in full. Address, **DR. R. P. FELLOWS, Vineland, N. Jersey.** We can truthfully say that Dr. Fellows is a physician who cannot be excelled in treating Sexual Diseases. 35 years practice.

Made some interesting examinations during the last month.—*Prof. H. E. Corman, Rebersburg, Pa.*

Enjoyed reading your history of Phrenology.—*Dr. J. T. Miller, Los Angeles, Oal.*

The last account we had of Rev. Corl he was at his brother's at Fostoria, O., awaiting an operation on an eye for cataract. We hope to hear of his improved condition.

Your write-up, History of Phrenology, is very good. I am a great lover of Phrenology, and have made it a study for more than 40 years, doing some practical work at times. I keep in touch with it for the good I realize out of it in my everyday affairs.—*A. A. Tanner, Oakley, Idaho.*

Just received Jan. Era, and have read it through. I appreciate the "History of Phrenology" in this number.—*Prof. W. J. Elliott, McAlester, Okla.*

Others will be heard from later.

A Visit to Knox County, O.

By request and pre-arrangement, the Era editor made a professional trip to Fredericktown, Knox county, O., Monday, Feb. 3rd, and returned Friday evening following. We made thirty examinations, and as we ran out of charts, left work behind to do on another visit.

We found the people of Fredericktown highly interested in the science of Phrenology, and anxious to know the principles and practical benefits of it. And they are quite a friendly, intelligent and thrifty class of people. The town has something over 1,000 population, located on Vernon river. It has a fine location, and is nicely laid out which was done originally by John Kerr in 1807. We did not see an old-looking house in the place, and there are numerous shade trees. It must be a pretty place in the summer time. They have water-works and fine soft water, three churches, a large brick schoolhouse, a newspaper, and so on. Near the town are some interesting ancient fortifications and mounds.



J. B. FOOTE, FREDERICKTOWN, O.

Our visit was made in response to the kindly interest of Mr. J. B. Foote, president of the Foote Foundry Co., and some other friends, of Fredericktown. Mr. Foote and his

sisters had their attention awakened to the value of Phrenology some years ago, and having learned some of its principles and art, yet not having time to teach it themselves, earnestly insist upon their friends to take advantage of its benefits at the hands of those who profess to be able to apply it. At Mr. Foote's home, he and his estimable wife received us with marked hospitality. In our conversation, we were shown a large portrait of a deceased sister, which caused us to remark that it very much resembled Henry Ward Beecher and his sister Mrs. Stowe, when we were informed that they are related to the Beechers. Mr. Foote is a large man, weighing 212 pounds, height 6 feet, brown hair, blue eyes, and head $23\frac{1}{2} \times 15\frac{1}{2}$ inches. He is decidedly of a philosophical and mechanical turn, and he also has the artistic flavor to the foregoing talents. He has painted many portraits of distinguished persons, and does freehand drawing and painting. He looks a great deal like Thomas A. Edison, but we think he is a more congenial man than Edison.

Mr. Foote is the inventor of about 25 different patents, largely of novelty and labor-saving devices. He employs in the foundry from fifty to a hundred hands. They manufacture church, school and farm bells, hardware specialties, and concrete machinery and molds for making cement blocks, silo blocks, cement brick, drain tile and sewer, cement fence posts, etc. The bells made at this foundry have become famous for their beauty of tone, as well as strength, durability and volume of sound. We advise any one contemplating the purchase of any kind of bell to get terms on the Fredericktown, O., bells before buying elsewhere. And as the concrete business is just in its infancy, but come to stay, any enterprising young man could buy a machine or two and have a profitable life pursuit at making concrete work. And it will largely repay any farmer to purchase a block-making machine to make building material for his buildings. And the machines are cheap in price. If you need building blocks, fence posts or other cement supplies, write to the J. B. Foote Foundry Co., Fredericktown, Ohio, for descriptive catalogue and price-list.

Associated with Mr. Foote in a business way is his niece, Miss Hermie Lewis, who conducts an establishment

for manufacturing poultry supplies. One of the most novel and useful articles manufactured is the medicated or disinfectant nest egg which kills and keeps away lice from the chickens. This is one of this young lady's own inventions, and the eggs are positively guaranteed. They are put up in nice boxes at 5c apiece or 60c a dozen, by mail or express prepaid. At wholesale prices for less, of course. We secured one as a present to bring home with us.



Then they make galvanized brooder coops, drinking fountains, feeding hoppers and troughs, rat-proof coops, egg testers, grit mortars, and so on. These are in great demand and they ship several car-loads annually to purchasers. From ten to twenty hands are necessary to run the business. Just now is the rush season, and orders come in thick and fast.

Phrenologically, Miss Lewis is a remarkably energetic young lady, of vital temperament, a wide head, and weighing about 180 pounds. She is above the average in handsomeness, and is well qualified to lay out and superintend the work of others, as well as to do a plenty herself.

Knox county was named after Gen. Henry Knox of the Revolutionary War and Secretary of War in Washington's cabinet. It was organized in 1808, and contains 540 square miles. Mt. Vernon, on the Kokosing river, is the county-seat, population 9,000. In early days, it was a great place for Indians to trade, as great numbers of them camped on the river banks. Passing through it on the B. & O. Ry., we could see up many of the streets that presented a fine appearance. It is one of the finest cities in Ohio. The Magnetic Springs, two miles north, is a noted health resort.

Read Dr. Fellows ad on page 46a, and try it if you like.

Writing Everywhere.

By Dr. Louise Alden.

Written for The Phrenological Era.

There is writing everywhere!
 In thy hand, thy foot, thy head;
 In thy pose, and poise,
 In thy look and voice,
 In thy grip, and in thy tread.
 In thy accents, high or low,
 In thy gestures, quick or slow;
 In thy movement, and thy motion,
 In thy mode of locomotion;—
 And the writing may-be-read!

Yes; there's writing everywhere!—
 In the leaflet on the tree,
 In the sky, and air,
 In the daylight fair;
 In the voice of bird and bee.
 In the mountain's dizzy height,
 In the night stars gleaming bright,
 In the ocean's ceaseless rattle,
 In the lowing of the cattle;—

So, read the "Book of Life," dear heart;—
 The writing that's writ for thee;
 And learn of thy lasting heritage
 From the leaves of Life's great Tree;—
 'Twill comfort your heart in the shadows,
 As thy soul learns more of God;
 And thy feet shall walk in sweet meadows,
 Where before on thorns they trod!

517 Madison St., Waukegan, Ill.

I admire the way you talk through your paper. You express yourself as though you were talking from the shoulder. Give the Era a bigger scope.—*Harry Stauff, Coquille, Or.*

I am delighted with your magazine. Judging by its contents, you are as enthusiastic as ever.—*Allen Haddock, San Francisco, Cal., 1277—11th Ave.*

The Character Builder

(Now in its 26th year)

Is devoted to Health Culture, Phrenology, Physiognomy, Psychology, Eugenics, Ethics of Marriage, Heredity, Etc.

Monthly. 10c a copy. \$1.00 a year.

DR. J. T. MILLER, Editor, 125 W. 22nd St., Los Angeles, Cal.

Some months ago a holy roller woman undertook to walk on the water of a river in Georgia; in ten minutes she was drowned. How strange it is that people seek demon spirits for the salvation of the Lord.

Genius from Strong Faculties.

Faculties are possessed in different degrees of power by different individuals, and also by the same individual; and, though it is possible to cultivate a small or weak faculty, or restrain a large one, so as to greatly improve or modify its action, genius or great mental gifts are usually innate qualities, born with the individual, or brought out by culture or special circumstance.

The formation of the head affords to the properly-qualified examiner such positive indications of the location, size, and degree of functional power of the mental organs as to admit of an accurate estimate being made of all the mental characteristics, the moral and social dispositions, and the intellectual capacities of all persons possessing healthy brains.
—*Prof. J. M. Severn, Brighton, Eng.*

Wherever the lung tissue is not fully opened up by inspired air, there it is bound to become diseased, sooner or later. The importance of deep breathing cannot, therefore, be too strongly emphasized.—*Dr. T. M. Nair, S. India.*

Teacher—Johnny, can you describe the spinal column?

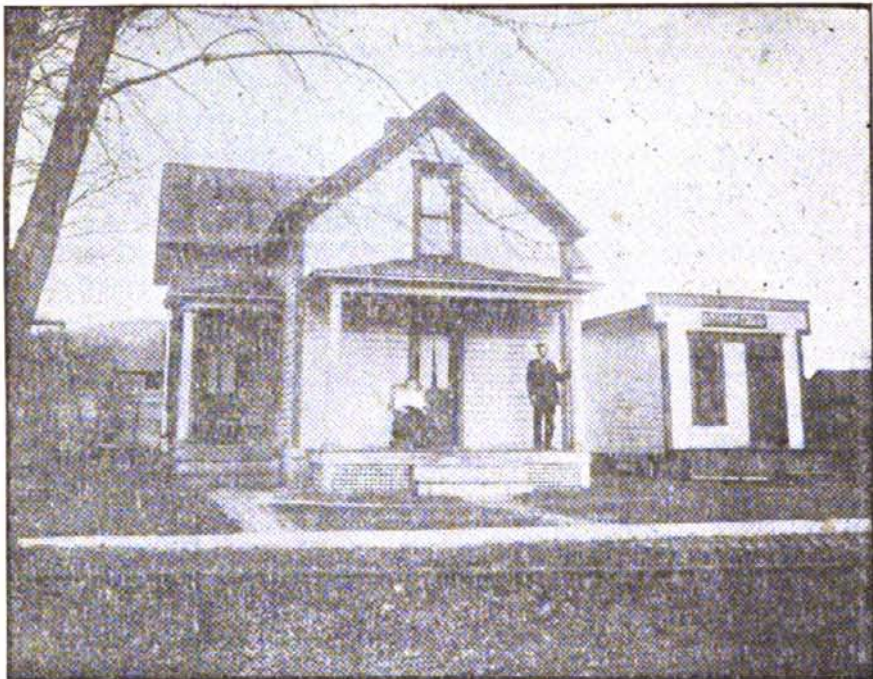
Johnny—Yes, ma'am. It is a long bunch of bones extending up and down through the body. Your head sets on one end and you set on the other.

Teach two crickets to fight, and then you can have cricket matches.

"The Daisy Charm" is a new piece of sheet music by Mrs. Marion Ghent English of Cleveland, O., 2183 E. 74th St. Price, 25c. Send for a copy. Mrs. English is one of Ohio's lady phrenologists.



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Vol. IX.

FEBRUARY, 1913.

No. 2.

No matter whether or not you do or say a thing, some one will find fault;—so, just “keep a-going.”

S. S. Teacher: Now, boys, why do people believe me a Christian?

One of the boys: 'Cause they don't know you.

The following Conditions and Measurements are usually taken into consideration in phrenologically diagnosing character and giving advice:

Conditions & Measurements.

AGE.....yrs.

Birth to 7, Infancy; 7 to 14, Childhood; 14 to 21, Youth; 21 to 28, Mating; 28 to 40, Prime; 40 to 70, Seniority; 70 on up, Senility.

WEIGHT.....lbs.

The average weight of men is 135 lbs.; of women, 120 lbs.
Children at birth weigh: males 9 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 60 lbs.

HEIGHT.....ft.....ins.

The average height of men is 5 ft. 8 ins.; of women, 5 ft. 4 ins.
Children at birth, 1 2-3 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

COLOR OF HAIR.—...Black, ...brown, ...dark brown,
...light brown, ...auburn, ...amber, ...white.

COLOR OF EYES.—...Black, ...brown, ...hazel, ...dark blue
...light blue, ...dark gray, ...light gray.

SIZE OF HEAD.

[With tape-line. Check off the proper number.]

	7	6	5	4	3	2	1
	V. Large.	Large.	Full.	Average.	Modrat.	Small.	V.Small.
Circumference—	...24	...23	...22	...21	...20	...19	...18
Vertical Arch—	...15½	...15	...14½	...14	...13½	...13	...12½

[With callipers. Check off the proper number.]

Ear Diameter.—	...6¼	...6	...5¾	...5½	...5¼	...5	...4¾
Backhead—	...5	...4¾	...4½	...4¼	...4	...3¾	...3½
Intellect.—	...5¼	...5	...4¾	...4½	...4¼	...4	...3¾
Tophead.—	...5⅞	...5½	...5¼	...5⅛	...5	...4⅞	...4½

ORGANIC QUALITY.

The **KIND** of material of the body as regards fineness and coarseness.

...7-excessive ...6-fine ...5-excellent ...4-average ...3-moderate ...2-low ...1-coarse

ORGANIC STRUCTURE.—Vital... Motive... Mental...

This is the condition of the body as to size, shape and proportion. There are three systems of organs: The Nutritive, embracing the stomach, lungs, blood-vessels, and contiguous organs, termed the Vital Temperament; the Mechanical, consisting of the bones, muscles, ligaments and tendons, called the Motive Temperament; and the Nervous, comprising the brain and nerves, denominated the Mental Temperament.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital System. The height, with the color of hair and eyes and size of bones, are the signs of the Motive System. And the size of brain and fineness of texture constitute the foundation for deciding the degree of the Mental System.

HEALTH; Weak Organs.— ...Lungs, ...stomach, ...heart, ...liver, ...kidneys, ...bones,nerves,eyes,ears, ...throat,circulation,

ACTIVITY.—Flashy,agile,restless,deliberate,slow,lazy,slothful.

Mental Activity arises from a combination of the highest degrees of the Mental and Vital Temperaments. Physical Activity arises from a combination of the highest degrees of the Mental and Motive Temperaments.

Directions for Self-control.

To Restrain a faculty or set of faculties, remove the stimulus from it and stimulate other faculties by changing the circumstances and attention, and thus divert the blood from the part of brain formerly exercised. When you feel the impulse of a faculty coming on, quickly and positively pull another lever, so to speak, to offset it.

To Cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to force them to act, but to do so is all the better for the health and general welfare of the person.

A Cough.

A cough is a sign of wrong conditions, not a disease in itself. The act of coughing consists of one or more short and forcible expirations of air from the lungs. The causes of coughing may be direct, or indirect. Coughs vary in sound. We have in

1. Whooping-cough the "whoop."
2. Hysteria the "bark."
3. Pleurisy the "shallow" cough.
4. Early consumption the "hack."
5. Advanced consumption the "hollow" cough.
6. Nerve irritation the "clanging" cough. And
7. Throat complaint the "dry" cough.

The hygienic treatment for a cough is mainly nose-breathing of pure air, night and day, taking long breaths before every meal. Throat cough is often relieved by sucking an acid lozenge, a gum drop, or even by a sip of water. Unnecessary cough should be stopped by deep breathing and by a strong determination to suppress it.

The Spelling Book at Wellesley.

More than half of the young women at Wellesley College have been found deficient in ability to "spell well." Six hundred students are to give up their Saturday afternoons, as well as other recitation periods of the week, to drills in orthography. While the whole undergraduate body is made to understand that bad spelling will no longer be tolerated, that a bachelor's degree will be denied those who shall neglect or ignore the forms of written words.

What ails the schools that prepared these charming young ladies for college? Their trouble extends back to the grammar schools, to the elementary schools. Perhaps the pupils were not altogether to blame. The methods by which correct spelling is taught have changed. The days of the "spelling bee" are past, when every pupil learned by emulation the difference in the endings of "assessable" and "collectible." The present generation of college women were taught to read before they learned the alphabet. They never learned to read letter by letter, as John Ruskin advised, but were taught instead to "skim" their words and sentences in a fashion that left no time for intensive application to the very forms and characters. The classes in spelling and punctuation at Wellesley will have able teachers, no doubt,

who will do their best to supply the deficiencies of the fourth and fifth grades. They have a sorry task.—*New York Times*.

The *main* trouble is in the primary department of the present American school system. The *method of teaching* is not based upon the *true laws of mind*; and the evil is not confined to Wellesley, but is as widespread as the method is practiced. The infernal Word Method of teaching Reading, imported from Germany, is what does the harm,—is *the great cause* of the prevalent ignorance of Orthography. As long as this method of teaching Reading is employed in the public schools, just so long will boys and girls enter college unable to spell correctly.

The condition is indeed a sorry one. For when an editor wants a proof-reader or help in editorial work, or even a type-setter or correspondent, young men and women, graduates of high schools and colleges, "fall down" in spelling, punctuation and dividing words. And publishers have a hard time to get anybody they can trust in the very essential details of good printing. Nor do these youngsters have the requisite equipments for an ordinary banking office or positions in the mercantile world. Stenographers and typewriters and reporters by the thousands are wanted in offices and forums and rostrums, but they are not easy to find who can spell and punctuate correctly. They are incompetent in *everything*, because they have *never learned* the true art of SPELLING and READING.

And to go back and try to learn to spell after having gone through school is surely as big a *joke* on the officials and teachers that operate the lame system as it is a *defect* in the victimized pupils. What a handicap all through this time! Nor can it be fully overcome now, let them try ever so hard, as it could have been easily done at first.

The *ONLY* way to make good scholars and stop this howling about poor spelling is to *start* them right. And that is by the old-fashioned *analytic and synthetic* methods of spelling by elements—letters and syllables. Whenever a primary teacher will teach Orthography completely as *Orthography is*, and show the true relation between Spelling and Etymology, then you will have a GOOD primary teacher, and

not till then. Instead of blunting and stunting and murdering children's minds, and killing time, as now done, let them go at it according to correct scientific principles. Words are composed of elementary sounds, which have letters as signs. Teach the sounds and signs, single and in combination; how to put them together and take them apart; how words are derived from other languages; syllabification; accent; etc., *and stop over-crowding school studies.* Then a child can *help himself* to become a scholar, and this devilish uproar about faulty modern education will cease.

Educational Smart Alecks may pooh-pooh at this, if they like; but if they are not too hidebound and too far gone with bifalutin bosh, they will come to it and follow these suggestions. They should quickly quit hoodooing innocent American children at a big cost to parents. The simple accomplishments of reading and spelling are necessities almost equal with walking and talking, of which none should be cheated. The *normal* method by which to fortify a child with these elementary things is the analysis and construction of words by their elements and relations, which process makes learning a *pleasure* by giving natural exercise to the mental faculties.

We have no special interest in the schools now, as we once had when our children attended them, but make these remarks because we hate to see an injustice going on with other children, and because we know from extended observation and careful study of the matter, having been a teacher for many years, that the work of our schools are seriously abortive for the reason that it is not founded upon correct mental science.

Character in Poultry.

Different chickens have different dispositions, and they correspondingly look different in organization. This is phrenological. It applies as well to turkeys, geese, ducks, and the whole fowl family. It is a LAW running through all Nature. It is found in the hog tribes, among dogs and cats, in the bovine species, and in horses. Sheep, the wild animals, and wild and tame men, "every living creature" or animate object whatsoever—all come under this law.



CORNISH INDIAN GAME.

Temperament is a system of organs, or an apparatus. There are three classes of organs in every animate creature—the bones and muscles, the stomach and lungs, and the brain and nerves. A predominance of any one of these classes or systems influences the action of the whole make-up in a peculiar manner, and when such a predominance is found, the creature is said to be of that Temperament.



BUFF COCHIN.

The amateur in Phrenology can readily recognize the difference in looks among the three illustrations given in this article. They show the distinct typical temperamental forms. No. 1 is the Motive Temperament,—mainly muscles and bones. No. 2 is the Vital Temperament,—fat from strong digestive organs. No. 3 is the Mental Temperament,—excitable from predominant nervous system.



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If you want an aggressive, active, forceful forager and fighter, take No. 1,—the Indian Game. If you want a corpulent, chuffy, lazy gourmand and good pot-pie meat, choose No. 2,—the Buff Cochin. Or, if you desire a good layer and cackler, with a clear voice, a fair eater, and a good garden-scratcher, select No. 3,—the Silver Combed White Leghorn.

Tens of thousands of young men fill prisons who might be filling honorable places in life, had they been properly directed as boys. Who is responsible? Who should see to it to prevent such perversion in the future?—and the waste, disgrace, and suffering! Phrenologists, awake!

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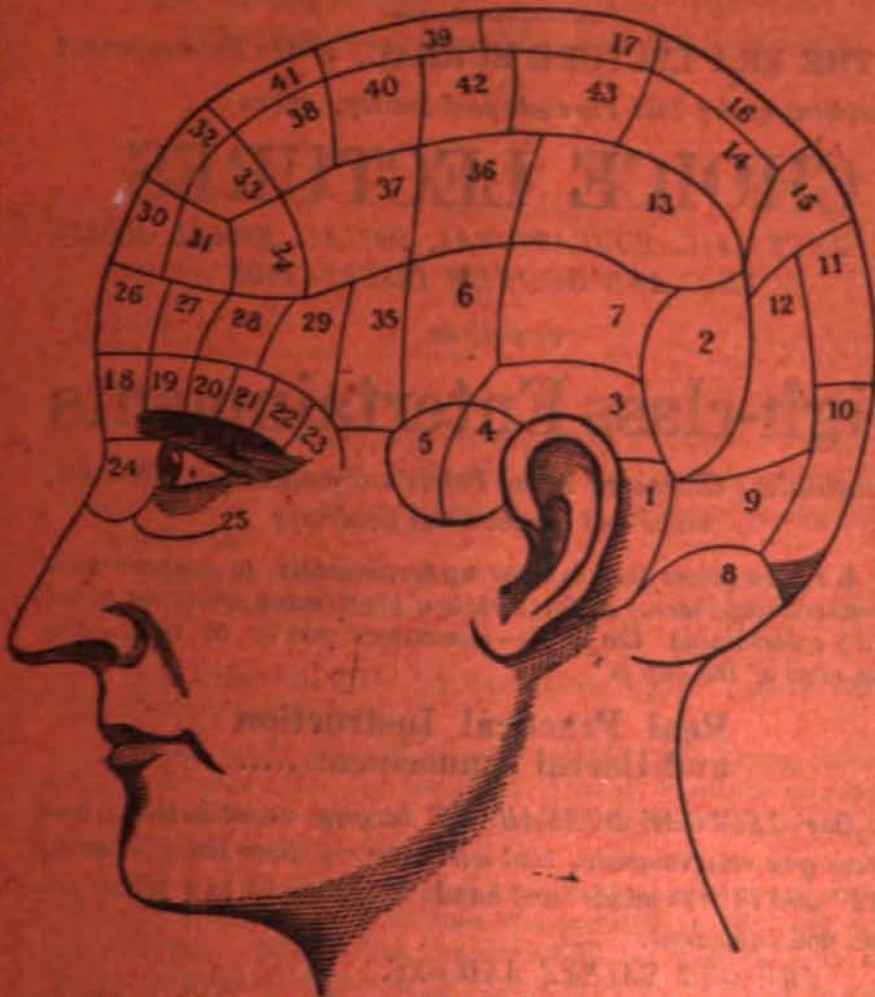
Vol. IX.

BOWERSTON, O., MAR 1913.

No. 3.

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—OF—

.....
As Given by
.....

Date.
.....

This chart is marked on the scale of 1 to 7.

The person examined will understand that 7 is *excessive*, 6 is *strong*, 5 is *good*, 4 is *average*, 3 is *moderate*, 2 is *weak*, and 1 is *deficient*.

The examiner will place an x before the figures or items which he believes describes the person whose character is analyzed.

The location of the phrenological organs can be seen on the Phrenological Map.

Weak parts should be cultivated and strong ones restrained, generally, for harmony, health, strength and beauty of constitution. Hence, be sure to assiduously practice the rules for personal culture.

All are kindly cautioned not to treat this chart carelessly. We feel that our friends are entitled to the best we can give them. But, after the curiosity has worn off, so many seem to neglect the most important part, viz: the IMPROVEMENT it suggests. No chart will do much, unless earnestly studied and applied.

To make it as plain as possible to those not familiar with Phrenology, explanatory notes are made where they seemed necessary.

Physiological Conditions.

There are certain conditions and measurements that must be taken into consideration as a basis for diagnosing the manifestations and capacities of character. Care should be given in noting these, and, when rightly done, there can be no mistake made in predicating results. Some capacities may be **DORMANT**, but the properly-qualified examiner can point them out, and, as every cause has its effect, they will respond when awakened.



ORGANIC STRUCTURE.

This relates to the **BUILD** of the physical organization. Houses may be one or more stories high; and square, round, rough, symmetrical, etc., as the case may be. And persons also have different forms and characteristics.

There are three classes of bodily organs whose variations in strength produce these forms, viz: The bones and muscles, including the ligaments and tendons, constitute the frame-work or **Mechanical System**; the stomach, lungs, blood-vessels and contiguous organs make up the **Nutritive System**; and the brain and nerves compose the **Sentient System**.

The condition of the body as regards the relative strength or proportion of these systems is called a **TEMPERAMENT**. Hence, when any one of these classes of organs strongly predominates over the other two, the person is said to be of that Temperament; as, the **Motive, Vital, or Mental**; and when any two are equal or close together, the combined names are given, with that of the stronger first, as, the **Motive-Vital, Motive-Mental, Vital-Motive, Vital-Mental, Mental-Motive, and Mental-Vital**; and when all three are equal, it is termed a **Harmonious or Balanced Temperament**.

All the Temperaments respectively affect the mental manifestations in a peculiar manner, and correspondingly have their external indices and peculiarities, which, of course, must be understood, in order to delineate character correctly:

AGE.....yrs.

Birth to 7, **Infancy**; 7 to 14, **Childhood**; 14 to 21, **Youth**; 21 to 28, **Mating**; 28 to 49, **Prime**; 49 to 70, **Seniority**; 70 on up, **Senility**.

HEIGHT.....ft.....ins.

The stature and size of bones, with the form and color of hair and eyes, are the main signs of the **Motive Temperament**. The scale is as follows:

	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
	7	6	5	4	3	2	1
Men,	6 ft 2.	6 ft.	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.
Women,	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.	5 ft	4 ft 10.

Children at birth, 1 2-8 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

WEIGHT.....lbs.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital Temperament. The following are the standard weights:

	7	6	5	4	3	2	1
Men,	200 lbs.	180 lbs.	160 lbs.	140 lbs.	130 lbs.	120 lbs.	110 lbs.
Women,	190 "	170 "	150 "	130 "	120 "	110 "	100 "

Children at birth weigh: males 8 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 90 lbs.

Weight is the chief index of health and vitality, and determines suitability for various kinds of occupation.

Pugilists have four weights: Feather weight, 115 lbs. and less; light weight, 115 to 133 lbs.; middle weight, 133 to 154 lbs.; heavy weight, 154 lbs. up.

COMPLEXION—

...PALE BLONDE. Very light hair, sickly or bloodless skin, and light blue or light gray eyes.

...FAIR BLONDE. Delicate white skin, with slight red tinges on the cheeks and lips, amber or light brown hair and gray or blue eyes.

...RUDDY BLONDE. Full-toned healthy skin, brown or auburn hair; dark brown, blue or hazel eyes; and deep rose-color in cheeks and lips.

...FAIR BRUNETTE. Clear skin, dark hair; dark blue, hazel or brown eyes; slight pink tints on the cheeks; a blonde-brunette compound.

...PALE BRUNETTE. Deep brown or brown-black eyes, dark brown hair, pallid skin, with no red in the cheeks.

...FLORID BRUNETTE. Jet-black (sometimes kinky or straight) hair, black eyes, a rich-tone copper-colored or dark skin, and positive redness in the lips and cheeks.

...SALLOW BRUNETTE. Olive-colored or yellowish skin; dark eyes, with the white saffron or brass colored; and black or brown hair,—woolly, wavy or straight.

TYPE OF NOSES—

...Roman—Quite prominent bridge, and large; *positive*. Great energy, aggression and love of royalty; the Conqueror.

...Semi-Roman—American or patriotic type; *positive*. Forceful and active; the Hustler.

...Jewish—Broad aquiline, or hawknose; *positive*. Commercialism, apprehension and shrewdness; the Merchant.

...Secretive—Wide or broad wings next the face; *positive*.

Concealment and reticence; the Actor or Detective.

...Greek—Straight from root to tip; *neuter*.

Refinement and taste; the Artist.

...Celestial—Continuous concavity from root to tip; *negative*. Inquisitiveness and pertness; the Questioner.

...Snub—Short and slightly turned up, Snubo-Celestial; *negative*. Childishness and passiveness; the Dependent.

...Pug—Flat, short and thick; Snubo-Jewish; negro or baby nose; *negative*. Animality and undevelopment; the Dolt.

...Melancholic—Long-pointed downward; *negative*. Apprehension and despondency; the Pessimist.

BRAIN VOLUME:.....inches.

[With tape-line. Check off the proper number.]

7	6	5	4	3	2	1							
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.							
Circumference:													
24 1-2	24	23 1-2	23	22 1-2	22	21 1-2	21	20 1-2	20	19 1-2	19	18 1-2	18
Vertical Arch:													
16	15 1-2	15 1-4	15	14 3-4	14 1-2	14 1-4	14	13 3-4	13 1-2	13 1-4	13	12 3-4	12 1-2

BRAIN SECTIONS—

[With calipers. Check off the proper number.]

7	6	5	4	3	2	1					
Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Defl.					
Ear Diam:...											
6½	6¼	6⅓	6	5⅞	5¾	5⅝	5½	5¼	5	4¾	4½
Tophead: ...											
6¼	6⅓	6	5⅞	5¾	5⅝	5½	5¼	5	4¾	4½	4¼
Intellect: ...											
5¾	5½	5¼	5	4¾	4½	4¼	4	3¾	3½	3¼	3⅓
Backhead: ...											
5½	5⅝	5⅞	4⅞	4⅝	4⅜	4¼	4	3¾	3½	3¼	3⅓

The size of brain compared with that of the body, the shape of the face and fineness of texture, constitute the foundation for deciding the degree of the Mental Temperament.

Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop the fronthead fills out fuller.

The foregoing measurements show that the person for whom this chart is made possesses general traits of mind in the relative degrees marked as follows:

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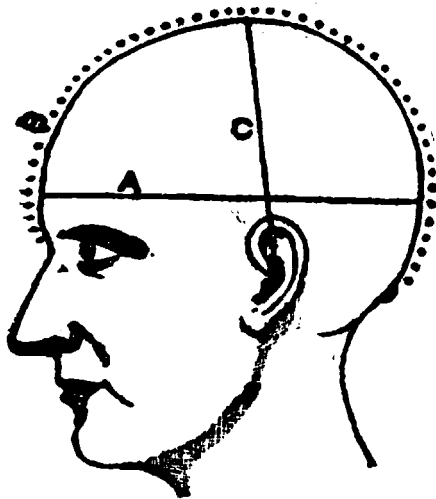
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YOUNG MAN, THIS CALL IS TO YOU!

Will You Get Ready to Reap the Harvest?

In every section of this vast country the benefits of the God-given science of Phrenology are needed. There are tens of thousands whose ambitions should be kindled and lives inspired by the wholesome philosophy. Tens of thousands who should be put on the "right track" to success and usefulness--and saved from failure. Tens of thousands who need missionaries to go and touch them and cause them to "make good," many of whom would surprise themselves and surprise the world.

SOMEBODY OUGHT TO GO. It is difficult to speak with moderation concerning a work of such vast importance. It is saddening to contemplate how much of humanity is going to waste, and suffering, because they have not the light and counsel which Phrenology imparts. Yet the world is surely, though slowly, waking up. It is only a question of a short time when the science will be utilized in all the practical affairs of life. It would be much more so now, had we more honest, enthusiastic and unselfish practitioners to teach and apply it. Let our friends learn the science and be ready to reap the harvest! Why *lag* where you may *lead*?

There is no occupation that can be considered of higher grade, so far as possibilities of profit are concerned, or more influential in the matter of promoting the progress of the world and elevating mankind, than the profession of Phrenology. To be sure, it has its obstacles and trials, and requires pluck and perseverance and work. But there is *no* line of labor worth while nowadays that affords you "flowery beds of ease." If one desires to travel around over the country this is just the thing,--like the Great Teacher, you "go about doing good." Or, if you prefer to stay in one place, you can do so, work outward from around you in a circle, and find constant demand for your services. It can be learned in a comparatively short time, *at small expense*, and, when learned, you can be in practice at once.

The people of this country, if they once realized the great value of the science, would urge you to prepare for this work. We insist on it, because we know you will be more than thankful you did. Think it over, decide, and try it!

Heads—Large and Small.

Prof. J. Millott Severn, one of England's leading phrenologists, is doing a great work for the science by publishing sketches of noted persons in a number of the best journals of the world. He lately gave a sketch of Mr. Lloyd George, M. P. He shows that by mind exercise his head has increased fully $\frac{1}{2}$ -inch in ten years, the increase being mainly in the intellectual lobes. His head measures: Circum., $23\frac{1}{4}$ inches; ear diam., 6 1-5; length, 7 7-10; width at Ideality, 6.

In an article in *Printers' Ink* the Prof. says that Mr. Bart Kennedy's head increased from $23\frac{1}{4}$ to 24 inches in twelve years, he having written over a dozen books in that period. He further says:

Nineteen inches in an adult usually represents a weak, incapable character; while those of 18 inches and below are, as a rule, decided idiots—entirely lacking in brain capacity, and consequently irresponsible.

Many of the best literary types of head that I have examined vary from a little under 23 to $23\frac{1}{2}$ inches. Beyond this measurement and up to $24\frac{1}{2}$ inches we find men of powerful intellects. Seldom do we find heads in a healthy state larger than that. When beyond 25 inches, we begin to look for hydrocephalic tendencies.

The circumference of M. Paderewski's head is $23\frac{1}{4}$ inches; that of Kubelik is $22\frac{1}{4}$; Mark Hambourg, $23\frac{1}{2}$; George Robey, $23\frac{3}{8}$; William T. Stead, $23\frac{1}{4}$; Harry Lauder, $23\frac{5}{8}$, and his is one of the longest heads I ever examined; Robert Blatchford, $23\frac{1}{4}$; Dr. Sir Robertson Nicoll, $23\frac{1}{4}$; the late Mr. Wilson Barrett, 24; Sir George Alexander, 24; Sir Hiram Maxim, 24; Sir Ernest Shackleton, $22\frac{3}{4}$; Dr. Russell Wakefield, $23\frac{1}{2}$; Dr. Clifford, $23\frac{1}{4}$; Hennifer Heaton, $24\frac{1}{4}$; Prince Ranjitsinhji, 22; C. B. Fry, $22\frac{1}{2}$; the late Dr. Joseph Parker, $24\frac{1}{4}$; Rev. R. J. Campbell, $22\frac{1}{2}$; though I dare say Mr. Campbell's, Ranjitsinhji's and C. B. Fry's heads are larger now than when I examined them ten or twelve years ago.

The long-headed person is fast usurping the wide-headed individual.

Technical education which leaves out of consideration the building of character is of small profit to the pupil.

It is no indication of a man's worth that he is arrogant and overbearing, but merely a proof of too much ego in his cosmos.

The Tuberculosis Craze.

It makes us feel like saying something when we see so much gush in the papers about preventing tuberculosis, and asking the honorable Legislature of Ohio for \$25,000 to squander on "a State division of tuberculosis under the direction of the State board." It is claimed that 7,000 die from this disease yearly in the State.

Suppose, now, that that many do die. What better methods can the proposed "division" give than we already have? Physiology is taught in the schools. Yet in these school-houses every pupil almost sits at consumption-breeding desks and in improperly-ventilated rooms. And they keep their brains and nervous systems on a strain at the expense of their lungs and other vital organs for nine months of the year; at the age too when boys and girls ought to have a little time to grow into healthy men and women!

And how does this august "division" propose to prevent children from getting their feet wet, or from running in the cold, or from wearing thin shoes and stockings, and from doing other things to cause pneumonia, colds, catarrh, and consumption? Unless they organize a police force to stand guard over Young America, they'll never accomplish it with ten times \$25,000.

It has been decided by good authority that Prof. Friedman's much-heralded serum for consumption is a failure. And no wonder! Any set of men that will claim consumption can be produced by a germ (!) communicated from one person to another like a bedbug or louse and is in all cases due to such animals, ought to be fed on them for a week and bored for the simples. *Don't they know* that tuberculosis comes from precisely the same causes as colds, catarrh and fevers—a disarrangement of the fluids in the organization. Chills, damps, improper clothing, improper or insufficient exercise, too much mental work, lack of breathing,—NOT GERMS,—induce consumption. And the way not to have it is to avoid these conditions. Angels may do this, but the most of young humanity will take chances on them, and some old humanity will do the same in this changeable climate of Ohio.

And you'll have a big job on hands, Doc. You will have to regulate the weather to make it equable and salubrious; you will have to revise the occupations of men and women, some of which tend to injure the stomach, lungs and skin, and induce consumption; you will have to rectify the educational institutions of our land, which are a most prolific cause of consumption; you will have to reform men and women as to what they eat and drink, because the human constitution must be kept properly balanced by food, and this is not now done; you will have to stop the use of tobacco, cigarettes, beer and whisky; you will have to prevent bad marriages that breed bad progeny, divorces and other awful conditions of home-life; and you will have to forestall sexual abuse among the married and unmarried, which saps the vital fluids and organs and disarranges the functions generally in favor of tuberculosis.

Can you do any of these things, Doc? If so, go ahead and spend the money, but don't spend any superficially and foolishly. The people work hard to get it.

Some Phrenological Experience.

By a Western Phrenologist.

I am going to give you some of my experience here during the past year:

About a year ago, a dining-room girl in the hotel where I stopped requested an examination. I told her she was adapted for a dressmaker and designer. She took my advice and prepared herself for that line of work. I received a call from her Sunday last, and she thanked me very much. She said she is in love with her work; and I guess she is, for she showed me a check for fifty dollars for designing and cutting a costume for a lady who was visiting in Fargo from the West.

In January of this year, I told one our local school-teachers that she would be quite apt to go through the matrimonial woods, then turn around and take a crooked stick. Recently I was informed that she is engaged to one of the most worthless specimens of humanity that ever lived and is to be married at the holidays.

Last February, I was called to examine two members of a business firm; and I told them that they would not be partners a year from that day. They laughed and made all kinds of fun, but to-day they dissolved. It took them just

twenty-five minutes, and one member to a back street to sneak for the first train out of town.

Last December, I was called to one of the most prominent families in the city to examine the husband, wife and two children. I was scarcely acquainted with him, and not at all with his wife. I told them, among other things, that they would not be living together five years longer. Well, say, between the two of them I thought at the time that the roof would be the best means of escape. The wife has never spoken to me since. I had a long talk with the man, and he said if things did not change soon, he was going to start divorce proceedings at the next term of court in this county. He said that up to six months ago they lived happy together, but since that time the wife had become almost unbearable.

A young lady wanted an occupation. I told her she would succeed as a trained nurse. She has been away to school since September. I saw her to-day when she said she was just simply in *love* with the work.

I could give you dozens of such cases. &c., &c.

From these cases we learn the importance of phrenological science. People do not know the value of Phrenology and do the best they can without its light—and make serious mistakes, only to suffer. Some laugh at it, and afterward find out that it would have paid them to seriously consult it. Another thing we learn, and that is, that some do not heed the advice of a phrenologist when he gives it. We know of parties who have been advised phrenologically, but following present *impulse* or fancy, and disregarding *science* and *common-sense*, they have rushed on regardless of warning—and landed in the wreck of hell-brew. We know a few persons now that are likely to do this same headlong mistake—and experience the awful and eternal consequences. O human passion! fancy! infatuation! delusion! where *are* thy limits? Ignorance and stubbornness combined make horrible results sometimes. A phrenologist may not always be infallible, but it is a poor one that is not worth consulting. And there is not much use to be examined, if the one examined knows more than the examiner or will not heed the suggestions given.

There are items of knowledge in this Era of vast importance to professional practitioners.

It is a good caper—to subscribe.

It is my intention to take a post-graduate course of you when I feel that I am able to do so.—*Harry Stauff, Los Angeles, Cal.*

Speaking of our Course of Lessons in Phrenology, *John H. Bevan* of Concordia, Kan., says: "Besides what truth and usefulness one might impart from every standpoint, at the same time one's self is profiting in more ways than one by the good that thus may be done."

Of late I have been lecturing on Phrenology, and also many opponents and much adversity and ridicule to contend with. I have challenged my opponents for a debate. As yet I have had no answer. I am in a hot-bed of skepticism.—*Prof. Michael Lewis, Philadelphia, Pa.* [A few well-timed public examinations ought to settle the question for any reasonable person. Ignorance and stubbornness make a combination, however, that is very hard to deal with, even by the principles of Phrenology, and perhaps the hardest, except it might be where there is weak will-power. Appeal to different faculties, Bro.; if you can't reach 'em one way, may be you can another.—*Ed*]

The Tope School of Phrenology conferred a diploma on *H. W. Leitch* of Detroit, Mich., March 4th. His lesson grades averaged 98½, giving the degree of D. P. Sc. He is one of our best and brightest graduates, and highly worthy of professional consultations from all in need of phrenological advice.

The editor of the Era has a call to go to Columbia City, Ind., about April 25th, to give a course of lectures and do professional work. Also, a call to Uhrichsville, O., March 31st, to make examinations for several days.

Men never do great things without the incentive of some promised reward—glory, gain, or a woman's love.

The prevailing type of head in persons reaching old age, according to *J. Millott Severn*, is narrow. This is especially true if high in the crown and long from front to back (dolichocephalic.)

The flesh and bones of angels, says *A. A. Tanner* of Idaho, are like the flesh and bones of moving pictures. Seeing a moving picture show is like seeing spirits and angels in visions,—only you see spirits and angels with spiritual eyes.

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18 East 22nd St., New York.

I will send you a two-years subscription to the Era. I find it doesn't matter how well informed a person is, they need to keep a bright polish on their knowledge. I have a reading given by the Fowler & Wells of New York which I ought to have had 25 years before I got it, which would have made a vast difference in my life.—*W. S. Basford, Esbon, Kan*

In the State of New York there are 12,000 abandoned farms, representing an area of 12,000,000 acres, and capable of caring for a population of 250,000. It is stated that the farm lands in that State have decreased \$170,000,000 in value in the last twenty years. Educating every lad for the counting-room and every girl to pound a piano is bound to do it.

There are some items of knowledge in this month's Era of vast importance to students and readers.

If people who have consumption have microbes, and people who are lazy have microbes,—hookworm,—what peculiar kind of germ is it that afflicts the rich? It is up to the health board to discover this species of bacteria and give the bug a name.

SUCCESS.—To win success in the business world; to become a first-class mechanic, a successful farmer, an able doctor or lawyer, means that the man has devoted his best energy and power through long years to the achievement of his ends.

AGRICULTURE—is that branch of business which pertains to the tilling of the soil, caring for crops and domestic animals, and the management of affairs directly and necessarily connected therewith. We sub-classify it into seven departments: Common Farming, Dairying, Plantations, Stock Raising, Market Gardening, Horticulture, and Pioneering.

NEW SUBSCRIBERS WANTED.—Will you who know the value of The Phrenological Era call the attention of your friends to it and ask them to subscribe? Many would be benefited by reading this journal, and you will confer a benefit on them as well as on us. Sample copies furnished on application. Also a clubbing discount. Will you help us do good?

Of the 286,902 persons in this county's executive civil service, about 14,000 are women, 8,352 are negroes, 1,725 Indians, 1,047 Filipinos, 142 Chinese, and 62 Japanese.

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

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Vol. IX.

MARCH, 1913.

No. 3.

Easter Greetings!

Easter has come, and gone again. It was a remarkable Easter this year. So early. And really in the vernal equinox. And the weather and roads so good.

Easter always brings to mind the thought of Immortality. It also makes one think of Christ. And it likewise suggests the fact of Spiritualism.

The story of Christ is an inspiring one. It surely must be true. There were so many witnesses under so many different circumstances. I could not refute the account, if I would. I would not upset it, if I could.

He lived, and talked about his death. He was crucified. He disappeared. Then he came and *re-materialized*. He showed himself again. He *demonstrated* Spiritualism. Was it all a fake? Surely not! He *proved* IMMORTALITY. And immortality to *all*—not a “few” so-called good ones only, as old daddy Russell and his benighted satellites aver. For he came into the after-life through a LAW, and *that law* applies to the whole human race, of which he was a part.

He established Christian Spiritualism. It is a glorious doctrine for mankind. Any other is destructive to human satisfaction,—paralyzing to human effort!

The most of mankind like to think of the continuity of life beyond the grave, and of a happy reunion with their friends in a hereafter, whether they can demonstrate it or

not; and it is for this blissful thought and in respect for this kind of happiness, if for no other reason, we would advocate a future life.

The influence of teaching or believing skepticism is awful. It puts a premium on vice and crime for many, while to those of the higher sensibilities it must be productive of the deepest mental misery. The skeptic would make a world of broken hearts and leave us stranded on the shoals of doubt and despondency, a prey to every passing fear and every fancied danger. Such a life would be *a time of unceasing sorrow!*

Immortality.

Written by the editor January 12, 1860.

There was a lovely little girl
Whose face was fringed with many a curl;
And all who knew her winning ways
Could only speak her name in praise.

But oh, alas! the ways of God
Are sometimes like a chastening rod;—
That pretty child of but a day
Too quickly bloomed; then passed away!

Shall sneering skeptics tell her friends
That her sweet life forever ends?
Existence would to them but be
A barren waste, a joyless sea!

'Tis sad, but true, that she has died,
And at the tomb her mother cried:
"Oh, it will be so long before
I see my darling any more!"

But thanks to God for comfort left
To this poor mother, so bereft;
What if her lot were to complain:
"I'll NEVER see my child again!"

Though scorners scorn and skeptics rave
About the life beyond the grave,
That mother has within her heart
A balm with which she would not part.

Thus FAITH and HOPE a TRUST do give,
While on this mundane sphere we live,
That just beyond this vale of strife
There blooms a land of ENDLESS LIFE.



JESUS THE CHRIST.

Born at Bethlehem, Judea, B. C. 4; crucified at Jerusalem, A. D. 33; aged 37 years. (If this statement is incorrect, we shall be pleased to have short article from any one correcting it.

*Selling like Hot Cakes!**Secure a Copy Now!*

Bliss and Blister; Or Studies in Matrimonial Selection,

By M. TOPE, Phrenologist and Publisher,
Bowerston, Ohio.

*No more Coujugal Misery! No more Awful Separations!
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THE NATURAL LAWS OF MARRIAGE

*As set forth in this book, are known and acted upon, as they
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It goes to the foundation of the marriage problem. The author is noted for making clear explanations in all of his lectures, and in this book the same special care was given. It combines science, wit and common-sense, and is illustrated. 91 pages. It will do more for morals than dozens of sermons, because it goes to the *starting-points* and expounds the SCIENTIFIC PRINCIPLES of right marriage as established by the Creator himself.

Don't get the idea that this is a book just for the young to read; nor just for married people. It is for ALL. Professional men and women even can learn much about the subject. It "touches bottom" as to both the specific Faculty on which marriage is founded and the physiological qualities that must combine to avoid disaster.

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We expect to have to run another edition soon, as every copy on hands will be taken at an early date. Come quick, and get yours. Address M. TOPE, Bowerston, Ohio.

It gets down to the foundation of the marriage question and views the proposition from a scientific standpoint.—BUCKS COUNTY GAZETTE, Bristol, Pa.

If printed on larger pages, it would sell at fifty cents. It is the best we have seen on the subject.—BALTIMORE AMERICAN, Baltimore, O.

Dr. Peebles on Spiritualism.

When genuine Spiritualism, which harmonizes with Christianity, prevails; when nominal Christians become more Christ-like, and nominal Spiritualists become more spiritual, actualizing in their lives the Christ-spirit of toleration, love, charity, and purity, then the long-prophesied millennium, in all its transcendent radiance, will have dawned upon and illumined our waiting world.

No Trained Nurse.

Mrs. Finicky—Norah, I just read that a celebrated German doctor says a broom is full of bacteria, so hereafter you'll have to give your broom an antiseptic bath each day.

Maid—I'll do nawthin' of the kind! It'll likely git worse soon an' thin rayquire alkyhol rubs, massage thre-mints, hippydermic injections an' hot-wather-bottles at night, an' I'll have ye understhand roight now that I'm no thtrained nurse!

Lime Water.

Lime water is useful in the home and a bottle of it should be on hands. A piece of unslacked lime in a clean bottle; fill with pure water. Keep in a dark place. As the water is poured off, put more on. A teaspoonful in a cup of milk is excellent for delicate children whose digestion is weak. It prevents milk from souring, is good for acidity of the stomach, and two or three teaspoonfuls put in bread sponge prevents it from souring.

Try the Tope Normal School of Phrenology, Health, Physical Culture, Mental Culture, and Primary Teaching. Learn a profitable profession and an interesting pastime. Simple, practical, cheap! We *guarantee* your success!

Here are the names of faculties required for a teacher of Elocution, as written out for us Jan. 31, 1893, by Nelson Sizer: Vital-Mental Temperament, Imitation, Ideality, Tune, Friendship, Amativeness, Mirthfulness, Approbativeness, Eventuality, Spirituality and Hope.

The largest head we ever examined was that of Leonidas Howlett, of Scroggsfield, Carroll county, O., Oct. 8, 1893. It measured 25 inches. He was a great nervous sufferer; is deceased now. We were on a lecture tour and stopped with him over night.—Ed.

Every school board ought to get up, arrange for and pay liberally to a course of lectures on Phrenology.

A. R. Wallace on Spiritualism.

Dr. Alfred Russell Wallace, O. M., F. R. S., says: Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a sure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body.

I am very much pleased to find that you are giving lessons on Phrenology in the Era. They interest me very much and I shall read and study them very carefully. I intend taking practical instruction in the reading of heads from you later on, as I think you give much *practical* training in the examination of heads and marking of charts.—*W. T. Harper, Rosemont, Ontario, Can.*

Choosing Pursuits.

The wasted talent and the misdirected effort of trying, as it were, to plane boards with a saw, or bore holes with a screwdriver, or to drive screws with a gimlet, or to drive nails with a wooden mallet, or to draw nails with a pair of tweezers, or to cut mutton chops with a razor, makes the world sick of the failures, and those who fail are the sickest of all. Does the reader wonder why even an experienced phrenologist gets the headache, and sometimes into a sweat, in studying what, on the whole, is the best business for each one of a hundred intelligent inquirers whose future hangs on his decision.—*Prof. Nelson Sizer.*

Don't use bad words. Don't say a thing is "a damned lie;" just say it is a terminological inexactitude.

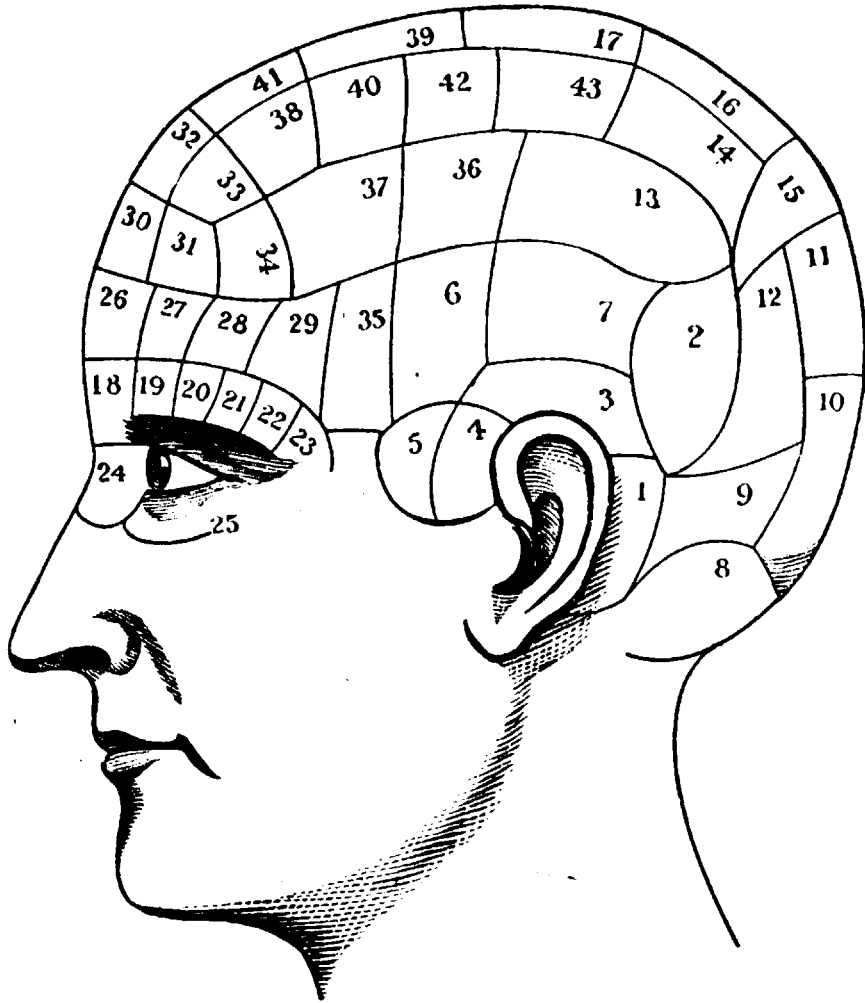
"Familiarity breeds contempt," but courtesy, like water, is cheap; yet essential to a healthy business life.

I am a student of Psychology and Phrenology, and my thought runs along that line continually. I believe in mental telepathy. Now, if you and I are studying along the same line of thought, why is it not possible that we should be thinking the same thing at the same time? We can exchange thought if we are in tune, I firmly believe.—*Henry Stuff, Coquille, Ore.*

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- | | | | |
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| 2. Courage. | 13. Caution. | 24. Form. | 35. Construction. |
| 3. Energy. | 14. Ambition. | 25. Language. | 36. Wonder. |
| 4. Hunger. | 15. Persistence. | 26. Event. | 37. Fancy. |
| 5. Thirst. | 16. Pride. | 27. Place. | 38. Imitation. |
| 6. Thrift. | 17. Firmness. | 28. Time. | 39. Reverence. |
| 7. Tact. | 18. Unity. | 29. Tune. | 40. Faith. |
| 8. Gender. | 19. Size. | 30. Comparison. | 41. Kindness. |
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I have received your book, "How to Examine Heads and Mark Charts," and fully agree with the words at the top of the title page that is indeed "A Masterpiece on Phrenology." It ought to be called "The Little Dynamo," because it is charged with vital facts for the practical phrenologist. It deals with a subject about which most all the other authorities are very reticent. May it win the success it so richly deserves. It's a jewel.—*Fred Barchenhausen, Milwaukee, Wis.*

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Bro. N. S. Edens has removed to Lometa, Texas, and he advises us to drop his ad (see page 91). But he is still in the phrenological business and another ad of his may bob up. He has had awful luck from sickness and accidents in the past year, but we hope his tide will turn.

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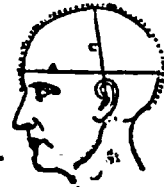
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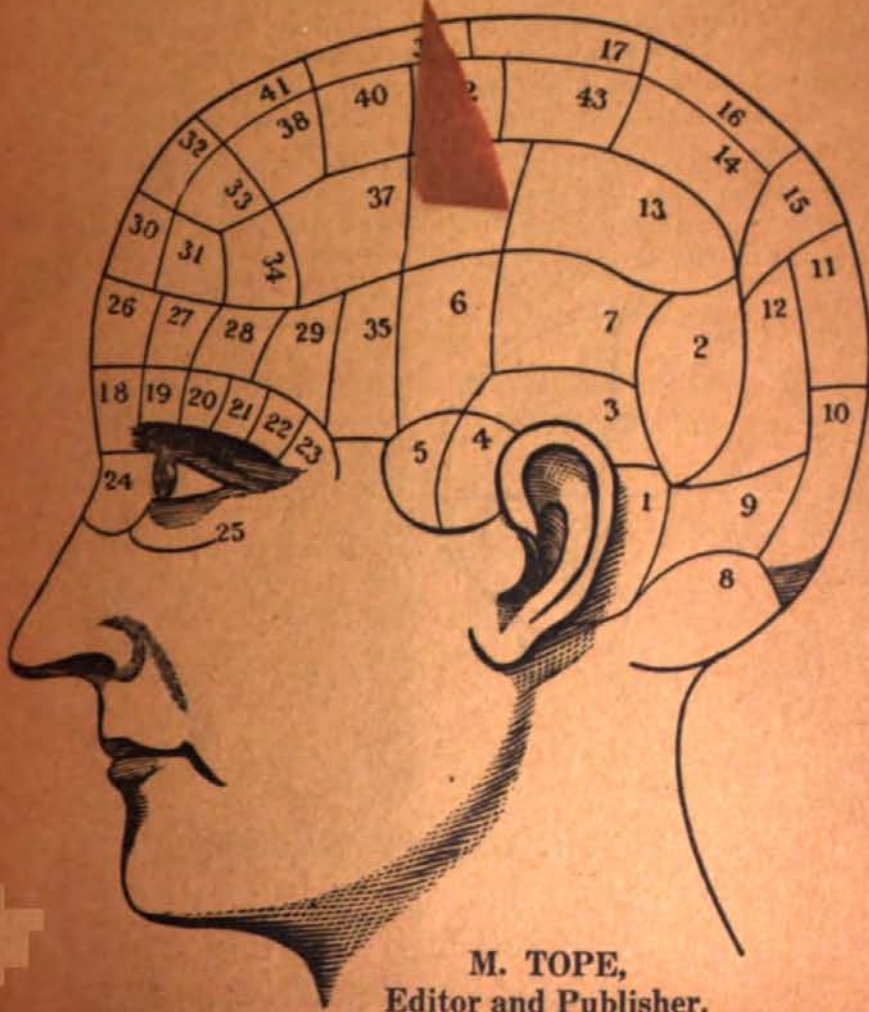


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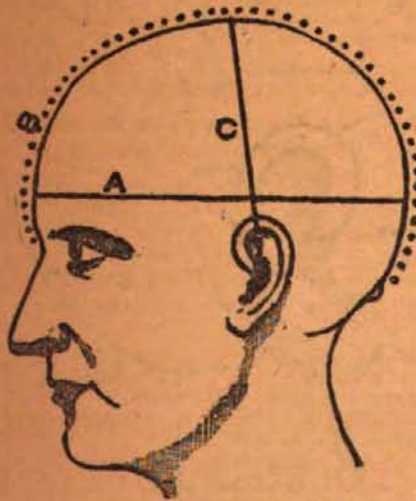
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We say this, and willingly put our word and honor at stake upon it, after an experience of many years in its study and practice. And while we earnestly plead for its speedy recognition and adoption, the awakening we now see throughout the land upon the subject safely warrants the prediction that we are now in the ominous foreday of a better time

soon coming when this science shall be consulted in all the important affairs of life.

Phrenology infinitely transcends the previous doctrines of mind in accounting for the diversity of human nature. Advocates of the psychological theory contend that mind is an indivisible elemental unit, and their conclusions are solely from self-consciousness. The phrenologists study mind as composed of many primary elements, each a unit and different in nature of function from the others; and their doctrines are based on observations of mental manifestations as corresponding with BRAIN DEVELOPMENTS, *in addition* to self-consciousness. The one works from the inside outwards; the other works both ways—from the outside inwards as well as from the inside outwards. If any one be undecided as to which of mind and brain was made for the other, and which is the immortal fountain of intellections and affections, in all their variety, let him determine how it is that persons can remember what they have seen after their physical eyes have been destroyed. If he believes in the *unity* of mind, let him quit hunting by vivisection and post-mortem examinations for motor centers in the brain and go to making measurements on the outside of living heads for different traits and talents. And if he will persist in doubting the plurality of faculties, let him analyze one of his dreams.

Every school in the world proves what we say. Every teacher knows that there are some pupils who are geniuses in Arithmetic, Reading, Geography, Writing, or other branches; and at the same time are dull, and with great effort make but little headway, in others. The question is, Why?

With a fair knowledge of Phrenology, a teacher will be able to refer the actions of any pupil to the workings of this, that or the other faculty; and even will be able to analyze any given piece of literature so as to know the mental elements active in the author that produced the writing. What is more practically useful than the ability to resolve the conduct of persons into its general traits and trace these to their primal fountains?

In August, 1892, we had both the pleasure and displeas-

ure of attending the regular annual Teachers' Institute at the county-seat of my own native county. Returning home disgusted at the extended talks on English Grammar etc., at a big expense, and waste of time and money, and a poor supply of Mental Science and the true Art of Teaching, I emphatically resolved to set about to reform the public opinion of our country in reference to the nature of mind and its educational requirements. This book is an outgrowth of that resolution. It is a fitting time now for the full inauguration of such a reform and the general adoption of phrenological principles and practices. Long, too long, has been the delay.

38. A Key to Character.—Phrenology is vastly superior to any other system of mental science in that it enables us to read character. Psychology does not so qualify one, though he study a lifetime. As when a lumberman goes into the woods he can tell at once by sight the different kinds of trees, the kind and amount of lumber each will make, and what it is worth; so the student of Phrenology, in the school-room or elsewhere, sees immediately the intellectual developments and mental characteristics, and knows those who are hard to govern, and who have special talents for the different branches; and hence, is in a position to offer the necessary incentives or place before the individual the proper safeguards. A good phrenologist can tell more about a stranger, child or adult, in two minutes than a learned metaphysician can by being in his presence for a month of Sundays.

Some do not believe in Phrenology because they have not properly tested it. They have tried it perhaps like the old Indian tried feathers. He heard the white people talking about sleeping on feathers—that they were nice and soft to sleep on. So he concluded to try it. He got one single feather and laid it down on a board, and then lay down himself—more on the board than on the feather! In the morning he got up early; and rubbing his bones and grunting, he remarked: "White man say feathers heap soft,—white man big fool!" You see it was not a fair trial. And it is unfair to condemn Phrenology in such a way as that.

One can scarcely fully realize the great benefit it confers in knowing others, as you meet them or scan their portraits,

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almost at a glance; how far each conforms or fails to conform, to a normal development; and who is serious, mirthful, religious, roguish, and so on, as the case may be; and what is the best policy to pursue to deal with them the most successfully.

In these days, when you are visiting your friends, it is a custom to look at the pictures; and in doing so, if you understand Phrenology and Physiognomy fairly well, you will have the double enjoyment of reading the main points of the characters of the persons as well as merely looking at their portraits. You are thus enabled to better please your friends by passing complimentary and knowing remarks on the pictures, and you have the personal satisfaction of knowing for yourself any traits of character about which it would not be courtesy to speak to your friends. Being able to do this justly adds to your popularity and, if desired, will help largely in gaining patronage as a character-reader. This skill can also be used on photographs in newspapers and books, and is oftentimes valuable as a pastime, if not more profitable in detecting desirable and undesirable traits of character.

39. In Finding a Life-work.—In the matter of choosing occupations, Phrenology is of untold value. Crime and poverty and unrest originate largely from wrong selections and from aimless, undecided persons who, in early life, select no particular occupation whatever. A man's religion will not amount to much, if he have no suitable life-work. In these latter days, it is a part of every parent's duty to see that their sons have a worthy pursuit, and that the daughters are trained in practical and happy home-making. And it is the SPECIAL OFFICE of this science to advise in this particular. It would enrich the professions and trades by weeding out all bunglers and putting in their places the very best; besides showing those bound down to any special business how to bear up best under their particular burdens and inconveniences. It will select out of the vast range of occupations for every young person, about as readily as you can solve an easy problem in mathematics, that which will be infinitely better for him than all the money his parents can leave him,

viz: A right life pursuit, in which he will not only make a living, but find *pleasure* in prosecuting it,—a two-fold object. If this science were good for nothing else, it should be studied generally and applied for the vast and certain benefit it can do in choosing each person a correct life vocation. Hon. Horace Mann, that great educational authority, said: “Young persons should spend their last dollar, if necessary, before starting out in life, in learning from Phrenology to what pursuit they are naturally adapted.” Dr. Robison, president of Hiram college, Ohio, made a phrenological examination of Jas. A. Garfield and changed his seat from a mule’s back to the capitol of a nation. Thos. A. Edison never knew he had any inventive talent till Prof. O. S. Fowler the phrenologist told him so. And thus of thousands of others.

40. In Matrimony.—It explains how to proceed in selecting matrimonial companions. Of course, some cannot control their desires by common-sense, nor listen to advice. But others can. And they have seen enough of divorces and conjugal discord to be anxious to seek all the aid they can find. And the lectures and writings of phrenologists have in untold thousands of cases prevented wrong selections and helped as many more, who have chosen unwisely, to get along much better together.

Marriage lies at the foundation of much human happiness. The preacher ties up many a couple to live together that had a thousand times better be left untied. Many break the knot in disgrace and woe, while many others live in misery,—their lives blighted and soured,—setting their bad examples and influences for their children and others. Would you launch your happy life in the matrimonial boat with one who may render you unhappy here and hereafter, when you can avoid it all, and secure congeniality and sure happiness instead? Ministers ought to have a certificate from an honest and acknowledged professional phrenologist, as well as from a probate judge, before they dare solemnize this sacred rite!

It is not only between and for the couples themselves, in the present, that mistakes concerning marriage are a fruitful cause of misery and crime in the world, but a train of

The Phrenological Era

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Published Monthly by M. Tope, as the Organ of the Ohio State Phrenological Society, at Bowerston, Ohio.

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Vol. IX.

APRIL, 1913.

No. 4.

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HANDBOOK

ON

Phrenological Practice

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from the Professional Examination of

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BY

M. TOPE, PROFESSIONAL PHRENOLOGIST ^{and} LECTURER

**Publisher The Phrenological Era
and**

Founder of Tope's School of Phrenology

3 East St., Bowerston, O.

November 8, 1911

**THE PHRENOLOGICAL ERA OFFICE
BOWERSTON, OHIO**

Introductory Remarks.

This is a guide to those who patronize professional phrenologists, as well as to the examiners themselves. One of the great drawbacks to the science has been the failure to give clients the proper incentives, inspiration, encouragement and directions to carry out in practice the descriptions and deductions made in an examination. The consequence is, little good comes of the work done and the time and money spent, leaving the true purpose of the consultation thwarted. And, worse still, all this redounds to the discredit of and indifference toward Phrenology. An attempt is here made to overcome this insufficiency.

When a person desires to consult a phrenologist, there are always certain things he wants to know about. And he or she wants to know them in an explicit manner—a definite and satisfactory way. It is not necessary to be tedious, technical or extensive. It is sufficient that it is to the point and plain in language. What one is—and why, what he or she may become—and why, and what to do—and why, is worth more than elaborate descriptions, redundant flattery or ambiguous suggestions. And what they need to know is their relation to the varied practical affairs of life. The younger the applicant, the better; because, while Phrenology is good for any one at any age, for children from one to fifteen years of age advice may be proffered relative to their health, education, etc., that would be comparatively useless to an adult.

The examiner should be both conscientious and cautious in noting the different systems of the body and faculties of

the mind as he finds them, and all other facts as he can get them, as data for the analysis and counsel. His is a great responsibility, but a most noble one. The enlightenment he gives can only be measured by eternity. It is his business to direct clearly the subject to the best things in this sphere, and to turn the switch-lights toward the beautiful summer-land beyond. He owes it to himself, to Phrenology and to his patrons, to be honest and correct. The manual given should be a private keepsake, treasured highly as a reference book through life.

Friends of this profession should be reasonable, and aid the phrenologist all they can in his work. Phrenology is an established science, abundantly demonstrated. If you wish to be examined merely to test it, or for a little fun, or to satisfy curiosity, it is only just that you be fair at that; but when your best interests are at stake, by all means give your adviser all the information you can, the same as you would in consulting a lawyer or doctor. For example, tell him about the kinds of pursuits generally followed in your community and the opportunities for employment. In the case of a child, explain as to his education, and inclination, if any, to certain occupations, stating your own views on the matter briefly. These and other facts are important factors, besides what the phrenologist can see of the character and talents himself, to enable the candid practitioner to arrive at a decision.

Finally, this handbook is hereby dedicated to patrons and friends who believe in the noble, God-given science of Phrenology as an invaluable guide to self-improvement, real enjoyment, honest citizenship, highest happiness and ripe old age, and as a powerful means for the management and uplifting of others and thereby for the betterment of the world.

THE AUTHOR.

Summary of Phrenology.

1. The term "Phrenology" is derived from two Greek words, *phren* and *logos*, meaning a treatise on the mind.

2. It was discovered by Dr. F. J. Gall, of Germany, who gave his first lecture on it at Vienna in 1796.

3. It measures, defines, analyzes and classifies the different mental elements and functions from a physical basis.

4. All life within the reach of our investigation, and presumptively all life everywhere, depends upon, and its character corresponds with, its organization.

5. The brain is the chief organ of the mind; and, together with the body, constitutes the physical instrumentality for operating upon objects of Nature around us.

6. The mind is an organized substantial entity, active in its nature, superior to the body which it moves, and consequently is immortal.

7. The mind is composed of a variety of primary genetic elements, called faculties, each of which differs from all the others in capacity and nature of function.

8. Every faculty of the mind is related to a particular part of the brain, called its organ, which organ is the larger or smaller as the faculty is strong or weak.

9. There are forty-three faculties in all, so far discovered, besides the five senses; and there are, therefore, forty-three cranial organs.

10. There are seven classes of faculties, increasing in excellence from the lowest base of the brain to the top, all being essential to the wants and necessities of existence; and the organs of each class are generally grouped together, which are numbered, named, located and defined accordingly.

11. All organs are double, one on each side of the head, exactly the same as to location and meaning; and the pair acts together.

12. Organs are designated by bulk, as large, small, etc.; while faculties are described by strength or activity, as strong, weak, and so on.

13. The best system for measuring the organs of the brain is the scale of 7, the degrees being designated as prodigious, large, excellent, average, moderate, small, and deficient, and each having a nominal marking of 7, 6, 5, 4, 3, 2, 1.

14. All brain measurements are made from the opening of the ear—forward, backward, upward, sideward and otherwise. An imaginary line from the opening of one ear to that of the other passes through the medulla oblongata from which all brain fibers radiate to the cortex.

15. The action of all the faculties is influenced by various physiological conditions, as organic quality, health, temperament and culture; and by the relative strength of the faculties themselves.

16. Organic quality means the texture, or kind of material of the body and brain as to fineness and coarseness. It occurs in many degrees, but seven are sufficient for all practical purposes.

17. Temperament is a system of bodily organs that work together in a co-operative manner to accomplish a general end; there being three of these in the human constitution whose variation produces the difference in builds or organic structures.

18. While all faculties have their individual functions, in different degrees, they usually act in combination or co-operatively. The number of faculties involved in each act depends upon their relative strength, similarity of functions and the nature of the circumstances calling them into play. The strongest always lead, while others help or modify their action.

19. Each faculty, or set of faculties, is susceptible of cultivation and restraint by the proper means assiduously applied, and the shape of the brain may thus be changed by the change produced in the size of organs.

20. By combining the activities of the strongest faculties, the general tendencies of any person may be readily determined, and the kind of culture required to gain harmony or a normal condition pointed out.

21. Happiness is founded on the harmonious activity of all the faculties, which is the true object of correct education and occupation.



Head Measurements—Adults.

The brain and nerves constitute one distinct system of bodily organs that serve as the instruments of thought and feeling. This is called the MENTAL TEMPERAMENT, and the points here itemized render it unnecessary for any other heading. The relative size of the head compared with other parts of the body is, therefore, an essential condition for estimating Mental Capacities. The FORM of the head shows what elements predominate.

We have discovered that the geometrical ratio of the Vertical Arch to the Circumference is slightly greater in small heads than large ones. Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop, the forehead fills out fuller than the backhead and the Circumference increases in general until larger relatively.

The table is arranged on the scale of SEVEN, with leger lines added. The examiner will underscore the numbers in the different columns that represent the measurements taken. If any measurement is not exact, mark the most approximate number. We have used the best words we could find as most expressive of the degrees of the scale. The first two measurements (made with the tapeline) indicate the general volume of brain; the others (taken with the callipers) show the relative proportion of its parts.

Nominal No.	Circumference.	Vertical Arch.	Ear Diameter.	Ear to Individ.	Ear to P. Love.	Ear to Firm.
	24 1-2 ins	15 3 4 ins	6 3 8 ins	5 3 8 ins	5 1-8 ins	6 ins
7	24	15 1-2	6 1-4	5 1-4	5	5 7-8
	23 1-2	15 1-4	6 1-8	5 1-8	4 7-8	5 3-4
6	23	15	6	5	4 3-4	5 7-8
	22 1-2	14 3-4	5 7-8	4 7-8	4 5-8	5 1-2
5	22	14 1-2	5 3-4	4 3-4	4 1-2	5 3-8
	21 1-2	14 1-4	5 5-8	4 5-8	4 3-8	5 1-4
4	21	14	5 1-2	4 1-2	4 1-4	5 1-8
	20 1-2	13 3 4	5 3-8	4 3-8	4 1-8	5
3	20	13 1-2	5 1-4	4 1-4	4	5
	19 1-2	13 1-4	5 1-8	4 1-8	3 7-8	4 7-8
2	19	13	5	4	3 3-4	4 7-8
	18 1-2	12 5-8	4 7-8	3 7-8	3 5-8	4 3-4
1	18	12 1-2	4 3 4	3 3-4	3 1-2	4 3-4
	17 1-2	12 3-8	4 5-8	3 5-8	3 3-8	4 5-8

Head Measurements—Children.

When markings are made for a child, they should show the development and tendencies at the present time; and all taken together as indications of the abilities and traits he or she will manifest later. These may be modified greatly through education and environment. See directions for improvement.

It is necessary to have a STANDARD, so that we may be warned early of any deviation, and how far, from the NORMAL; and correct the same. This is much easier done in the beginning, when less care and effort will be required to reach the standard.

The examiner will underscore the age and cranial dimensions in the proper columns, as found in the one examined, which will show the normal or abnormal condition of the head.

Age.	Circumference.	Vertical Arch.
At 16 yrs.	21 ins.	14 ins.
15	20 7 8	14
14	20 3·4	13 7·8
13	20 5·8	13 7·8
12	20 1·2	13 3·4
11	20 3·8	13 3·4
10	20 1·4	13 5·8
9	20 1·8	13 5·8
8	20	13 1·2
7	19 7·8	13 1·2
6	19 3 4	13 3·8
5	19 5 8	13 3·8
4	19 1·2	13 1·4
3	19 1·4	13 1·4
2	19	13
1	18 1·2	12 1·2
6 mos.	17	12
Birth	12	9

7. **PRODIGIOUS.**—Too large for common affairs, a mental genius, a giant mind; in danger of nervous prostration or brain storms; should weigh heavy.

6. **LARGE.**—Great mental power, a wide and comprehen-

sive mind, especially if organic quality, shape of brain, training and circumstances are good.

5. **EXCELLENT.**—Are capable of being a great scholar in certain directions, if not an all-round one.

4. **AVERAGE.**—Can do much in a special line of endeavor, but lack brain capacity to be great in many.

3. **MODERATE.**—Are limited in originality of thought. May manage little affairs, but have no marked talent.

2. **SMALL.**—The mentality is considerably lacking; may be fair, if other conditions are favorable.

1. **DEFICIENT.**—A weak top-knot; the manifestations are dull, slow, silly, and but little above the idiotic.

General Brain-Building.

A vigorous mind must have an ample and healthy brain in which to act. And as it is possible to take on flesh and build up muscle, so it is just as possible to enlarge the brain and develop the mental capacity. Where a brain is small, much can be done to overcome the defect, if done right, and especially if attended to while young. And even where the brain is of good size, it can be so managed as to increase its efficiency, prevent brain-fag, and expand the mind. In order to do this there are several essential requirements. We here set forth the unfailing recipe, or rule, which we guarantee "on honor," but which has never before been half duly considered, nor put in such simple and convenient form. Remember, this is for brain growth as a whole, *not* for specific parts, or organs.

RULE.

1. Use foods known to be rich in the elements that nourish the brain and nerves, or those which contain a large per cent. of phosphates; such as, beans, beef, barley, chicken, cheese, eggs, lobster, salmon, turbot, prunes, etc. "Grape-Nuts" is a prepared food that is claimed to largely supply this need, being particularly abundant in phosphate of potash. This regimen, properly prepared and furnished, gives the life-forces the express *building material* for enlarging the *organic nervous structure* to permit of mental growth.

2. Plan to exercise *all the faculties* of the mind persistently, but prudently, which will attract a stronger flow of blood to all parts of the brain and appropriate the required food elements into brain and nerve tissue. Ordinarily, one-

seventh of the blood of the body is used by the brain;—the more or less, the more or less active the mental machinery. Many persons have practically dead faculties and dead brain, as it were; that is, dormant and never used; while *all should be employed*, not all together at once, but different ones on different occasions. Have a special line to tie to definitely, and then aim to arouse, by the proper means and at various times, every faculty in the mental organization. The *principle* of cultivation is this: Each faculty has its own particular stimulus, which spontaneously awakens its activity. As hearty laughter produces a swollen fullness in the blood-vessels and a red face, so all kinds of mental action draw blood to the brain, in proportion to the intensity of the action. The stronger faculties are easiest stimulated, and you can excite these first and draw out as many others as possible afterward by getting into circumstances to demand them. The Moral, by going to church and engaging in religious services; the Social, by going into society and to entertainments; any set of the Intellectuals, by the sort of study adapted to them; and so on. To be sure, you cannot grow horns out on every organ, but they will enlarge slowly, and the faculties will become more alert, if *vigorously exercised*.

3. Maintain by *all* means a full stock of general vitality. No machine will run good, if there's not enough *steam* to make it go. See to it that the engine and boiler and steam-gauges are all kept in *trim working order* with fuel and water and oil and whatever else is needed. A *big* brain even is of little account if the vital forces that run it are lacking or lagging. If you are too fat, *balance down*; if too lean, *balance up*; and try to keep on hands from five to ten pounds above your standard weight as a reserve fund from which to recuperate in emergencies. See directions under "Weight" on how to manufacture vitality and for building up or decreasing bodily size and symmetry.

4. Do not over-do. All *over-exertion* and fitful exercise naturally weakens the brain, muscles, and all else. The *normal* activity of every function is pleasurable and strengthens it for still greater work. So let the improvement be made gradually.

To Decrease Brain Activity.

In America, there is more need for *restraint* of mental operations than for *cultivation*. Our institutions and customs are over-developing brains at the expense of bodies until we have a widespread epidemic of a species of brain fever. This excessive cerebral activity saps the *vital* and *locomotive*

functions and literally *eats up* the body, producing mental susceptibility, nervousness, irritability, misery, insomnia and insanity. It especially involves the pneumogastric nerve and is the PRIME CAUSE of *consumption*, and likewise of the still worse national malady, *nervous dyspepsia*. The United States may expend millions building sanitariums, and feeding people on serums, and urging them to sleep and live in uncomfortably freezing atmosphere; yet, until all learn to *know* and *observe* the fundamental laws of life and preserve CONSTITUTIONAL HARMONY, men, women and children will keep on as ever suffering and dying prematurely from these self-same afflictions. All such expense and inconveniences, of course, are well-intended; but, in the very nature of the case, they are merely superficial, because in general among the masses the *functional unbalance* of the bodily systems is not helped, nor its causes removed. What is supremely required is a plain prescription whereby any person who has sufficient self-interest to apply it may surely avoid or correct this sort of brain trouble. A regular order of scientific processes that will "work" to this end must be not only a personal blessing, but a national, even world-wide, benefaction. After years of hard study, observation and personal experience, the *Topé Method* is hereby respectfully offered:

RULE.

1. Get a thorough knowledge of the *composite* nature of the human mind and brain. No one can repair nor regulate anything without a *fair* understanding, at least, of its structure and the specific uses of its parts. So of the brain and mind. Only a practical comprehension of their qualities will enable any person to make improvements.

[NOTE.—Some one may say, "I can't do that; it is too scientific for me." The answer is, it is THE ONLY way of salvation in this case. It may SEEM difficult, but is not half as hard as it looks. Remember, this is the scientific age. People are coming to cook, eat, farm, raise stock, do everything in fact, more and more according to science; and to be up-to-date, you must "dig in" and know things scientifically. And which is more important: To deal with mere common things and cultivate animals for pleasure and profit, or to know how to regulate YOUR OWN MIND for enjoyment and have possession of a healthy body. If you really are too weak, go away and lie down; but a right kind of man or woman will only be delighted to set about the task. Children are taught this, that and the other in the lower schools, and a long list of high school branches, yet scarcely told that they have MINDS, nor how to operate them. And what good will THESE sciences do them, when their life-bolters and running-gears are robbed to death by over-taxed and mis-used brains?]

2. Ascertain carefully *just what* faculties are the disturbing ones and *counteract* their activity and influence by using a *new set* of faculties. Use your intellect in self-analysis, and find out where and how the trouble originates; then rectify it, or keep on paying the penalty. You can tell by the nature of your thoughts and the heat or peculiar tingling sensations in the part of brain unduly used. With only a fair knowledge of Phrenology, you can apply these instructions with success in yourself or others, especially in children, just as certainly as you can change physical exercise or develop strength of muscles.

The brain is the key-board of the mind. And you must touch up a different set of notes, while the keys that caused irritation are left to rest. In other words, regulate your generators and pipes of your steam-plant so as to distribute heat more to the other rooms of the brain, and for slower operation. If the Religious room is too hot, throw the steam on the Social section, and sing or keep in mind "Hail Columbia, Happy Land" instead of "Nearer My God to Thee;" or vice versa. If the Propensities are too strong or inflamed, to cause anger, swearing, etc., draw on the Moral or Self-Conscious faculties, or both, and start into vigorous action Conscientiousness, or Self-Esteem, or other counteracting faculties. It is most likely that the MENTAL KEY-BOARD is played too much in the Intellectual octave, and here you must counterpoise with the Esthetic, Social, and others.

The laws are these: The blood naturally goes most to that part of the brain in which the strongest faculties are located, because these are the *most active* and *demand* the most blood. The blood also goes most freely to those parts of the brain that are most *exercised*, because the *exercise requires* it. Now, by employing Intellect and will-power to avoid the stimuli of the faculties that annoy you and shut out the thought or thoughts that come from them, as you would bar the door against an undesirable visitor; and at the same time concentrate your mind in a line more congenial and get into circumstances that will arouse or compel you to use the *different class of elements*, you will offset bad by good, and relieve the irritation. For the disuse of any faculty or set of faculties causes it to weaken and in time to become quiet; while persisting in the change of thoughts will deepen the thought-*channels* of the brain, so to speak, and in a surprising short time you will be better.

3. A slight rubbing and manipulation by the fingers of the head where the organs of the newly-exercised faculties are located for the magnetism and friction it will cause may not be amiss, as it will assist to attract blood to the brain at

this point under the skull.

4. *Divert the blood generally from the brain into the body, by the various means of doing so.* By mental effort, direct the nervous forces and energy toward the vital organs and muscles. Use your mind to aid digestion, breathing, circulation, and *good feeling*. Take plenty of sleep regularly. Engage in physical exercise according to your ability, to attract the blood, and consequently heat and activity, away from the head. The best form of bodily exertion is some useful work, but if unable to earnestly and gleefully engage in such a pursuit, go into society, frolic with children, take an interest in plays,—in-doors and out;—as, games of ball, croquet, fishing, gathering flowers, stones, shells, nuts, etc. Go on walks to admire Nature. Make every day a great *fair day*. Abstain purposely from much reading and study, and especially for two or three hours before retiring. Get all the fun you can out of everything, and turn up the corners of your mouth by practice, and later by force of habit. Sedulously avoid pepper, pepper-sauce, catsup, mustard, strong tea and coffee, tobacco and liquors, which serve to inflame the stomach, and likewise the brain. Keep the hands and feet always warm by clothing; and briskly rub and pat the arms, feet, back, chest, abdomen, etc., to produce friction and draw blood to these parts, thus accelerating the circulation and mechanical action. By having a great concern to take the over-stock of blood away from the brain by these means, and keep it away, a gradual change will soon be experienced, and will be followed later by normal health and mental poise and pleasure.

5. To still further assist you in cooling off the excitability and unpleasant activity of the brain, let me admonish you to attend earnestly to the required proportion of flesh. You know that persons who have been sick for a long time, and are run down thin, are nervous, irritable, peevish, easily frustrated, and all out of sorts. Why? Because the nervous system is threadbare, so to speak, and there is not enough meat on the bones and muscles and nerves to keep them calm. And most persons who suffer from undue mental activity *are in this fix*, although they are not considered sick—(Just part sick; sufficient to often be called "devilish"). They need more material, more fatty tissue, for their nerves to nestle in.

And no one can hardly believe the difference it makes to add on this fat. My own experience has demonstrated it. You see it in the recovery of all fever patients; indeed, all patients. How transformed they are! How well and pleas-

ant they feel and talk! Nothing worries them. They can lie down and sleep sound. They are not liable to catch microbe diseases. The saliva in their mouths is sweet and there is a tingle and glow of pleasure in every nerve. They are happy all over, and feel that life is worth living. And this is the NORMAL status, the *natural* health prerogative of every one.

Talk about consumption: If it is constitutional consumption, the *only* way to cure it is to diminish brain action and promote vital and muscular action until there is restored and established an EQUILIBRIUM among *all* the functions. Your normal weight is that at which you feel the best and have the greatest symmetry and endurance, including the right amount of reserve force and recuperative power. Your tension is too high; relax it. It takes *energy* to think and recall events, and it uses up vitality even faster than manual work; hence *think only about what is essential* and let the rest go. Don't *strain* your mind by dividing it on too many things at once to attend to or keep account of, nor on any one subject; —this carried to the point of flurry and uncontrol is what sets people crazy. Keep cool *mentally* as well as *physically*; walk steadily, eat slowly, think discriminately, and talk calmly. Live on farinaceous diet; take light tonics to aid digestion, if necessary; feed on oxygen through the lungs to mix with the carbon supplied by the stomach, the latter being no good without the former. For further suggestions on this point see advice under "Alimentiveness" and "Weight."



Stature of Adults.

The framework determines the height or stature of the person. And all parts are generally equally-proportioned all the way through. It is composed of the bones and muscles, with the ligaments and tendons; and this class of bodily organs has been termed the MOTIVE TEMPERAMENT. Hence HEIGHT is the chief index of this system, and its leading influences and characteristics. To describe this set of organs similarly under different headings is, therefore, not only superfluous, but confusing.

Bones are to the body what timbers are to a house, the joints forming levers, there being 246 in all, including the teeth; the 527 muscles correspond to ropes, pulleys and springs, of various sizes and shapes,—and all together are called the Mechanical System.

Any one can ascertain whether his or her height, compared with the age, weight, and size of brain, is NORMAL, and how far, if any, from the right standard.

The examiner will check off the proper numbers in the tables, giving the most approximate measure where not exact.

Nominal No.	Height of Males.	Height of Females.
7½	6 feet 3 inches	5 feet 11 inches
7	6 " 2 "	5 " 10 "
6½	6 " 1 "	5 " 9 "
6	6 "	5 " 8 "
5½	5 " 11 "	5 " 7 "
5	5 " 10 "	5 " 6 "
4½	5 " 9 "	5 " 5 "
4	5 " 8 "	5 " 4 "
3½	5 " 7 "	5 " 3 "
3	5 " 6 "	5 " 2 "
2½	5 " 5 "	5 " 1 "
2	5 " 4 "	5 " "
1½	5 " 3 "	4 " 11 "
1	5 " 2 "	4 " 10 "
½	5 " 1 "	4 " 9 "

Stature of Children.

Any child at the given age having the given height is normal in stature, and the nominal number is 4.

Age.	Height of Males.	Height of Females.
16	5 feet 7 inches	5 feet 4 inches
15	5 " 5 "	5 " 3 "
14	5 " 3 "	5 " 1 "
13	5 " 1 "	4 " 11 "
12	4 " 11 "	4 " 9 "
11	4 " 9 "	4 " 7 "
10	4 " 7 "	4 " 5 "
9	4 " 4 "	4 " 3 "
8	4 " 2 "	4 " 1 "
7	4 " "	3 " 11 "
6	3 " 10 "	3 " 9 "
5	3 " 7 "	3 " 6 "
4	3 " 4 "	3 " 2 "
3	3 " 1 "	2 " 10 "
2	2 " 9 "	2 " 6 "
1	2 " 4 "	2 " 1 "
Birth	1 " 9 "	1 " 7 "

7. **PRODIGIOUS.**—Very tall, lank, and angular in features; Roman nose; averse to in-doors, great endurance, stubborn self-will, very positive plans and speech.

6. **LARGE.**—Iron physique, rather coarse hair, indomitable will, unexcitable, mechanically-inclined, clear-cut in language; somewhat revengeful—like a wasp or hornet!

5. **EXCELLENT.**—Much persistence, but will yield to reason; a reliable pillar of society and business; plodding, energetic, and fit for active life.

4. **AVERAGE.**—Medium in stature; fairly headstrong, depending upon head contour; reasonable in thought and purpose; need light physical work combined with mental.

At Uhrichsville, O.

We had a splendid time, April 10th and 11th, at Uhrichsville, O., where we marked a good number of charts and had the satisfaction of doing more good in a phrenological way. Many of the people of that place were recovering from the effects of the flood. While heavily flooded, the town was fortunate in many respects, as compared with others. Uhrichsville is a lively business center, and, as one gentleman expressed it, one of the best in the State. The patronage, friendship and business encouragement are inducements to return at an early date. We are under special obligations to several friends and among them Mr. Wm. B. Donaldson the shoe man.

“Where there is a will there is a way.”

This issue of the Era is like dreams,—it has “outs.” The first ‘out’ is on account of the big flood and garden-making; the second is because we have learned some new things since the pamphlet was begun, and want to change the order. Next month look for “something fine.”

The old-fashioned mother and her slipper have qualified many a man for the presidential chair—even if he didn’t land.

The best advertised is the most patronized, the least criticized and the most eulogized.

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The Era condenses truthful and important knowledge and dishes it out to make young and old better in health, purpose and act. It posts you on the many fads born each year, that you may not stumble over them to your sorrow. It believes in constant progress, points out the true standards of human excellence, and teaches mental and physical culture.

Another squeak from duncedom has been heard. Dr. (! Ernest B. Hoag has been nosing around among the rural schools of Minnesota and says country school children are less healthy than city school children. Do you believe it? What’s he after?

One day a man passing a church noticed a drunken man leaning against the edifice. He asked, “Do you belong to the church?” The drunken man answered, “No, but I lean that way.”

Specific Temperamental Description.
Something for Professionals as Well as for Amateurs.

The old phrenological charts have always been a bother to me as to Temperament. And we have lately worked out some original ideas that will, we hope, prove to be an improvement.

First, as to the definition of "Temperament." We have been taught that it is a system of bodily organs, or apparatus. But this is only a material classification, and does not even suggest the idea of any influence upon the mental operations. And there are *three* main systems of organs in the human organism. Hence, every person, then, must necessarily have *three temperaments*, which is a mistake. Therefore, we define "Temperament" as, *Any given form of bodily organization, depending upon the relative strength of the different classes of organs, which invariably gives a distinct mode to all the mental operations.*

Again, a person has *three* classes of bodily organs, but only *one* temperament, however it may be described. And it is confusing to mark in a chart the strength of the different sets of organs under the heads of "Motive Temperament," "Vital Temperament," &c., and let it go at that. The strength of the organs should be noted, of course, the relative proportion of which determines the temperament; but as the constitution can have *only one* temperament, it should be designated as such and specifically described in the exact degree in which it exists. A man may have a 24-inch head and have the Motive Temperament, or he may have a 21-inch brain and still have the Motive Temperament; and so of others.

Now, our plan is to describe the Balanced Temperament in seven degrees, then the Motive in three degrees, the Active in three degrees, the Vital in three degrees, the Mental in three degrees, the Motive-Mental in three degrees, the Motive-Vital in three degrees, and the Vital-Mental in three degrees. Let each be described definitely in the chart, and then just the required one marked to suit the person examined. This seems to us a far better disposition of the matter than any previous arrangement. It simplifies Phrenology.

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Age,..... Married or Single,.....

Height,.....ft.....ins. Color of Hair,.....

Weight, lbs. Color of Eyes,.....

Circumference of Head,.....inches.

Measure around head level with tips of ears,—at A.

From Earhole to Earhole over Tophead,.....inches.

Measure over the line c.

Present Vocation,.....

Extent of Education,.....

Name,.....



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Yours Very Truly,

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LESSON V

Of Tope's Professional Course in Phrenology.

Text-book: Sizer's "Choice of Pursuits."

You must open your mind wide on occupations. To be a professional phrenologist good and proper, one must not only know how to size up the developments and analyze out correctly the capacities and dispositions of the clients, but you must be acquainted with the *nature of the different lines of work* in which men and women engage. By knowing the nature of the work to be done in each pursuit and the ability of the one examined, you can then easily adapt him or her into the proper niche. See?

By studying the occupations enumerated and described by Prof. Sizer, you will get a grand start, which you can carry out at every opportunity. Bear in mind that there are a number of general classes of pursuits; as, Agriculture, Manufacture, Commerce, Professions, Mining, Fisheries, Trades, Transportation, Government Service, &c., which are subdivided into several thousand. You will do well to always place any you study in its proper class.

Questions:—

1. Name three pursuits under Manufacturing, and four under Professional, occupations.
2. Why should one follow a pursuit in accordance with his talents?
3. Name the best Temperament, and four leading faculties, for a blacksmith.
4. What are the strong faculties required in a merchant?
5. Describe, in a few lines, what you think is the best policy as to wages.
6. Name five leading faculties needed by a phrenologist.
7. A woman has large Tune, Time, Continuity, full eyes, Vital-Mental Temperament strong, and brown hair: Name three pursuits to which she is adapted.
8. Name the faculties necessary for a miner. Why?
9. Name the faculties required in Manufacture. Why?
10. What kind of a man would you assign to the vocation of a farmer? What kind of woman?

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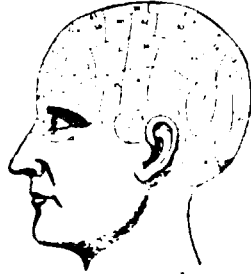
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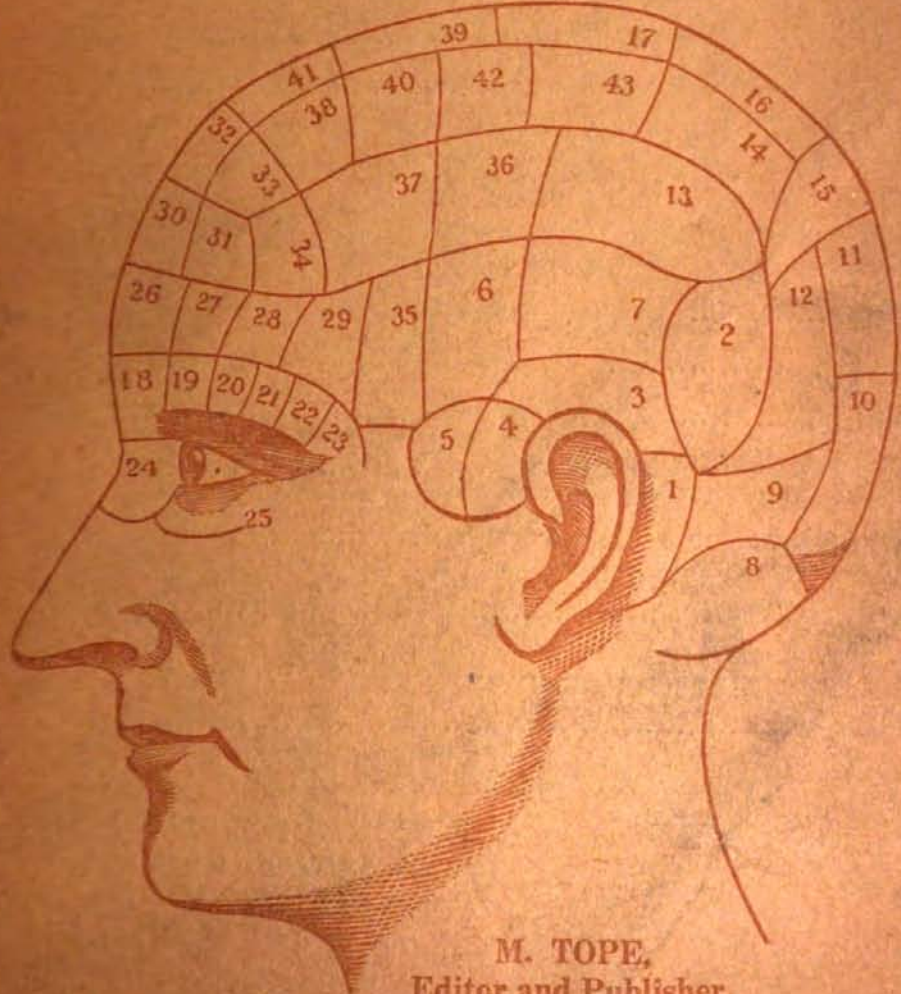
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Measure around head level with tips of ears,—at A.

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Measure over the line c.

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N. Y.

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Your magazine should be in every home, every office and every place of business.—*H. W. Richardson, LL. D., Haskins, O.*

The Library has received Phrenological Era, Vol. IX, No. 2, for which the Board of Trustees returns a grateful acknowledgment.—*N. D. C. Hodges, Librarian Public Library of Cincinnati, O., March 31, 1913.*

The Phrenological Era is the only phrenological monthly printed in the United States. Phrenology is a study of one's self, and how to even up and balance the character. There is no more important study for the young man and woman.—*The Prophetic Age, Ashland, O.*

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You may enter my name as a subscriber to the Era. Enclosed find check for \$1.50. All good wishes for your success in spreading a knowledge of unadulterated Phrenology.—*Prof. W. A. Wallace, Senecaville, O.*

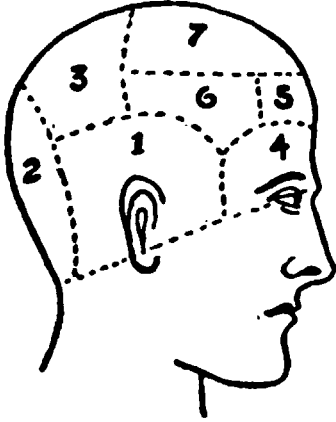
6th, That we highly commend and endorse the phrenological publication at this city, called The Phrenological Era, and recommend its hearty support.—*Resolution of the Phrenological Convention at Bowerston, May 11, 1906.*

We shall be pleased, reader, to have your name on our subscription list. Kindly let us have the pleasure of writing it down. Address—

M. TOPE, Phrenologist and Publisher,

Bowerston, Ohio

[Examiner will check off by the nominal number—see page 5.]



- 1. Animal Propensities,.....
- 2. Social Affections,.....
- 3. Self-conscious Impulses,.....
- 4. Perceptive Elements,.....
- 5. Reasoning Members,.....
- 6. Esthetic Feelings,.....
- 7. Moral Sentiments,.....

The predominating group controls the character. The predominating faculty of a group controls the group. And the predominating faculties of all the groups work together, following the lead of the strongest faculty or faculties.

ORGANIC QUALITY.

This means the **KIND** of material of the body, in distinction from the **BUILD**;—whether fine, medium, coarse, or otherwise. There is a difference in wood; as, pine, oak, chestnut, hickory, mahogany, etc. Stones, metals, and animals vary in textural quality. And so do human beings differ in fineness and density of organization.

There is no possible way of measuring Organic Quality, except by sight, touch, and good judgment; yet natural ability for character-reading and attention will soon make one skillful and reliable in his conclusions.

Different phases of Organic Quality result from physiological adaptations and states in marriage, manner of living, climate, and education. There are many degrees, but those here given are enough for all practical purposes.

...7. **EXCESSIVE.** When one is excessive in fineness of constitution, the hair is very silky, the fibers of the skin fine and numerous, muscles generally delicate and the countenance brilliant;—like pine-wood if soft and light, or like rose-wood if fine and dense. Is very susceptible, intense in feelings, and has high aspirations and artistic tastes. Is extremely sentimental, and, as the mental predominates over the physical, is subject to nervousness, whimmy about eating, and often out of sorts.

...6. **FINE.** A fine-grained, delicate make-up; bright eyes, small teeth, and fine, glossy hair. Quite sensitive, excitable, and particular. The mental operations are rapid and acute, and inclined to overdo mentally. A bright and shining lamp that needs frequent oiling and much care.

...5. **GOOD.** Splendid texture; are sufficiently refined to appreciate both the ideal and the real; the quality of the hair and the grain of the skin denote grand abilities, both

physical and mental, and upward natural tendencies, dependent for force, of course, on size and balance.

...4. AVERAGE. Medium in fineness; neither very coarse nor very fine;—the white oak. Fair in mental ability, and may attain superiority under stimulus and good conditions, yet more apt to excel in physical achievements; though usually inclined to the common and matter-of-fact things of life.

...3. MODERATE. A tendency to coarseness of hair and skin, rather large teeth, and the physical predominates over the mental. The parentage must have been only commonplace, and the person is better adapted to physical labor than to study; yet may appreciate fairly beauty of Nature, art, moral worth, and certain lines of investigation.

...2. COARSE. Thick skin, coarse and bristly hair, and a generally animalish physique. Adapted to a plain routine of life. Most likely stout in bone and muscle, but sluggish in all movements both physical and mental.

...1. DECESSIVE. Flabby, rough texture; large bones and joints; bad smelling hair. Voluptuous passions; weak intellect; and a low, groveling nature.

TO CULTIVATE.—Those in the extreme degrees of Organic Quality should take every precaution to overcome their conditions *as far as possible*, or it should be specially treated for them. One in 1, 2 or 3, should be rigidly cleanly in body, and refining and elevating influences generally should be brought to bear. Turn to fine, but suitable diet, debarring all deteriorating causes, as bad associates, tobacco, intoxicating liquors, and coarse foods. Change the environment, if necessary, and the occupation. Try to wear finer clothes, mingle in pleasant and refined social life, and assiduously stimulate and exercise the intellectual faculties. Always keep natty, neat and nice, and wide-awake. Go where there is music and art and something to learn, and *grow good*. If parents and teachers, and children themselves, half realized the importance of this matter and took proper efforts to offset the deficiencies, there would be more excellent men and women and vastly fewer criminals, inebriates and vice-mongers.

TO RESTRAIN.—A person in 6 or 7, ought to avoid all stimulating foods and drinks and the use of tobacco, and pamper the appetite for eating vegetables, fruits, boiled beef, and other common unstimulating diet. This class supplies the ranks of tuberculosis patients. A million gallons of serum will not cure them. They need common-sense prophylactic care in strict accordance with the natural laws of

health. Children with intense Organic Quality are precocious and smart, and should live more on air than study. They *must* be trained to live correct physiological lives or die prematurely of consumption, brain fever, etc. Draw out the Social faculties by giving yourself over to sociability. If your head gets too hot, go and take a walk and breathe fully and deeply. Do not study nor read too much, and especially avoid both for a couple of hours before bedtime. When a brain-storm comes up, seek shelter in a looking-glass and make mouths at yourself and laugh. Keep the extremities warm by fire or by rubbing or by exercise, such as, slapping the arms around the shoulders, walking, dancing, etc. Think to yourself that you are too ethereal and visionary, and will avoid being so. Set yourself to control YOURSELF; let go of the stars and the fastidious notions and force yourself by *reason* and *will-power* to mix up with earthly things to which you are now related. Be patient and grin at your nervous impulses. Sleep at least eight hours out of every twenty-four, and pass worry and grumbling behind. Do this, and it will help you, and you will feel so much better that you will ever be grateful that you read these lines.

STRENGTH OF PHYSIOLOGICAL ORGANS.

A chain is no stronger than its weakest link. Weak organs of the body should receive special care and culture.

Special defects and abnormal conditions should be noted, as affecting the health, and particularly in assigning pursuits.

The examiner will mark the degree of strength of those named on the scale of 7, as he believes they exist.

...Stomach, ...lungs, ...heart, ...liver, ...kidneys,
 ...intestines, ...circulation, ...nerves, ...bones, ...muscles,
 ...eyes, ...ears, ...throat, defective limbs—
 ...hands, ...feet, ...arms, ...legs,

MODIFYING CIRCUMSTANCES.

As there are AGE limits for various vocations, so are there EDUCATIONAL and FINANCIAL considerations that must be heeded in looking about to choose a pursuit. Some vocations require more education than others, and one at a certain age, say 25, whose education has been neglected or has been in certain lines, might not be at all qualified for the position which Phrenology would recommend as being by Nature best suited. And different pursuits require more money than others, but where the finances are not possibly forthcoming for a start, it would be foolish to advise such pursuits. Hence, to decide on the best thing, it is proper to grade on these matters.

Extent of Education, —.....Slight,fair,good,
excellent,extra.

Finances, —.....None,less than \$100,\$500,
\$1,000,\$5,000.

awful evils follow at length. As a result of improper mating, children are born idiotic, unhealthy, unbalanced, crippled, vicious, criminal, etc. But if parents are properly mated and their children well-born, and then properly trained at home, and educated in school and society, and their health preserved, and put into pursuits that will yield both pleasure and profit, and finally well-married, all of which can be, how soon would every home become a little heaven, and the oft-imagined millennial twilight actually glimmer o'er the world!

41. It Demonstrates Immortality.—And please note how clearly Phrenology corroborates the teachings of the Scriptures in regard to a future state. The fundamental principle that *the brain is the organ of the mind* constitutes the foundation pillar for the fact of immortality. The brain does not produce the mind, nor the various mental manifestations and phenomena; it is only the *instrument* through which they appear. Brain development does not *give* character, but simply *indicates* it. The mind as an organized entity and superior individuality occupies the brain in its different parts, and is developed by and through it; and it employs the brain and body as its material means in producing the various operations and accomplishments of human life as known here, just as electricity and the different other higher and finer entities of Nature use a conductor to manifest themselves. Thus, the hand that writes is not *merely* the fleshly hand, but back of it there is a substantial *mental* hand that guides the former to do the work.

It teaches that since life inheres in the mind, it will still retain its individuality when released from its earthly habitation at the death-change and continue to be a living, active, conscious mind in a more highly-sublimated body. And this is amply confirmed by the existence of the Religious Faculties in man's mental organization and the universal law of adaptation which render these faculties on the one hand and a world to come on the other hand counterparts of one another. Such is the beautiful philosophical explanation which Phrenology gives of human life;—call it “theory,” if you like. By learning it, you will be able to see into these vital

issues and be qualified to act and advise upon them.

This system of philosophy certainly struck the first blow at materialism from a scientific standpoint in favor of a life beyond the grave. How it could ever have been charged with tending to materialism is very strange. If it taught that *the brain is the mind*, then the charge would be just; but instead it positively teaches that the brain is the ORGAN of the mental entity, thereby conceding and proving a spiritual nature of man,—at least an *active something* superior to and beyond the brain and body. Men have mistaken the conductors of the mind and the cerebral vibrations for the mind itself. It is the duty of all educators to teach these truths to the rising generations.

42. In Self-Culture.—Phrenology not only enables us to extend our researches into the future beyond the boundaries of this globe, but shows us how to grow ripe in goodness and usefulness here, so as to have the highest possible starting-point when entering upon that future career. The gratification of curiosity, recreation, financial profit, etc., are all infinitely eclipsed by its good in personal self-culture. By enabling us to read the characters and motives of others, and to thoroughly understand our own nature and how to adapt ourselves to the people and the conditions about us, as well as teaching us how to control ourselves and others to the very best advantage, it has a utility of which the vast majority of the world knows not. When we consider the benefits personally derived from its teachings in self-development, in satisfaction of mind, in dealing with others in school and other relations of life, and especially in the recovery and improvement of my health, to say nothing of what I may yet reap from it, all the mines of earth could not buy it of me, were it possible so to do.

One great trouble, however, is that men and women are everlastingly on the stretch and strain to get money to pay for something to eat and drink and wear and have a good time—always on the run, like animals, after the earthly things, and do not stop to think how to improve the mind really, and to refine and beautify the surroundings. O the dearth of true pleasure!—the lack of real earnest, economical

improvement!—the hop-step-and-jump way of living! Mankind lives yet largely in the animal plane of existence. A minority is in the ascending node.

This science shows us our “easily-besetting sins,” and how to guard against them and hold them in check, and, together with the Bible, answers every question of ethics pertaining to humanity. It, therefore, becomes a happy guide in religious matters. Why not draw upon it, then, for the benefit of saint and sinner? Religionists should stop and inquire what it says of the true way of salvation. Many are so foolish as to think that anything scientific should not be considered in religion, yet what is science but the *handwriting* of the Creator? All should know what laws of God they conform to, and what not.

43. As a Profession.—Finally, it is, in itself, an independent and honorable occupation that any lady or gentleman having the proper qualifications can take up. The particular characteristics required in a phrenologist are: Strong faculties of Intuition, Comparison, and the Perceptives generally, with physical energy, honesty, and a fair education. He or she should be able to detect at a glance the complex physiological conditions, and have the ability to *reason out* the results either as latent capacity or active manifestations. And it has the advantage over most other professions in that one does not have to spend years in trying to swallow all the dead languages and other useless stuff in order to become proficient; while it is altogether as profitable financially, and is not overcrowded, as most other vocations. The great barriers to the science have been dispelled and people are now ready, as never before, for the practical application of its principles and teachings, when expertly given. In adopting this grand profession, you choose that which pays not only financially, but, as you learn the methods of humanitarian work, you simply cannot begin to estimate the lasting good you can do to others.

A phrenological examination has benefited many a one a thousand-fold. It teaches what parts are weak and what strong, and *how to simulate each faculty* to self-developing action. And if it will guide a boy to nobler manhood, or open

might otherwise go astray, or spread knowledge before a young lady that will guide her to the highest womanly virtues and a blessed old age, and thus augment their lives and happiness, the result cannot be measured by money.

A young man came over forty miles to consult us professionally. He received his own chart and a written description of a friend from a photograph and thankfully paid the small fee we charged. On starting home, he remarked: "It pays to come to see you."

Yes, friends, it does pay. It did not only pay him, but dollars and cents could not stand as an equivalent for the joy that swells up in one's bosom when he knows he has, by this science, done an earnest young person good. Verily, "it is more blessed to give than receive." Thousands in our country need phrenological help nearly as much as religion. Many a father had rather give his child the benefit of a phrenological consultation than a thousand dollars in gold. And how much easier to do!

It can be learned in much less time than required to master other professions. Law takes two years, Medicine three, Theology two, and Phrenology less than one. And by being "learned," we mean that the person can read and describe character with correctness and facility in a professional way. We do not want to see any botches or bunglers in this profession; for by their mistakes those who may depend upon their advice might be shipwrecked sadly on the voyage of life. The professional phrenologist deals with humanity, and in every transaction teaches men and women to be better, wiser, healthier, happier; in a word, more completely civilized.

One great drawback to Phrenology as a profession has been the reckless manner in which it has been practiced. In years past, the program of many lecturers has been: to show pictures of good and bad characters, talk a while flippantly, examine a few heads and cause lots of mirth. But funny entertainment as the main purpose and end of this science discredits and prevents its true uses. While there has been, here and there, a true master and teacher of the science, a number of half-posted persons, charletans and other disrepu-

table characters have perambulated the country with false claims and snide work and left bad impressions among the people. And they have naturally come to look on it as merely something with which to amuse a crowd or to satisfy the curious.

Some have looked on this science as a fake, because it has been associated with other so-called sciences and fakes in which they disbelieve, such as palmistry, mesmerism, astrology, and Gypsy fortune-telling. Some weak practitioners have hitched on some of these to help draw customers for pecuniary profit or other questionable motives; others have resorted to legerdemain and slick schemes of mind reading. And thus Phrenology has got into bad company and had its reputation hurt. Yet the work of ignoramuses and humbugs ought not to be allowed to weigh against genuine Phrenology any more than hypocrites are permitted to overthrow genuine religion.

A phrenologist is sometimes laughed at on the same ground that people object to a louse:—the way he makes his living! Yet every phrenological examination consists in reading lessons from the highest handiwork of God, and ought to merit serious consideration.

REVIEW QUESTIONS.

1. Name three great benefits of Phrenology.
2. On what was the old system of Mental Philosophy based?
3. On what is Phrenology based?
4. Explain the advantages of Phrenology to school-teachers.
5. Define Science.
6. Why does Phrenology rank highest of the sciences?
7. What did Horace Mann say of it?
8. How would this science help the world through matrimony?
9. Tell some qualities of a good phrenologist.
10. Give two reasons why Phrenology is regarded by some as a humbug.

About Foods.

We all need every day some food to make muscle and keep the tissues of the body in good repair; then we require some fat to keep the body warm, some starch and sugar to give it energy, some mineral matter to keep the blood pure and aid digestion, and lots of water to get all this food to the tissues and to carry away wastes. The amount that we need of these different kinds of foods depends upon the vocation, the constitution, the age, and the climate.

It would be well to have a classified list of foods kept on

the cupboard or kitchen door for constant reference. Here is a partial classification:

The Chief Muscle Foods are: Lean meat, lean parts of fish, cheese, oat meal, beans, peas, eggs, nuts, milk, and gluten in flour.

Fat Foods are: Butter, cream, oil in cheese, olive oil, oil in nuts, fat of meat, and corn bread.

The Sugar Foods are: Sugars of all kinds, honey, syrup, candy, sugar in fruits, etc.

Starch Foods: All cereals and flours, potatoes, etc.

Mineral Matter: Found in all fruits and vegetables, soda, and salt.

The unbalanced use of these is largely responsible for many diseases, if not for some crimes.

Dr. John T. Miller discussed the food question in *The Character Builder* for February, 1913, and among the good things said are the following: Foods that cause constipation:

Cheese, white bread, hot bread, soda or baking powder biscuits, salted or smoked meats, potatoes and gravy, tea, coffee, barley coffee, raspberries, blackberries, salt, pepper, spices, preserves, jelly, sugar, candy, pies, cake, pickles, custards, hard boiled eggs, and boiled milk.

These foods cure constipation: Figs, prunes, plums, apricots, pie-plant, spinach and other greens, graham bread, cracked wheat mush, oatmeal or cornmeal mush, buttermilk, asparagus, cauliflower, cabbage, green corn, peas, carrots, onions, celery, beets, turnips, parsnips, tomatoes, egg plant, lettuce, radishes, all fruit except raspberries and blackberries, veal, honey, and molasses.

Care should be exercised to get bulk enough with foods. Animals need hay or other kinds of bulk to mix with the grains fed them; human beings need the bulk furnished by the fiber of fruit, the watery vegetables, the hull of grains, etc., to mix with the concentrated foods, such as cheese, lean meat, eggs, nuts, beans, etc. To furnish the system such bulk, physicians sometimes prescribe bran bread for their patients.

To get the best results in feeding the body, it is best to eat very few foods at one meal and have variety from meal to meal and day to day, rather than at one meal. Fruits and vegetables are not a good combination. Grain preparations harmonize with any other foods. If people eat the flesh of animals, it should be with vegetables, not with fruits.

"Our Future,, is the subject of an article sent to this office some time ago by Dr. Martha J. Keller, of Cincinnati;O. Our space forbids publishing, though it is well written.

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Humor of a high quality and the best book on the drink habit.—WASHINGTON HERALD.

Other books for sale by the same firm, **Forbes & Co., Chicago, Ill.**, that we handle are: *Divorcing Lady Nicotine*, 40c; *Making the Farm Pay*, \$1.15; *The Care of the Sick*, \$1.10; *The Man and the Woman*, 85c.

Address

The Phrenological Era,
Bowerston, Ohio

The Fun of Getting Thin; How to be Happy and Reduce the Waist Line.

This is the most sensible advice to fat people we have ever read to get rid of superfluous flesh; while the lean, by its "fun" will laugh and grow fat. Cloth bound, by mail, 40 cents. By the popular writer of the "Who's Who—and Why" page in THE SATURDAY EVENING POST.; viz: Samuel G. Blythe. He neither moralizes nor theorizes, but treats the problem in a practical manner from the side of health and efficiency.

This book and the ERA one year, sent postpaid, for only 65 cents.

The Phrenological Era

Devoted to Educating the Public in the Invaluable Knowledge of Human Nature and Character Reading as Taught by the Science of Phrenology, Together with the Natural Laws of Health, Rules for Mental Culture, and the Correction of Public Error by the Gauge of True Mental Philosophy.....

Published Monthly by M. Tope, as the Organ of the Ohio State Phrenological Society, at Bowerston, Ohio.

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Vol. IX.

MAY, 1913.

No. 5.

Phrenologists, Don't be Sleepy.

One great reason,—in fact, about the *only* reason,—why Phrenology does not grow faster, is, that there are not enough earnest phrenologists. We would not be harsh, and will use the kindest word we can, but there are too many that are hesitative. There is no use to try to succeed, if we stand around shivering, afraid to tackle the job with enthusiasm! People want us to *do* something.

The main reason for the non-acceptance of Phrenology by our vast body of school-teachers is the fact that no good phrenologist has got down to business and in the proper spirit made it plain to them how to use it and apply it in their work. They are intelligent, and generally will accept anything reasonable that they believe or know will aid them. Let us labor, friends, to put the science before the people better—work with enthusiasm, tact, kindness, perseverance, and simplicity!

We are thankful for cheering words from W. T. Harper of Rosemont, Ontario—Can. He inquires about our forthcoming book. It will not likely be out till the holidays, although the new chart will be done sooner.

A card from Reo Johnson, Columbia City, Ind., apologizes for not getting his lesson, as he is tending his sugar beets and shearing sheep. Several others are also otherwise employed. But it's all right, friends; lessons won't spoil!

Read Dr. Keller's ad on page 127.

As usual, we are crowded and hurried both again this month.

Prof. Youngquist and wife are on their way from Sweden to America now. They intend to call on the Era some time after arriving.

It is high time it were decided where and when our next convention shall be held. Let us hear from those interested. We think it should be held in October, or at least, earlier than it was last year.

Before the next issue of the Era, it is expected the charter papers for the Ohio Phrenological Society shall have been fully made out. The damage by the flood delayed the matter, and still more, we have waited to hear from the president, Rev. S. A. Corl. He is afflicted with cataract of the eyes at his home at Navarre, waiting an operation.

The Phrenologist, organ of the Incorporated British Phrenological Society, published at 63 Chancery Lane, London, W. C., Eng., is a valued exchange. It is small, but is full of gistisms that are mighty interesting.

A NEW JOURNAL.—*Homographs* (man writings) will be the name of a new little magazine to appear next month by Prof. N. S. Edens, at Lometa, Texas. It will be a phrenological journal from start to finish, with big ideas. 50c a year; 5c a copy; no free copies. We extend a hearty welcome and best wishes.

Thanks to Prof. H. W. Smith for sending two copies of the *Leaves of Healing*, the weekly religious paper published at Zion City, Ill. The Prof. is lecturing at Lambertton, Minn. The papers are remarkable publications and we hold them in careful consideration.

The Flaming Sword, of Estero, Fla., for May, has arrived. It has 30 pages and a cover,—is full of Koreshan doctrine. It starts out by discussing the phrenological faculty of Individuality or Unity. It is worth having for the big words, if nothing else.

Home and Father.

The Pacific Woodman.

What is home without a mother?

Doubtless 'twould be pretty bad—
Did you ever stop to reckon
• What 'twould be without a dad?
What is home without a father
In the morning cold and gray?
Who start off the kitchen fire
Ere the dawning of the day?
What is home without a father
When we hear the dinner bell?
Dad produces beans and bacon,
Else we wouldn't get a smell.
What is home without a father
In the quiet eventide,
Homeward bound from strenuous labor
With a lunch pail by his side?
What is home without a father
In the still and solemn night,
With a burglar in the basement—
Mother paralyzed with fright?
What is home without a father
When the landlord wants his rent?
When the butcher and the grocer
Keeps dad broke—or badly bent?
What is home without a father
In the gentle, balmy Spring?
Who would spade and rake the garden?
Who would plant a single thing?
What is home without a father
In the summer or the fall?
Sowing, reaping, thrashing, grinding—
Father oversees it all.
What will home be when father
Goes to everlasting rest,
When those toil-stained hands are folded
Motionless across his breast?
What will home be without father
When the summer grass grows green
On a mound in God's half acre
When on earth no more he's seen?
Speak a kindly word to father,
Fill the old man's mind with cheer—
Help to make the burden lighter
While your dear old dad is here.

SMILES AND TEARS.

If you will smile hard enough, you will laugh; and if you will laugh hard enough, you will shed tears.

A merry heart doeth good like a medicine.—Solomon (Prov. 17:22).

A RECIPE.—“Dear, will you please follow directions while I read the recipe?” said Mrs. W. H. Host to her obedient husband. He took the pan and she read aloud:

First you mix a beaten batter,
Then you take an earthen platter,
Bat the batter in the platter
Without clamor, clash or clatter;
Stir it gently while you scatter
Milk and sugar till the batter
In the platter grows much fatter.
Pour it in a dish that's flatter
Than the first and earthen platter—
Tin will do; it doesn't matter
So the fatter batter's flatter—
Then,

Gently lifting up the latter
Flatter patter, pour the batter
With a percolating patter
In the former earthen platter
Without clatter, clash or splatter.

Now,

Once again in the latter platter
Scatter fatter flatter batter—

Mr. Host took to his heels and lit out for the woods. He says he doesn't want any new-fangled flapper-jacks; the old kind is good enough for him!

PARENTITY.—Little Mary's father had denied her some pleasure that she had fully expected to enjoy. That night she concluded her prayer with this petition: “And please don't give my papa any more children. He don't know how to treat those he's got now.”

CAUTION.—A Frenchman was passing along a street and a big dog came out barking, “Bow-wow, wow-wow!” A man said: “Don't be afraid; you know the proverb, ‘A barking dog doesn't bite.’” “Yes, I know ze provairb, and you know ze provairb, but ze question is, does ze dog know ze provairb,” said the Frenchman.

PERSISTENCE WEAK.—Bonds sometimes fluctuate in value,—even the holy bonds of matrimony.

PRIDE.—The egotist is all I's, and expects the rest of us to be all ears.

Average Weights and Heights of People.

Editorial.

For years we have been taking second-hand knowledge about the weights and heights of persons, and have seen various statements at various times; and at the same time we have made observations of our own. The Fowlers' "Self-Instructor" gives the average weight at 130, while others give it as 150, and still others other figures.

We have until recently placed the weight of the average man at 135 and of the average woman at 120. But it seems this is an error, being too low. In an article found some time since, disinterested of course so far as our point is concerned, it is stated that of 1,000,000 soldiers of the United States the average of their recorded weights was 143½ lbs. Allowing this class of men to rank somewhat above the general average, we will throw off the 3½ lbs., and say 140 lbs. is a good *standard* weight for an average man.

As to women, another article says that of 58,855 insurance examinations the figures show that the average American woman weighs 133 lbs.; yet we feel that possibly this is a class somewhat above ordinary, and by taking off the 3 lbs. gives us round numbers, and makes a good *standard* weight for the average woman.

The article about the soldiers gives their average height as 5 feet 8¼ inches, which confirms our former estimate, showing that we have been right on that point,—except the quarter inch, and we shall not bother with so small a fraction. The article about the women states that the average height is 5 feet 4¼ inches, which also agrees with our former standard.

Of course, different races differ in both these respects; but for American people these must be nearly right. And unless some one shows us different, from this on we shall adopt these estimates as STANDARDS. The weights decrease at about 10 lbs. to the degree below the average, and increase at about 20 lbs. above. Heights increase or decrease at about 2 inches to the degree.

These corrections should be made by students and readers over our former statements on these points in our works and in the Era.

The California Travel Club Magazine, San Francisco, Cal., is a new, unique, 40-page, monthly publication, designed to boost the international exposition for the opening of the Panama canal, Feb. 20,—Dec. 4, 1915.

"Spoil the rod and spare the child," right or wrong, is now a modern habit.

SIX THOUSAND YEARS.

N. S. Edens, Lometa, Texas.

Six thousand years have come and gone, with all that they portend;

Six thousand years of ignorance has held the world in gloom!

Six thousand years of superstition has slain, and drove insane, the souls of men!

Six thousand years of tortuous toil has tried the strength of vassal man!

Six thousand years of wanton war has wrought its awful waste and woe!

Six thousand years of wrong has rung the minds and hearts of men!

Six thousand years of vice and crime has bathed the earth in shame and blood!

Six thousand years of cruel greed has gorged itself on sordid gold!

Six thousand years has poverty oppressed the poor!

Six thousand years of famine, plague, disease and death has scoured all ranks of men!

Mankind, arise! and view amid the intellectual skies the glorious orb of truth!

Let wisdom dissipate your mental gloom!

Send all your tyrants to their doom!

Prepare for greed its solemn tomb!

Give freedom room!

Let knowledge loom!

Let love and virtue bloom!

Behold the pure!

Seek that which shall endure!

Let Life mature!

LESSON II

Of Tope's Professional Course in Phrenology.

We shall now change books,—to Combe's "Lectures on Phrenology," but still follow the same good author, taking two Lessons more of his writings. George Combe in his "Constitution of Man," in his lectures and in all of his writ-

ings was very particular not to say anything that would interfere with or in any way belittle the Christian religion. And we may pursue the same policy, though sometimes we may not exactly agree with churchmen, and accord to one and all intelligent people the right to do good in their own way, *in reason*.

Lesson III must be somewhat scattered. Our main purpose will consist in learning facts about George Combe as a teacher, his methods, and his views on Physical Education. Hence, begin by noticing the title-page,—that it tells us the Notes, Introductory Essay and Historical Sketch are by Andrew Boardman, M. D., and that the book is published by Fowler & Wells, 1850. These you ought to study until rather familiar with them. Then the Lectures from I to XV should really all be studied, by *parts* at least. Our questions will serve as a sort of basis, or guide, in getting the leading points.

Questions:—

1. When did George Combe come to the United States, and when did he return? What was his nationality? Describe his personal appearance.
2. Can you tell when and where George Combe was born, when and where he died, and what noted defect of mind he possessed?
3. Name two great philosophers who preceded Dr. Gall. Can you give the years in which each lived?
4. Make a brief outline of Combe's Lecture I.
5. Was Combe a believer in Phrenology before he studied it? How many lectures did he give in the United States—in his course; in all the times he lectured? If Combe could be such a master of this science as to write and lecture as he did, what ought *we* to think of *ourselves* and be able to do? Of how many faculties did he treat?
6. How did he dispose of the question of Materialism?
7. Give some leading points as a synopsis of Lecture XII.
8. What combination of faculties in a surveyor?
 " " " " " naturalist?
 " " " " " artist?
9. Describe Robert Burns the poet temperamentally and phrenologically.
10. Make out a brief outline of Lecture XIV as you would use the same in giving a public lecture yourself on health.

LESSON II

Of Tope's Professional Course in Phrenology.

Text-book: Combe's "Constitution of Man."

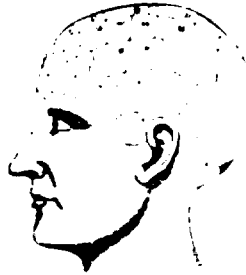
For Lesson II, take Chapters VIII and IX, with the Conclusion and Appendix. You will notice that we have skipped 230 pages. But you can study those at your leisure, directing your study yourself. I want you to see the supreme importance of observing the natural laws, and to get a full understanding of the relation of Science and Scripture-

Questions:—

1. What four individuals are represented as appealing to Jupiter? Why did each appeal? And what lesson did each learn? (Pages 331-342).
2. What kind of persons usually "kick" on science in connection with Scripture and religion? (Page 343).
3. Has the Creator revealed a code of morals to man in a complete sense? Why? (Page 345).
4. Name three branches of science that have been assailed as hostile to religion. How would mankind stand to-day without them? (Pages 344-346).
5. If any difference between Science and Scripture be found, which should yield? Why? (Pages 348-352).
6. Define Christianity as it was conceived of by men of the early centuries. Who was Constantine, and what did he do for Christianity? (Pages 354, and your own sources of information).
7. After studying pages 356 to 378, what can you say of the advantages of a knowledge of Phrenology in the study of the Bible and in moral and religious living?
8. Name what you consider some of the worst drawbacks to the spread of phrenological teachings. (Page 378, etc.).
9. Read pages 381-382 and 390-393, and then say what you think of our present-day education.
10. *a*—How was Phrenology generally received at first?
b—How many phrenological societies do you know of now?
c—How many phrenological journals can you name?

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—GALL.

Whoever disseminates true phrenology is a public benefactor.

—MANN.

LESSON VI

PHYSIOLOGY OF THE BRAIN.

44. Better to Know Physiology.—We do not consider it absolutely necessary for our students to understand the physiology of the brain, yet we know they will be better phrenologists if they have a good anatomical knowledge of it, and can carry in their mind's eye the looks, shapes and conditions of the arrangement of the different parts of the human head, and be familiar with the names and descriptions of the same. Hence, we shall, in this Lesson, describe to you briefly the structure of the brain and point out its general functions and relations.

45. External Parts of the Head.—On looking at a head, we see the hair, skin, external ears, eyes, nose, and general contour.

The *hair* and *skin* are, of course, intended for protection. Some persons lose their hair by sickness, scalp disease, or from some other cause, and become, to a more or less extent, bald-headed.

The skin of the head usually covered by hair is commonly called the *scalp*. It is generally much thicker than the skin on other parts of the body.

The *external ear* is adapted to catch sounds and to convey them to the internal part of the ear and thence to the auditory nerve and to the mind. It plays a very important part in the economy of impressions on the mind. It is the channel through which most of the *emotions* of the mind are fed.

The *eye* is still more important, if that can be possible. It is the channel through which the *intellect* of the mind is mainly fed.

The *nose* is the organ of the faculty of Smell. Its chief functions are: To aid in the selection of proper food and drink, add to the handsomeness of the face, serve as a channel for breathing, and enhance our happiness through the

smelling of beautiful flowers and other perfumes.

The *contours* of the head should be noted as to the male and female shapes, racial peculiarities, temperamental influence, relative size of lobes, and the like.



FIG. 18.—
MALE SKULL.

The correct *masculine* head is high from the opening of the ears to the tophead (Firmness), and large, wide and full upwards and backwards of the ears where Courage, Energy, Pride, and Gender are located. A woman with



FIG. 19.—
FEMALE SKULL.

this form of head, especially if her shoulders are straight out from the neck and her chest flat, may safely be said to "take after" her father in disposition, or at any rate she has all the conditions of a masculine nature.

The typical head of the *female* is fine, smooth and even, and seemingly longer from front to back than the male. It is fuller proportionately than in men in the center of the tophead (at Reverence and Faith), and at the center of the backhead (at Parentity and Friendship); but not so full as the male head at Pride, Firmness, Courage, Energy and Gender. A man having this type of head, and round, sloping shoulders and a full chest, can be set down as having a feminine character, and most likely "takes after" his mother. These are good points on which to make strong "hits" in character-reading.



FIG. 20.—Caucasian,
WM. H. MCGUFFEY.

The *Caucasian head* is prominent and high in the forehead, the back-head projected somewhat and the coronal region elevated. It is wide across the brow.

The *Indian head* is very wide just above the ears, in the region of Energy, Tact and Caution; but narrow across the forehead, and prominent below, but retreating and not very high.



FIG. 21.—Indian.

The head of the *Negro* is long and narrow, with the balance of power in the backhead, or behind the ears. They are generally full in the temples and in the lower forehead where music and appetite are located. This, of course, refers to the typical darky, as the *Etheopian* race is made up of a great many sub-races, which are widely dispersed as to location and vary greatly in configuration, intelligence and disposition.



FIG. 22.—BLIND TOM.

And so on with other racial types.

A *dolicho-cephalic head* is one whose anterior-posterior diameter exceeds the transverse diameter.

A *brachy-cephalic head* is one whose transverse diameter exceeds the anterior-posterior diameter, or which measures more from side to side through than from the center of the forehead straight through to the backhead.

A *meso-cephalic head* is one with a medium ratio of the length to the breadth.

46. The Bones of the Head.—The bones of the head are: 32 teeth, 6 ear bones, 1 tongue bone, 14 bones of the face, and 8 skull bones,—61 in all.

The *bones of the skull* are: Occipital, 1; parietal, 2; temporal, 2; frontal, 1; ethmoid, 1; and sphenoid, 1. Their chief use is to protect the brain. They are joined together into an oval-shaped cage, or "dome of thought," by notched edges, called *sutures*, as, sagittal suture, coronal suture, etc. Two transverse ridges cross the outward surface of the occipital bone, and a projection is found in the center of the upper ridge which is called the *occipital spinalis*. The size of this bony knot differs in different persons. In the front part, just above the root of the nose, there is the *frontal si-*

nus, or slight opening between the external and internal tables of the skull, which is less in some than others, and in some does not occur at all. Its size, large or small, can readily be determined by the outward appearance and the temperament. The skull fits close all over the brain like the bark to a tree, and as the brain is developed so it is shown on the surface of the skull.

There are three bones in each *ear*: *Incus* (anvil), *stapes* (stirrup), and *malleus* (hammer). They are located in the internal ear inside of the drum, or *tympanum*, and are arranged to move upon themselves by means of small muscles when the drum is agitated so as to convey the sounds to the nerves of sound-perception, or faculty of Hearing.

The *bones of the face* are: 2 nasal bones, 2 inferior turbinated, 1 inferior maxillary, 2 palatals, 2 lachrymal, 1 vomer, 2 superior maxillary, and 2 malar. These make up the form of the face and constitute the framework of the human countenance, as it were. If there is plenty of digestive and circulatory power, these bones will be well-covered with flesh and the features will be round and plump; but if the digestion is weak and the nervous system predominant, the features will be spare and pale.

The *bone of the tongue* is called *os hyoides*. It is located at the base of the tongue. Its function is to support the tongue and the upper part of the larynx.

The *teeth* are divided into four classes: 8 incisors, four above and four below, and two on each side of the mouth; 4 cuspid, canine or "eye" and "stomach" teeth, one on each side above and below; 8 bi-cuspid, or small double teeth, two on each side above and below; and 12 molars, three on each side above and below. Their use is to masticate food thoroughly before swallowing it, add to the attractiveness of the face, and aid in talking. Many persons, however, have poor teeth, owing to carelessness in cleaning them and by taking hot foods and bad medicines.

Besides these, there is a large number of muscles and nerves, and a large amount of blood and cartilaginous tissue, not necessary to describe here.

47. Nature of the Brain.—The brain, or *encephalon*, is

generally divided into three lobes: The *anterior*, *middle*, and *posterior*.

It is composed of two parts: The *cerebrum*, and *cerebellum*, each of which is sub-divided into two halves, called hemispheres of the brain.

Closely surrounding the entire brain is the *pia mater*, a fine tissue with which is connected tiny blood-vessels that bathe the brain with one-fifth of all the blood of the body. It is estimated that the blood of the whole body is about one-twelfth of its weight, and hence an average-sized man has nearly twelve pounds, or one and a half gallons, of blood; and this divided by five gives approximately the quantity used by the brain, which is a little more than one-third of a gallon.

Then comes the *arachnoid process*, the secreting membrane which lubricates and softens the *pia mater* and the *duro mater*, the latter of which lines the skull, or *cranium*.

The *cerebellum*, or little brain, occupies the lower back part of the cavity of the skull box, and the *cerebrum*, or large brain, occupies the upper and front part, the latter being about eight times larger than the former. They are separated by a thin bony membrane, called the *tentorium*. The hemispheres are separated by a fissure that dips down deep between the same from the surface, starting above the root of the nose and running through to the back, forming a juncture with the *tentorium*.

The *cerebrum* is arranged in convolutions, so that it has on the outside the appearance of the kernel of an English walnut. (See Fig. 6). These convolutions are the deeper, the more intelligent their possessor. The gray exterior surface of the brain is termed the *cortex*.

The substance of the cerebrum is of two kinds mainly: *Fibrous*, which is white; and *cellular*, which is gray. The gray is on the outside, covering up the fibers which radiate from the central axis or capital of the spinal column. (See Sec. 19). They unite in one grand focal center, called the *corpus callosum*, a thin, slightly-arched band, nearly an inch wide, and about three inches long, lying above and in front of the *medulla oblongata*, or the enlarged top of the spi-

nal cord. In fact, this *carpus callosum* consists mostly of the convergence of the nerve fibers in crossing over from side to side, connecting the two hemispheres of the brain, and from front to back; thus explaining why an accident to one side of the brain produces paralysis on the *opposite* side of the body.

The *cerebellum* is composed of the same kind of matter as the *cerebrum*, but there are parallel ridges instead of convolutions. These ridges let the gray matter down so deeply into the white that both show in layers on the surface, and the structure is sometimes compared to the tree named *Arbor Vitæ*. Just between the *cerebellum* and *medulla oblongata* is another band, or rather layer, of transverse and longitudinal fibers, intermixed with gray matter, called the *pons Varolii*. This commissure is to the *cerebellum* what the *carpus callosum* is to the *cerebrum*, while it also joins the different segments of the brain with the *medulla oblongata*, and thereby connects the entire nervous system of the body.

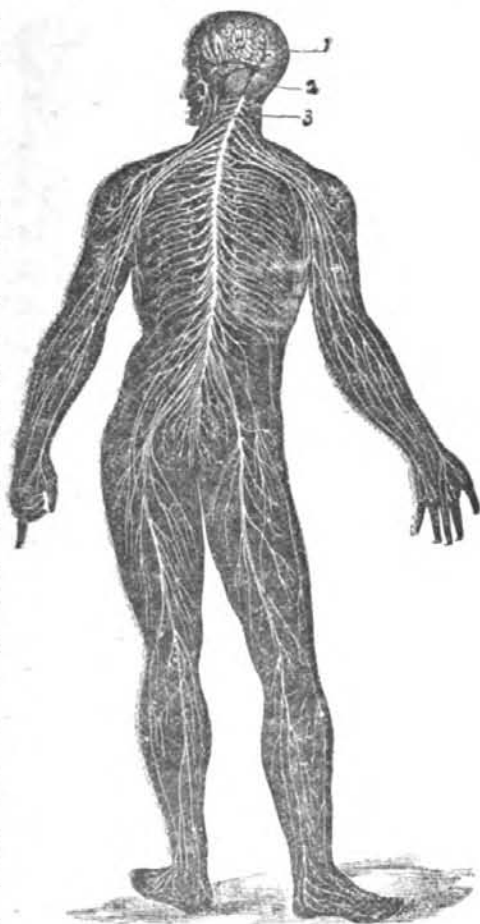
48. Phrenology in Brain Dissection.—Before Phrenology was discovered, the fibrous structure of the brain was not known, even by the most learned of mankind. And when Dr. Gall taught the doctrine, it was booted at as false. But Gall and Spurzheim traveled and dissected brains in various parts of Europe, the latter also in America, to the wonder of all anatomists. The old method of brain dissection was to cut it off in slices, like custard or cheese or a melon; while the phrenological mode consists in *unfolding* it with the fingers, like an unfolded ruffle, without rupturing its structure, and tracing the nerve fibers until, when the whole brain is spread out, it covers the top of a moderate-sized table,—some as large as four feet square. This new and correct plan of dissection excited the prejudice of the medical world and brought upon the phrenologists fierce, though unjust, obloquy that has had much to do with retarding the acceptance and progress of the science. The opposition went on until Henry Gray's great work on Anatomy appeared as a textbook, in about 1852, since which the fibrous structure of the brain has been taught as a fact in every medical college of the world.

49. A Physiological Beauty.—Another beautiful item

of knowledge brought forth with the discovery of Phrenology was the sectional functioning of the brain; that is, the natural grouping of the organs of faculties that have a close relation in their own activities and in their counterparts in surrounding Nature. The charge was often made against the early phrenologists that they mapped out fanciful compartments on the skull, and then assigned faculties and names to each. But this accusation was very misapplied. For every discovery was announced, one after another, as an isolated fact, with no idea of the arrangement of the organs; and only after many of them had been discovered were the organs found to be so nicely grouped.

50. Bodily Nerves.—

Nerves originate in the gray matter of the brain, pass through the pons Varolii, emerge from the posterior part of the spinal cord and are distributed to every part of the body. These are called *motor nerves*. Nerves originate in different parts of the body, run to the spinal cord and terminate in the same gray neurine. These are called *sensory nerves*. Twelve pairs of *cranial nerves* go out from the brain. Thirty-one pairs of *spinal nerves* issue from the spinal cord, and these, with the sympathetic system of nerves, including their] ramifications ; and confluences, constitute the complete nervous system, very like the system which circulates the blood.



1.—Cerebrum.
2.—Cerebellum.
3.—Spinal Cord.

51. How the Mind Moves the Body.—So here we see how it is that the mind moves the body. This system of nerves is like a great telegraph system along our railroads in this country, with millions of outgoing branches from the brain, and a similar number of reporting lines *from* the body *to* the brain. The brain, composed of the two parts, *cerebrum* and *cerebellum*, constitutes a mental electric battery. The cerebellum is negative, and corresponds to the copper in the common galvanic battery, and the cerebrum is positive, and corresponds to the zinc. And the mind generates and vitalizes electricity in the brain, just as the sulphuric acid produces electricity in the galvanic battery. The brain, therefore, is the great headquarters of the system, the ganglia of gray matter throughout the body are the small offices, and the fibers are the wires and conductors, and the MIND is the *great dispatcher*. The electricity thrills throughout the nervous system, receiving reports and giving out orders, and these nerves, by their influence upon the muscles, produce muscular and bodily action. Hence it is that the brain is the organ of the mind, the immediate residence in this life of the immortal soul.

REVIEW QUESTIONS.

1. Do you know any reasons for the fact that women are less subject to baldheadedness than men?
2. Did you ever dissect or examine closely the brain of any animal, as, a squirrel, rabbit, hog, beef, etc.?
3. Have you studied closely to understand the structure of the human brain, including the outward parts, and its connection with the body?
4. Describe the brain (1) as to brain matter; (2) as to brain structure.
5. How many parts of the head can you name?
6. Define brain fibers.
7. What is the corpus callosum? The cortex?
8. What two special sets of bodily nerves are there?
9. How much blood in the body, and how much is used by the brain?
10. Draw a little map showing the difference in the arrangement of the matter in the cerebrum and cerebellum.

Some one laboring under a malignant attack of missionaryitis was trying to induce a Chinaman to attend a Sunday school. Hop was averse doing so, but the missionary persisted. Finally, Hop got mad and said: "Suppose me Christian, me go to Heaven?" "Of course!" "All right," says Hop, "suppose me want my brother to come to this country, you won't let him?" "No, that is the law." "All right; but why do let the Chinaman into Heaven and not let Chinaman into United States?" The missionary gave it up.

The "Calf Path"—Do You Walk It?

Sam Walter Foss.

One day through the primeval wood
 A calf walked home as good calves should;
 But made a trail all bent askew,
 A crooked trail, as all calves do.
 Since then three hundred years have fled,
 And I infer the calf is dead.

But still he left behind his trail,
 And thereby hangs my moral tale:
 The trail was taken up next day
 By a lone dog that passed that way;
 And then a wise bell-wether sheep
 Pursued the trail o'er vale and steep,
 And drew the flock behind him too
 As good bell-wether sheep will do.
 And from that day o'er hill and glade
 Through those old woods a path was made.

And many men wound in and out,
 And dodged and turned and bent about,
 And uttered words of righteous wrath
 Because 'twas such a crooked path;
 But still they followed—do not laugh—
 The first migrations of that calf
 And through this winding wood-way stalked
 Because he wobbled when he walked.

This forest path became a lane,
 That bent and turned and turned again;
 This crooked lane became a road
 Where many a poor horse, with his load,
 Toiled on beneath the burning sun
 And traveled some three miles in one;
 And thus a century and a half
 They trod the footsteps of that calf.

The years passed on in swiftmess fleet,
 The road became a village street;
 And this, before men were aware,
 A city's crowded thoroughfare,
 And soon the central street was this
 Of a renowned metropolis;
 And men two centuries and a half
 Trod in the footsteps of that calf.

Each day a hundred thousand rout
 Followed the zigzag calf about,
 And o'er his crooked journey went

The traffic of a continent.
 A hundred thousand men were led
 By one calf near three centuries dead.
 They followed still his crooked way,
 And lost one hundred years each day.
 For such reverence is apely lent
 A well-established precedent.

A moral lesson this might teach,
 Were I ordained and called to preach;
 For men are prone to go it blind
 Along the calf-paths of the mind
 And work away from sun to sun
 To do what other men have done.
 They follow in the beaten track,
 And out and in, and forth and back,
 And still their devious course pursue
 To keep the path that others do.
 They keep the path a sacred groove
 Along which all their lives they move;
 But how the wise old wood-gods laugh
 Who saw the first primeval calf.
 Ah, many things this tale might teach—
 But I am not ordained to preach,

Two Ways of Saying It.

Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.—*Herbert Spencer.*

Evolution is a change from a knowhowish, untalkaboutable, all-alikeness to a somehowish and in general talkaboutable not-all-alikeness by continuous somethingelse-ifications and sticktogetherations.—*D. R. Philips, Bowerston, O.*

Capt. G. E. Diamond of San Francisco, Cal., at 117, expects to live at least ten years longer. He was born at Plymouth, Mass., twenty years after the declaration of independence. He never drinks, nor touches tobacco. He says it was not intended that a man should chew tobacco, smoke, drink or live a riotous life. He thinks no one can do this and live to be old. His rules are: Things not natural should be avoided. I walk every afternoon, and each night after supper. I eat what I want and when I want it. He has driven oxen, rafted logs, steamboated, sailed to Africa and back; in short, has always been a worker.

LESSON VII.

ORGANIC QUALITY.

52. Hardest Part to Learn.—Along with *size* and *form*, is the *quality* of the organization, or the *kind* of material or tissues of which the body is composed. And this we shall consider next. This is usually regarded as the most difficult part of this science to understand, and you will have to be content with finding out just what you can here, and waiting until you can learn more by actual observation and further study.

53. Men and Women Graded in Quality.—Human nature is graded as to the fineness and coarseness of physical organizations. Men and women differ as much in regard to the "sort of stuff they are made of" as animals, timbers or metals. The flesh of some animals, you know, is coarse-grained; that of others is fine. Some woods are fine, but easily broken, as the linden; others are fine, but hard to break and durable, as mahogany; while still others are coarse, as the black-oak or chestnut. Pot metal is brittle and porous, and can never be made to hold a sharp edge like good steel. And so of *persons*. There are grades in the very *material* of which their bodies are composed. Some are as fine as gold, fine-featured and delicate; others are coarse dress; and others again have other degrees. Can't you see a difference in the coarse grain and fine grain, the thick-lipped and the thin-lipped, persons? It is not easy in a written or printed lesson, and without the living persons, to give a good description of the difference in Organic Quality, yet some plain suggestions may be given that will assist the student, or the class, in the study of fineness and coarseness of texture. The accompanying pictures will aid you, to some extent, in seeing the difference in quality, grain or texture of flesh, bone, skin, and the entire organization:



FIG. 23. ANTOINE PROBST—COARSE ORGANISM.



FIG. 24. CHRIST—FINE QUALITY.

Do not overlook the fact that there is a fine, tough and wiry phase of Organic Quality—*tenacity*; and a fine, snappy, soft kind—*brittleness*. Thus, buckeye, pine and poplar woods are soft and frangible; but sugar and maple are hard and tough; while hickory and walnut are different from them all, and from each other. So some people are fine and soft, and others are fine and strong. As a rule, dark-haired persons (brunettes) have more endurance than the lighter ones (blondes); and the coarser-grained the human or animal, the stronger and more cruel is either.

54. Degrees of Organic Quality.—With reference to the study and description of character, Organic Quality may be considered in seven grades, or degrees:

7. *Excessive*—Indicated by the very finest features; by the hair and grain of the skin.

6. *Fine*—Indicated by small teeth and general delicacy.

5. *Good*—Indicated by density of flesh and strength of hair.

4. *Average*—Indicated by a tendency to coarseness of skin, hair, etc.

3. *Moderate*—Indicated by coarse hair and rather large teeth.

2. *Coarse*—Indicated by thick skin and large joints.

1. *Decessive*—Indicated by bad odor, blank countenance and coarseness.

Of course, Organic Quality, like all other features, occurs in a great variety of degrees; but this classification is a convenience, and sufficient for all practical purposes. Some give only five degrees, some four, and some three, in a scale of Quality, but we think seven is best.

55. Causes of Different Qualities.—Different Qualities are the results of physiological adaptations and states in marriage, manner of living, education, and climate.

Hence the very great importance of understanding correct matrimonial adaptations as to Organic Quality, education and family customs. For obvious reasons, two of fine Organic Quality should not marry; neither should two of coarse Organic Quality marry. Nor should two marry who are extreme in Quality, or adverse in the other circumstances

named. The latter is like trying to mix water and grease. Attention to these conditions *before* marriage and *in* marriage will insure less unhappiness and fewer divorces.

56. General Similarity.—The Quality of *one part* of the organization is also the Quality of all the other parts. If the texture of the skin be fine, that of the bones, flesh and the whole body will likewise be fine. Coarse skin and hair indicate coarse muscular and nerve fibers. Soft, flabby flesh and thick bones denote similar brains.

Furthermore, the Quality, or texture, of the material found in an organization corresponds to the inherent *mental* nature, and must necessarily be an index of its character. Since we cannot see the Quality of the mental nature, we can study the kind of material in its physical instrument and counterpart to determine the character of the interior organization.

57. Quantity Yields to Quality.—A rod of iron is stronger than one of the same iron only half as strong. A small stick of wood is proportionately weaker than a larger stick of the same timber. A soft, or brittle, or shoddy article of large size may not be as strong as a small one of good or tough material, because the *quality* is different, but it is stronger than a small one of the same kind of stuff. And thus you see *quantity*, or size, invariably yields to *quality*. And this fact is just as true of human beings and of animals. An individual of large size and any given Quality will manifest greater strength of function than a smaller one of the same Quality. The reason why some little people are so smart is, that they have all the phases of high Quality and harmonious development. To say that one is "as fine as silk" pays him or her a high compliment, for silk possesses the attributes of superior Quality.

58. Histological Considerations.—As showing the difference of Quality in different brains, a number of histological conditions may be considered:

As shown in previous Lessons, the human brain is a very complex organ. It is divided into hemispheres, hemispheres are divided into lobes, lobes are divided into convolutions, convolutions are divided into centers, and centers are made

up of cells with their connecting fibers. It is estimated that in the average brain the number of cells is nine billion two hundred million. All stimuli, external (through the five senses) or internal (through processes), must leave some trace upon these cells—chemical, physical, or dynamic. These stimuli consist of all sorts of percepts,—words and sounds heard; things and words seen; objects felt, tasted, or smelled; sensations perceived in our own bodies; and thoughts pushing upward into consciousness. A little reflection will show how innumerable such imprints must be in the course of a single day.

The chemical composition of the brain is found in different proportions, in some there being more water, or more fibrin, or fat, or the phosphates. The nervous influence generated in the cells of the brain found largely in the cortical substance is in some cases greater than others. The depth of the sulci and the complications of the convolutions are also significant of this variation. The student may bear in mind, however, that the *expression of the face* and *general appearance* of the living subject are always a reliable test of this very important part of this science.

59. Occupations for Different Qualities.—Persons of medium or of the lower grades of Quality are fitted for only manual occupations. To see this class, we may go among sailors, longshoremen, into the low dives of the cities, the general Chinese laborers, etc. On the other hand, those who are above average are adapted to a higher state of endeavor, and are mortified by the low, groveling and vicious things of the world. Such persons enter our high-class literary institutions, fill our palaces of art, the churches, professions and the fine and lighter occupations.

Sometimes men are found in the higher walks of life having a rugged constitution and coarse organization, but it will likewise be found that they are only extra-polished in their manners by education and the influence of their surroundings, and that they have a fearful struggle with their propensities, and need all the help of moral suasion and moral influences to keep respectable.

A small head of poor Quality, in bad shape, and with a

disproportioned body—either too large or too small, is a pitious spectacle to behold. Did you ever see any? Even a *small brain* and *poor quality* coupled is bad. But combine a large human brain and superior organic quality and fine form and a well-proportioned body, and what have you got? You have great strength of body and mind—a god in human flesh!

So much for Organic Quality. And this is the sum and substance of the whole matter. Let the student thoroughly study to comprehend it as part of the great groundwork upon which is erected the noble and beneficent and glorious science, art and philosophy of PHRENOLOGY.

60. Exercise for the Student.—To accurately estimate character, it is absolutely necessary to understand how to estimate the *different degrees* of Organic Quality and be able to decide them at a glance. There is no possible way of measuring it that we know of, except by *sight* and *touch* and *good judgment*; but with clear ideas of the extremes and a little experience in dealing with human nature, you will soon become very skillful and reliable in your conclusions as to the intermediate degrees. To be sure, it will depend upon your *natural ability* for reading character intuitively and the amount of *attention* you give to the subject.

Note at once if the person is coarse- or fine-grained. This you can determine by observing the hair, skin and mouth; and, in making close examinations, by rubbing your forefingers across the forehead a time or two, or by looking at the grain of the skin in the fleshy part of the palm of the hand. If the teeth be large, lips thick and animalish, bones big, the skin rough or coarse like that of an elephant, and the features in general brutish, you may know the Quality is in the low extreme and must be considered as 1 in the scale of 7. If the hair and features are "as fine as silk," or finer, then the Quality is the high extreme, or 7 grade. Study the matter and learn to discriminate this more fully, and accustom yourself to *judging its grades* in friends and strangers; in animals, trees, stones and other objects about you. The ambitious student will not fail to practice his judgment upon pictures in newspapers and books, and upon living subjects, until he has established real ability, and self-confidence in his decisions and classifications into the various degrees of the scale.

The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

RATE CARD FOR ADVERTISERS:

Page, limit 150 words, per issue, \$3.00.
Half page, limit 85 words, per issue, \$1.75.
Fourth page, limit 50 words, per issue, \$1.25.
Three lines, limit 30 words, per issue, 60c.

Vol. IX.

JUNE, 1913.

No. 6.

If we had 100 pages, there'd still be something to leave over for next month.

Read the "Calf Path" poem. It is not only interesting and amusing, but instructive.

The saying, "Old Men for Counsel and Young Men for Strength," seems to have a "new version" these days.

If you receive a sample copy of THE PHRENOLOGICAL ERA, consider it an invitation to subscribe for it and so help to keep the people interested in true science of mind.

The Phrenological Era, 50c a year, and The Character Builder, \$1 a year (see ad), clubbed together for \$1.15 a yr.

Substantial Triadism; or, Polymedial Substances, Laws and Creations.

By Wm. H. Buchanan, A. M., Physicist, Psychologist and Theologian. This is a key to the study of Nature and Revelation,—a finishing up of A. Wilford Hall's doctrines. It expounds the Apocalypse, and many questions of mental and spiritual science. 13 chapters on as many topics. 100 pages, in heavy paper. Price, 45c by mail. With the Era a year, 75 cents. Testimonials say it should be in every library.

The Good Health Clinic, published at Syracuse, N. Y., is devoted to all that pertains to health and home. Dr. E. E. Keeler, the editor, is one of the most vigorous and sensible writers of the day.

Prof. George Soule of New Orleans, La., is one of the leading educational men of the far South. He is founder and president of the Soule Commercial College, and author of several books on Phrenology.

The Flaming Sword for June is on deck, and more interesting than ever. \$1 a year. It was established in 1889, by Dr. C. R. Teed. It has eight editors on its staff. Estero, Fla.

We have a long letter from Prof. George Morris of Portland, Ore., that will receive more attention later.

We would like to hear from all sons and daughters of veteran phrenologists of everywhere.

NEXT CONVENTION

At New Philadelphia, Tuscarawas County, Ohio.

In response to our note of last month, several replied,—among them Rev. W. A. Hevlow of the Executive Committee, who resides at New Philadelphia. He says he will make arrangements for the place, furnish the choir and the decoration—at least a banner. That's as good as anybody could want, and it is a fine place to hold it. The exact date has not yet been set, but he said "in October." Let members please note. The Rev. says he "would enjoy his Bowerston friends with us."

 Not Suffragists.

Miss Julia D. Henry, of Cleveland, O., and Mrs. Metta Folger Townsend, of Greensboro, N. C., have each won a prize of \$100 for writing essays against women voting. Part of their arguments are: That the birth-rate of America is falling because of suffrage activities; that it weakens the modesty of women; that a suffragist approaches motherhood a bankrupt, and her marriage is either barren or her offspring defective in mind or body; that our debt to Nature for the gift of life is the continuance of the race; and that beside that duty the privilege of voting is nonsense.

The uprising craze for "women's rights" at the polls is surely a repudiation of the Christian's Bible, if the philosophy of Solomon and the teachings of St. Paul, the follower of Christ, count for anything. No modest, truly feminine, Christian woman wants to vote, although their influence is great behind the votes of others. This suffragist movement will set back the Millennium a thousand years.

According to the census, there are 125,000 idiots in the country. But only one kind was counted.

An old German who had a horse stolen from his barn advertised for it as follows: "Von nite, de oder day, ven I vas bin awake in my shleep, I hear sumdings vot I tinks vas not yust rite in my barn, und I out shumps mit the bed und runs me the barn outd, und vhen I vas dare cum I sees dat my big gray iron mare he vas bin tide lose und run mit the stabel off. Who effer vill him back bring I yust so much pay as vas bin kushtomary."

QUESTION.—Would it be possible to improve the growth of certain faculties in a child's head by the use of a vacuum cup, when quite young?

Ans.—At first thought, to an ordinary person, this would seem plausible. Yet, like Friedmann's serum, the "vacuum cup" is *contrary to natural law*, and simply a false theory. The brain is the organ of the *mind*, and by the exercise of the mind *only* can the brain or any part of the brain be successfully developed. To be sure, surgeons trephine the skull to relieve pressure or irritation, but this is when it has been rendered abnormal unnaturally. Nature cannot be interfered with, and to draw out a child's skull with a cup would merely leave a hollow head, and might be dangerous. The laws of heredity must be observed to obtain well-shaped baby heads, and environmental stimuli must be applied to weak parts of the *mind* to cause them to grow by exercise which will thereby build up the brain used by the faculties that were originally weak.

The Arabs had a proverb: "Though you bind a dog's tail in splints and soak it in oil, it won't take the crook nor the wag out of it." If sucker cups could twist the natural laws, people would become as pretty as the fabled Houris; or if serums could make a girl half dead with consumption a brand new pair of lungs, and let her keep on violating Nature's laws, everybody might live forever! Don't believe all you hear!

BRAIN DEVELOPMENT.—You recently asked: To what extent is the brain capable of development? As a practicing phrenologist, I have come to the conclusion that the human brain is capable of development as long as the mind's powers are kept vigorously at work and active; and this is shown by an increasing development of the size of the head in all active brain workers. Mr. Lloyd George's head has increased in size during the last eight or ten years from nearly 23 ins. in circumference to 23½ ins. The late Mr. William Stead's head increased in circumference from 23 to 23¾ ins. between the ages of 46 and 62. The head, in fact, continues its growth so long as the mind's powers are kept actively employed. This being a demonstrable fact, it imposes a high moral obligation and responsibility upon every intelligent human being.—J. MILLOTT SEVERN, F.B.P.S., Brighton, Eng.

An English minister says that Londoners are developing into a race of dwarfs, owing to smoking and riding tramways.

I don't want to miss even one issue of the Era. I will send for your new book, when it is published.—*Arthur L. Mills, Denver, Colo., 1178 Elati St.*

Teach a child what is wise; that is *morality*. Teach him what is wise and beautiful: That is *religion*.

A suffragette is a female who is willing to stand for her rights anywhere, even in a crowded car.

There was an old woman who took snuff,
And she said she was happy enough;
For she sneezed when she pleased,
And was pleased when she sneezed,
And that is enough about snuff.

“What Is My Proper Work?”

Is a question asked by many young people; it is a supreme, important question; it is a question that concerns every one, whatever his particular views may be. Every young man or woman is to do some part of the work of the world; this should be not only a bounden duty, but his greatest happiness as well. Labor is a blessing, and not a misfortune; idleness is not a mark of distinction, but it is most shameful and disgraceful. Our young people are apt to regard this daily labor as a misfortune, as a curse, and to look with envy upon those better endowed who have no need to work in order to live; they overlook the many blessings connected with faithful toil and the penalty of idleness, and they forget that people are seldom made happier or better by being relieved from the necessity of daily toil.

A person is not superior because he is under no necessity of laboring. A wealthy person usually is indebted to some one who toiled for what he has; some one's labor accumulated what he now enjoys. What ever theory we may hold, we cannot deny that work is the law of the universe;—the universe has no place for idleness. The life and power and energies of our nature should not lie dormant; it is work which develops and perfects the powers with which we are endowed. Life which does not express itself in work, in energy, speedily sinks into a state which is no better than death. From our earliest days, we have been warned of the mischief which is found for “idle hands to do;” and some persons would have been better, if they had had more work, and some would have been better, if they had had less. Labor is a contribution which one must make to the needs and requirements of the world. This is a lawful debt, and we in-

incur the charge of dishonesty by refusing to pay it. Each of us has a special work to do; our own place; our own opportunities. There are many different kinds of work, and there are persons qualified for the doing of the work.

If a young man is to be of any considerable use to himself and to others in the world, he must devote himself to some particular calling, and make himself skilled in some particular work. Concentration of purpose and aim is different, widely different, from that narrowness of sympathy and culture which is incapable of taking any interest in the work of other people; this is a repulsive narrowness. A noble motto for the worker is: "This One Thing I Do." And we all admire the man who makes all his efforts and energies bear upon the special aim which he has set before him, but we trust our young men will not do this to the neglect of other men and their interests.

"WHAT our work shall be," is an important question; and our young people must make a selection, wisely or unwisely; and they should study well the question before forming a decision which will have a life-long consequence. Lamartine declared that "it is a matter of very little consequence what sort of work we are engaged in, provided that we do really work." There is some truth in this. If we really work, we will soon know if our work is productive; if not productive, we will not go on pouring water in a sieve. But it is much better that from the beginning we select a useful and congenial work, as it is seldom wise for a person to change his profession when he reaches middle age.

What our young man ought to do depends greatly upon what he can do. He must consider his endowments, qualifications, and ability. Responsibility is limited by ability, and his natural qualifications should always be allowed great weight in determining the kind of work which he decides to undertake. If the young man feels a fitness for his work, he will enjoy the doing of it, and is more likely to do his work well. Many men would have escaped failure if, in the beginning, they had considered what they were capable of doing, and that there were some things they could not do. There are many young people who seem to have no special aptitude for any particular kind of work; these must consider the actual circumstances of their life, and they will usually do any ordinary work fairly well. Some one has given this class of people this sensible and practical advice: "Do what you are set to do, and do it as well as you possibly can, and your life will be honored and dignified." "Seest thou a man diligent in business? he shall stand before kings.—Prov. XXII, 29.

Good and Bad Generation.

The Juke Family, and Jonathan Edwards Family.

As showing the startling results of unchecked procreation of defectives and criminals, we have the record of the so-called Juke family. The name is fictitious, of course; but the family originated with "Max Juke," who was born in 1720. He was a good-natured drunken vagabond, and became the father of five daughters. They produced of their kind for years, until they numbered 1200. The history of 540 of them was traced through five generations by Dr. Dugdale, at the suggestion of the New York Prison Association, and it is a dreadful story.

Only 20 of the 1200 ever learned a trade, and 10 of these learned it in prison; 310 of them spent 2300 years in poor-houses; 300 died in infancy; 440 were physical wrecks from debauchery; all of the men and 50 of the women were without moral sense; 7 were murderers; 60 were habitual thieves who averaged 12 years in prison; 130 were convicted of crimes one or more times. It was estimated that up to 1877, when the inquiry was stopped, that the Juke family had cost the State of New York \$1,250,000, or \$1000 for each member.

In contrast with this family, A. E. Winship took up the history of the family of Jonathan Edwards, who was born in 1703. Of 1,394 descendants identified, 295 were college graduates, 11 were college presidents, 60 college professors, 60 physicians, 75 army and navy officers, 100 lawyers, 30 judges, 80 public officers, 1 vice president, and 3 United States senators.

These accounts are both said to be authentic. And it is quite easy to admit with the eugenists that it is an amazing contrast. But it is impossible to avoid wondering what would have happened to the Edwards descendants, if they had been reared in the atmosphere of crime and viciousness of a Juke home, or whether the Jukes with a better chance might not have produced some creditable citizens.

It is plain that *generation* has much to do with the Millennium (which is yet a long way off), and about as important as *re-generation*. Society has a duty to perform—to see that children are well-born, and that hereditary defects are not handed on from one generation to another. It should likewise see that slums, child-labor and what-not should not deprive them from proper training for citizenship, nor from the opportunities for honorable occupation and the pursuit of happiness.

A Plea for Universal Peace.

Prof. N. S. Edens, Lometa, Texas.

Lay down your arms, ye Nations!
 And shed no more red blood;
 Let Wisdom's scepter sway you,
 Let Love your empires flood.

Go stack your arms, ye Nations!
 And quit the battle-field,
 Lay hold the plow and sickle,
 Increase earth's harvest yield.

Sail back to port, ye Men-of-War!
 And cease your cannon's roar;
 The world is sick of wholesale death,
 Of seas of human gore.

Mount not the airy regions,
 Ye crafts of man's last skill!
To rain foul death from heaven,
 O'er every vale and hill.

Create no more great sorrow!
 In all the earthly zones;
 Fill not the world with orphans,
 With widows' tears and moans!

Let Peace, sweet Peace reign o'er you;
 Make field and forest bloom;
 Build all your crafts for commerce;
 Fill earth with lathe and loom.

Let lofty Reason guide you,
 Work for the common good;
 Conserve your time and talents;
 Make Man one Brotherhood.

Let Man build thrones for Justice;
 Forge crowns for Charity;
 Erect for Truth high altars;
 Weave robes for Liberty.

May earth become one Nation,
 Whose banner shall be Peace,
 Where Love shall reign triumphant,
 And Knowledge shall increase.

THE MISER.—“Here,” said Teddy's papa, showing the little boy a coin, “is a penny 300 years old. It was given to me when I was a little boy.” “Gee whiz!” ejaculated Teddy, “just think of anybody being able to keep a penny as long as that without spending it!”

More Heeters than One.

The press has given people the account of the trials of S. L. Heeter, the late superintendent of the schools of Pittsburg, Pa. Without question, he is guilty of certain misdemeanors toward women. And now what are we to learn? This:

He was in a wrong position. He has a very wide head, and quite full behind the ears—too much animal propensity. Men of wide heads, such as his, are *needed* in the world. It takes such men, phrenologically speaking, to open up the world, to pioneer it. Such men are necessary to thread forests and jungles, to make new and hazardous adventures, to cross oceans, and to discover new lands and the poles. In some such labor they belong—to use up their strong energies and be away from the temptations that would morally down them. Heeter made the mistake of getting among handsome women and into a narrow-headed man's job. Many others make the same mistake. The question is, how far is he responsible? If men and women could only learn in time the elements of their nature that will, under certain circumstances, give them trouble, and then would *avoid* the temptations that must be theirs, unless they do have this knowledge and precaution, it would be better than all the denunciations and prayers combined after the deeds are done. It would prevent *many a black spot on the memory!*

The moral is: Let everybody spread the doctrines of Phrenology, and save the world from evil, and individuals from unpleasant memories.

A COLLEGE YELL.—If there's anything more nonsensical than the average college yell, then we don't know what it is. Silly as they are however, there is a certain exhilaration resulting from this shouting in concert that cannot be denied. Wherever there is a crowd of boys together playing, working, walking, swimming, skating or running, it is great fun to yell some foolish combination of sounds. Here is one for you to practice, and you'll be sure to enjoy it:

Strawberry shortcake, huckleberry pie,
We will beat them or we'll die;
Bingo, trojan, microbe jaw,
Mollycoddle, caterpillar, rah! rah! rah!

BEST CURE FOR RHEUMATISM.—Iodide potassium, 2 dra., sodium salicylate, 4 dra., wine of colchicum, $\frac{1}{2}$ oz., comp. essence cardiol, 1 oz., comp. fluid balmwort, 1 oz., and comp. syrup sarsaparilla, 5 oss. Mix and take a teaspoonful before each meal and before retiring. Best remedy known.

Agriculture in the Common Schools.

The art of agriculture is best learned on the farm. That is the place where the boy learns how to plow, plant, and reap, and how to feed and care for stock. It is true that at an agricultural college or other school where the farmer's boy may reside for a considerable period he may learn new and better ways of doing these things than on his father's farm, but what chance is there that he can ever learn such things as a child in a common rural school, where most of his time must necessarily be given to acquiring the rudiments of a general education? If he is to be taught agriculture at all in the common school, the course must consist very largely of the principles underlying agricultural practice; that is, he must be taught why he plows and plants and reaps in one way rather than another, and what laws of Nature he violates in the bad management of his crops, stock, or dairy, and the penalties which will surely result. But agricultural principles are complex affairs, having their foundation in several sciences, and only imperfectly understood even by the most advanced investigators. They are matters which the mature mind may profitably consider, but which are out of place in elementary schools. For this reason, most of the experiments in teaching agriculture in the lower schools have proved failures. It is true that something has been done in Europe, but it is only here and there where unusually gifted teachers have been found that even a measure of success has been attained. In our rural elementary schools there is much less prospect that any useful work of this kind can be done;—not enough to justify the cost.

WANTED.—All our phrenologists to offer methods—illustrated methods, for that matter—for teaching and applying Phrenology in the schools and among the people at their homes, directly and indirectly. The science is too good and useful to be allowed to lie dormant and unused, and the people need it too badly not to be awakened to its advantages. Call them schemes, if you like, but the *very best* means for interesting and educating the people are needed, and it is "up to us" to find them and act on them. The result of pushing this educational movement will be a most decided waking up of the public—commensurate of course, with the efforts put forth—which will continue to exert an influence for good for generations to come,—yea, throughout all future time!

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Dr. J. M. Peebles.

Dr. Peebles, of Los Angeles, Cal., is now making a tour of the world. He is in his 92nd year, and strong and young. He is recognized as the leading spiritualist of the world, and he has written many books on this and other subjects. We recently published a sketch of him, and will be brief now.

While in England, he called upon Prof. J. Millott Severn, the noted phrenologist of Brighton, and had a phrenological delineation. This revealed that he is 6 feet tall, broad-shouldered, well-knit and wiry, and straight as a line. Head, 23 inches in circumference; 8 in front to back diameter; and 6 inches between the ears; being high in the top, both at the crown and over the fontanelle. He has been a public platform speaker for over 75 years, was once peace commissioner of the United State, and served as U. S. consul to Asiatic Turkey. The Geneva Congress has just made him President of Honor to the International Congress of Spiritualists.

His diet is wheat, corn, rice, barley, eggs, cream, butter, nuts and fruits. He says growing old is an unwise habit.

FOR CORNS.—It is but little use to try to cure corns unless the patient is willing to wear a proper shoe; arguing about it is useless. What is known as the common-sense shoe is the only shoe to wear, and that should be broad enough in the sole to allow free space for each toe, but the shoe should fit snug and comfortable to the foot. This by way of prevention, but to get rid of the present crop, the following prescription will be useful, viz: Salicylic acid, 30 grs; ext. cannabis-indica, 10 grs; collodion, 4 drs. Apply twice a day with a brush. The practice of snipping the corn with scissors or razor is a dangerous one, as we have known blood poisoning to result, fatal in some cases.

BIRTH OF CHRIST.—Christ was born probably about December 25 in the year 5, B. C. The Christian calendar was invented by Dionysius Exiguus, a so-called learned monk, about the middle of the 6th century, but he made some mistakes in his computations. And it is generally conceded now that he placed the birth of Christ 4 years later than it really occurred.

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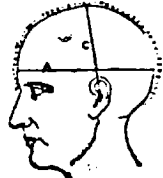
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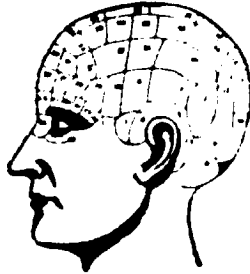
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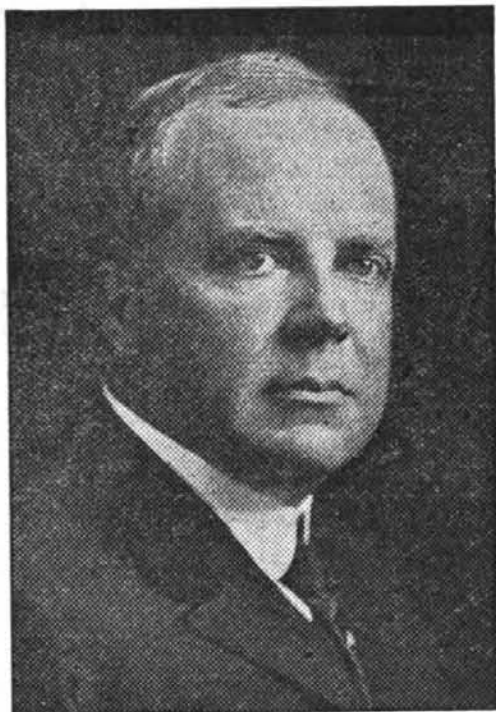
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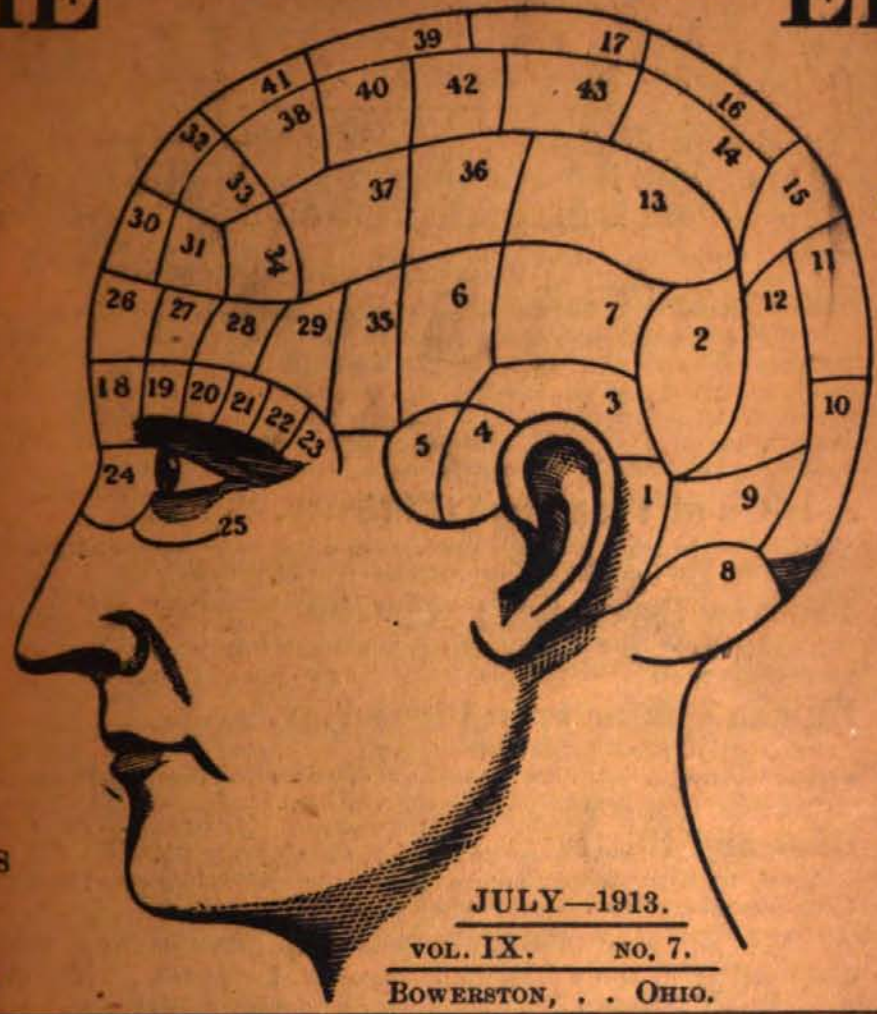
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Clow, Ark., March 27, 1886.

Prof. M. Tope, Bowerston, Ohio:

Dear Sir,—I received your description from the examination of my photo, and will say that I am greatly pleased with it. I think you fully know your business. I would be glad to have a personal examination from you, if I could. I can speak very highly of you in regard to photo examinations. Hoping to hear from you soon, I remain

Yours Very Truly,
JOE LITCHFORD.

LESSON VIII.

THE TEMPERAMENTS.

61. Origin of the Term.—Hippocrates, of Greece (460 B. C.), “the Father of Medicine,” in his observations of human nature, discovered that different marked peculiarities of the physical organization corresponded with and indicated certain forms of energy and activity of mind. In his limited knowledge, he regarded the human body as having four primary component parts: The blood, the phlegm, the yellow bile, and the black bile—all fluids. Each of these four divisions or conditions, which he classified, were supposed to correspond to four parts of Nature,—Fire, Air, Earth, and Water,—and to other things, as the seasons, four ages of man, etc. Each one was said to cause a “temper,” and the preponderance of one or another of these in a person, according to his theory, produces that person’s peculiar constitution and “temper”-ament. Hence our term.

62. The Ancient Classification.—1. The Sanguine, he claimed, was *hot and moist*. It corresponded to the *air*. It was based upon the arterial blood, and was denoted by the size of the chest and the length and strength of the finger and toe nails, and in animals by the hoofs. The person was more fleshy than proper, had generally a light complexion, was hairy and hot to the touch; and the “temper” warm and variable.

2. The Phlegmatic, which corresponded to *water*, and was called *cold and moist*. It was connected with the lymphatic glands, mucous membrane and the excretions; and the “temper” was cool and lazy. The body was fat and lax, the skin soft and pale, veins invisible, and the hair not abundant.

3. The Choleric, which was regarded as *hot and dry*, and corresponded to *fire*. It was connected with or based upon the brain and nervous system, and the “temper” was fiery and flashed like lightning. The physique is slender and wiry, with fine tissues, small joints, and a sparseness of hair.

4. The Melancholic, considered *cold and dry*, corresponded to the *earth*, so-called. It was based upon the venous blood and the secretions, as the saliva, black bile, gastric juice, etc. The skin was dark, cold and dry; hair dark and abundant; with large bones and prominent features; and the "temper" positive and lasting. The speech was terse and dry, while the degree of intelligence was supposed to be denoted by the size of the lobes of the ear.

This doctrine of the Temperaments remained practically the same until the advent of the Fowlers who changed it in about 1840. (See Sec. 33). The early physiologists seemed to regard man organically as a *quadruplex*, or four-fold organization, which was quite imperfect, of course. Dr Stahl, (1660-1734) of Germany, first associated this system with what has been called modern Pathology. Some increased it to eight by considering different combinations of the four named. Dr. Gregory (1774-1841), of England, added another to the four and called it the Nervous. While still others limited the number to two—the Sanguine and the Melancholic.

In the course of time, some of the names were changed. The Choleric was later called Nervous, the Melancholic was changed to Bilious, and the Phlegmatic was termed the Lymphatic. And the four—Lymphatic, Sanguine, Bilious, and Nervous—were the classification used by Drs. Gall and Spurzheim and by the Combes.

63. The Tripartite System.—The Fowlers, especially O. S. Fowler, finding trouble in applying the old system of Temperaments, after practicing a few years, invented and adopted a three-fold classification. In describing certain persons, for instance, as having the "nervous" Temperament, it was objected to as a mistake, they claiming they were not nervous,—which was correct, but the name did not convey the right idea,—a predominance of the brain and nerves. And similarly in using the terms "bilious," "sanguine," and "lymphatic," as then applied; they were misunderstood and, consequently, misleading; and, to a certain extent, detrimental to the spread of Phrenology. Aiming to avoid these mistakes and simplify the classification, the number and names of the Temperaments were changed to three,

and explained as follows:

1st, The Vital Temperament, or the Nutritive Apparatus, which embraces the stomach, lungs, blood-vessels, and contiguous organs. This corresponds partly to the old Sanguine and Lymphatic Temperaments.

2nd, The Motive Apparatus, which consists of the Mechanical System, viz: The bones and muscles, including their ligaments and tendons. This, as they described its mental manifestation, is similar to the former Bilious or Melancholic Temperament.

3rd, The Mental Apparatus, which comprises the Nervous System, or the brain and nerves. It supplants the quondam Nervous or Choleric Temperament.

Each of these systems of organs has been considered, in most previous phrenological works, as a Temperament, and when any one of them is strongest, the person is said to be of that Temperament. Or, if any two are equal or close together, the names of each combined are given—the stronger first,—as the Vital-Motive, Motive-Vital, Vital-Mental, Mental-Vital, Mental-Motive, and Motive-Mental. And when all three are equal, it was called a Harmonious or Balanced Temperament.

64. Objections to the Vital-Motive-Mental System.—The definition of "Temperament" here is at fault. We are told that it is an apparatus, or system of bodily organs; and that there are *three* main systems of organs in the physical constitution. According to this, then, every person must necessarily have *three* Temperaments, which is a big mistake. However many bodily organs, or classes of the same, may be regarded, it is clearly absurd to ascribe to any person more than *one* Temperament. And it is very awkward and confusing to mark in a chart the strength of *the different sets of organs* under the heads of "Motive Temperament," "Vital Temperament" and "Mental Temperament," and let it go at that, as has been done in millions of cases.

The term "Mental" is objectionable, because it refers specially to the mind, while the matter of Temperament is *physiological*. To be sure, now, we recognize the fact of the inter-relative influence of mind and body;—that things may be done to the body which will influence the mental opera-

tions, and that states of the mind may variously affect the physical make-up. But, strictly speaking, and by itself considered, Temperament is purely or almost entirely a subject of Physiology; and the terms used in connection with it ought to be of the same nature to be appropriate. "Motive," is also more of a *mental* than a *physical* term, generally meaning an incentive or reason for doing something; and hence is ambiguous, to say the least. Besides this, "Motive," as used, is too broad, as it includes really two classes of organs—the bones and the muscles—which in marking under this head must be considered the same throughout, whereas we often see persons with the bones prodigious, while the muscles and ligaments are smaller; and vice versa. "Vital" means life-maintaining, but *this Vital Temperament so-called* is the shortest-lived of all the three in the strong degrees. This term also covers too much territory, having been made to include the digestive, circulatory, assimilating, respiratory, and other processes, all of which differ considerably in power of function in different persons and even in the same person, as is easily noted in the variation in the size of the thoracic and abdominal regions. The "Vital" Temperament is said to be fat and to have light hair, light complexion and light eyes; but many fat people have dark hair and complexion. And granted that the Lymphatic is a diseased state of the "Vital," as has been claimed, what is there in this system to distinguish it from the healthy condition?

Furthermore, the marking of the several classes of the physical elements has caused a negligence to specifically designate the *actual Temperament as such* and the *exact degree* in which it exists. This is an imperfection of Phrenology. As far as possible, each temperamental condition should be described definitely in the chart, and then *just the required one* marked to suit the person examined. This will be much more satisfactory to patrons, students; in short, to all in any way concerned.

65. The British System.—A few years ago, the British Phrenological Society (See Sec. 31), with their headquarters at London, Eng., realizing that this three-fold system was wanting and inadequate to the requirements of a practicing

phrenologist, substituted a five-fold classification. This consists of:—

1st, The Nutritive Temperament, which embraces the organs of digestion, assimilation and excretion, and the lymphatic vessels. When these are active and powerful, and do their work thoroughly, it is claimed they indicate the Temperament named.

2nd, The Thoracic, which is based upon the organs contained in the thorax, or chest; and when these (heart, lungs and circulatory tubes) are strong and vigorous, this Temperament is indicated.

3rd, The Muscular, which embraces, as its name suggests, the muscles and ligaments.

4th, The Osseous, which comprises the bony frame-work of the whole body.

5th, The Nerval, which includes the brain and nervous system. By "nerval" is meant *strength* of nerve tissue.

It will be noticed that while the aim has been to render the *basis* of each a more distinct and easily-recognized part of the physical constitution, no arrangement has been provided whereby to denote either the *degrees of temperamental pre-dominance* or the *combinations* in which they occur. There is an improvement over the former system in recognizing certain conditions of certain bodily organs as *indicating* Temperaments, instead of calling sets of organs Temperaments; but there is still the failure to designate the difference in *bodily size* of persons possessing the same Temperament. It is plain too that there are classes of persons which cannot well be included under any of these heads.

66. The "Vitosophical" Scheme.—One other so-called system of Temperaments deserves a passing notice. We refer to the peculiar scientific medley of Prof. William Windsor, LL. B., Ph. D., (with all due respect to him for whatever good he may do). With a great flourish of symbols, sesquipedalian words and far-fetched definitions, he claims there are seven Temperaments, named as follows: The Electric, Magnetic, Alkali, Acid, Vital, Motive, and Mental. In a certain Swedish work we have seen this outfit increased by two more,—the Feminine and Masculine; while the term Alkali is substituted by Oilish. This seems to be founded upon physiological structure, personal magnetism, and the several

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digestive fluids of the organism. It is an odd fabrication, to say the least. A very noticeable thing about it is, that some of them are plainly parts of others. Its incongruities scarcely need to be mentioned. For example, the Motive Temperament includes the so-called Magnetic, as they have it. The description gives us distinctively the *masculine* type, which some women possess strongly, except the sexual part; and why, then, the need of a "Masculine" Temperament? The saliva, bile and pancreatic secretions are all *alkali*, while the gastric juice is *acid*; the predominance of alkali over acid, or vice versa, produces certain pathological conditions in the constitution, but these secretions all belong to the nutritive apparatus, which knocks out the "Alkali" and "Acid" notions of Temperament. The "Electric," also, is a condition of the so-called Vital Temperament. And this Vital Temperament likewise is, by the description, the proper *feminine* type of organism, although some men are feminine in all their make-up, except the generative organs; wherefore, therefore, should we consider a "Feminine" Temperament? It makes us smile when we examine the names and classification of these so-called Temperaments; and we draw attention to this funny conglomeration that the student may not be carried away by any cumbersome theory of speculators or aspirants for self-glory at the expense of true science.

(To be concluded).

We acknowledge the receipt of the Annual Statistical Report of the Secretary of Ohio for the year 1912, by the Hon. Secretary, Charles H. Graves. So far as we see, Mr. Graves is a very faithful and efficient State official.

It is funny to see the Socialistic press denouncing the spirit of Christians in the very same spirit themselves—and very worse language. It is hard to get away from human nature, especially of the animal kind.

A little fellow, 4 years old, went to a blacksmith shop to see his father's horse shod, and was watching closely. The blacksmith began to pare the horse's hoofs, and the boy, thinking this was wrong, said earnestly: "My pa doesn't want his horse made any smaller."

The purpose of religion is to perfect man; that is, to render his development entirely symmetrical.

Fasting and the Essenes—Christ.

From "Healthology," by Dr. Irving J. Eales, Belleville, Ill.

Fasting was a common method of healing among the ancients 4235 years B. C., about the time the Pyramids of Egypt were built. Fasting was prescribed and practiced at the very dawn of civilization, at the time of the Ancient Mysteries,—a secret worship or wisdom religion that flourished for thousands of years in Egypt, Greece, India, Persia, Thrace, Scandinavia, and the Gothic and Celtic nations. In the Mysteries, was taught the Unity of God in opposition to the Polytheistic notions of the people. They also taught the doctrine of the immortality of the soul and a future life. Their devotees were initiated in these Mysteries, and bound by secret obligations not to divulge the secrets learned. All of the wise men were initiated in the Mysteries which later became schools of science. The principal names of these Mysteries were those of Osiris and Isis of Egypt, the Mithriac of Persia, the Adonisian of Greece, Cabiric of Thrace, Scandinavian among the Gothic nations and Druidical among the Celts, all of which required a long probationary period of fasting and prayer before the candidate could advance. In the Mithriac of Persia a prolonged fast of fifty days was required. The Mysteries of the various nations were quite similar, and all were probably derived from the Egyptians. Fasting was common to all the Mysteries. The Mysteries or some of the teachings thereof are to this day perpetuated by the more modern institution,—Free Masonry.

Fasting was a part of the method of healing practiced in the ancient Esculapian temples of Gos and Guido 1300 years before Christ. The Mysteries of Tyre continued to exist in Judea as late as Christ's time as a secret society known as the Essenes. The Essenes were an ascetic religious sect who practiced celibacy, were great students, studying with assiduity the writings of the ancients on distempers and their remedies. They lived holy and unselfish lives, had unbounded love of virtue, industry, temperance, fortitude, justice and modesty. They fed the hungry, clothed the naked, healed the sick, and for holiness and uprightness of life had hardly a parallel in the history of mankind. Of this holy sect Christ is said to have been a member.

Speaking of the perpetuation of the teachings of some of these Mysteries under the name of "School of Natural Science," the learned author of Harmonic Series, Vol. 3, entitled "The Great Work," says: "The term, "School of Natural Science," is not the name by which the great school here-in referred to had been known to its members throughout the ages. Its lineage and history cover a consecutive and unbroken chain backward from the immediate present to a time many thousands of years before the Mosaic period. In truth, the chain is complete to a long time before Egypt had become a center of civilization, of learning or of power. The most ancient records at this time known to man are those of the Great School. Free Masonry, in its modern form, represents but one of the many efforts of the great parent school to transmit its knowledge to the world in definite, scientific and crystallized form. The life and ministry of Jesus represents another effort of the Great School to convey its message of light and life to the world. To this school, Jesus went for his spiritual instruction. In it, he spent the years of his special preparation. From it, he went forth to preach the Gospel of Peace and the Kingdom of Love. For the cause it represents, he labored, suffered and died.

(To be continued).

The food elements needed by the human body may be divided into seven classes:—Protein, Starch, Sugar, Fats, Salts, Cellulose, and Water. And these again into about fifteen different chemical elements. Cabbage and many other vegetables are good eaten raw. Peanuts are good for protein.

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Vol. IX.

JULY, 1913.

No. 7.

Prof. Wm. E. Youngquist and wife are stirring up things in Phrenology at Lily Dale, N. Y. A card dated July 25th says they expect to be at Bowerston soon.

O ~~W~~ **WHEN** this circle has an X pencil mark, it means that your subscription has expired, and, if not renewed, the Era will be discontinued. We kindly solicit prompt renewals; and oftentimes you can send the subscription for a friend. The Era will only be sent for the time paid for.

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Editor *Occult Truth-Seeker*, Box 111, Ruskin, Fla.

Phrenology ought to be above the schemes, the policy and the tricks of the times, and it is because it is capable of being so that good men love its principles and the practice of the same.

The average man of most of the professions endeavors to make money by Tact; but when a young man or woman goes to a phrenologist, he or she should get the plain truth in a kindly and helpful manner, and so that the fogs of uncertainty may be blown away.


When Nature reduces in quantity, she increases the quality.

Small men have finer sensibilities than coarse, bulky men.

Ladies of bulk are never so sensitive or responsive as those of lesser dimensions.

In quality small persons are usually *multum in parvo*.

A traveling salesman asked a depot loungee if there were any more fools like him in town, and he was startled to receive the reply, "Why, are you gettin' lonesome?"



Silver Wedding.

Saturday, July 19, it was our great pleasure, in company with our "better half," to journey to Canton, O., and assemble with many other friends to do honor to Mr. D. F. Lucas and his estimable wife, because they are our relatives and had been married in our home 25 years ago. Of course, it little concerns our distantly scattered readers as to the details of the occasion; and hence it will suffice to state here that it was a most enjoyable event, many presents were bestowed, with repeated wishes for the happy prolongation of their lives to enjoy a golden wedding.

Staying over Sunday, our delight was redoubled by an extensive trip over the city of Canton—population now about 60,000. It was a fine day, and in company with Mr. Lucas and another friend, Albert Telfer of Scio, O., we passed by and through various iron mills and other industries, the work-house, parks, and, greatest view of all, the McKinley monument and Westlawn cemetery. In the afternoon, Mrs. Tope and I called on friends in different parts of the city. It was a change of action and a recreation that did us good. We left for home more strongly impressed with the feeling that Mr. Lucas is one of the friendliest and biggest-hearted men you can meet—and his wife and family ditto.

The date of the Eighth Annual Convention of the Ohio Phrenologists, and others, has been fixed for October 16-17-18, at New Philadelphia, O. Rev. W. A. Heylow one of the Ex. Com., and Atty. J. M. Richardson, a member, will make arrangements in the city. And it is hoped that all other members and friends of the organization will also help by talking it up and preparing to attend. Tell your neighbors, get them to join, and bring along some others with you. Let this be the biggest and most noted meeting ever held.

Prof. H. W. Smith is holding forth at Sleepy Eye and La Salle, Minn., and has ordered a large bunch of Eras for distribution, sending \$1 therefor. His letters are full of interest. In one note, he wisely suggests to teach or incite the people to acquire *ideas* rather than *material* wealth, and adds that here is where interest is often misdirected.

**The American Institute of Phrenology,
18 East 22nd St., New York City.**

The American Institute of Phrenology will open its autumn session on Wednesday, Sept. 3rd, when an interesting Course of Study will commence. It is hoped that all lovers of Phrenology, Physiognomy, Anthropology and Character Analysis, who can devote two months to the study of these subjects, will make arrangements to visit New York this fall.

The desire among business and professional men and women to understand Character is greater than ever before. Therefore, Character Analysis is one of the most important studies that should be considered.

Young men and women, as well as middle-aged and elderly people, can all benefit by taking the Course of Instruction at the American Institute of Phrenology; for many hints are given on matters that are of vital importance in understanding one's self better, as well as in getting in touch with other people.

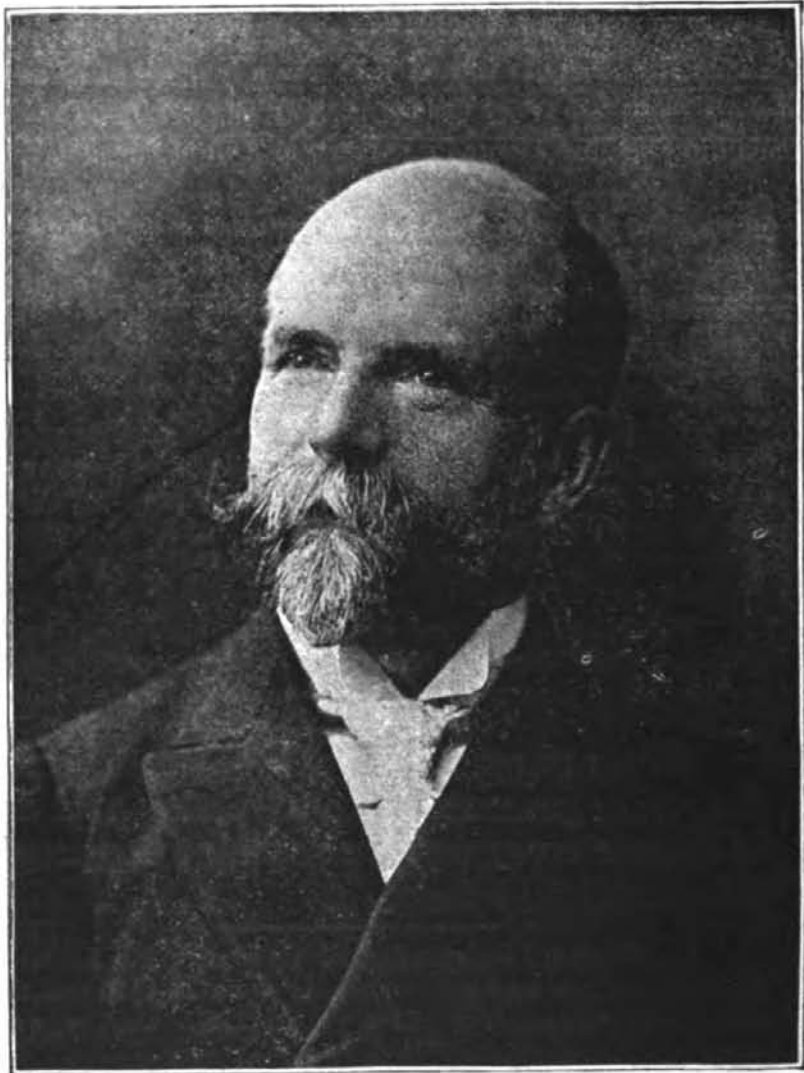
The Institute is now open for registration, and to all who register before August 27th will be given a written Examination of Character, including advice on vocational work.

Every phrenologist of any worth owes it to the rising generations to advertise and do all in his power every way to acquaint the people with this beneficial science.

The Vineland Independent of Vineland, N. J., by John J. Streeter, editor and proprietor, is devoted to financial, social and industrial equity. \$1 a year. It is weekly, and worth the money.

The membership fee of the Ohio Phrenological Society is yet 10c by the By-Laws, but it is almost a custom to give a quarter, and not a few have given more. Those who have not paid should forward to the Secretary, or Treasurer, Bow-erston, O. And any others who desire to become members may also remit.

Papers for the charter of the Ohio Phrenological Society are almost ready to forward to the Secretary of State—and the charter will be procured. Every member should have a deep sense of the possible importance of this movement, and act in accordance with his sense of duty. Human welfare demands our best attention and best efforts.



**PROF. GEORGE MORRIS, PHRENOLOGIST,
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**A full sketch of Prof. Morris will be given next month—
a story of success for himself and of encouragement to others.**

As soon as the charter of the O. P. S. shall have been procured, the names of charter members will be published in the Era.

Prof. Smith says: "If you hiss a dog on a sheep, he will tackle it. Some phrenologists are timid, but I am not." He thinks some are afraid and not doing their duty.

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The Era Lecture Bureau.

This Bureau is for the purpose of assisting in any manner possible the dissemination of educational matter in a phrenological line. All those wishing first-class Lectures and Entertainments should address, with stamp, the Secretary, stating nature of work wanted. Lecturers and Entertainers desiring to become associated with this Bureau may also address the Secretary, Bowerston, O. We shall be glad to arrange for best talent for Y. M. C. A.'s, Y. W. C. A.'s, Churches, High Schools, and other Associations.

A Phrenological Prognosis is a statement, based upon the physiological and mental make-up, as to what one will be able to do under certain circumstances. The astrologers and chiromancers claim to be able to tell *what he will do*. Those who believe they can are quite welcome to patronize them. In the phrenologist's case, poverty, illness, preconceived notions, or lack of opportunity, sometimes prevents persons from carrying out their natural abilities, even after an expert practitioner of the science has pointed them out.

"I fell last night and was unconscious for six hours."

"Why, what in the world was the matter?"

"I fell asleep."

It is a fact of Phrenology that a person may possess almost equally marked abilities for two, or even more, vocations. Indeed, this is an exceedingly common experience in phrenological practice.

In the St. Louis *Globe-Democrat* of June 2, Pastor (!) C. T. Russell was denounced as "the greatest schemer that ever sat on God's footstool." That's saying a whole lot. The moving picture resolution of the followers of this wonderful fox at Madison, Wis., is just about as schemy. What suckers some mortals be!

MISSING LINE.—In the poem on page 212 there seems to be a line out of the 1st stanza. We "set" it as the copy—second-handed, of course; but it is short. Who can restore it, if omitted, or make a new one suitable?

An ounce of prevention beats a pound of cure.

CHOCOLATE AS A FOOD.**It Should be Eaten After Meals.**

Chocolate is one of the most wholesome of foods. But it should be reserved for eating after meals. Nothing can be worse than chocolate eaten just before a meal, for then it ruins the appetite.

Chocolate should consist of equal parts of sugar and cocoa. When it contains, as most of that sold in the cheap candy stores does, more sugar than cocoa, it loses much of its real food value.

Koenig, the great German chemist, who has done so much to enlighten the world on the value of foods by publishing his analysis of them, says that chocolate contains 6.27% of protein, .62% of theobromine, 21.2% of fat, 1.36% of tartaric acid, 53.7% of sugar, 4.07% of starch, 1.67% of cellulose, and 5.59% of other carbohydrates. Therefore, it is highly nutritive.

Athletes, polar explorers and mountain climbers know this well. In the Swiss Alps, it is usual to carry chocolate in the pocket and to eat a little of it whenever the climbers pause for a rest. But chocolate is fattening, and should, therefore, be eschewed by those who have a tendency to too great corpulency. It is an ideal addition to the diet of a vegetarian.

Chocolate and cocoa are almost as stimulating as coffee and tea, but have none of the injurious effects upon the nervous system which are for many people the great drawbacks of these drinks. Chocolate is best when made and allowed to stand over night.—*New York World*.

Money in Phrenology.

The Lecture Field affords remarkable remuneration for the competent Phrenologist, according to some of the letters we receive; but the science must be backed up with good management and a little financial ability, to reap the full harvest. Some Phrenologists can sow good seed, but fail in reaping. Others are not sowers of good seed, but reap the fruit of other's sowing, even more than their own. Before a student ventures out, he should take our full course of instruction.

Boys and girls should want to be farmers; and they should want a good education, so they will know how to do things and why they do them, and enjoy doing them.

Agriculture is the foundation stone of all progress.

What I Live For.

G. Linnaeus Banks.

I live for those who love me,
 For those I know are true,
 For the heaven that smiles above me,
 And awaits my spirit, too;
 For the human ties that bind me,
 For the task my God assigned me,
 And the good that I can do.

I live to learn their story
 Who have suffered for my sake,
 To emulate their glory,
 And follow in their wake—
 Bards, martyrs, patriots, sages,
 The people of all ages,
 Whose deeds crown history's pages
 And time's great volume make.

I live to hail the season
 By gifted minds foretold,
 When man shall rule by reason,
 And not alone by gold;
 When man to man united,
 And every wrong thing righted,
 The whole world shall be lighted
 As Eden was of old.

I live to hold communion
 With all that is divine,
 To feel there is a union
 'Twixt Nature's heart and mine;
 To profit by affliction,
 Reap truth from fields of fiction,
 Grow wiser from conviction,
 And fulfill each grand design.

I live for those who love me,
 For those who know me true,
 For the heaven that smiles above me
 And awaits my spirit, too;
 For the wrongs that need resistance,
 For the cause that lacks assistance,
 For the future in the distance,
 And the good that I can do.

until he has established real ability, and self-confidence in his decisions and classifications into the various degrees of the scale.

REVIEW QUESTIONS.

1. What do you understand by Organic Quality?
2. What is your notion as to the number of degrees to be used in a scale for grading Organic Quality?
3. Does Organic Quality belong to anything but human beings?
4. What can you say of a large head having coarse or low Quality?
5. Explain how Quantity yields to Quality.
6. To what kinds of occupation are low Quality persons adapted? Of high Quality?
7. What are the causes of different Organic Qualities in human beings?
8. Name some signs of poor Organic Quality.
9. Use your judgment in telling what degree of Quality exists in Figure 26. In 27.



ABRAHAM LINCOLN.

FIG. 26.



BENJAMIN FRANKLIN.

FIG. 27.

10. Large size, poor Quality, and bad proportion of parts: What is the character?

Blames Women for High Cost of Living.

"The mad pursuit of American women for the varying fads of dress is directly responsible for the high cost of living in this country today," declared Prof. Walter Sargent of the School of Education of the University of Chicago, in an address before the convention of the Western Drawing and Manual Training Association. "The American should be like the Chinese woman," said Prof. Sargent. "She should have an established style of dress and follow that style. The French send to America designs which they themselves will not accept, and the American woman and home-maker accepts them as fashion-laws, to be followed literally. It is no wonder women in America make themselves grotesque."

Talk about the high cost of living! If you would count the money paid to the traveling salesmen, the delivery wagons, the inter-State commerce commissions, and a lot of other costly commissions, to say nothing about our everlasting congress, people would have their burdens reduced amazingly. We are not a Socialist; but a fool as big as we are can see that American government as well as American economy is following the trend of all nations that have died or revolutionized, because more than half of the people are half-skinned under their own noses.

Size of Heads.

The caliper measurements of Daniel Webster's head are: Diameter just above the ears, 7 inches; from the center of the forehead to the most prominent part of the backhead, $9\frac{1}{4}$ inches; from the opening of the ears to the center of the top-head, $6\frac{3}{4}$ inches; circumference, $25\frac{1}{2}$ inches. Aaron Burr's head measured $22\frac{1}{2}$ inches; Stephen B. Elkins', $23\frac{3}{4}$; Hamilton Fish's, $23\frac{3}{4}$; D. E. Crouse's, $24\frac{3}{4}$; F. W. Vanderbilt's, $22\frac{3}{4}$; Joseph Pulitzer's, 23; George Combe's, $23\frac{3}{4}$; Robt. G. Ingersol's, $23\frac{1}{2}$. Reader, what is the size of your head?

Dear Friend,—Enclosed find \$1.00 for subscription to the Era. % % % Good luck to you and the Era.—Prof. H. W. Hightower, Ft. Worth, Texas.

The last Era is exceptionally good.—Reo Johnston, Columbia City, Ind., r 4.

DON'T be a round peg in a square hole, a misfit in business; but try Phrenology and get your head examined, and see what it says anyhow;—learn what you really are capable of doing best.

Hint No. 3 on Making Private Examinations.

Where the head is small in size, say average or slightly below, and the health or vitality is good, grade up a quarter or half degree; if there is large Persistence to give continuous application and concentration, add on a half degree more; if Firmness or will-power is predominant, give half a degree more; and if the Intellect is balanced and acute, a quarter to half a degree extra may be allowed—which conditions of Quality and adjustment make up for lack of quantity.

The Alphabet of Character.

Learning to analyze character may be likened to the old method of learning to read: The child first learns to recognize the letters of the alphabet and the uses of each; then he learns to combine these and form words of one syllable; then words of many syllables. Early in his experience, he must laboriously "spell out" each word, in order to recognize it. Later on, he recognizes a word, a sentence, or even an entire paragraph, at one glance.

So, in learning to analyze a man, we must first learn the alphabet of character, as expressed in temperament, texture of organization, cerebral size and contour, physiognomical expression, gesture, voice, walk, clothes, and so forth. The concepts thus obtained are used in forming a judgment, this judgment being our analysis of a given character.—*Katharine M. H. Blackford, M. D.*

Lillian Russell's Secret of Youth.

Lillian Russell, the American actress, says most women need exercise, nourishing food, and a proper amount of sleep. Persons who stay up until all hours do not get enough sleep, nor do they get it at the right time. "You cannot keep your health, unless you live in harmony with Nature."

She advises all girls to shun strong drinks. "Alcohol is death to the beauty of mind and body." She says, if she could, she would like to go out and do nothing but preach temperance while she is on the stage.

This material will make a useful addition to our periodical files, and you have our sincere thanks for your courtesy.—*E. H. Anderson, Director New York Public Library.*

Reader, do you preserve your Eras? If useful for a public library, why not for your private one? In years to come the bound files will make interesting reading. "Nuf ced."

Vocational Training

Recommended by the United States
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A DIPLOMA, AND WHAT???

WITHIN the past year or so, a mighty movement has been going on for VOCATIONAL GUIDANCE in the public schools of America. The United States bureau of education has just made a strong endorsement of the establishment of this kind of training, and it quotes from a report recently issued by the New York organization.

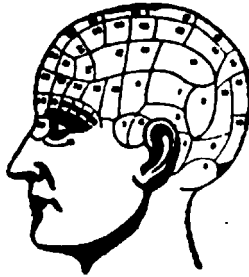
This is A GRAND REFORM, if properly taken care of. It is timely. More than half of the energy of the world is worse than wasted by misdirection and MIS-employment. Disappointment, discouragement, idleness, poverty, *vice*, and CRIME are the inevitable results of the WRONG choice, or

LACK of choice. Thousands of persons work in a square hole that should be in a round hole, or they work in a round hole when they really belong in a square one. And you can't train for anything special until you know what to TRAIN FOR. The bureau strongly cautions against work for children under 16, and advises that more information about industrial conditions be ascertained.

This opens a broad field for good, competent Phrenologists, as there is no method known under the sun half as good for deciding what line of work a boy or girl should follow FOR SUCCESS. By taking the temperamental qualities and head developments, which it is the special business of Phrenology to give, every youngster of the American schools can be made not only a blooming success, but a HAPPY worker; and NO MISTAKE! The science of Phrenology gives *sure* and *reliable* information and DIRECTIONS on this matter, and there is no need of falling in haphazard manner into occupations in which they do not properly fit.

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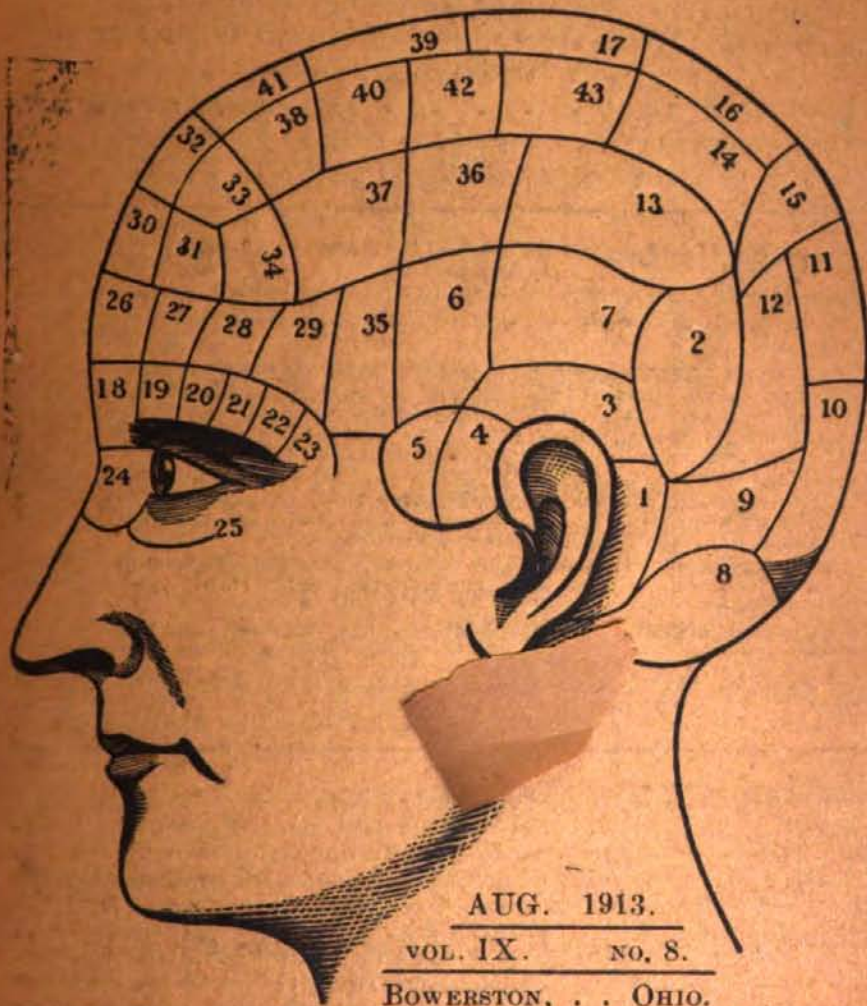
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AUG. 1913.
VOL. IX. NO. 8.
BOWERSTON, . . OHIO.

M. Tope,
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The Home Education Congress.

Among the various "congresses" which gathered as a part of the exhibition at Brussels recently the "Home Education Congress" attracted a large number of delegates from many countries, and its papers and discussions were eminently practical and popular.

Parents, representatives of parents' societies, and teachers of many grades, shared the deliberations of the body. The United States contributed some excellent material.

One speaker from New York, whose subject was the proper preparation of girls for the life of a home, woke a thrilling burst of applause by the sentiment "If good food helps to make good citizens, and good citizens a good country, who shall say where the responsibility of the home-maker leaves off and that of the law-maker begins?"

An Englishwoman's paper on "Supplementary Education for Girls" rang the changes on the same theme—that the home-maker lays the foundations on which alone a stable empire may be built.

The strongest emphasis of the congress was laid on the necessity that the home determine, and determine wisely, the career of the child. Aptitudes, it was pointed out, are most frequently shown in play, which the parents may watch as no one else can.

The wrong choice of occupation for boy or girl is the tragedy of tragedies. It may or may not end in the violent acts which make the headlines of sensational newspapers; but it is sure to beget disappointment, misery, despair—not less horrible because silent.

Training for vocation is good in its place, but it is worse than useless, unless we prepare children for it by asking and answering, with the care and intelligence and intuition which the home alone can furnish, the vital question—"For what vocation should this boy or this girl be trained?" The real service of the congress was its iteration and reiteration of that fact.

HELP us circulate The Phrenological Era! It will enlighten and direct thousands who are manifesting zeal worthy of a better cause than the one they now serve.

Edens' Homographs for July has reached our table. It is No. 1 of Vol. 2, and is a great improvement over the first issue. A picture of Christ adorns the front page. Published monthly at Lometa, Texas. 50c a year.

We have been very pleased to receive three sample copies of *The Way of Faith*, published weekly at Columbia, S. C., J. M. Pike, editor. It is devoted to general religion, "neglected themes," temperance, young people, etc. We are glad to X. \$1.00 a year. It is up some in age, being in its 24th volume.

The Phrenologist for July and August, of London, Eng., is, as usual, full of good things for the wide-awake phrenologist. It gives accounts of two addresses, one by Dr. C. W. Withinshaw, the other by Dr. Bernarr Hollander. The English Parliament is working on a "Mental Deficiency Bill" which is discussed in the journal.

By a Small Boy.

To boardin' school is sister Sue—
 Gum, gum, gum!
 Learnin' to sing is sister Lou—
 Hum, hum, hum!
 At mother's jam-pot is brother Joe—
 Mum, mum, mum!
 That's mother making the piano go—
 Thrum, thrum, thrum!
 At the countin' room poor dad is busy—
 Sum, sum, sum!
 Young Ted's alone with sister Lizzie—
 Yum, yum, yum!
 Saturday me an' Billy Bixty—
 Chum, chum, chum!
 Was goin' fishin', but it rained like sixty—
 Bum, bum, bum!

—*Browning's Magazine.*

Russellism is a conglomeration of most insidious errors, which is sapping the spiritual life of numberless thoughtful souls, and is a soothing portion to godless living.—*The Way of Faith.*

There has been need of improvement in the study of Temperament for a long time. We are making it. It is done kindly and for the benefit of all. And there is no occasion for any one living to frown on us with prejudice, nor any excuse for any of the old veterans to turn over in their graves and make faces at us.

VOCATION BUREAUS.

Their Origin, and What They Should Do.

Many college men and other educators have come to realize seriously the haphazard manner in which young people are left to choose their occupations for a livelihood, and the awful mistakes they frequently make in doing so.

It has been found that boys have drifted out of school into whatever position came handy. They have entered a broker's office because their uncle had pull enough to get them there. They have gone in for law because their father and grand-father and great-grand-father were all lawyers, and it would be a shame to spoil a family record. They have gone into a factory because "all the fellers do." In some cases they may seem to have consulted their tastes, but generally only superficially. Thus, one boy took up the grocery business because he loved horses and hoped to get the job of driving the delivery wagon. Many others have become drug store clerks because they liked soda water.

To remedy this inevitable result of ignorance, the "vocational guidance" of youth has been advocated. This can be best accomplished, it is said, by men prepared for the purpose, operating in a central bureau, usually in connection with the schools. Thus, "vocation bureaus" have been established in several cities. Their general purpose is:

1, To collect data as to the requirements, advantages, disadvantages, the compensations, opportunities, etc., of different lines of work.

2, To examine boys and girls desirous of becoming wage-earners as to their abilities, aptitudes, shortcomings, tastes, etc., and advise as to which occupation will suit their particular characteristics. In some cases to find positions for the candidates.

Now, it is plain that at least the second part of this work is a matter for phrenologists to supervise. According to Phrenology, the problem of choosing a life-work is quite an easy one to solve. First, analyze a trade, bringing out the simplest mental elements necessary for success in it; then by means of Phrenology discover just how a boy stands in the possession of those elements,—and you know whether or

not he is fitted for the trade.

To give the best advice, the more knowledge one must have of the lines of industry of the world. The Era office is a good "vocation bureau." If we had time, we would like to prepare a hand-book on this very important matter.

.....
 "This plaintiff has held himself to be a teacher of other people,—a public leader, and a public press has a right to criticise him on his doctrines." Such were part of the words of ex-Judge Oeland, counsel for the defense, to the jury who unanimously decided the "wonderful" (!) "Pastor (?) Russell" was wrong in his suit with the *Brooklyn Eagle*. He further said: "He did not give you and me a chance to question him as to how he became a preacher of religious doctrines, why he left Pittsburg, why he came here, and what he intends to do when he leaves here." People are generally coming to know about this prince of impostors. They are finding out that the doctrines he blows are as rotten as himself. O! the pity that so many good, earnest, innocent persons have been made suckers by him and his ilk!

Teachers of the past have been trying to learn about the mind by depending upon psychological speculations. That dependence for some decades has been almost slavish. Surely the teachers of America in the 20th century can do better than that. The science of Phrenology will give them better results than the wearisome reiteration of impracticable prepositions of Halleck, Bowne or James.

Help circulate *The Phrenological Era* and thereby help to do good—in education, vocation, and so forth.

Anaemia has a fast pulse, for the simple reason that the heart is weak and the blood is so poor in oxygen that much more has to be pumped through the lungs to insure proper aeration than would be necessary if the proper amount of red corpuscles existed in it.

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SOME FACTS ABOUT CHRIST.

A Few Bible Mysteries Cleared Up.

(From Dr. Eales' book, "Healthology," advertised on another page.)

The relationship of the Master, Jesus, to the Ancient School of India, and of the Great School to his life and work, may be established beyond all question by those whose interest and desire impel them to the task with sufficient intelligence, courage and perseverance to complete the search. To that end the following brief chain of data and evidence may be of helpful interest:

The records of the Great School contain a detailed history of the life of Jesus, of his education and preparation for his work in the world, and of the purposes to be accomplished thereby. While it is true that these records are not accessible to the general public, they are nevertheless open to those who are 'duly and truly prepared, worthy and well-qualified,' and who can establish the right to such confidence. The ethical teachings of the Master, in so far as they have been accurately stated in the Gospels, are identical in spirit and principle with those of the Great School. In so far as we have a public record of his teachings, during his active ministry, he was but echoing the ethical philosophy of the ages as it had been wrought out and crystallized within the secret body of the Great School of the Masters. Notwithstanding the possible errors of historians, the inaccuracies of translators, and the mistakes and interpolations of revisers, the Gospels themselves contain many of the most significant links in the chain of the fact which binds the Master, Jesus, to the Ancient School of India.

As an illustration, it will be recalled that when Jesus was born, 'there came wise men from the East to Jerusalem,' etc. Who were these wise men? And whence came they? Were they members of the Egyptian School of Magic, as some have claimed? And did they, therefore, come from the land of Egypt? The relative locations of Egypt and Jerusalem are, of themselves alone, a most direct and conclusive answer to all these questions. Egypt lies to the south and west of Jerusalem. They were, therefore, not from Egypt, for they were 'from the East'—from the Orient. Is it not remarkable that Biblical students have taken so little note of the most significant phase of this unusual incident? The mere fact that 'wise men' came at all, or from any direction, at such a time, is, of itself, significant. For their coming is alone conclusive evidence of the remarkable fact that they were already acquainted with events leading up to the birth of Christ, and understood the importance of his life and

something of the nature of his mission. Why is it such evidence? Because they came 'to worship him.' But, as a key to his subsequent instruction, it is far more significant that these wise men came from the East. And so it is that the Gospels themselves verify the records of the Great School wherein the 'wise men of the East' have personally recorded their own account of the same event.

Another seeming mystery which has puzzled and disturbed our modern students of Biblical history, and for which they have found no adequate or satisfactory explanation, finds a clear, simple and complete solution to students of the Great School. In the book of Hebrews it is recorded that Jesus was made an High Priest forever, after the order of Melchizedek (Heb. 6: 20), thus distinguishing him from members of the priesthood of the 'Order of Aaron.' (Heb. 7: 11). The seeming mystery is that which surrounds the identity of Melchizedek. Who was he? And what was the priestly order of which he was a member? When it was known that his name is familiar to the members of the Great School as one of its most illustrious Grand High Priests, the Scriptural record that Jesus was made an High Priest of the same order dispels the mystery and another link in the chain of relationships is completed.

Yet another interesting and significant fact concerning Jesus is, that the Gospels give us a minute and vivid account of his birth, infancy and early youth, until he reaches the age of twelve years, at which time he suddenly and mysteriously disappears from public view, and for eighteen years he remains in such absolute and impenetrable seclusion and obscurity that but one, single, indefinite and unimportant reference is made to his life during all those eighteen years. (Luke 2:52). That he should disappear at the interesting age of twelve, just at a time when he had made such a profound impression by confounding the learned doctors at Jerusalem, and reappearing only at the age of thirty, is, of itself, a most remarkable incident. That he should disappear as a precocious child and reappear as a Master, is far more significant; for in this fact alone we have evidence of the most positive and conclusive character that the mysterious and unexplained interval of eighteen years was a period of the most vital importance, in that they were the years of his preparation for a public work. But when the further fact is known that the records of the Great School contain a detailed account of his life and work as a student of the masters during that remarkable interval of his preparation, another mystery is explained. In this connection it is also significant that John the Baptist immediately preceded him on

his return, proclaimed his coming in terms of the most definite and unqualified character and, in his own way, endeavored to prepare the public to receive him. All this is indisputable evidence of his absence. It also bears specific testimony to the fact that John was fully advised of his coming, and that he also had definite information of the nature of the nature of his mission and the character of the work to be inaugurated by him, and that his return was an event of unusual importance. Then, again, later on in the course of his ministry, when the Master refused to tell the chief priests and scribes by what authority he came among them and performed such wonders, he was but following the policy of secrecy and silence, in strict conformity with which the Great School has proceeded throughout the ages, and will continue to do until secrecy, silence and obscurity are no longer necessary to protect it from the selfish obstructions of men.

If the subject is of sufficient interest to inspire the reader to further inquiry, a thoughtful reading of the Gospels in the light of these suggestions will disclose to him many other evidences of a similar and corroborative nature, the presentation of which in detail would require another volume. With reluctance the subject must therefore be left at this point in order that we may not lose the thread of our historic sketch."

HIS EXCITATION.—"Put some spirit into it, child," shouted the father, who is an actor. "Make some gestures. What is she reciting, sayhow?" he demanded of his wife. "She won't need gestures with this," retorted the latter. "She is reciting the multiplication table."

67. Temperament Defined.—As usually explained, bodily conditions have mostly been made to appear as the *cause* of the mode of mental activity, whereas the correct teaching of Phrenology makes the form and size of the body the *consequence* of the relative strength of the mental elements and states of mind. Hence we give this definition:

Temperament is a common and distinct manner of manifesting the various mental operations which is always denoted by certain corresponding physical characteristics.

Temperament is *not* a system of bodily organs, but is *indicated* by organic structure. It relates to the **BUILD** of the physical organization in contradistinction from the **QUALITY** of the material. It is like anything else in the *animal, vegetable and mineral* kingdoms. Houses may be one or more stories high; and they may be large or small, and also some

rectangular, round, rough, symmetrical, etc., as the case may be. And persons likewise have dissimilar forms and peculiarities. Different persons have different *capacities*, rapid or slow *ways of thinking*, particular *modes of expression*; in short, *various styles* of living, moving and having a being, which is, and of necessity *must* be, expressed by and through the physical machinery—the body. And it follows, then, naturally, that a predominance of any set of faculties or a marked disposition of the mental activities in general, correspondingly influences the physiological organs, giving a particular size and shape to the body as well as a certain form of brain and facial expression. A little thought will surely make this quite clear.

Again, houses are constructed of stone, brick, lumber, nails, glass, and other material; and so we may study man physiologically, as made up of bones, muscles, stomach, lungs, blood, blood-vessels, nerves, and other organs, very like a house is composed of a complexity or congeries. And, as the variations in physical organization are almost infinite in their finer shades, there are, in reality, as many different *Temperaments* as there are human beings in existence. In other words, as no two persons are exactly alike, each individual has a *Temperament* peculiarly his own. Yet, for the sake of convenience in study and the description of character, they may all be arranged into classes, which is in keeping with all science. Indeed, it is an important object to all phrenologists,—in fact, to all anthropologists,—to have established distinct and easily-recognizable *types of organization* which seem to be essential for accuracy of description, and yet sufficiently limited in number to avoid confusion.

Temperament is not a *mood* which may change in a few minutes, as laughing, crying, etc., but is a more continuous and fixed tendency of action. Yet by employing the proper means, any *Temperament* may be changed in a sufficient length of time, as desired; and often should be attended to carefully for the benefit to be derived therefrom.

68. A New System.—A system of seven *Temperaments* appears to us to be the most appropriate and comprehensive and simple, as adapted to the understanding of the amateur,

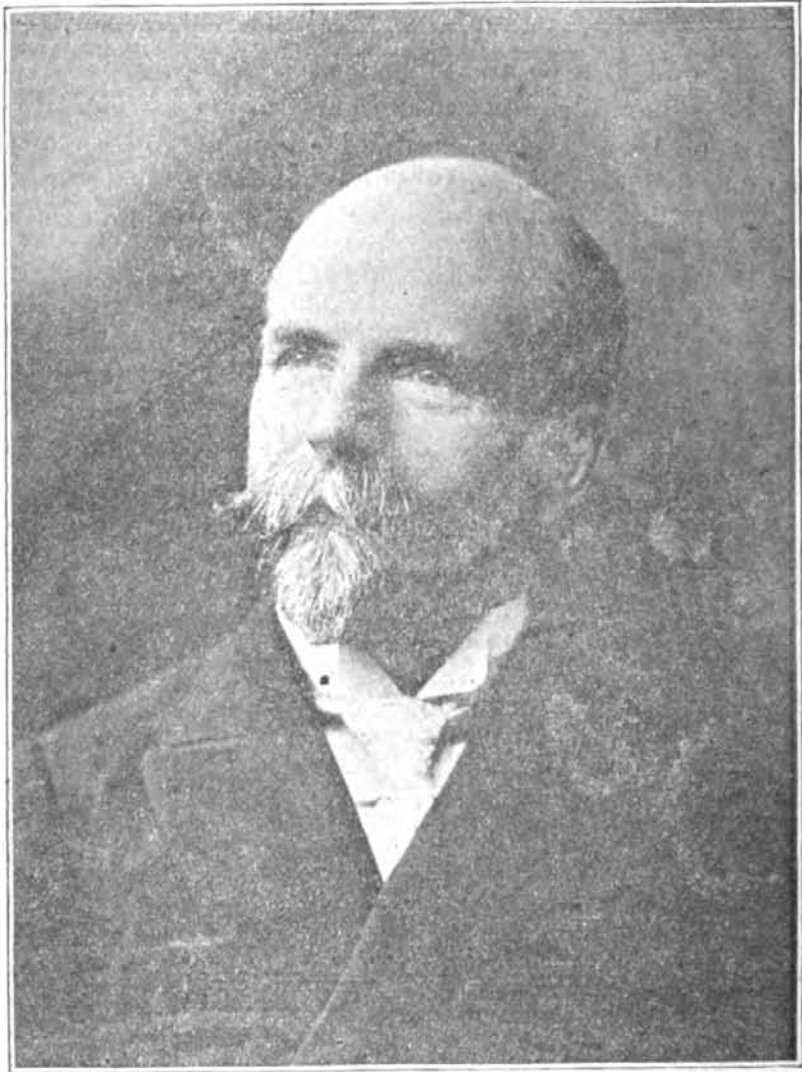
and yet more fully than any other answering the needs of the wider practitioner. This classification comprises the following: 1, *Lymphatic*; 2, *Sanguine*; 3, *Bilious*; 4, *Osseous*; 5, *Fibrous*; 6, *Cephalic*; 7, *Anemic*.

Any constitution that is unbalanced is, in a broad sense, unhealthy, call the Temperament by whatever name we please; and if it be a pathological condition, it is nevertheless physiological; and when the condition is found to exist continuously and common to a large number of persons, we should not fail to recognize and diagnose it, as a foundation for our ideas of health and hygiene, and counsel on the same. All conditions of humanity can be approximately classified in one or another of these given types. And as the system is carried out, it is explicit. I read in a certain book that a man has the Mental-Motive Temperament; but this is a very indefinite description, for how am I to know whether he is a genius or a goose?—He might weigh over 200 pounds, or he might weigh less than 100, and in either case be of the said Temperament. To overcome this defect, the aim has been to give the *personal magnitude* along with the degree of *Temperamental predominance*.

69. The Lymphatic.—Indicated by a rotund form, fat and pudgy—somewhat like the toad or elephant; pale or tawny skin; muscles are soft, or impossible to be felt at all; the veins invisible; the stomach, intestines, lymphatic glands and assimilating organs are decidedly strong; while there is a marked predominance of the abdomen over all the other parts. The shoulders are round; the nose broad and fleshy, with large nostrils. The person may be large and tall, medium, or only squat; and if short, almost as broad as long. The constitution as a whole seems to be a great manufactory



FIG. 28.—LYMPHATIC TEMPERA



PROF. GEORGE MORRIS, PHRENOLOGIST,
508 Davenport St., Portland, Ore.

PROF. GEORGE MORRIS was born in England 61 years ago. He never went much to school—not more than six months to day school in all his life. Helped take care of babies from his 5th to 8th year, when he went to work sewing shoe uppers, and put in seven years at that trade. Spent three years working in a bakery. Learned to read some in Sunday school and night school. Left his English home for America in 1871.

Here he spent one year in Ontario, Canada, ditching and chopping wood. In the spring of 1872, he went to Michigan and worked on saw-mills, in logging camps and rafted logs on rivers, until 1876.

That fall he entered the lecture field. His mother knew something of Phrenology, and he was much interested in what she said about it. But only studied the subject in real earnest from 1872. He felt all the heads he could lay hands on in the winter of 1874. He acted as book agent and felt heads at 10c apiece for several weeks, when out of work, and talked Phrenology to everybody that would listen to him. Made a little money at it, but not as much as he could by working.

In the winter of 1873, Dr. Campbell, phrenologist, read his head and told him he could be a practical lecturer and examiner. He replied that he could not, as his education had been neglected. Campbell said, "So sure as you start, so sure you will be successful." Morris did not believe him, although he knew he had read the heads of five of his friends perfectly; but he did not know himself as well as he knew them. He kept on with the study, just because he couldn't help it.

In the summer of 1876, he paid Fowler & Wells \$40.00 for a set of pictures, and \$1.00 for a cast. Had some bills very poorly printed, gave five lectures in Bay City, Mich., a town of 24,000, and came out even on them. Went to Vassar, Mich., a college town, and worked with a musical convention and revival meeting, giving two lectures, but did not quite make expenses. That was December, 1876.

Went out into the country and lectured in schoolhouses, —two schoolhouses a week, for three months; cleared about \$40 a month. Spring and mud came and drove him into small towns. Did a little better that summer than in the country. He lectured in towns on the shores of the big lakes, and cleared over \$100 per month. The summer of 1878, he lectured in almost every town on the shore of Lake Superior and averaged \$130 per month clear. Went to New York that fall, stayed 3½ months, got more pictures, skulls and better bills. Went to Illinois and Wisconsin, traveled six

years, taking one or two months vacation each year, and in the six years saved above all expenses \$12,000.

Went back to New York and took another course of instruction, stayed there five months, got a fine set of pictures, started out again, and did better than before. After traveling four years, he and wife went to New York again and they took another course at the Institute together.

32 lectures is the longest course he ever gave; which was in Minneapolis, Minn. In Labor Temple he taught a class, then lectured in other parts of the city, after which he returned and gave 12 lectures in the same hall. Did good work in that city for over a year.

Soon after, in Chicago, he gave 21 lectures in the largest hall on Dennison street; taught two classes, and did good office work for four months.

In Portland, Ore., about 27 years ago, he lectured 72 times in three months; used six different halls, and cleared \$1200. He worked quite steady for a year in Oregon and Washington, and in the year cleared \$3,000. The last town he lectured in before going to Portland was Fergus Falls in Minnesota. Staying there four weeks, he gave 15 lectures, and cleared \$300. He had lectured in that town 23 years before, and again 7 years before.

Eight years ago, he went to Portland and built a home. But he could not let Phrenology alone. Asking for an opportunity to give free lectures for the Y. M. C. A. and some of the churches, they gave him rather a cold shoulder for a while. So he went to laboring in men's and other meetings and spoke on other subjects. Soon he was wanted to give some head readings, which brought him some office work. He has given, by invitation, lectures in a commercial college in Portland, also in churches, and has now been frequently invited to lecture for the Y. M. C. A. Last fall, 1912, one of the leading men of the Y. M. C. A. arranged for him to give five lectures, in order to get up an interest in Phrenology, so that a class might be formed to learn it. The lectures were given, and a class formed, each member to pay \$10 for 20 lessons. He gave a lesson every Wednesday evening from 8 to 10 p. m. He thinks if he were tall, good looking and better educated, he would be more able to work in Y. M. C. A.'s and the churches. He thinks there are several ways of beginning. One is, to canvass. Another is to take very small towns, or schoolhouses in the country. It is best, he claims, to begin at the bottom and avoid a fall. When traveling, he used to make a big effort to give his first lecture in the largest town in each county, so that the newspaper ads would help him to be welcomed in the smaller towns of the

same county.

Prof. Morris has been chosen on the advisory board of a large college in Portland and will give illustrated lectures to the students this fall and winter and advise them how to read themselves and others. He has lectured to 5,000 audiences on Phrenology, sex subjects, how to read handwriting as indicating character, and how to read faces. He has preached about a dozen times, given many talks on temperance, and more than 100 talks and debates on vaccination. He speaks from two to four times every week at public meetings. He is active and strong, quite an athlete on a small scale, and feels as able to stand lecturing and examining as he ever did. But he says he is tired of traveling, loves home, has a good wife, and after being a tramp from 15 to 53 years of age, feels that he has a right to a home. He says he does not need to work for money, and prefers to work at home with health leagues, physical culture unions and other institutions. Phrenology, he adds, has been a blessing to him.

His average weight is 135 lbs.; height, 5 feet 4; head circumference, $23\frac{1}{4}$; from ear to ear over Reverence, 15; over Firmness, $15\frac{5}{8}$; length from Abode to Events, $8\frac{1}{4}$; from Energy to Energy, $5\frac{7}{8}$; from Courage to Courage, $5\frac{7}{8}$; from Caution to same, $5\frac{7}{8}$; from opening of ears to Event, $4\frac{3}{4}$; from Number to Number, same. Four days before the class met at New York in 1878, before Prof. Sizer knew him, he was marked in a chart by the latter as follows: Organic quality, 6; health, 5; vital temp., 5; motive 5, mental 6, activity 6, excitability 6; the strongest faculties (being marked 7) are Parentity, Abode, Pride, Firmness, Construction, Reason, Comparison, and Intuition; the weakest points (marked 4) being circulation, digestion and Tact. It is a big head on a little body, requiring lots of sleep and care of the nutritive organs to enable the little body to carry the big head and do good work.

Prof. Morris has been married twice. His first wife died in 1892, as the result of taking care of a lot of sick people—wore herself out. He was married again July 12, 1899. His present wife was born in Switzerland 45 years ago, and came to this country in 1871, the same year he came from England. We have her picture, but no cut to print from. She had a good common school education, and set type three years in a German printing office in Dubuque, Iowa. They met in St. Paul, Minn. She was a member of the St. Paul Phrenological Society six years before they were married. They do not spend very much time taking care of the sick, but lots of time and money trying to teach people how to

keep well. She is a very good housekeeper, a good business woman, is an elocutionist as well as phrenologist, and assists her husband in giving entertainments at churches and other places where they are invited. She can lecture in German, Swiss and English. She is a brunette, and he is a blonde. Her head is short, high and wide.

Prof. Morris is frequently invited to go miles to lecture and make examinations. He tells of going 17 miles to a large schoolhouse in the country a couple of years ago. A preacher asked him to come, did the advertising, and took care of him at his home. He lectured on Friday and Saturday evenings and spoke in the church on Sunday. He was recently asked to go to Chicago to deliver a lecture there. He thinks the people in general are as much interested in Phrenology as they ever were, but the moving picture shows and many daily papers to some extent keep town and city people away from lectures more than they used to do.

It may be wondered how he made out so well as he did, with so little schooling. His temperament and mental faculties tell why. It was in the man. The history of his experience is a story of success for himself, and it is full of encouragement to others. What *he* has done with so poor a start ought to help many others who have had the advantages of a good education to aspire to do better,—and that too in the noble field of Phrenology.

We have received the Bulletin of the Philadelphia School for Nurses, of Philadelphia, Pa. It is an attractive publication, and shows that the students of this School come from well-nigh every State in the Union, and from all parts of the world. Clara Barton, founder of the Red Cross Society, was a member of this School and president of the Alumnae Association. The Bulletin contains a fine picture of Miss Barton as she appeared when decorated with the order of the Red Cross by the czar of Russia.

Free Scholarships in the Two Year Course are available to ambitious young women desiring to become professional nurses. These Scholarships include room, board, laundering, full tuition, text-books, incidental expenses, and a gratuity or monthly allowance of \$5.00 to \$15.00 per month. A special Training Course is also provided for those who wish to more quickly prepare for self-support. This School is affiliated with the Central Hospital of Philadelphia.

Practice Phrenology for the good of humanity.

“The kingdom of heaven is at hand;” i. e. within you, or in easy reach; in other words, you can make it yourself.

General Greetings!

The Ohio Phrenological Society Incorporated.

As secretary of the Ohio Phrenological Society, it affords me much pleasure to announce to my fellow-officers, fellow-members, and to the public at large, that this Society is now an incorporated institution under the laws of the State of Ohio. The certificate of incorporation is dated August 20, 1913. The purposes set forth are: Mutual benefit in the exchange of ideas, mutual discussions, and for the general welfare of the public; also literary purposes.

So far as we know, there is only one other incorporated Phrenological Society in the world—the British Phrenological Society, having headquarters at London. There is a large Phrenological Society in Japan, with headquarters at Tokio, but we are not informed as to whether it is under legal indorsement or not.

This Society was first organized at Bowerston, May 11, 1906. The first six annual meetings were held at Bowerston. Last year a two-day session was held at Mineral City, with great success and benefit. The prospect for this year's convention is better and brighter than ever, and all who attend it may expect to be delightfully and profitably entertained.

We shall print the list of members, giving the officers first. It is impossible to give all this number, but the list will be completed in the next issue.

Rev. S. A. Corl, *prea.*, Navarre.

Elder A. L. Garber, *v-pres.*, Ashland.

M. Tope, *sec.*, Bowerston.

Atty. W. H. Host, *treas.*, Bowerston.

Editor W. A. Pittenger, *ex. com.*, Dennison.

Rev. W. A. Hevlow, " New Philadelphia.

Mrs. Marion G. English, " Cleveland.

As there will be only one more issue before the convention, it is desired that all who will take part in the latter will send us their subjects at as early date as possible, so we may publish the program, or the most of it. Don't neglect this, please.

The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

RATE CARD FOR ADVERTISERS:

Page, limit 150 words, per issue, \$3.00.
Half page, limit 85 words, per issue, \$1.75.
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○ ~~WHEN~~ WHEN this circle has an X pencil mark, it means that your subscription has expired, and, if not renewed, the Era will be discontinued. We kindly solicit prompt renewals; and oftentimes you can send the subscription for a friend. The Era will only be sent for the time paid for.

Vol. IX.

AUG.—SEPT, 1913.

No. 8-9.

♦ THE ERA LECTURE BUREAU. ♦

List of Lecturers and Entertainers.

We shall print, from month to month, the addresses and subjects of such persons as desire to register as entertainers or instructors. Registration fee, 50c and 5 per cent. of the fees of the entertainments.

Elder A. L. Garber, Ashland, O. The Science and Practice of Phrenology.

M. Tope, Bowerston, O. Health, Education, Beauties and Benefits of Phrenology, Physiology and Physiognomy. Delineation work, and advice.

Help circulate the Era;—talk it to your neighbor; show him your copy; get sample copies and hand them around.

Being a phrenologist is like editing a paper—you must be posted on and treat of a great variety of subjects.

If you build on Phrenology, you build on solid foundation, because it is science, the divine handwriting on Nature.

As the Constitution requires, we give notice that a few changes will be submitted at the next convention to be made in the Constitution and By-Laws.

The editor suggests that, if possible, there be more discussions at the next O. P. S. convention. We have a notion that it will add more interest to the meetings than anything else. Would like to see it tried. Let every one come prepared to discuss.

Wanted—Agents in every town to take subscriptions for the Era. Liberal discount.

Sex Hygiene in Schools.

Word from Chicago says that pupils of the higher grades in their public schools are to be taught sex hygiene and matters relating to personal purity. Much has been said about this subject during the past few years, and most of it in favor of the movement that Chicago is about to adopt.

There are two sides to the matter, however, and we wonder if the well-meaning educators of the western metropolis ever considered that they may be putting matters into the heads of the young people who otherwise wouldn't be worrying themselves about them. In other words, we believe in the purity of the average American boy and girl, but we are not so certain of the advantages of unfolding to them while in tender years secrets which they all will naturally learn when the proper time comes.—*Exchange*.

We don't feel just so certain about this sex hygiene business in the schools, either. It seems that when some persons get a hobby, their next notion is that it ought to be saddled upon the public schools. Many things have been crowded into the schools by such hobbyists until they are burdened to death—or almost so—now. Which is the better, to let a few do wrong sexually *that would do so anyhow* if taught in the schools, or to spoil the health of all by overburdening them with so many such studies?

Our experience as teacher in reading the Bible in school put us out of the notion that the Bible should be read in the schools, and much less of the opinion that the delicate subject of sex relations and the hygiene of the reproductive organs should be discussed or taught there. There is need of *sexual courtesy*, or good manners between the sexes, being inculcated; but when it comes to meddling with the facts and whys and wherefores of the generative department of the young at school age, which must necessarily be suggestive among many of much more than the unlustful life, we say *no!*

Many need information in this line, but the place for it is not, in our judgment, in the common schools. The sex passion is a thing to be dealt with differently than to be awakend by the sexual nature and functions being brought to the curiosities and imaginations of school "kids." And we cannot regard this wonderful fuss about this matter coming into the schools as an innovation to be encouraged by right-thinking men and women.

The Era Lecture Bureau

[A department of the Ohio Phrenological Society, Incorporated under the laws of the State of Ohio.]

—OFFERS—

CHOICE LECTURES

For Educational, Scientific, Business, Moral and
Social Instruction

—As Well As—

⊕ HIGH-CLASS ENTERTAINMENTS ⊕

to

*Schools,
Churches,
Institutes,
Young People's Organizations,
Clubs,
Societies,
and Communities in General,
At Popular and Reasonable Prices.*

SEASON OF 1913-1914.

We have talent that will compare with the best. In fact, while many merely *entertain* the people, the great *need* of the day is

Real Solid Instruction and Amusement Combined.

The lectures and other work of this Bureau inspire all to a higher plane of living, and that at a minimum expense.

TRY OUR TALENT ONCE, AND SEE!

Let somebody talk it up, and arrange for a Single Lecture, or a Course of Lectures,—and you can share the proceeds. On the opposite page is a blank which you can use for this purpose. Applications should be made early, to give to complete arrangements.

All those wishing first-class Lectures and Entertainments, should address, with stamp, the Secretary, stating nature of work wanted. Lecturers and Entertainers desiring to become associated with this Bureau, may also address the Secretary, Bowerton, O.

The Era Lecture Bureau, Bowerston, Ohio.

Application for Era Bureau Lectures.

There are many country places, villages, towns and cities, where the people would greatly enjoy, and be benefited by, scientific instruction on Human Nature, Self-Culture, Child Management, Vocational Guidance, and other subjects such as good, honest and moral Phrenologists furnish. And this form of Invitation is offered, which may be filled out and forwarded, to start the arrangements for Lectures and Entertainments of such a character.

SOLICITATION:

To the Secretary of Era Lecture Bureau,

Bowerston, Ohio:

We, the undersigned citizens of.....

believing that an Illustrated Lecture, or a Course of Lectures, on Phrenology and Human Culture would be useful and acceptable to a large number of our people, hereby unite in the expression of a desire that Prof.....

may be prevailed upon to visit this place on or about for that purpose.

Signed,

.....

.....

.....

“Millennial Dawnism” a Fake.

Why do we oppose “Millennial Dawnism”? Simply because it is wrong and a harmful thing. It is not in accordance with the teachings of Nature, nor with reason, nor the facts of common-sense, nor with the correct interpretation of the Bible. “Millennium” is a figurative expression and only means an indefinite period of time. The “age” has been going on since the “Dark Ages,” and will go on for many thousands of years yet,—with a slow and gradual improvement of the world in general.

It is a pity that Charles Taze Russell does not spend what talent he has in assisting a worthy cause. The history of the man shows that he has made a scoundrelly use of his brains. Condemned by several courts of the land, and reported by ministers and other good people to have been run out of the city of Allegheny, Pa., “almost bodily,” for certain immoralities and “dirty, low-lived conduct,” is he not a pretty specimen to set forth the *divine* plan of the ages and other assumed doctrines? But not enough of that, with brazen effrontery he condemns every other respectable minister and tries to besmirch their good name to condone his own egregious misdoings. The Watchtower concern is equally censurable, for in promulgating such perverted notions they mislead many young and innocent persons to waste their energies and hopes and homes on fabrications that will dump them into disappointment and ruin.

We oppose “Millennial Dawnism” because *it is our duty*, as it is of every other knowing person, to warn the unsophisticated and draw attention to its rottenness and slippery pitfalls. We could not be *true* to our conscience and fellow-men, did we *not* do so. And the earth should not keep silent over this one of the greatest crimes of the century.

Young men and women! do you not know that religious fanaticism is the very worst kind of fanaticism? Will you allow your splendid minds to be dwarfed and drowned in such fanaticism? You have grand energies; will you spend them in following the tricky and presumptuous tomfoolery of a scamp? Or will you utilize your powers in doing some real good, and in denouncing such public and private evils? **SELECT A GOOD RELIGION.** As a friend, I leave the matter with you.

A Dunce in Mathematics.

A lady came into our office the other day with her son for a phrenological examination. His head from the frontal sinus all along the median line stood up in a ridge, as if a piece of whip-cord was under the scalp. He was finely organized, and had a bright expression on his face, with a full round eye and arched eyebrows that at the outer angle terminated inward abruptly. We remarked: "This young man could learn several languages, or become an orator, but never a mathematician." The mother replied: "Your statement is positive and wonderful. He knows Greek and Latin, but is a dunce in mathematics. I think teachers ought to be better acquainted with your science."—*Haddock's Human Nature.*

Phrenology Explains.

Why Johnny Excels, Susie is Lazy, and Mary is Dull.

The old-fashioned schoolmaster flogged his pupils because they failed in some branches, and although these same pupils excelled in other branches, the schoolmaster ascribed failure to "inattention" or to "laziness."

Thousands of teachers to-day are unable to say truly why a pupil excels in drawing, yet is poor in arithmetic; or is good in geography, yet poor in history. Phrenology explains.—*Allen Haddock in Human Nature.*

A. S. Terrill of Carthage, Ill., has sent us photographs of his mother, who was 100 years June 11th, 1913. She resides at Dallas City, Ill. Her maiden name was Potter, and she was born in Washington, Pa. For years, reunions have been held in commemoration of her birth anniversaries. Like all old persons, she is of a very distinct Fibrous Temperament, with low-set ears. Her head denotes a very intellectual lady. We thank Mr. Terrill for his kindness.

The Lymphatic Temperament has been called a diseased condition. But it is really no more of an unhealthy Temperament than any other unbalanced condition. The primal object should be to establish a harmony of elements, which alone means perfect health.

Help circulate the Era;—talk it to your neighbor; show him your copy; get sample copies and hand them around.

He Who Thinks.

By Joseph Schuidt, Klemme, Iowa.

The man who thinks must have a sound mind, and if deep thinking is required or much planning, he must possess a strong and healthy body as well, to supply the brain with good blood.

Only two faculties are the real thinking faculties; namely, *Causality*, which seeks the relation between the cause and effect of things; from the past it tries to find out the future, and from the present the past.

The second faculty that thinks is *Comparison*; it compares one object, thing or thought with others.

It must not be taken for granted that all people with the above-named faculties well developed think logically, scientifically or mathematically correct. A good many people do not think individually at all; they have their text-books for that. Others are ignorant, some are superstitious, and, therefore, draw very faulty conclusions.

As many people reason incorrectly on many important subjects, so they must reason from wrong premises, which is due to ignorance. What the people need is more knowledge and more data concerning themselves and their relation to Nature and other people.

LOCATION.—Causality is located about an inch outward from the middle line of the upper part of the forehead, or just above Locality. Comparison is located in the center upper forehead; its size gives fullness to the upper center forehead.

It requires a good education, keen observing and shrewd calculating, to do clear thinking. The reasoning faculties can be held blind; the other faculties must see, size estimate and perceive so as to bring these faculties impressions on which they can work out the cause, the effect, or compare one thought with another. They "digest" what is brought to them.

So it can easily be seen that when the Perceptive Faculties perceive faulty how wrong conclusions can be drawn.

A southern minister's wife was one day trying to prevail upon him to have some of his sermons printed. "I would, dear," said he, "but they were printed when I got them."

Tea and coffee cure headache; and the theine or caffeine produce urates or uric acid; and the urates produce rheumatism and paralysis. Do you want 'em?

Plutarch once said: "I would not sell even an old ox that had labored for me."

An Exact Science.

O, potent Physiognomy! I worship at your shrine.
 A thousand-fold you've added to this wisdom-stock of mine.
 By noting all your changeless rules and using both my eyes,
 I've learned a very many things that fill me with surprise.
 For every shape of head and face must hold and hide a brain
 Just like each other head and face formed likewise in the main.
 Of course I've felt my firm faith shake at various times, but
 still

I grimly grasp your tenets, and I s'pose I always will.
 For instance, there's a double of John Wannamaker stands
 Beside my alley entrance with shoe-laces in his hands;
 I know a Paderewski who chauffeurs a garbage "pram,"
 And one John Rockefeller does cement work on the dam.
 While one you couldn't tell from Canny Andy, were he clean,
 Goes 'round and begs, all winter, with a straw hat on his
 "bean!"

'Gene Chafin has a double 'tending bar in Terre Haute,
 And Peter Cooper's image stole his widowed sister's shote.
 A man like Woodrow Wilson does a foolish song and dance,
 A ringer for the neat John Drew goes 'round with ragged
 pants;

A fellow who's a perfect carbon copy of Jim Hill
 Has never ridden in the cars and swears he never will.
 An uxoricide I used to know resembled Phillipps Brooks,
 And Martin Luther's ringer was a very king of crooks.
 Yet, though these instances arise to shake my faith a bit,
 I'm strong for Physiognomy, and doff my hat to it!

STRICKLAND GILLILAN.

This calls to mind the statement that "A little learning is a dangerous thing." Gillilan is perhaps posted just well enough to miss a point or two. It is evident, at any rate, that he does not "know it all," although we admire his "riv-er-ence."

 The Preacher Won.

A minister was one day walking along the road, and to his astonishment he saw a crowd of boys sitting in front of a ring, with a small dog in the center. When he came up to the boys, he put the following question:

"What are you doing to the dog?"

One boy said, "Whoever tells the biggest lie wins it."

"Oh," said the minister, "I am surprised at you little boys, for when I was like you I never told a lie."

There was a moment's silence, when one of the boys shouted, "Hand him up the dog!"

A Word from Bro. Grob.

Annapolis, Md., July 19, 1913.

Dear Brother Tope:

Herewith enclosed find money order for 50c, renewing my subscription to the Era for one more year. Please pardon delay. Reminder should not have been necessary, but seemingly it was. Please note next expiration of subscription on the enclosed card.

Keep up the good work. You will hardly get rich thereby, but I trust many will thank you in eternity, and therein will partly be your reward.

Would like to come to see you in your next convention, but hardly dare *indulge* the hope, as several of my pet eggs have of late "hatched rotten." However, my regular brood (daily labor with its reward) is cackling, and possibly a new setting (additional) may do better; and if so, who knows but I may have the pleasure, after all, of seeing yourself, many co-workers and many of your neighbors.

Very Sincerely Yours,

SAMUEL GROB.

Life begins in gelatine and ends in bones.

A six-foot Kentuckian said the reason he married a little wife was that of all evils he wanted to choose the least.

PROGRESS AND PLENTY.

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Reo Johnson, R-4, Columbia City, Ind.

G. E. Beauchamp, 2588 Eighth Ave., New York.

Prof. George Markley, 515 Oato St., Pittsburg, Pa.

Others to be added later.

Death is no calamity to those whom it calls higher, but to those who mourn their loss. And even that would be turned into joy, if we could but know how things really are in the great Beyond.

We make a plea for more adequate moral and financial support of this journal. Our faith is that some day we shall have many co-workers in our world-wide science of Phrenology. Let there be more advocates and students NOW, to the end that embarrassments may be easier overcome and more good accomplished.

A man walked into our office. He was a blonde, and an English-speaking German. With a courteous introduction he described six books (one called "The Divine Plan of the Ages") and offered them all for \$1.98. We remarked that they were printed by the Watchtower Publishing House of Brooklyn, N. Y. "Yes." And Charles Taze Russell wrote them. "Yes." Then we said we had burnt several books of that kind and didn't want any more. We asked why he didn't sell them at a right kind of price—\$1 a copy. He said he was not selling for money, but for Christ. We laughingly asked him why he was such a fool to let a scamp like Russell lead him around by the nose. Then our conversation lasted over an hour. In it we found him to be a sincere, well-meaning, but far too earnest a man. He was polite, but not properly posted. He told us he had "sold his farm to go into this thing." Believed the Millennium would start in October, 1914, when there would come trouble on the earth such as never was before. Of course, our arguments differed. And when he left we pitied the poor man,—and yet we could not help but feel glad that he enjoyed his delusion!

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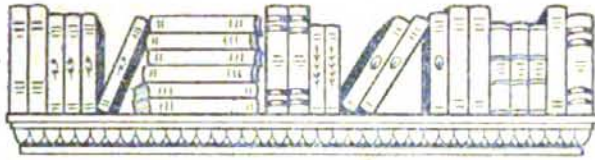
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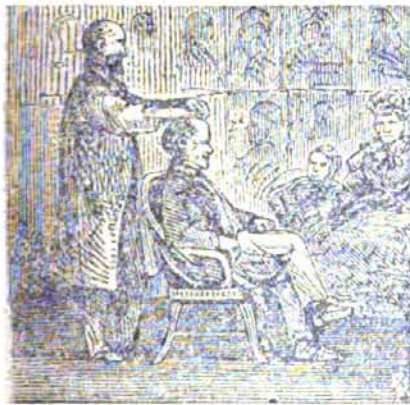
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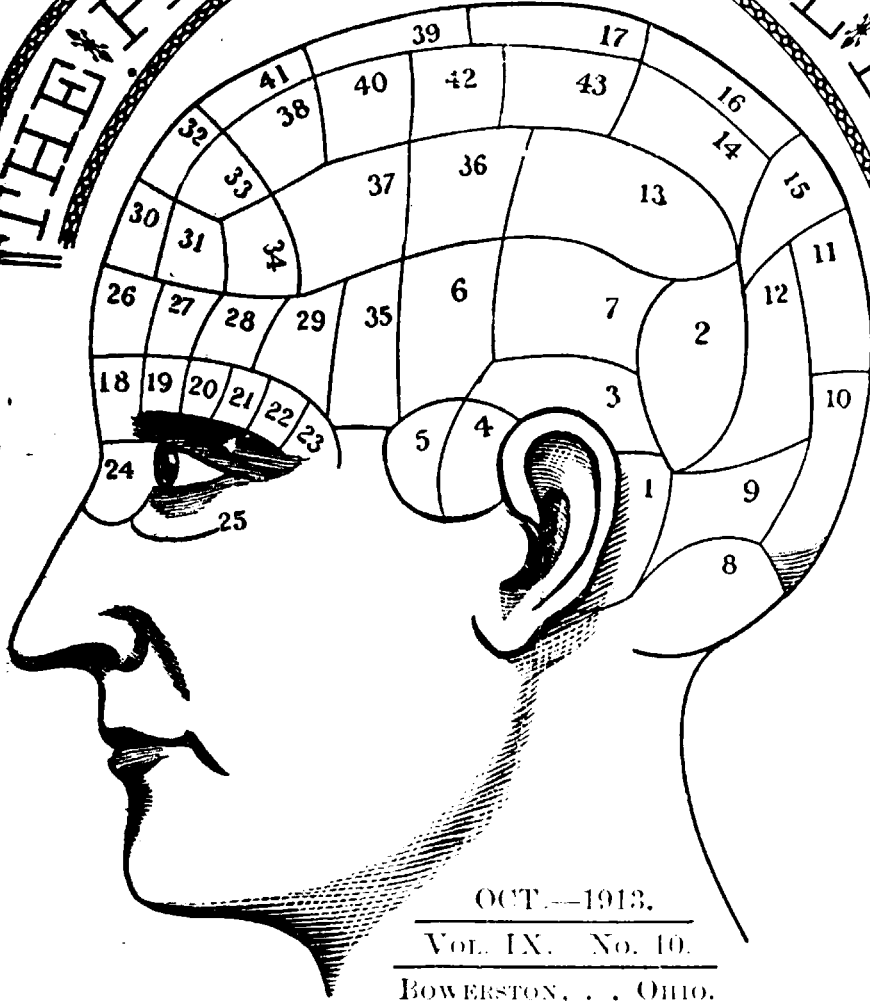
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How to Determine the Adaptation of Your Boy or Girl.

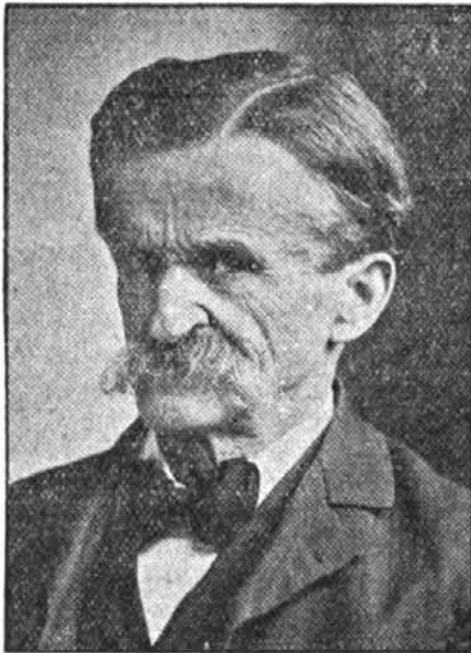
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enameler, dramatist, actor, inventor, author, sculptor, satirist, photographer, novelist, printer, gas and steam fitter, piano and organ maker, designer, operative in hosiery and knitting mills, etc.

ADVICE.—The healthy condition of the brain ought to be our special care always, as affecting our mental output and pleasure. As well expect harmonious music from a poorly-strung instrument as to expect excellent manifestations from an unhealthy or unbalanced brain. Hence, its condition must be ascertained with as great accuracy as possible before attempting to diagnose character and ability. The nerves,—afferent and efferent,—are its servants, and all together, are the media through which cellular tissue is converted into thought, emotion and physical action. (See Sec. 50). Therefore, the importance of understanding Physiology in connection with Phrenology.

Large heads are always found in men of great intellectual acumen and power in any and all directions, although some large brains are hydrocephalic or otherwise diseased, or of poor Organic Quality, or are not sustained properly by the body. Small brains may be cultivated and developed by proper means and persistent culture, even up to old age—as long as the faculties are kept actively employed. The brain may be improved as a whole, and especially may it be enlarged in any of its sections. There are seven of these differ-

ent sections, or masses, (See Sec. 20) each of which operates a number of similar faculties. Due quantities of brain and nerve food must be taken, and sufficient exercise of the body had to insure general health; and then, besides these, mental exercise—thinking and study—is the chief condition to bring about brain growth and any desired alterations in the size and shape of the head.

The law is this: Building forces of the body go where the attention is directed and held. As the used arm of the blacksmith is built up by the turning of the blood and nerve currents to it as he uses it in his work, so the completeness of the building process is in proportion to the interested attention he gives his work. So interested attention concentrated on any section of the brain, and held there, will direct the blood and nervous energy and nerve fluid to that part, awaken dormant cells, renew and refine the tissues, and multiply the cells in number. You can thus develop to a limitless extent any faculty, set of faculties, or talent you desire. Study this law and these facts, and act upon them. Think them over and over, until you realize that they are unquestionably true. Learn the different brain areas and their functions, and then whichever one you find it needful to cultivate use it;—turn your interest and attention on this part of the brain and mind and keep it there, holding in mind exactly what you want—the quickening into activity all the cells there and the creation of new cells.

If your brain is too large or active, and you desire to allay its activity, apply this law in this way: Think strongly and constantly of the Animal section of brain and of the nutritive organs of the body—stomach, lungs, etc., and pamper them; use less force in the head; increase the nerve-currents as much as possible *below* the ears, and diminish them *above* the ears.

THE ANEMIC TEMPERAMENT.

Indications.—Pale cheeks, colorless lips; small and emaciated muscles—having the appearance of delicate health; any color of hair and eyes; slim, spare build; a debilitated system; cold and clammy hands and feet; narrow chest; the very extreme opposite of the Lymphatic diathesis, except in color; a depletion of the cellular tissues, or cachexia; a morbid condition in which the blood is deficient in quantity and quality,—like a faded lily.

Mentalities.—Languor, intense feelings, quick susceptibilities to stimuli and all exciting causes; sudden and fickle determinations, fiery impulses, hypochondria, manias, inability to study long at a time; nervousness, and easily ex-

hausted physically; greatly affected by changes of the weather; visionary; and sometimes eccentric.

Degree of Predominance: ...Excessive ...marked ...slight

Personal Magnitude: ...Large ...medium ...small

Combinations: ...Bilio-Anemic ...Cephalo-Anemic

Write in any other, if it occurs.....



Predisposed Diseases. —
Nervous trouble, weakness — a puny organism sufficiently animated to prevent burial; a tired feeling; insomnia; indigestion; weak eyes; sexual complaints; anæmia; consumption; neurasthenia; neurosis; nervous headache; scrofula; general debility.

Adapted Pursuits.—From the description thus far, one might think that this type of persons should do no work, owing to sheer inability to do it. Yet thousands of men and women

are following various pursuits with bodies so frail as to require the most careful treatment to be fit for service. And the worst difficulty about it all is, they do not sufficiently understand the fundamental laws of healthful living, and some seem not to care; and fail to live right. But instead of *suffering* out a life of ennuï, they should be doing *some* useful work, thus benefiting themselves and many others. Let no one be considered useless and become a burden. *Right kind* of work is *what they need*. At first, it should be light; as, housekeeping, gardening, raising flowers, tending poultry, fishing; canvassing and selling books, enlarged portraits, toilet articles, fruit trees, magazines; light manufacturing, light mechanical pursuits, dealer in jewelry, watches and clocks, groceries, teaching; as musicians, rooming-house keepers, boarding-house keepers, janitors, messengers and office assistants, paper carriers, telephone operators, and many other occupations pleasing to the faculties and profitable financially, provided common-sense notions of health be used and bad habits discarded.

ADVICE.—This class of constitutions is by far too common. It is not limited to women and girls, but is found among men and boys as well. Something is wrong in the habits of living, and this must be corrected before a normal condition can be expected. The abnormal condition is due to an insufficiency or a waste of pure blood and nervous fluid of the body. It may be by inertia, by over-exertion, by wrong diet, or by pernicious practices that drain or poison the vital forces. Lack of exercise,—good, hearty exercise, is one great cause of it among rich folks, who should imitate queen Victoria and Gladstone of England, and *work*. Walk instead of riding in cabs or automobiles; go to the kitchen and help cook, or do it all; and iron and make garden, etc.,—any thing and *every* thing, so that you can have the pleasure of sitting down and enjoying your meals and of experiencing the pleasure of sleep and real rest. Where weakness and thinness result from too much or too hard work, the only sensible thing to do is to stop working so hard; do something else easier;—change your business and your abode, if necessary. Pay attention to diet,—eat scientifically, but let it be rational and true science, not according to some crank's notion. And if it be that you are a victim of any bad practice of *fashion* or *feeling*, as you value life and its many natural pleasures, DO QUIT IT! The too free use of salt in victuals, as a habit, has a deleterious effect on the red corpuscles of the blood, keeps the nerve power constantly at low ebb, and makes you pale and skinny. Strong coffee or tea, used as a habit, is still worse; and causes tens of thousands of hollow cheeks, necks and busts, and peaked looks, headaches and nervous suffering, by poisoning the blood and nerves. Tobacco, as a rank narcotic, either smoked or chewed as a habit, perverts millions of constitutions that would be healthy and handsome, and together with strong drink and other riotous and irregular living, saps the steam power that produces good health, and instead of splendid ability to do work and enjoy life, causes many evils. As long as a boy thinks more of sucking a cigarette or a cud of tobacco than of his health, there is little use to talk to him about Physiology. Or as long as a pretty girl is more interested in dawdling in a close-cut dress and thin shoes than in good health, there is little use to hope for physical improvement from such a source. Sexual intemperance among both sexes wastes life so rapidly; it destroys the brain cells and impoverishes the blood and nerve fluid, thereby causing the whole constitution to degenerate and become mentally as well physically incapable. It is, perhaps, the greatest cause to-day of anemic constitutions in our land.

The short and best remedy for all these evils is to take

an earnest concern in the laws of health, and *obey* these laws. They are not numerous, nor difficult to learn, nor hard to observe. And it is the more important to do this, because the pernicious influence does not stop with the enfeebled bodies and minds of the present, but extends to the offspring and down through posterity, even to the third and fourth generation. Instead of having a thin, bony, blanched apparatus—a burlesque on humanity,—see to it that you **BE HEALTHY.** Instead of being such a sickly-looking scarecrow as to justly deserve being nicknamed “slats” or a “bean-pole,” whose clothes never look nice, no matter how expensively dressed, and failing to gain social or business recognition on account of your puniness and starved appearance, firmly resolve to rejuvenate and revitalize your whole body until it *fairly tingles* with vibrant energy. Then avoid all wastes of every kind, and keep it so.

All the young should be taught the true philosophy of mind, as revealed by Phrenology, so that they will understand how to manipulate the mainsprings of character as the telephone girl operates the levers and keys of the switchboard, and how to neutralize or shut off any wave of passion or evil inclination at will; and thereby escape the lusts, temptations, leaks, miserable experiences, and memories, which the Animal Nature unregulated will bring upon them.

Persons of this Temperament should, if possible, eat five times a day:—in the morning, and at 9, 12, 3, and 6 o'clock, choosing suitable food. Such should *never* commit the crime of trying to *fast*, nor to live on *two meals a day*. Where an *acid* condition prevails, cereals and meats may be used, but not fruits nor other acid articles of diet; and if the *alkali* elements preponderate, then counteract with fruits and vegetables, lemonade, etc. Golden seal is the best tonic, and it is soothing to the mucous membrane; use it in the powder, one-half teaspoonful three times a day. Tincture of iron will invigorate the blood. Olive oil taken internally and rubbed on externally is beneficial. Warm milk rubbed on the chest, back, abdomen and limbs, is another good panacea. Sleep nine hours every night. Drink plenty of soft water. Have interesting mental work. Do not study too hard, and shut off worry. And exercise your framework, even if you have to walk an hour or two every day, rain or shine.

Six months' faithful practice of these principles will doubly enhance the *good feelings* and *good looks* of any person, and quadruple those of anemic people. But such things are of very little benefit as long as the individual is careless and continues to otherwise violate the laws of Nature.



The trinity of accomplishments for this life is to be Well, Happy and Useful. If one is happy, he is likely to be well; and in order to keep well, he has to be useful. When you have one you usually get the others.

"A little knowledge is a dangerous thing." This is an old adage, but it comes with great force to those who attempt to practice Phrenology with only a little knowledge of the science. Get a diploma from Tope's School of Phrenology.

Some of the Proofs of Phrenology.

BY J. A. FOWLER,

Vice-President of the American Institute of Phrenology.

(Paper read before the Eighth Annual Convention of the Ohio Phrenological Society, at New Philadelphia, O., Oct. 16-18th, 1913.)

Since the days of Horace Mann and Henry Ward Beecher



JESSIE ALLEN FOWLER.

people are becoming more and more interested in scientific methods of self-culture, self-development, and self-improvement. It is, therefore, not so difficult a task to-day to interest the public in the study of Character as explained by the functions of the brain, as it was fifty years ago.

There have been no more diverse views on any subject than on brain functioning. Therefore, it is interesting, from a scientific point of view, to trace the researches of various writers and investigators to what is called Character Psychology.

Five hundred years before the Christian era, Pythagoras maintained that the brain is the chief seat of the soul and intellect. St. Gregory compared the brain to a city with many gates and a number of streets; while Aristotle taught that the anterior portion is divided into and called Common-Sense; the middle section, Imagination, Reflection and Judgment; and the posterior region was considered the seat of Memory. Plato held a like view. In the thirteenth centu-

ry, Albertus Magnus analyzed a character from a head on which he indicated various locations for the different powers of the mind,—and later in the centuries, Servito, Willis, Bonnet, Boerhave, Haller and Prochaska maintained the doctrine which supports the view that there are many organs of the brain. Among the poets, Homer, Milton, Shakespeare, and others, have correctly diagnosed the shape of heads. Even Socrates also believed in character study. He was once giving a lecture to his students, when a physiognomist asked leave to analyze his character. The physiognomist did not know whom he was examining, but said some things that were not complimentary to the philosopher. The students took exceptions to this at once, when the great sage said, "Let him alone. What he is saying is the truth. Many of the characteristics he has pointed out I recognize in myself, even better than you can."

Demosthenes also wrote on character analysis, and as early as 1786 Dr. Benjamin Rush made a powerful address before the American Philosophical Society, in Philadelphia, on "The Influence of Physical Causes Upon the Faculties of the Mind."

In Swedenborg we had a writer who came nearer to the theory of independent faculties than any previous thinker.

In 1796, Dr. Gall, of Vienna, began his lectures on Craniology, announcing his discoveries of the functions of the brain, and from that year to the present the subject has never ceased to engage the interest of the thoughtful.

The principles that Dr. Gall laid down were:

- 1—That the mental faculties are innate.
- 2—That the brain is the organ of the mind.
- 3—That the form and size of the brain are distinguished by the form and size of the head and skull.
- 4—That each organ of the brain has its distinct location.
- 5—That the mind possesses distinct mental faculties, and each is located in distinct cerebral organs.
- 6—That each organ when predominantly active impresses the body with certain uniform attitudes, called the natural language of the faculties.

Of these faculties Dr. Gall discovered twenty-seven.

Dr. Spurzheim increased the number to thirty-five; while Drs. Vimont, Hoppe, Crook, and the Combes, with the Fowler brothers increased the number to forty-three. When Phrenology is generally accepted, it will be considered as the most interesting event in the history of human civilization, and the wonder that the truth of its fundamental principles should have been so long delayed.

Able minds have been quick to recognize the merits of Phrenology, and no one will doubt the ability and judgment of the great statesman and orator, William Ewart Gladstone, when he said, "As an explanation of the powers of the mind and human character, I declare that the phrenological system of mental philosophy is as much better than all the other systems as the electric light is better than the tallow candle. And note this pithy sentence from the late E. H. Harriman, one of the ablest financiers of this country in his day: "When judging of a man's qualifications I do not look so much at his clothes as I do at his face and head."

Conditions of Success.

The conditions of eminent success are inexorably hard only a few will make the sacrifice.

1st, One must believe his allotted vocation is for life, and he must work like a gladiator. Patient, untiring industry always receives its reward.

2nd, To be a "society man," and a lover of pleasure, is fatal to success.

3rd, Only such recreation as is necessary to preserve health is permissible.

4th, Intemperance and excesses of all kinds are barred.

5th, It is mandatory to rise early, with a clear brain, refreshed by necessary rest. Morning is the best time to work, as the proverbs in all languages testify.

6th, If occasion demands it, one must face the strictest economy in diet, dress and all home surroundings.—*C. S. Smith.*

Be at war with your vices, at peace with your neighbors, and let every new year find you a better person.—*Franklin.*

Intelligent Religion.

HOLINESS A GROWTH IN MORAL KNOWLEDGE.

We may preach to mankind, in general, abstract morality; we may draw a picture of a perfect man, and anathematize all who do not attain to its full stature and proportion, till time itself grows old, and unless we learn how to trace the laws of mental action, and specify and particularize the steps of a holy life, and teach men what are their individual besetting sins, and how "to mortify the deeds of the body," or how to subdue the animal propensities to moral and intellectual control; until this shall be done, the great mass of the race will be slaves of sensuality, and millions who are seeking rest, and for lack of knowledge finding none, will fail of that bliss for which they sigh, and instead of being a blessing to themselves and the world, they will become a curse to both, simply because they have not been taught to know and obey the Creator's laws.—*Nelson Sizer*.

We do wish that people could once see that simply telling the youth to "be good" is not sufficient admonition to *insure* goodness. Men and women are only youth grown up, and unless they are taught the process of subduing each vicious motive and tendency to wrong, and if they do not at the same time learn how to nurture into activity the moral elements and gradually take step by step in the way of right living, they, too, are in great danger of going down in the whirlpool of iniquity. A boy can not mend a watch till he has learned how, nor can any one follow the principles of true morality and religion until he knows them. It is a law of mind and of Nature to progress slowly, but surely; and disregarding this law has proven a great disappointment to millions who had hoped to make the voyage of life successfully. People have gone to pieces morally and physically for thousands of years because they did not know how to do anything else, and have gone down in the cyclone of discouragement or dissipation to partial or complete wreck, when by listening to a little scientific instruction they would have become happy mariners safely sailing into the expected port.

Brevity is the soul of legislation. If Ohio could learn this secret it would be well. The Scotch people have realized it for centuries; and one small volume is enough to hold more than two centuries of Scotch legislation.

OUR ANNUAL MEETING.

**Convention Goes Back to New Philadelphia Next Year.
A Field Agent Appointed. Resolutions.**

The eighth annual convention of the Ohio Phrenological Society ended at noon, Saturday, Nov. 18th, after a three-day session, replete with instructive lectures, public examinations, and enthusiasm over the study of Phrenology. The attendance was not as good as expected, owing to a combination of unforeseen circumstances. Several new members appeared on the scene and lined up as active workers. At the closing session Saturday morning, Dr. C. E. Ross of N-Philadelphia, was chosen field manager to arrange for and look after the interests of the Society. By the State charter changes were necessary in the constitution and by-laws, and a committee is to make the revisions, which will be given out in printed form. The following resolutions were adopted just before the convention closed:

RESOLUTIONS

Adopted by the Eighth Annual Convention of the Ohio Phrenological Society, held at the Christian church, New Philadelphia, O., Oct. 16-18, 1913.

We, the committee on Resolutions of the Ohio Phrenological Society, submit the following:

1st, That we particularly thank the pastor, Rev. MacDonald, of the Christian church, and its members, for the use of their commodious church building during the entire time of our meeting. We especially appreciate the very hearty welcome extended to us by one and all.

2nd, That the newspapers of the city of New Philadelphia, and of Tuscarawas county, and all others, that have so kindly announced and reported this convention, deserve our heartiest thanks for the interest and aid given. In all the success of the Society, we hereby acknowledge that we owe much to their editorial notices.

3rd, That we extend to all our members who could not be present for good reasons, greetings and good cheer, and inform them that our Society has had a splendid impetus by this annual meeting, and that there is renewed encouragement and determination to go on enlarging and growing in size and influence.

4th, That owing to the interest and appreciation manifested by those of New Philadelphia, and other places who

attended our meetings, it would be only fair and just to the people of this city to hold the convention at this place next year, the date to be fixed by the proper authorities at some suitable time.

5th, That we pledge our support to the organ of this Society, the Phrenological Era, and shall recommend it as a valuable scientific and instructive household journal to all members of our Society and everybody else. It is worthy of liberal patronage. And further, we will work for the interest of our Society, now an incorporated institution, and do what we can to secure new members.

6th, That we have these Resolutions published in the Phrenological Era, and that the secretary be instructed to extend a copy for publication in the New Philadelphia Times.

Respectfully,

REV. W. A. HEVLOW,
REV. C. E. ROSS.

A spirit deserving punishment equivalent to death can be made to meet such punishment. It can be made to suffer the experience of death in one, or all the kinds of death that happen to mortals. It still lives a spirit, for spirit is indestructible.—*Prof. A. A. Tanner.* [It is amusing to note the different ideas on spirit. If a *good* spirit survives death, why not a *bad* one? Christ tried to "save" all, and if one is not saved, does he not simply incur a lasting memory of his wickedness, an upbraiding conscience and a sense of disfavor with Christ and God? Is that not the logical "second death"?

Our worthy president, Rev. S. A. Corl, is entitled to special honor, as he is the only one, except the secretary, that has met at all eight of the conventions of the Ohio Phrenological Society. He was elected president in October, 1909, and has presided ever since. He is a well-qualified phrenologist, holding a diploma from the Tope School of Phrenology. We commend his services in both lectures on the science and professional consultations and counsel.

REASON, a fine monthly journal devoted to psychic science, education, health, success, and social reform, has just had its 11th birthday. It is edited by Rev. B. F. Austin, A. M., D. D., and published by the Austin Publishing Co., Los Angeles, Cal. It was formerly published at Rochester, N. Y., and for a time was called "The Sermon." It is 10c a copy, \$1 a year. The editor is a valiant friend of progress and the journal is an up-to-date leader of thought.

The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

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Vol. IX.

NOVEMBER, 1913.

No. 11.

TWO THINGS are coming up for important consideration as matters of instruction in the schools: *Vocational Guidance*, and *Sex Hygiene*. The vocational guidance is all right, if properly done; but we demur to the other subject. We believe the greatest safety lies in diverting the attention from sex details. Sex relations and sex passions constitute an entirely different thing from the ordinary school study, in that the more you study it the more harm you do. Physiology and Hygiene are already taught in the public schools of the United States, or are supposed to be. Is that not enough? What right has any one to assume that *your* girl or *my* boy is not decent? For fifteen years the nature and effects of alcoholics and narcotics have been required to be taught in Ohio schools, and thousands of boys now smoke cigarettes where not one did so when the law was first passed. It is doing no good. And what more can we expect from teaching sex hygiene? Balderdash!

We have enough "copy" for three journals, and then some; so be patient, friends.

Here's the secret of happiness and clean memories: Study this over and over until you can't forget it, and then practice it: "Every yesterday is but a *dream*, and tomorrow is only a *vision*; but *to-day* well lived makes every *yesterday* a dream of happiness, and every *to-morrow* a vision of hope."

A very old lady who was on her death-bed and in a penitential mood said, "I have been a great sinner for many years and didn't know it." An old colored woman who had lived with her a long time exclaimed, "Lor', I knowed it all the time!"

Our System of Temperaments.

We have formulated a new system of temperaments, founded upon actual physiological conditions, to use in our own practice. We regard it as the simplest and most desirable classification for the phrenologist, because people who have not studied the human constitution can readily understand our meaning, and not be misled. The chief purpose in dealing with temperamental conditions is to determine the *mode of expression* of the mental faculties and the *physical adaptation* to pursuits, marriage, etc.

Our readers should get the idea that *temperament* is of the *mind*, but the *indications* are *physiological*. Some are slow, others fiery; some positive, others receptive; some for mental effort, others averse to it; and so on. It is absurd to say that a person has more than *one* temperament. And it is equally absurd to say that the bodily organization controls the mind, any more than the bark of a tree influences the sap. Let us try to make it clear:

Every one necessarily has a share of all the *bodily organs*. And while a harmonious development is the ideal condition to strive for, yet the vast majority of persons have one or more of the organs in excess of the others, and sometimes they greatly preponderate. As the mind acts, then, so is the body formed, and the latter naturally becomes an *index* of the former. And the common mode of mental activity is known as a *temperament*, which is *indicated* by the relative strength of the various physical organs.

We intend to publish our classification and description of the temperaments in book form, at 25c a copy. Due notice will be given later, when the books will be ready.

We have just received a copy of Jessie A. Fowler's work on "Practical Physiognomy," which treats of the signs of character as revealed in the face, voice, handwriting, walk, handshake, and the hair. It is true to name—a practical book, with 300 illustrations, showing that "as one thinketh, so is he." There are 137 large pages, cloth bound, and the price \$1.00. It is a fine library book, and any who desires to learn to analyze the characters of people by knowing the physiognomical indications can well spend a dollar for this compendium of information about human nature. Order it from the Phrenological Era office.

Vegetarianism Not Sufficient Diet.

Extracts from a letter by Sophie Leppel, London, Eng.

The history of the world shows that its masters have accepted always all of God's gifts and have eaten meat, cereals, vegetables, and fruits; and that the slave races have been for the most part vegetarian races. It is so to-day. The masses of India are a subject race, their masters are meat-eaters. A Brahmin priest of highest degree said to a friend of mine: "If we give the lower orders the best foods, meat, etc., they will soon rise and become masters themselves."

We all have knowledge of several pale ghosts who, robbed of their vitality and beauty, utterly impoverished by their ethereal diet, constitute an unanswerable indictment to the folly and inhumanity of vegetarianism. Parents have literally starved their children to death, and husbands their wives, by preventing their taking the food they craved and forcing them to "subsist" on exclusively vegetable diet. One such missionary of the "higher" or "golden-stair" life declared to me that he could not eat an egg—"it seemed so cruel to the hen." If the crimes of vegetarianism were limited to such absurdities, they might be condoned. But when we see some of our greatest intellects deceived by its specious reasoning and false ethics, and by it deprived of their usual capacity for work, it is high time to say to the intolerable fad, "In robbing us of the fruits of genius, you have committed a great crime against humanity."

The oft-remarked crankiness and irritability of vegetarians and fruitarians are due to their systematic avoidance of digestible brain and nerve foods.

I have made a special study of the foods necessary to preserve a mental balance, even temper, moral courage and foresight; also of foods which produce irritability, ill temper and immorality.

The Ohio Phrenological Society is destined to be one of the greatest educational institutions the world has ever seen, if its members will have patience and perseverance, and will pull together in cooperation to achieve success. It promulgates what the people need, and when they understand it more they will join us.

To Every Jack His Jill.

There are secrets of mating that every man and every woman should know. The large number of

Unhappy Marriages

Would be immeasurably reduced, if this secret of

How to Select a Mate

Were more generally known. The words of the old song quoted above are true. But how to learn your true mate is the difficulty.

For True Happiness

It is necessary to be united temperamentally, mentally and physically. This fitness is due to many causes, and can be ascertained definitely by scientific process. You can learn whether your present sweetheart will bring you happiness, pain, or merely indifference. Temporary attractions often bring men and women into wedlock, when they are absolutely unsuited to each other.

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Before taking the final step. The Course consists of *three Lessons*, viz: Temperaments, Organs, and Affinology. The Temperaments and Organs are outlined in such a manner that any intelligent person can readily make applications by following the rules as defined in Affinology. You also get many important hints one should know before marrying.

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Respectfully,

M. TOPE, Manager,

Nov. 4th, 1913.

Bowerston, Ohio

THE PHRENOLOGICAL ERA.
Right Guidance Necessary.

There are no evil forces; good and evil are matters of the constructive or destructive use of force. Electricity in the trolley wire is good; but when the wire is broken and falls in the crowded street, becoming an agency of death, it works evil because it is perverted. Behold two men:—one a noble, upright and successful citizen; the other in the gutter, in rags and poverty. Fifty years ago they were babies, and all the possibilities that are in either were in both; what makes the difference now? One has used his powers constructively, the other destructively. Behold two women:—one a beloved wife and mother, an angel of light and peace; the other an outcast. Thirty years ago they were two little girls, equally pure and with equal capacities; what makes the difference now? One has loved constructively, the other destructively. There are no "evil" people; there are people who get off the track. And you and I need not brag, if we have staid on the track; perhaps we never struck a misplaced switch or a broken rail.—*Wallace D. Wattles, Elwood, Ind.*

In sending stamps, please send 1c and 2c denominations.

The indiscriminate use of exercise is like the indiscriminate use of anything else—it cannot result in the most good.

Men do not succeed by chance. Chance may put you into a position of power, but if you do not possess capacity you will never hold the place.—*Stephen Gerard.*

When you want to strengthen a faculty, think of it as active and generating more power, and continually impress upon your mind the picture of yourself as very vigorous in the line of the faculty to be improved.

That eternal life in the flesh is possible is another delusion with a class of people. It was doubtless inspired from a wrong reading of the Bible, as not a few false notions are. What a pity people cannot be persuaded to read the Bible with God Almighty's straight-edge, the science of Phrenology; then there'd not be so many misled people.

The faculties of the human mind are the tools with which success is attained, and the right application of these tools to your work or business will do it successfully. A few people succeed because they use their faculties successfully, and the majority, who have equally good faculties, fail because they use them unsuccessfully.

The following persons are authorized to solicit subscriptions and other business for this journal:

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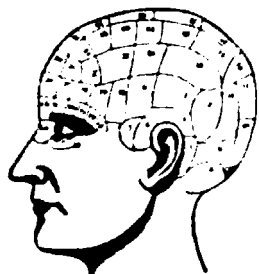
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—OF—

As Given by

Data

This chart is marked on the scale of 1 to 7.

The person examined will understand that 7 is *excessive*, 6 is *strong*, 5 is *good*, 4 is *average*, 3 is *moderate*, 2 is *weak*, and 1 is *deficient*.

The examiner will underscore or place an x before the figures or items which he believes describes the person whose character is analyzed.

The location of the phrenological organs can be seen on the Phrenological Map.

Weak parts should be cultivated and strong ones restrained, generally, for harmony, health, strength and beauty of constitution. Hence, be sure to assiduously practice the rules for personal culture.

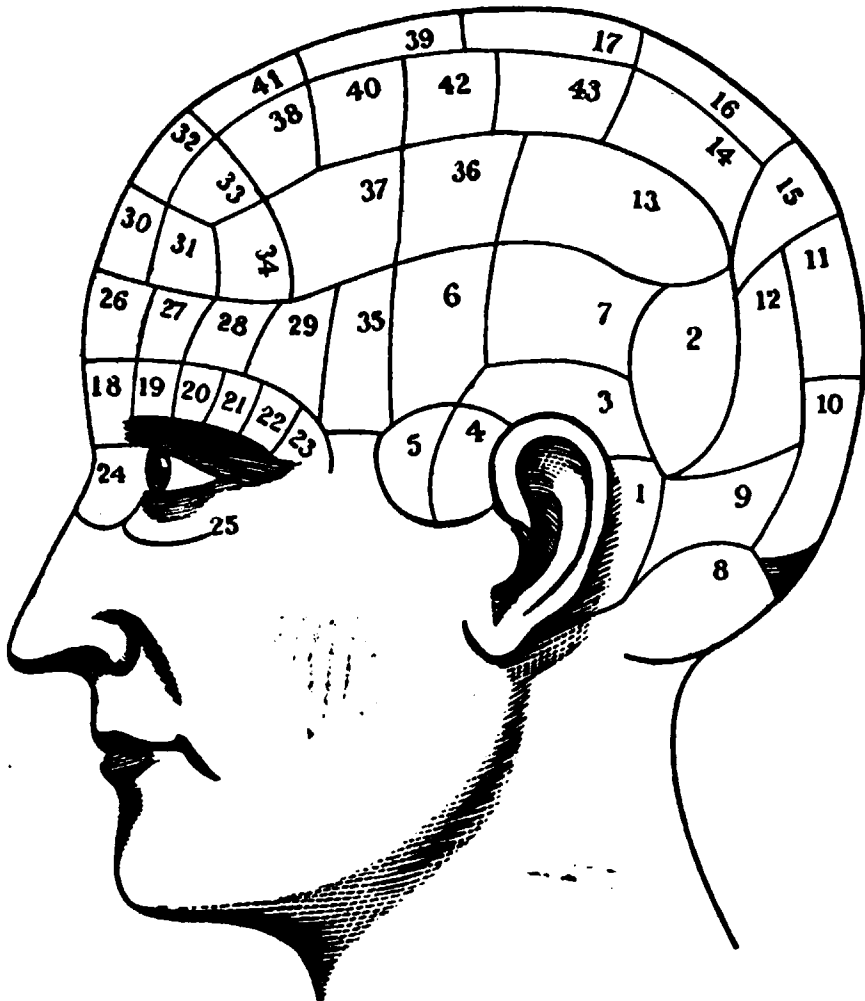
All are kindly cautioned not to treat this chart carelessly. We feel that our friends are entitled to the best we can give them. But, after the curiosity has worn off, so many seem to neglect the most important part, viz: the IMPROVEMENT it suggests. No chart will do much, unless earnestly studied and applied.

To make it as plain as possible to those not familiar with Phrenology, explanatory notes are made where they seemed necessary.

(1)

The Phrenological Map.

By studying carefully the geography of the head, any person can much better understand the terms, markings and intentions of the phrenological examiner. The locations and numbers of the organs are given in the Phrenological Map, or Mental Keyboard, and by incidental attention to learning the same, considerable knowledge of the science of Phrenology will be acquired that will be oftentimes advantageous and a source of pleasure. All the organs are double, as the brain is divided into hemispheres.



- | | | | |
|----------------|------------------|-----------------|-------------------|
| 1. Vitacy, | 12. Friendship, | 23. Number, | 34. Mirth, |
| 2. Courage, | 13. Caution, | 24. Form, | 35. Construction, |
| 3. Energy, | 14. Ambition, | 25. Language, | 36. Wonder, |
| 4. Hunger, | 15. Persistence, | 26. Event, | 37. Fancy, |
| 5. Thirst, | 16. Pride, | 27. Place, | 38. Imitation, |
| 6. Thrift, | 17. Firmness, | 28. Time, | 39. Reverence, |
| 7. Tact, | 18. Unity, | 29. Tune, | 40. Faith, |
| 8. Gender, | 19. Size, | 30. Comparison, | 41. Kindness, |
| 9. Mating, | 20. Poise, | 31. Reason, | 42. Hope, |
| 10. Parentity, | 21. Color, | 32. Intuition, | 43. Conscience, |
| 11. Abode, | 22. Order, | 33. Polish, | |

Physiological Conditions.

There are certain conditions and measurements that must be taken into consideration as a basis for diagnosing the manifestations and capacities of character. Care should be given in noting these, and, when rightly done, there can be no mistake made in predicating results. Some capacities may be DORMANT, but the properly-qualified examiner can point them out, and, as every cause has its effect, they will respond when awakened.



ORGANIC STRUCTURE.

This relates to the BUILD of the physical organization. Houses may be one or more stories high; and square, round, rough, symmetrical, etc., as the case may be. And persons also have different forms and characteristics.

There are three classes of bodily organs whose variations in strength produce these forms, viz: The bones and muscles, including the ligaments and tendons, constitute the frame-work or Mechanical System; the stomach, lungs, blood-vessels and contiguous organs make up the Nutritive System; and the brain and nerves compose the Sentient System.

The condition of the body as regards the relative strength or proportion of these systems is called a TEMPERAMENT. Hence, when any one of these classes of organs strongly predominates over the other two, the person is said to be of that Temperament; as, the Motive, Vital, or Mental; and when any two are equal or close together, the combined names are given, with that of the stronger first, as, the Motive-Vital, Motive-Mental, Vital-Motive, Vital-Mental, Mental-Motive, and Mental-Vital; and when all three are equal, it is termed a Harmonious or Balanced Temperament.

All the Temperaments respectively affect the mental manifestations in a peculiar manner, and correspondingly have their external indices and peculiarities, which, of course, must be understood, in order to delineate character correctly:

AGE.....yrs.

Birth to 7, Infancy; 7 to 14, Childhood; 14 to 21, Youth; 21 to 28, Matting; 28 to 49, Prime; 49 to 70, Seniority; 70 on up, Senility.

HEIGHT.....ft.....ins.

The stature and size of bones, with the form and color of hair and eyes, are the main signs of the Motive Temperament. The scale is as follows:

	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.
	7	6	5	4	3	2	1
Men,	6 ft 2.	6 ft.	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.
Women,	5 ft 10.	5 ft 8.	5 ft 6.	5 ft 4.	5 ft 2.	5 ft	4 ft 10.

Children at birth, 1 2-3 ft.; three years, 3 ft.; at seven, 4 ft.; at thirteen, 5 ft.

WEIGHT.....lbs.

The weight and plumpness, compared with the height of body and size of brain, form the basis for judging of the Vital Temperament. The following are the standard weights:

	7	6	5	4	3	2	1
Men,	200 lbs.	180 lbs.	160 lbs.	140 lbs.	130 lbs.	120 lbs.	110 lbs.
Women,	190 "	170 "	150 "	130 "	120 "	110 "	100 "

Children at birth weigh: males 8 lbs., females 7 lbs.; at three years, 32 and 28 lbs. respectively; at seven years, 56 and 50 lbs.; at thirteen, 84 and 90 lbs.

Weight is the chief index of health and vitality, and determines suitability for various kinds of occupation.

Pugilists have four weights: Feather weight, 115 lbs. and less; light weight, 115 to 133 lbs.; middle weight, 133 to 154 lbs.; heavy weight, 154 lbs. up.

COMPLEXION—

...**PALE BLONDE.** Very light hair, sickly or bloodless skin, and light blue or light gray eyes.

...**FAIR BLONDE.** Delicate white skin, with slight red tinges on the cheeks and lips, amber or light brown hair and gray or blue eyes.

...**RUDDY BLONDE.** Full-toned healthy skin, brown or auburn hair; dark brown, blue or hazel eyes; and deep rose-color in cheeks and lips.

...**FAIR BRUNETTE.** Clear skin, dark hair; dark blue, hazel or brown eyes; slight pink tints on the cheeks; a blonde-brunette compound.

...**PALE BRUNETTE.** Deep brown or brown-black eyes, dark brown hair, pallid skin, with no red in the cheeks.

...**FLORID BRUNETTE.** Jet-black (sometimes kinky or straight) hair, black eyes, a rich-tone copper-colored or dark skin, and positive redness in the lips and cheeks.

...**SALLOW BRUNETTE.** Olive-colored or yellowish skin; dark eyes, with the white saffron or brass colored; and black or brown hair,—woolly, wavy or straight.

TYPE OF NOSES—

...**Roman—**Quite prominent bridge, and large; *positive*. Great energy, aggression and love of royalty; the Conqueror.

...**Semi-Roman—**American or patriotic type; *positive*. Forceful and active; the Hustler.

...**Jewish—**Broad aquiline, or hawknose; *positive*. Commercialism, apprehension and shrewdness; the Merchant.

...**Secretive—**Wide or broad wings next the face; *positive*.

Concealment and reticence; the Actor or Detective.

....Greek—Straight from root to tip; *neuter*.
Refinement and taste; the Artist.

...Celestial—Continuous concavity from root to tip; *negative*. Inquisitiveness and pertness; the Questioner.

...Snub—Short and slightly turned up, Snubo-Celestial; *negative*. Childishness and passiveness; the Dependent.

...Pug—Flat, short and thick; Snubo-Jewish; negro or baby nose; *negative*. Animality and undevelopment; the Dolt.

...Melancholic—Long-pointed downward; *negative*.
Apprehension and despondency; the Pessimist.

BRAIN VOLUME:.....inches.

[With tape-line. Check off the proper number.]

	7	6	5	4	3	2	1							
	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Deficient.							
Circumference:	24 1-2	24	23 1-2	23	22 1-2	22	21 1-2	21	20 1-2	20	19 1-2	19	18 1-2	18
Vertical Arch:	16	15 1-2	15 1-4	15	14 3-4	14 1-2	14 1-4	14	13 3-4	13 1-2	13 1-4	13	12 3-4	12 1-2

BRAIN SECTIONS—

[With callipers. Check off the proper number.]

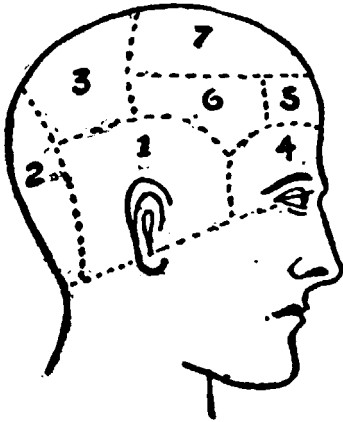
	7	6	5	4	3	2	1					
	Excessive.	Strong.	Good.	Average.	Moderate.	Weak.	Defl.					
Ear Diam:...	6½	6¼	6⅓	6	5⅞	5¾	5⅝	5½	5¼	5	4¾	4½
Tophead: ...	6¼	6⅓	6	5⅞	5¾	5⅝	5½	5⅜	5½	5¼	4⅞	4¾
Intellect: ...	5¾	5½	5¼	5	4¾	4½	4¼	4⅓	4	3⅞	3¾	3⅝
Backhead...	5½	5⅜	5⅓	4⅞	4⅝	4⅜	4⅓	4	3⅞	3¾	3⅝	3½

The size of brain compared with that of the body, the shape of the face and fineness of texture, constitute the foundation for deciding the degree of the Mental Temperament.

Children's heads, as a rule, measure more behind the ears than in front; but as their minds develop the fronthead fills out fuller.

The foregoing measurements show that the person for whom this chart is made possesses general traits of mind in the relative degrees marked as follows:

[Examiner will check off by the nominal number—see page 5.]



1. Animal Propensities,.....
2. Social Affections,.....
3. Self-conscious Impulses,.....
4. Perceptive Elements,.....
5. Reasoning Members,.....
6. Esthetic Feelings,.....
7. Moral Sentiments,.....

The predominating group controls the character. The predominating faculty of a group controls the group. And the predominating faculties of all the groups work together, following the lead of the strongest faculty or faculties.

ORGANIC QUALITY.

This means the **KIND** of material of the body, in distinction from the **BUILD**;—whether fine, medium, coarse, or otherwise. There is a difference in wood; as, pine, oak, chestnut, hickory, mahogany, etc. Stones, metals, and animals vary in textural quality. And so do human beings differ in fineness and density of organization.

There is no possible way of measuring Organic Quality, except by sight, touch, and good judgment; yet natural ability for character-reading and attention will soon make one skillful and reliable in his conclusions.

Different phases of Organic Quality result from physiological adaptations and states in marriage, manner of living, climate, and education. There are many degrees, but those here given are enough for all practical purposes.

...7. **EXCESSIVE.** When one is excessive in fineness of constitution, the hair is very silky, the fibers of the skin fine and numerous, muscles generally delicate and the countenance brilliant;—like pine-wood if soft and light, or like rose-wood if fine and dense. Is very susceptible, intense in feelings, and has high aspirations and artistic tastes. Is extremely sentimental, and, as the mental predominates over the physical, is subject to nervousness, whimmy about eating, and often out of sorts.

...6. **FINE.** A fine-grained, delicate make-up; bright eyes, small teeth, and fine, glossy hair. Quite sensitive, excitable, and particular. The mental operations are rapid and acute, and inclined to overdo mentally. A bright and shining lamp that needs frequent oiling and much care.

...5. **Good.** Splendid texture; are sufficiently refined to appreciate both the ideal and the real; the quality of the hair and the grain of the skin denote grand abilities, both

physical and mental, and upward natural tendencies, dependent for force, of course, on size and balance.

...4. AVERAGE. Medium in fineness; neither very coarse nor very fine;—the white oak. Fair in mental ability, and may attain superiority under stimulus and good conditions, yet more apt to excel in physical achievements; though usually inclined to the common and matter-of-fact things of life.

...3. MODERATE. A tendency to coarseness of hair and skin, rather large teeth, and the physical predominates over the mental. The parentage must have been only commonplace, and the person is better adapted to physical labor than to study; yet may appreciate fairly beauty of Nature, art, moral worth, and certain lines of investigation.

...2. COARSE. Thick skin, coarse and bristly hair, and a generally animalish physique. Adapted to a plain routine of life. Most likely stout in bone and muscle, but sluggish in all movements both physical and mental.

...1. DECESSIVE. Flabby, rough texture; large bones and joints; bad smelling hair. Voluptuous passions; weak intellect; and a low, groveling nature.

TO CULTIVATE.—Those in the extreme degrees of Organic Quality should take every precaution to overcome their conditions *as far as possible*, or it should be specially treated for them. One in 1, 2 or 3, should be rigidly cleanly in body, and refining and elevating influences generally should be brought to bear. Turn to fine, but suitable diet, debarring all deteriorating causes, as bad associates, tobacco, intoxicating liquors, and coarse foods. Change the environment, if necessary, and the occupation. Try to wear finer clothes, mingle in pleasant and refined social life, and assiduously stimulate and exercise the intellectual faculties. Always keep natty, neat and nice, and wide-awake. Go where there is music and art and something to learn, and *grow good*. If parents and teachers, and children themselves, half realized the importance of this matter and took proper efforts to offset the deficiencies, there would be more excellent men and women and vastly fewer criminals, inebriates and vice-mongers.

TO RESTRAIN.—A person in 6 or 7, ought to avoid all stimulating foods and drinks and the use of tobacco, and pamper the appetite for eating vegetables, fruits, boiled beef, and other common unstimulating diet. This class supplies the ranks of tuberculosis patients. A million gallons of serum will not cure them. They need common-sense prophylactic care in strict accordance with the natural laws of

health. Children with intense Organic Quality are precocious and smart, and should live more on air than study. They *must* be trained to live correct physiological lives or die prematurely of consumption, brain fever, etc. Draw out the Social faculties by giving yourself over to sociability. If your head gets too hot, go and take a walk and breathe fully and deeply. Do not study nor read too much, and especially avoid both for a couple of hours before bedtime. When a brain-storm comes up, seek shelter in a looking-glass and make mouths at yourself and laugh. Keep the extremities warm by fire or by rubbing or by exercise, such as, slapping the arms around the shoulders, walking, dancing, etc. Think to yourself that you are too ethereal and visionary, and will avoid being so. Set yourself to control YOURSELF; let go of the stars and the fastidious notions and force yourself by *reason* and *will-power* to mix up with earthly things to which you are now related. Be patient and grin at your nervous impulses. Sleep at least eight hours out of every twenty-four, and pass worry and grumbling behind. Do this, and it will help you, and you will feel so much better that you will ever be grateful that you read these lines.

STRENGTH OF PHYSIOLOGICAL ORGANS.

A chain is no stronger than its weakest link. Weak organs of the body should receive special care and culture.

Special defects and abnormal conditions should be noted, as affecting the health, and particularly in assigning pursuits.

The examiner will mark the degree of strength of those named on the scale of 7, as he believes they exist.

...Stomach, ...lungs, ...heart, ...liver, ...kidneys,
 ...intestines, ...circulation, ...nerves, ...bones, ...muscles,
 ...eyes, ...ears, ...throat, defective limbs—
 ...hands, ...feet, ...arms, ...legs,

MODIFYING CIRCUMSTANCES.

As there are AGE limits for various vocations, so are there EDUCATIONAL and FINANCIAL considerations that must be heeded in looking about to choose a pursuit. Some vocations require more education than others, and one at a certain age, say 25, whose education has been neglected or has been in certain lines, might not be at all qualified for the position which Phrenology would recommend as being by Nature best suited. And different pursuits require more money than others, but where the finances are not possibly forthcoming for a start, it would be foolish to advise such pursuits. Hence, to decide on the best thing, it is proper to grade on these matters.

Extent of Education,—.....Slight,fair,good,
excellent,extra.

Finances,—.....None,less than \$100,\$500,
 ..\$1,000,\$5,000.



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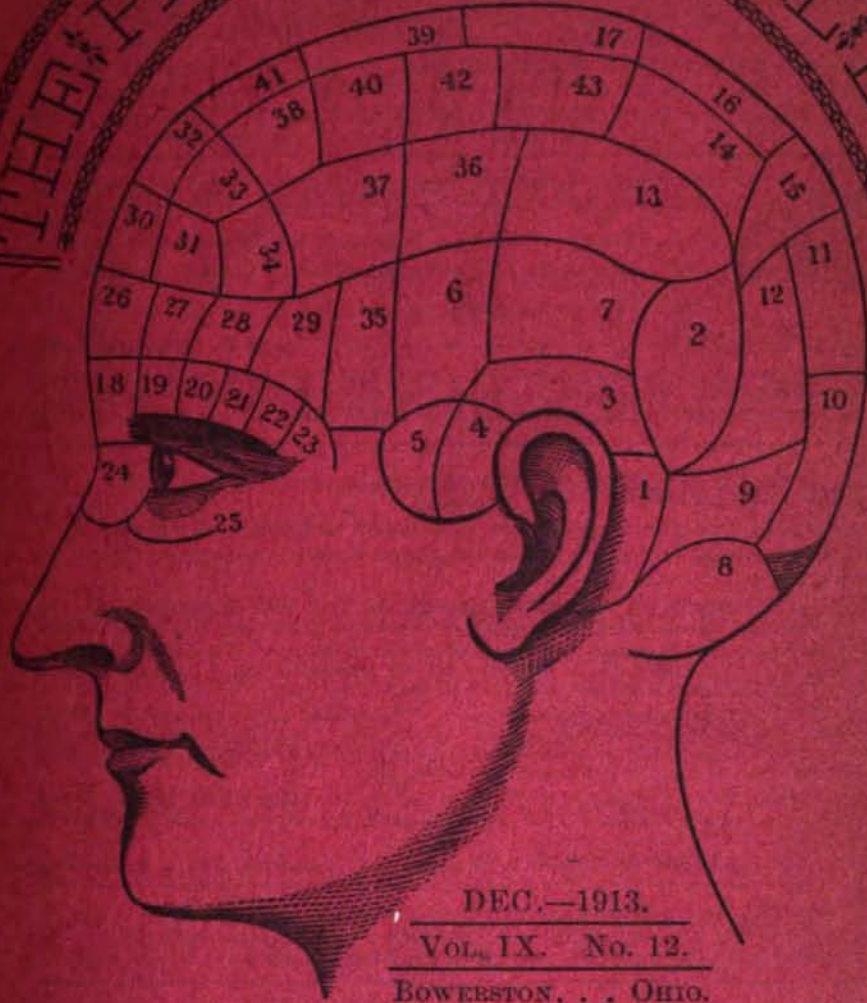
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DEC.—1913.

VOL. IX. No. 12.

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The Mental Faculties.

Fundamental Facts.

1. The MIND is composed of a variety of FACULTIES, each of which has a distinct portion of the *Brain* for its *Organ*.

2. Other things being equal, the larger the *Brain*, the stronger will be the *Mind* as a whole, and any given *Faculty* is stronger or weaker as its *Organ* is the larger or smaller.

3. Phrenology has discovered, analyzed and classified these *Faculties*, and located their *Organs*; so that we have in it a veritable key to the character of every person.

4. To read character, therefore, it is necessary to take into consideration the size and parts of the *Brain*, and the quality, magnitude and form of the entire bodily organization.

5. Exclude these measurements of the constitution from any system of mental science, and it is impossible to investigate definitely the human *Mind* or to understand or adapt character.

6. While the *Faculties* occur in many degrees of strength, the scale of SEVEN is sufficient for all practical purposes. If marked 7, it is *Excessive*; 6, *Strong*; 5, *Good*; 4, *Average*; 3, *Moderate*; 2, *Weak*; 1, *Decessive*.

7. By combining the actions of the strongest *Faculties*, the GENERAL TENDENCIES of any individual may be readily determined.

General Rules for Self-Culture.

To Cultivate weak faculties, one must draw them into use by will-power or force of circumstances. Sometimes it is necessary to *force* them to act, but to do so is all the better for the health and general welfare of the person. Purposely *exercise* them at every opportunity, even though you do not feel like it, and this will relax the other parts of your mind and brain and attract the blood to the weaker organs and *build them up*. Constantly practice this, and in a year's time you will be glad of it.

To Restrain a faculty, or set of faculties, remove the stimulus from it, and stimulate other faculties by changing the circumstances and attention, and thus divert the blood from the part of brain formerly exercised. When you feel the impulse of a faculty coming on, quickly and positively pull another lever, so to speak, to offset it.

Instructions for Marking.

Before marking, the examiner should determine the **MARKING STANDARD** for each class of Faculties, as he proceeds. You already have the *general estimates* on page 8, and should take at once a general preliminary survey of the *modifying* conditions. Were heads perfectly *balanced*, the markings would all be the same, depending upon the size, quality and bodily power; but most heads are *un-balanced*, and large organs take more width than others and *bulge out* more or less, while small ones have less space and a *concave* surface. If the Organic Quality be low, throw off a fourth to a half degree from the actual dimensions; if the continuing faculties of Firmness and Adherence are weak, grade down a half degree more; and if the body is too small for the brain, cut the **STANDARD** down again at least a quarter degree. On the other hand, if the Temperament and health are good, grade up a quarter or half degree; if Adherence and Firmness are strong, add on a half degree more; and if the Intellect is balanced and acute, another quarter or half degree may be added,—which inequalities influence the *quantity* as rich or poor soil, timber, water, etc., decrease or enhance the value of a piece of ground.

A good tapeline, calipers, the eyes and hands are the essential tools in "sizing up" the head. Where calipers are not at hand, you can measure very well between the ears and from the ear openings to different points of the head with the tapeline, by being careful to press down the hair with the fingers. Or you might put each thumb in the ears and move the fingers over the head from front to back, which will give a good idea of the relative sizes of brain sections.

In allowing for hair, be guided by judgment. From one-fourth to three-fourths inch is a fair estimate, according to the length and thickness. Women's heads are harder to measure than men's, on account of the hair and wearing apparel that goes with it.

Where contrasting faculties, as Energy and Conscience, Kindness and Thrift, Abode and Travel, etc., are marked equally strong, it should be understood that their tendencies neutralize each other largely, and that either one will be predominantly active according to the circumstances that arouse them.

By observing the above suggestions, it will be easy to grade the developments of all the Faculties in each class.

The Animal Propensities—7.

LARGE.

These relate man to the objects around him in Nature, and cause him to look after the means of subsistence and bodily comforts. They, like all other faculties, are good and absolutely necessary in their normal functions, but are more liable to abuse and perversion than the higher ones.



SMALL.

The organs of these faculties are found in the brain around and just above the ears. When large, the head is relatively wide between the ears; but if small, it is narrow. (See cuts).

L. VITACY.—*Love of Life.*

7. Have wonderful vital tenacity. Dread of death. Cat-fish, with nine lives! The turtle.

6. Cling to life like a lean kitten to a pan of milk. Crave long life and immortality.

5. Love life more than ordinarily for its own sake and for the pleasures it affords. A hygienist.

4. Desire life, but not eagerly, depending upon other circumstances largely. Fair powers of endurance.

3. Are attached to life, but are not very anxious about living. Easily yield to disease.

2. "Would shust about ash soon leef ash die"! Have but little dread of death, and little life-force.

1. Are like a rabbit,—easily popped over. Easily tempted to suicide.

TO CULTIVATE.—Use will-power and reason to resolve to try to live as long as possible for the good you may do to others and the pleasure you will enjoy yourself. Make "self-preservation" your first law, and regard it as your *duty*. Turn hygienist and draw blood to this faculty by caring for it. Draw a picture of happy life in future years and hopefully strive to live it. Nurture your vital functions. Constantly awaken Hope and Mirth to keep you cheerful. And consider this life a preparation for a higher sphere.

TO RESTRAIN.—Look at life and death philosophically, and offset any morbid fear by reflecting that death is as natural as birth, and for the best. Keep engaged in other things, especially living good, and do not let the mind dwell on dy-

ing. Remember that millions have died, and will die, and that natural death is pleasurable, which you can withstand, or rather enjoy, as well as them.

2. COURAGE.—Instinct of Opposition.

7. Are very resistful; prone to dispute; and crave hazardous enterprises. The fighter.

6. Are quite courageous, defensive, forceful in character, and love debate. The hero.

5. Will not allow any one to tramp on your toes. Rather pugnacious when aroused.

4. Not very contrary. Seldom court or shrink from opposition.

3. May be imposed upon, yet will defend your rights when driven to it.

2. Are too tame. Would sooner run than fight. Can't say "no."

1. Are cowardly, chicken-hearted and babyish. Inefficient.

TO CULTIVATE.—Remember that your phrenological developments explain *why* you are timid and tame, and that you *should* and *can* improve your courage. Then, instead of shrinking back, grapple right in and overcome difficulties! Assume that you are brave, and act it. Call Ambition and Friendship to aid you to show yourself a man or woman. In walking with folks take the *lead*, engage in debates, and always take your own part. Talk up spry, and do not shrink nor hesitate.

TO RESTRAIN.—Hold your tongue and your temper, knowing that it is your organization that makes you want to contend. Aim to keep out of the way of opposition. Put yourself on honor to be courteous and civil on all occasions. Look over people and let them have their notions; laugh at them, but do not be little enough yourself to quarrel with them.

3. ENERGY.—Love of Action.

7. Are cruel when provoked, and disposed to hurt or kill. Restless. Great executive force. A butcher.

6. Have brain storms, and use words not suited for Sunday schools. Usually fond of meat.

5. Can evince strong indignation, and have good executive ability. Mostly on the "go." Not a saint.

4. Can, but are loth to cause or witness pain or death. Can destroy things where customary or necessary.

3. Fair executive ability, but not any too much spunk.

Somewhat timid.

2. Are not in favor of capital punishment, but believe in milder penalties. Are mild.

1. Are too angelic, wouldn't hurt a mouse, and have little temptation to anger. Lack energy and force.

TO CULTIVATE.—Throw all your energies into your work as you go along; remember your weak faculty and force it; practice killing noxious weeds and animals, bugs and flies, and go fishing and hunting. Brace up against pain and remove the causes of displeasure. Eat plenty of animal food, and conserve your health, so as to have a really good, hearty animal nature,—for physical energy assists mental energy. Reason on the *need* of energy to do, execute and exterminate; and inspire yourself to *be* something and *do* something. Think what others have done in discoveries, building bridges, tunnels, railroads, and the like, and spur your energies to accomplish plans and objects in life.

TO RESTRAIN.—Offset it by Kindness; throw on the "check-rein" or "rubber-block" when you begin going too fast. Cultivate Pride, and consequently be on your guard for good manners; always go to bed in a good humor, and, in general, divert the blood from this organ by will-power in exercising other counteracting faculties and organs. Use but little flesh diet.

4. HUNGER.—Love of Food.

7. A most hearty eater. Crave food too much. Make a god of your belly. A glutton.

6. Have a hearty relish for food, and like to live well. Should guard your appetite.

5. Are not greedy, but have a good appetite. Generally get hungry at three meal times a day.

4. Can easily control your desire to eat, and seldom over-eat. Enjoy food well, but are choicy.

3. Have a rather poor appetite. Will neglect eating when the mind is much interested in other things.

2. Do not eat enough. Are dainty, mincing, and particular about victuals. Eat with little relish.

1. Are a very little eater. Often forget to eat. The digestive organs need attention.

TO CULTIVATE.—Select your food to suit the season, your temperament, taste and work, and then make it a rule to eat slowly and enjoy its flavor and with a sense of necessity as well as of hunger, to supply you with the required strength and vigor. Take enough physical exercise to *work up* a hungry craving. Have the table attractive, and when

at the meal dismiss business and all deep thoughts, and gratify hunger. Keep the digestive organs in good order, think about your meals beforehand, and make eating a *regular* pastime. See pages 26 and 27.

TO RESTRAIN.—By eating slowly you will not want so much, and you can regulate your allowance by judgment and observation. Consider that your faculty of Hunger is too strong, and use other faculties, especially the Intellect, more, to detract from the over-activity. Draw on Caution as a “rubber-block” to avoid sumptuous tables, and make it a *duty* to eat sparingly. See page 15. If necessary, cut down your diet one-fourth or one-half, and practice leaving the table hungry until you form a *habit* of abstemiousness.

5. THIRST.—Love of Liquids.

7. Are very fond of liquids generally, of boating, swimming, and the like. Must avoid intoxicating liquors.

6. Are fond of drinks, soups, etc. Are often thirsty. Like to bathe often. A seaman.

5. Enjoy water well, both internally and externally; and can dabble in other fluids a little too.

4. Are inclined to use liquids in about the proper quantity. Would about as soon have tablets as a bottle.

3. Use enough water, at least, to keep clean. Yet are apt to drink too little water. Not a tippler.

2. Care little for liquids in any form; hate bathing; and prefer solid food to soups.

1. Have an aversion to water, and are apt to suffer from kidney and liver disease on account of it. A teetotaler.

TO CULTIVATE.—To drink plenty of water should surely be easy to do, when it is known that it is essential. And to supply the organism with abundance of liquid is as important as right eating. Hence, discipline yourself to it, even if you don't care for it. Make it a *health duty*. Discriminate as to proper drinks, and sip or drink slowly. Soft water is preferable to hard; lemonade suits some better than milk, and vice versa; chocolate is better than strong coffee or tea,—*never* drink these strong. Buttermilk is good, while beer, wine and whisky are deleterious. Also practice bathing, in moderation, swimming, boating, fishing, etc.

TO RESTRAIN.—To restrict is more often necessary. Pouring down tinfule at a time is wrong; and, when desired, steps should be taken to get rid of the inflamed condition of the stomach. Drink little at a time, and often. And avoid all ice water, peppers, salt, etc., that will cause inordinate thirst. If tempted to use strong drink, suck oranges, and

reflect that intoxicating liquors ruin the stomach, constitution, health and the mind. Don't bathe too often. "Hang your clothes on a hickory limb, but don't go near the water"!

6. THRIFT.—Love of Money and Property.

7. Are exceedingly economical. Make money your idol. Are easily tempted to get things dishonestly. A miser.

6. Think much of mammon and the "golden calf." Are penurious and saving. Quite good money-making knack.

5. Are industrious and frugal. Will supply your wants economically, and give sparingly.

4. Are not stingy, but love to save some money for a wet day or other emergency. Like to have a home.

3. Regard property and the "Almighty Dollar" for their uses only. Are hardly saving enough.

2. Have a poor sense of money value. Too liberal. Do not regard the prices of things.

1. Almost idiotic as to the value or use of money. Prodigal, extravagant.

TO CULTIVATE.—Go in debt for some useful thing or property, so you will have to make money and save it to pay what you owe. Resolve not to spend money foolishly for every tomfoolery, and use it philosophically. Compare what you have with that of others, and strive to gain more. Count your money and figure on what you will make in a given time. If you can't do any better, give it to some one to keep for you, and let them have a long-time lock. Economize your time and cultivate industry, and think how silly it is to waste money that you have worked hard for. Always collect what is coming to you. Think and plan on how to make and save and spend money, and feelingly count it over and over to excite blood to this organ.

Children should be encouraged to economical living. The fashion of giving them pennies and larger sums to spend for candies and such like doubly ruins thousands—in bad health, and bad financial habits. They should not be thus *spoilt*. And the *example* needs to be set by older persons. For when means are needlessly squandered, either publicly or privately, and living at high cost, in debt, or "from hand to mouth," becomes the custom, the youth fall in the same line and the moral tone is greatly lowered. Read Proverbs xxx, 8.

TO RESTRAIN.—Ordinarily, a person with an excessive degree of this element is scarcely to be expected to curb it. Yet he can call Conscience, Ambition and Intellect to his aid to be *honest and true to his fellow-men*. Self-interest needs

this. The beggar who humbly asks for a meal at our door, because he has naturally inherited a small development of Thrift, is entitled to a thousand times more respect than the fellow who will use his Intellect to scheme a graft upon people or a vote that will unjustly tax defenseless widow women and other good, sober-minded citizens, even though the schemer poses in the garb of "Christianity." The honest miser who is close-fisted and stingy with what little he gets is a comparatively harmless creature. Young man, old man, woman, and every child, "be honest, though the heavens fall." And unless you are, "be sure your sins will find you out." Government ought to provide more opportunities for the un-Thrifts to make money honestly, and see more after the restraint of charletans in every line of business.

7. TACT.—Instinct of Shrewdness.

7. Are cunning and deceitful; given to double-dealing. Seldom appear what you are.

6. Rather foxy, sly and deceptions. Are reserved and mysterious. Tricky. Can keep secrets well.

5. Have a good degree of policy and self-government. And confide to a few, rather than many.

4. Are fairly reserved; can conceal and play tricks, but not meanly so. Show good discretion.

3. Have some tact and shrewdness, but do not believe much in secret societies. Love the truth.

2. Are too candid, transparent, and easily deceived. Generally speak what you think. Hate sham.

1. Believe anything. Too frank. Tell all you know. Green as a cucumber. Not a safe confidant.

TO CULTIVATE.—Think twice and speak once, and sometimes don't speak at all. Chastise yourself for being so open-minded and plain-spoken, and use forethought. Play tricks, play checkers and puzzles, and study human nature. Set traps for mice and rats, and indulge in jokes and "catches" among your friends. Study to be tactful and to have the power of appreciating and doing what is required by unexpected circumstances. Mind your own business and let others attend to theirs. Hitch Caution with Intellect to make you suspicious and guarded. Tell the truth as far as you go, but don't go far.

TO RESTRAIN.—Pursue a course just the opposite from the one suggested for cultivation. Remember that a lion's skin cannot hide an ass's ears. Be only what you are. Sometimes this faculty and Thrift work together abnormally or in excess and lead to thievery, burglary, lying, cheating, etc.



Hail to Farmers!

[First written in 1897. Revised December 5, 1913, and dedicated to the farmer boys and girls of Ohio.

BY M. TOPE, BOWERSTON, O.

While all classes lament,
In their sad discontent,—
All excited by the cries of alarmers,
It is only but fair,
I do vow and declare,
That I say a few words for the farmers.

That the hardships are many
You may bet your last penny
To perplex both the farmer and wife;
In the dry and the wet
Many enemies beset
And obstruct their pleasures of life.

They arise before dawn
(And put their "duds" on)
And go out to their feeding and chores;
And they labor all day
While the tony folks stay
All snug in their shops and stores.

Ugly worms, nasty bugs,
Sneakin' varmints and thugs,
Swarm around and partake of their yield;
On their stock disease feeds,
While the mud and the weeds
Try their tempers in highway and field.

Then monopoly and trust
At their pocket-books thrust,—
More unmercifully still than the rest;
While the tariff complainers
And tobacco abstainers
Give them trouble that can't be expressed.

They must keep their tax paid
Or the sheriff will raid,—
They are very dependant, you see;
Yet they feed all creation—
Every mouth of this Nation,—
Even you, my dear reader, and me.

Since to work they are bound,
And they toil the year round,
I must hail them as true Knights of Labor;
They are good, they are clever,
And though pestered forever,
Each one is a jolly good neighbor.

Yes, our brethren bucolic
Can have a fine frolic,
And sing, play or dance, as they please;
Oh how happy and free
Must the farmer's life be
When engaged in such pleasures as these!

They have meat and good butter,
And plenty of good water,
They have pumpkin pie, sausage and pone;
They have popcorn and taffy,
Rich cream for their coffee,
And the best things to eat that's a-goin'.

They have health and pure air,
With scenery so fair,
And their sleep is profound, and so sweet;
Yes, indeed, there are beauties,
And enrapturing duties
For the farmers, spread right at their feet!

Therefore, men in fine line,
And you finely-dressed women,
Pay your honors to the tillers of soil;
For I think you'll agree
In this saying, with me:—

HAIL TO FARMERS,—THE HEROES OF TOIL!

ness had time to conjure up dangers and difficulties, he would be afraid to act, until the favorable opportunity had passed. Two years after he brought in his son, a year later his second son, each being given a full written character analysis. On paying for the last examination, he remarked that the examination of his own head had been of great benefit to him, in urging him forward to take more risks and act more quickly in business affairs. He stated that before his examination he was offered a lot of land at \$90 an acre, but he decided not to take it, but that he had since paid for the same lot \$125 an acre, a sum \$2,300 greater than it was offered him for, and urged upon him but a short time before. He made a good bargain at the last, but might have saved the \$2,300 if he had acted up to the dictates of his judgment. He stated that he remembered the phrenologist's advice and followed his judgment, and bought and sold property as his mind led him, and that he succeeded in business far better than formerly, when he allowed his cautious after-thought to rule him. "I never paid out money to better advantage," said he, "than that which I paid for phrenological examinations."

Another incident is narrated which shows how the phrenologist was put to the test. At a lecture, he made a public examination of a young man in business, and described him as too sharp at a trade to do the fair thing and give all the facts. He was, in other words, a bit crooked in business transactions. He and his employer contrived through some of their friends to get the consent of two phrenologists to make a double-test examination;—each to examine the subject before the audience in the absence of the other. A lady was brought forward wearing a cloak, with the face veiled, and was seated on the platform. As an excuse for the veiling, it was stated that the lady would not otherwise consent to be examined. The first phrenologist examined this person and said: "I find this lady resembles her father, and wishes she had been a man. She is full of business tact, gets the worth of her money, and would stand her ground with the sharpest of peddlers, if indeed she did not get the best of him. She has a man's head on a woman's shoulders."

The committee then called in the second phrenologist and the first phrenologist left the platform. When the second examiner made his test he finally said: "This lady has the disposition and tendencies of the masculine nature—is twice as much like her father as her mother, and if I were blindfolded I would say that it was a man's head. She is a natural trader, and should cultivate Conscientiousness to prevent financial selfishness from carrying her too far." Many other points were touched on by both examiners in lan-

The Phrenological Era

Published Monthly by M. Tope, as the Organ of the Ohio State
Phrenological Society, at Bowerston, Ohio.

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Vol. IX.

DECEMBER, 1913.

No. 12.

Keep Sexology Out of the Schools.

Dear Friend Tope:

In reading the last issue of the P. E., I was surprised at the stand you take on teaching Sex Hygiene. Would you teach how to keep the rest of the body normal and in health, and draw the line when you come to the sex powers? Better explain yourself a little more fully in the next issue, or you will weaken the rest of your work. You make no distinction between the physiology and the pathology of the reproductives. Somebody else must have written that editorial for you. I cannot believe that a person who has studied the human organism as long as you have could reach such conclusions. I have not found such views in all the history of phrenology. Think again!—*John T. Miller, Los Angeles, Cal., Nov. 28, 1913.*

Great men will differ. They may also make mistakes. And they can improve, if not too superficial or contrary. My previous remarks were made from what I have learned by experience and observation, and phrenological reasoning, in school and out. I do not want to be fanatic on this subject, and am sure I'm not hunting a job of teaching it.

I recognize both the pathology and the physiology of the reproductives; also the *psychological influence* of turning the schools into *sexual curiosity shops* by having a lot of unfit pedagogues or anybody else tinkering with this impulse. It is bad enough now; better not add insult to injury! It is a phrenological subject, because it has to do with a portion of the mind, although the organic part is physiological. Mis-treatment of the sex faculty has made millions of devils, and

further *un-phrenological* blundering will simply produce a million more.

All the Phrenology I ever knew teaches that a faculty is excited and stimulated by the presentation of objects and thoughts in the line of its action. And, conversely, any faculty is quiescent until awakened, and is allayed by the removal of its natural aliment. And it is likewise a *law of mind* that certain faculties once aroused become uncontrollable. This is amply demonstrated in the drink curse. Millions of lectures and books and pledges have been given to hygiene it, but statistics show more liquor is used than ever. Few persons with the faculty of Thirst strong are able to govern their desire for drink, when excited, and keeping it and the thoughts of it away from them has been the safest remedy. These rules apply to the sexual instinct. And how will you teach sex hygiene as an academic subject without a presentation of sexual matters and awakening thoughts upon the question?

We must comprehend human nature as it is in the youth and realize the situation of their inexperience. The *key* is in their brain development. They are not philosophers and angels, but their minds are predominantly *perceptive* and *affective*. They never stop to philosophize on *effects*—what will result later on. All is NOW with them. *This is why they form bad habits.* Explain to a girl that eating candy will ruin her teeth after while, and she still eats it;—all the telling in the world won't stop her. No experience to confirm what you say, and it's the *now* she's after. Telling Sammy there's a raisin pie in the pantry, but he must let it alone or it will make him sick, only fires him with anxiety to see it and eat it. What does he *know* or *care* about consequences? This, we think, will sufficiently elucidate the fact that children in their innocence are scientifically in a veritable "Garden of Eden." Monkey with the mainsprings of their characters—"set before them the knowledge of good and evil," so to speak, and they "sin" and are "driven out of Paradise." In the very nature of the case, they will do evil in many ways, and to direct their attention to the sex nature, however well-meant the motive, simply arouses thoughts, curiosi-

ties and imaginations that may lead to you don't know what. Thousands of girls do wrong *knowing* what they have been told is right, but they do not always control themselves to do as they are told. Boys, ditto. And many old persons are only boys and girls grown up. This is the *real* explanation of "the fall of man," so often referred to and never before properly taught.

And here we learn another *law of human nature*, viz: Though theologians may sermonize "from June to eternity" on the whys and wherefores of evil in general, and insist on the importance of salvation; though moralists may agitate the emotions and denounce the abuse of the animal instincts till their throats are sore, and millions sign pledges to quit their perversion; though hygienists may attempt to teach better ways of living, coax young and old to stop their fooleries and errors, and weep over the waywardness of mankind till their eyes bulge out with tears; and though legislators may enact, nullify, re-enact and amend human statutes "like a stack of black cats" and "as high as the moon;" *two bitter facts* remain: 1st, As long as THE NATURAL LAWS of Almighty God are trampled on and set at naught, the inharmonious wails of woe will continue to fill the air; and 2nd, The great majority must *learn* to be good and shun evil BY EXPERIENCE.

The schools are supposed to teach the common rudiments of learning;—that's enough. A far better place for Sex Hygiene to be taught is in the HOME. Let the household take care of itself. With the means of information now pouring in upon it from every source, it is better able to do it than the school. Get the idea and the ambition. If parents haven't enough pride in their families to see after their children's welfare sexually as well as otherwise, let them go. It is an insult to the common intelligence of the American people to obtrude this subject upon our schools for graft. Rather than in the schools, if it must be broached outside the home, let it be taught in church and Sunday school, where it can be enforced by Scriptural references and certain things emphasized as religious requirements.

What is there to this sex hygiene question any how?

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Less than a dozen simple facts that can be met in any reasonable manner *as incidental matters* as the young are prepared to meet them, just as they are easily taught to dress decently. And the best way, we maintain, is *not* to stir up thoughts of the sex nature or sexual functions, but on the phrenological principle of *diversion*, keep their interest strongly engaged in other lines. A child reared with healthful occupation of mind will grow up unperverted in this matter in which Nature intended it to remain innocent till manhood or womanhood,—happily illustrated in Shakespeare's "Venus and Adonis."

Part of your remarks is amusing. In teaching popular physiology in school it is not necessary to itemize every minutia. As a fur-dealer would say, "the tail goes with the hide." Savages, otherwise naked, wear breech-clouts, and in teaching this subject men older than you, Doc, and as well-informed and experienced in dealing with human nature, have deemed it wise not to present before the mental faculties, either pictorially or linguistically, certain parts of the human organism—not that they would entirely ignore the health of the "sex powers," but that by thus illustrating and explaining them there is more danger to morals than in innocence. And you put a joke off on Nature to presume that this department will not have reasonable care along with the rest.

Now, these are our views. And if they don't suit you, there are no charges on them. We have talked rather loud, because you appeared to be "hard of hearing." I thank you for calling up the question, and hope you may derive some measure of profit from my exegesis.

A New Voting Law Needed.

One error underlies our institutions—that an illiterate, drinking, loafing vagabond, who pays no taxes, and has nothing at stake, has just as much voice in public affairs as Astor or Stewart, who pay a hundred thousand, and are intelligent and moral.—*Prof. O. S. Fowler.*

It is with no small degree of mortification and reluctance that we mention the fact that our own home town has contracted, since our last issue, a second financial cancer, in a

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vote for an unneeded \$20,000 schoolhouse, that is reasonably estimated to cost \$50,000 before finished. True, it was by a majority, but majorities are not *always* right. The vote was 120, one vote lost; the majority 33. In the district are, by actual count, 52 voting renters, with not a penny of tax at stake, most of whom voted for it and made up more than the majority. 22 women owning property, some of them quite a good deal, were as defenseless as rabbits,—to say nothing of the imposition on railroad companies and other honest property-owners.

Upon the word of two of our best mechanics who said they examined the present school-building thoroughly and by the judgment of not a few of our good citizens, the present brick schoolhouse, only 21 years old, is good enough with a little repair, and a couple of rooms added to it, for many years to come. To a man up a tree, it looks as though the apparent misrepresentation that carried this election had ‘g-r-a-f-t’ written behind it in some form or other. Men do not generally pervert the truth and work so hard for nothing. And there ought to be a law to prohibit renters from voting in cases of this kind and at the same time allow women property-owners a vote.

Bowerston has hitherto been the poor man’s haven. Here he could buy a cheap property and work on the railroad, in a store, or elsewhere, and have a home of his own, without paying an exorbitant tax. Now the town is killed by a short-sighted policy. Some renters are not little enough to vote a tax on old citizens, including widow women!—but *some! are!* Already money is fast moving out of town, and men are offering to sell at a sacrifice to get out, nor will anybody invest here, because they *will not* pay the high taxes. And when the legislative measure now on foot shall shear the country schools from the towns, a large part of the schoolhouse, *if built*, will stand, with a few to keep it up, as a harbor for rats and mice, must and mold, spiders and cobwebs, and a monument to human foolishness!

We hope we are wrong, but we cannot help but mourn over such apparent flagrant extravagance. As Christ wept over Jerusalem and would have gathered it as a hen gathereth her brood, so we shed tears, “copious, gushing tears,” of regret at such an unwarranted condition!

Death is not what it *seems*; it is by no means the end of life; it is but the gateway of life. The dead are not really dead; even the so-called dead are really alive—as much alive as the living are. It is not the long rest in the grave, as the pious Christians believe.—P. S. Charya in “*the Kalpaka*.”

THE PHRENOLOGICAL ERA.

What the Tope School of Phrenology Is Doing.

On Oct. 22, we issued a diploma to Reo Johnson of Columbia City, Ind. His grade is $92\frac{1}{2}$, which gives him the degree of M. P. Sc. On Nov. 15, a diploma was conferred on Mrs. W. Thayer, of Lake Placid, N. Y. Grade, 96, and the D. P. Sc. degree. Mr. Johnson writes that he is making examinations right along and the comments invariably are: "How true!" "I don't see how you can tell!" "You tell the exact truth." And so on. And he remarks to us, "I just wish you could sit by and pass judgment on my delineations." Mr. Johnson will not be soured if we state that he has been one of our slowest students, having been handicapped by lack of education, as well as financial and social conditions. But he has come out. And what he has accomplished ought to be a great encouragement to others to take up the study of the science. If we can teach such as him to do so well solely by Correspondence Lessons, why not others try it? He expects to lecture, and has a tent for traveling purposes next summer.

Mrs. Thayer goes to work at once, and has ordered illustrations and charts. She will teach and give readings.

We are glad to welcome them among the active class of phrenological workers. They will succeed and make their marks high. Let no little discouragement make you shrink. There is so much *good* to be done. *Rejoice* and be *positive* to do it. Have always the welfare of your patrons in view, and be ashamed to take money without giving "value received." *Preach* Phrenology; advise professionally, particularly the young; use every honorable means to build up yourselves a *reputation* and a *demand* for your services; and God bless you, you will bless the day you started!

On Dec. 17, a certificate of scholarship was conferred on E. D. Bistline of Newport, Pa. Grade, $91\frac{1}{2}$. He will tackle the Professional Course.

We receive many inquiries every week. We have many students, and dozens of graduates. Our Courses of Lessons are arranged so as to be *easy*, intensely *interesting* and *practical*. There are two Correspondence Courses of ten Lessons each. You should begin with Course 1, which costs \$5.00 for tuition and \$2.00 for books (Change made lately;—used to be \$4.00 for books). Or you may remit \$2.50 to begin with one book and three Lessons, and then send balance afterward, either all at once or by installments. The Professional Course costs \$5.00 for tuition and \$5.50 for books. It is the most useful science known to man, and we give an all-round, *practical training* in it for only \$17.50.

· *THE PHRENOLOGICAL ERA.*

A few years ago Miss Ida McDonald rose, Phœnix-like, from Monroe township and has reached a high goal. Now we have another girl, Miss Marie Cole, to be proud of. Her picture is promised for the next Era, with our comments.

Prof. Youngquist's letter to the last Phrenological convention will be published next issue.

Stand on some ledge and realize the insignificance of man, when compared with the handiwork of Nature.

Sir Oliver Lodge, one of the most eminent authorities on Biology, has recently declared that after twenty years' familiarity with the scientific evidence of clairvoyance, telepathy, and similar phenomena, it had rendered him convinced of the persistence of human existence beyond bodily death.

Prof. George Soule is one of the greatest souls of the South. Proprietor and president of the Soule Commercial College and Literary Institute, of 601-607 St. Charles St., New Orleans, La., for fifty-seven years, it is one of his customs to publish every year a lecture or two of his in booklet form, and he always remembers the Era. Now we have several, and the latest is a lecture on Physiology and Hygiene. It is pleasing, most interesting and edifying. He is author also of other works, one of which is a treatise on Eugenics. We wish there were more souls like Prof. Soule.

In closing up the year 1913, we have no regrets. A great work has been done. And so far as the editor is concerned, we feel deeply thankful to Providence and to our friends for the successful accomplishments shown. Whatever the mistakes made, we have been honest and earnest in our work, and have the sweet consciousness, as part pay, of a clean conscience and a sense of duty well done.

Some improvements are contemplated for the coming year. The intention is, to give our readers better "stuff" than ever. We hope to do more good. We hope and pray for continued good health. We anticipate a multiplied number of good friends.

We ask our friends to do what they can to get others interested in Phrenology. You will do them good, us good, and yourself good. The people never needed it more than now. The harvest is ready, but good hands are scarce. Let us have all the help possible, for the sake of the people!

Furthermore, we extend the compliments of the season, and wish all our good readers **A MERRY CHRISTMAS AND A HAPPY NEW YEAR!**

Two Friends Passed On.

On Saturday, Nov. 22nd, we attended the funeral of our good friend, Cyrus McQueen of Baltic, O. He died on the 19th, from cancer of the liver,—aged almost 64 years. He was one of the most friendly and genial men we ever knew, and we sympathize deeply with the many friends in their loss. He was born on a farm, and was a farmer for years, but for a few years prior to his death lived at Baltic, where he and his sons conducted an establishment for the sale of farm implements, engines and other machinery. His wife and three sons of Baltic; one son, Dr. William of Cataract, Ind.; and two daughters, Mrs. Henry Emig and Mrs. G. J. Kempf of Coshocton, survive him.

We also find on our copy-book the following note of another relative whose funeral we attended; this was written for publication in due time, but was overlooked.

Sunday evening at 5:45 p. m., Aug. 17th, our friend, Dr. E. E. Tope of Scio, O., passed away. He was a little more than 62 years of age,—fully twenty years too soon, it seems, for such a useful man to leave the earth. But so it was. His affliction was a malignant growth back of the lower bowel. By this notice we record the death of a noble man, inform some distant relatives and friends of the fact, and join with many persons in deep regret that he could not have remained with us longer. We also extend heartfelt sympathy to the surviving wife and other near kinsfolk.

Sam Jones used to say, "D. D. stood for the devil's dude." If this be so, then why not "give the devil his due?" And why not give an M. D. his own medicine?

We have a nice folder from the Schubert Company, Detroit Ave., Cleveland, O., on which we find a portrait of Mrs. Marion Ghent English, of the Chio Phrenological Society, or as the folder says, "Practical Phrenologist and Psychologist Writer of the beautiful ballad, "The Daisy Charm." The song has been fitted with beautiful music and wherever sung by Miss Josephine Forsyth it has aroused great enthusiasm. Send 15c to the address given and get a copy.

The only creature that can lay around and make money is the hen. How are your assets compared with the barnyard family?

THINK OF THIS.—When the years have slipped by, and memory runs back over the path you have trod, you will be glad that you brought smiles to men, not sorrow.

Which is the Bigger Fool?

To affirm that a part of humanity is unconditionally elected for Heaven and can never be lost, is to affirm something that the Scripture does not teach. What need was there of a Savior, if a certain number have no possibility of salvation? Who are being benefited by the Atonement of Christ? or what did He come for? Surely not to save the elect or the reprobate! It reminds us of a story we read concerning a negro. He had just returned from a meeting, and was asked: "Well, how did you like the minister?" "Why, Ah scarcely know, foh de minister say, God make bein's He call man, He pick out one bean, one dah and give dem to Jesus Christ and dey can't be lost. He make all de rest reprobate, and give dem to de debil. Dey can't be saved, and de debil he go about like a roarin' lion seekin' to get away some of Christ's, and he can't. De minister he go about to get away some of de debil's, and he can't. Ah don't know which is de biggest fool, de preacher or de debil."—*S. M. HEY* in "*Burning Bush*."

Churchgoers Fewer.

Real religion is disappearing. The modern age is one of pagan tendencies. The majority of persons in New York and in the country at large do not attend church. In New York, 37 per cent. of the people do not belong to church.—*Rev. John J. Hitty, St. Joseph's Seminary, N. Y.*

This is a pretty severe statement, and only partly true, we think. Down deep in the human mind there are elements of genuine religion, but there are many reasons for not going to church. The press of business, the papers, lack of means to dress fashionably, fool religious crazes, poor preachers, and so on. The conduct of some church members keep many good people away. It has been known that some make great professions and long prayers, teach Sunday school classes, etc., and yet in other affairs show crookedness and selfishness. Such persons have belittled religion by stooping to false assertions and misrepresentations simply to deceive people to help them gain an unjust end. People who do, and do not, belong to church turn with disgust from such conduct as that. Their religion is of a far different kind, but they are not counted. Church-going merely is not "real religion."

Do you use good grammar? Why?

What Some People Think of the Era.

I send my renewal to the Era. I rejoice to see that it is improving all the time. Would like to see it have a circulation of half a million. Then it would do more to advance our civilization than any other medium, except the public schools.—*M. J. Nolan, Columbia, Ariz., Dec. 1, 1913.*

Inclosed you will find 50c in stamps, which I send for another year. I was pleased with the delineation (\$5 one from photos) you sent me.—*Michael Coughlin, J., N. Brookfield, Mass., Bx-143, Warren-st., Dec. 9.*

Dear Brother,—Received the Nov. issue of the Era, and read it with great interest, and cannot help but say that you are publishing a very interesting journal. Keep it a-going. Don't let the only Phrenological journal die out. Sorry the New York Phrenological journal has died; hope it may revive.—*Prof. H. E. Corman, Rebersburg, Pa.*

I have been a reader of the Era for many years, receiving it in exchange for the Republican, and am still in the office often and could see it there; but I want to have my own copy regularly at my house. I always read it with interest, all through, and want to see it every time.

With best wishes, as always,—*W. B. Hearn, Cadiz, O.*

The Era looks all right, and I am glad you are able to keep it "going."—*Prof. George Markley, Pittsburg, Pa.*

I look forward with great interest to the monthly visits of your monthly journal on human nature.—*W. T. Harper, Rosemont, Canada.*

"The Business Head of the Future" is the title of a new little book by England's most distinguished phrenologist, Prof. J. Millott Severn, F. B. P. S., of Brighton, Eng. Published at the offices of *The International Psychic Gazette*, 5 Bridewell Place, London. The work is in four parts, and treats of business men, shapes and growths of their heads, &c. One chapter is of special interest to all, i. e., "when does the brain stop growing?"

Prof. H. W. Smith is one of the most faithful contributors to the Era and Phrenology in the United States. He is doing Minnesota, and was at Truman, Martin county, at our last account. We suggest that for his faithful service and help of the cause, the Ohio Phrenological Society appoint him as missionary abroad in the phrenological work.

The idea of endless progression is certainly one of the most beautiful thoughts that ever entered the human brain.

Poor Quality.

Casey—And say, Moike, do yez belave in fri'ndship?

Mike—Shure, I dooz, Casey. Iv'rybody sh'ud behave himself like thaut.

Casey—An' thaut was my opinion av the case, just as ye wer now remarkin'. An' begorry, I have just been doin' ye a fri'ndly act!

Mike—A fri'ndly act, is it? An' what's thaut yez been doin' to me? I shure want to hear av it.

Casey—Well, sor, betwane you an' me—an' I w'uld'n't want it to go any farther—I voted for yez a nice, new skule-house—wan o' thim flossify factories—timples of larnin', be Jasus! where all the smart childern an' yez get edification, an' the loike. Yis; an' they sed the ould wan was condimned, or whatever yez call it, by six men, an' aven the plaasterin' was cracked an' they prapped it up! An' anaither rason,—I dhreamed thaut in about 50 or 60 years from now the ould wan might accidintally fall down an' kill four men. An' then the most worst rason av all was, they wanted wan o' thim firstrate things,—ye know what they calls 'em,—highfloodin' skules for cockadoodle-does to roost in, an' begobs, I voted for *thaut*; for, be Jasus, we wanted it an'—an'—an' c'uldn't do without it!

Mike—An' how much av it will you pay for?

Casey—Divil a cint! Begobs, I've no praperty, an' you ortented to exhpect me to pay. It's up to ye to do the pay-in', I did the votin'. But say, shure, Mike, I thought I wer' afther doin' ye a fri'ndly act!

Mike—Thaut's great fri'ndship, Casey, an' a domned poor quality at thaut!

Apply Your Knowledge.

“A college education is worth \$25,000 in increased earning capacity,” declares a western university. It is, and it isn't. There are college men who couldn't earn this sum in twenty-five years. There are men earning twice as much in a year who never even walked by a college. It's a fine thing to have, but its earning capacity depends upon the wise use made of it.

The world owes every man a living. Every man owes the world a good life.

HAVE CONFIDENCE IN YOURSELF.—It is almost as presumptuous to think you can do nothing as to think you can do everything.—*Phillips Brooks.*

WHY

Boys and Girls Should Have Character-Readings.

My cousin went to common school, got a certificate and taught for a few years, next went to college four years and graduated. Then he came to me and said, "Melancthon, what occupation do you think I ought to follow?"

Thousands of boys and girls in this country are in the same fix. They go to school, graduate out of the high schools with diplomas in their hands,—and don't know what they are going to do! They need help. They need some one to give them honest, friendly counsel, that they may get on the right track, and not make a failure of life. *And this should be done in the first years of school.*

To give such practical help is *part* of the USEFULNESS of Phrenology and the *business* of the true phrenologist. Wherever its principles have been tested, the results have been most gratifying. The best brains of the world have given their emphatic testimony to the worth of this science. The Hon. Horace Mann said: "Young persons should spend their last dollar, if necessary, in learning from Phrenology what they should do in life."

Country boys and girls, as a rule, should stay in the country. Yet some are better adapted to one branch of agriculture than to others; one may succeed well with stock, and not with grain; or may be suited for a specialized horticulturist, dairyman, rancher, market-gardener, and so on. Occasionally a rural boy or girl should choose a different course. The leaders of the world have chiefly come from the farms,—the great generals, statesmen, ministers, lawyers, doctors, teachers, inventors, etc. And a phrenological character-reading will discover where each belongs. So of the town and city youth. If you are to lead in an editorial chair, shine in a professorship, make your mark in Congress, or be a farmer, merchant, or whatnot, one who knows this unfailing science can pick you out and tell you what to do;—to say nothing of the points it gives on the care of health, how to study, selecting a companion, and other matters. This is why every young person should have his or her head examined.

35 years' practice of this science has qualified us to give wise advice by examination of persons or photos,—at our office at Bowerston, O., or where we stop in our travels. Fees moderate. Send for free blank "Key" and circulars.

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Parries can arrange for one or more entertainments—and share the proceeds. Applications should be made early to give time to complete arrangements. All lectures are moral and educational, amusing and interesting, and in every way suited for Churches and Y. M. C. A.'s. Try us and be convinced.

School Boards Should Economize.

The Smith 1 per cent. law is the best law whose passage I had anything to do with while governor of Ohio. The school people are unreasonable in their demands for more money. Let them economize and make sacrifices until things adjust themselves under the new law.

The school board backed by an extravagant superintendent, need as careful watching as any of the spenders."—*JUDSON HARMON, Ex-Governor of Ohio.*

Ohio schools cost \$18,000,000 a year more than ten years ago, the actual attendance is only five per cent. more, and the teaching worse. Less than fifty per cent. of those who try for teachers' certificates are too ignorant to get them;—and it's not their fault either. If Horace Mann and his colleagues who founded our school system in the utmost economy and with regard to the poor man were living to-day, they would tremble with shame and disgust at the poor teaching and extravagant folly.

She Said It.

"You are no gentleman," she wrote, "if you think I said such a thing as she said you said I said I had said."

"Dear girl," he answered, "you must not think I think you think you must be the kind of girl I think you must be if you said such a thing as you said she said I said you said you had said."

It seems he knew she knew he knew she said just what she said she heard he had heard her friend had heard him say he had heard her say, but with intuitive feminine tact she accepted his apology.

Every issue of the Era is a lesson worth 25c. It is instructive to all of the household. Premium sent promptly.

The Lord does not expect you to cast your bread upon the waters, unless you have sufficient to satisfy your hunger until its return.

The boy in overalls, hoeing corn, is a greater blessing than Harry Thaw in broadcloth. The girl in the kitchen, emulating the housekeeping virtues of her mother, is a surer token of happy homes than is the female who rests her case on proficiency in tango and turkey-trot athletics.—*A. P. Sandles, Columbus, O.*

School Needs.

Preserve the Rural Schools—the hope of Ohio!

Knock out the Boxwell-Patterson law. It has done enough evil.

Inaugurate Township High Schools, to teach practical knowledge.

Employ instructors that will DRILL, not “frill.”

Encourage free Text-books in the country schools.

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These works are all highly recommended by authorities generally as safe reading to be put into the hands of those for whom they are intended. Pick out what you want and order from

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The Columbia Phrenograph

IS A NEW MAGAZINE ON PHRENOLOGICAL LINES,

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