

VOL. VII. No. 8

SAN FRANCISCO, AUGUST, 1897.

Subscription per Year, 50 Cents
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PROF. ALLEN HADDOCK
Phrenological Instructor

MR. JOHN E. MORTON
School Teacher

PROF. J. T. MILLER
Teacher and Supt. of Schools, Juab Co., Utah

MISS KATIE GROVER, School Teacher

MRS. MAGGIE K. MILLER

Phrenology in the Schoolroom

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teachers of Utah to Phrenology, as being the one and only science which holds the key to the mysteries of child nature and thus aid in revolutionizing old methods of teaching. Probably the best book for Teachers ever published is that

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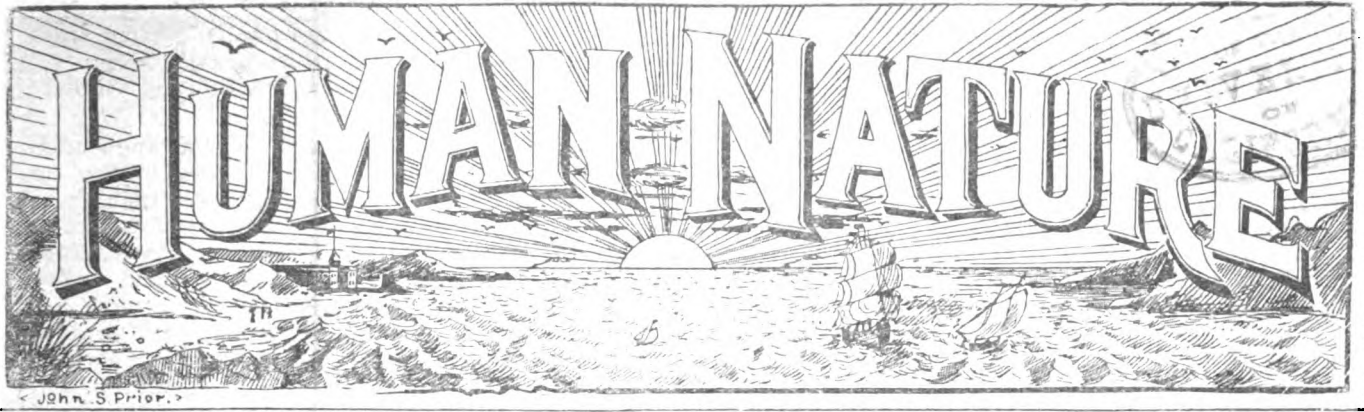
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teachers of Utah to Phrenology, as being the one and only science which holds the key to the mysteries of child nature and thus aid in revolutionizing old methods of teaching. Probably the best book for Teachers ever published is that

by Prof. Nelson Sizer entitled "How to Teach, or Phrenology in The School Room."

He says "A correct system of education and the successful application of right principles to this great work of human life (Teaching) is a subject of importance second to none. Though the parent is the natural educator of children, society has become so organized that the profession of teacher largely covers many of the duties properly belonging to parents."

Then he goes on to show how led by the old methods of studying mind teachers know so little of mind, and how necessary it is they should better understand those whom they would instruct.

We hear men say "my education is poor. I went to school, but the teacher did not understand my disposition or know how to impart instruction to me, therefore I learned to hate him and the school and my books, and here I am doing drudgery because my education is poor.

If the science of mind (Phrenology) has any claim to truth, why should not the teacher avail himself of all the light it can afford. What, then, is its value to the teacher? It is evident then the teacher needs to know the nature of his pupils and how best to open the pathway of knowledge to each one as well as how to control and regulate the conduct of all. Nor should the teacher be obliged as at present, to wait weeks and months and perchance years before he finds out all the peculiar traits of his fifty or one hundred pupils.

"If Phrenology enables one, who understands it, to glance over a class of boys and girls and read them almost instantly, so far as the outline and strong features of their characters and talents are concerned, it offers to the teacher a basis of success and usefulness which can hardly be estimated."

"It is claimed that persons of certain temperaments or conditions are adapted to study things and practical subjects, others are better adapted to philosophize and think and others to exert themselves physically.

One of the first things to be done in the teacher's mind * * * is to select the pupils and classify them according to temperament.

Put the quick with the quick and the slow with the slow and plodding together.

We classify a team of horses that way. Brisk, sharp eared sorrel nags are harnessed together and they trot in unison and are happy, while the broad backed, square shoulders, heavy trucksters, with their dark color, thick skins, and legs like mill posts, are assorted and harnessed together, and they walk pulling their heavy load, keeping time to each others slowness, thus maintaining their flesh, health and usefulness.

But we classify our pupils less evenly. The sharp featured, blue-eyed ones, with prominent brows and retreating foreheads, who see the points presented and grasp them as quick as chickens will pick up corn, and placed alternately among the dark-complexioned, broad backed, sturdy, moderate pupils who think slowly, move slowly but strongly, and require time to think.

Of course the brilliant ones obtain the head of the class and answer all the questions that come within reach of their style of mind; while those slow, solid subjects maintain a steady adherence to the foot of the class and don't care.

They get it into their heads that they are not very sharp, and that it is of very little use for them to study.

If the quick were placed together and the slow together then it would be quickness against quickness and slowness against slowness. There would be equality at least in the physical conditions.

The teacher ought to know that the boy who is well developed in the upper part of the forehead and moderate across the brow, has to do with ideas rather than facts and things. and that he must be taught altogether differently from one who is prominent at the brow and retreating in the forehead.

We might as well undertake to put all people in the same sized hats and coats as to try to teach all in a single class."

Prof. Sizer goes on to say that it is no wonder that teaching is a drudgery under the present system of instruction, because but few teachers understand their pupils or really know how to teach according to the nature of the pupil, in their old way of studying mind. Teachers, says Prof. Sizer

would say of pupils, "They must possess 'perception,' 'memory,' 'judgement,' 'will,' and 'understanding.'"

Falling back upon his knowledge of people whom he has known, he may safely conclude that these pupils before him are not alike in regard to *perception, memory, judgment, imagination, will and understanding*, but which of them has perception stronger or weaker, which has memory, retentive, tenacious, all-comprehending, and which is deficient in this respect his old system does not tell him. It gives him no clue, furnishes him no hint. The pupils look up to him with open-eyed confidence and respect, and he expects or at least hopes, to make shining lights of them, but through what windows they will shine through what faculties they will reflect credit upon his instructions, he has not the slightest idea. Of course his pupils look at him and he returns the gaze, they wonder what sort of a man he is. He is entirely at sea in respect to them.

They have come to him for education, for guidance, training, culture and he honestly desires to discharge his duty faithfully, and make his labors successful in the development and culture of each of them. But he must begin work in the dark, as he does not know the difference in his pupils, yet presumes there are differences, he strikes upon an average rule of instruction, perhaps and subjects the whole class to that rule; and why should he not. Since he does not know their talents and character and has no idea of the peculiarities of their dispositions and mental capacities of course he must experiment.

Let us change the scene. Introduce to that class a teacher who is thoroughly versed in Phrenology, who can see at a glance which pupil depends largely upon his perceptive faculties, which has a retentive memory of facts and places, of words and things; which has the cogitative reasoning cast of mind, which must have ideas, principles first, before the facts become understood to him, or before he will consent to listen to them, or seek to treasure them; which has the sharp analytical, self-understanding, self-instructive cast of mind; and if that teacher were to follow the suggestions of

his mental philosophy, he would take all the pupils with large perceptive organs and put them by themselves; would take the philosophical and reflective pupils and group them.

Then he would go over the school and see who had the active, mental, studious temperament and who had the heavy, the dull, who were the slow and retentive and who the brilliant and quick and he would make another classification and instead of having thirty pupils in a class embracing all varieties of mental peculiarities, he would have four or five together and then instruct each small class according to their united resemblances in mental development, and the explanations and reasonings which he would give to each of these sub-classes would be peculiar, and adapted to their peculiarities, and not adapted to any class. Does any one need to be informed that such a teacher would push each of these little classes much further ahead, and with much less friction to himself and to the pupils than could possibly be done if they were all grouped together?

The present method of teaching, without any just appreciation of the mental peculiarities of pupils, by thus massing them together and applying a similar line of instruction to all, is just as wise as it would be if one had a thousand horses to drive from Chicago to Boston, if he were to attempt to drive them all together."

We have quoted at length from Prof. Sizer's book, because he is so clear in his statements. Further on the professor explains the qualifications required in a teacher and also how pupils may advance under a proper system of education, by which each child is taught according to his needs and personal ability.

Under the old system, time is wasted, labor and energy vainly spent and pupils and teacher discouraged, all for want of a correct knowledge of human nature which Phrenology supplies.

School teachers are now taking up Phrenology as a specialty. Never before have we had so many school teachers for pupils as during the last year."

We learn from one of our pupils, Mr. Izer Turner, school teacher of Stockton, that the most thorough and successful teachers in Tulare Co., Calif., where he has been en-

gaged, are subscribers to HUMAN NATURE and students of Phrenology, and that in consequence of their superior knowledge of child nature, they have obtained the best positions as teachers outside of San Francisco.

Utility of Phrenology in the School Room

Much has been done during the present century to establish a system of education. The first Normal School in this country was established in Mass. in 1838 through the efforts of America's greatest educator, Horace Mann. It was so successful that we now find Normal Schools in all parts of the United States. The object of these schools was and now is, to prepare young men and women for the responsible position of teachers. In these schools many systems and methods have been tried and in turn discarded for those considered better, but until we adopt the *true* philosophy of mind, no system of education can be devised or applied which will fully meet the wants of the pupil.

Psychology, physiological psychology, and child study have done much to give a knowledge of the child mind, but phrenology is the only science by which one can get an accurate knowledge of human nature. By adding to the study of physiology the study of the temperaments and phrenology, including physiognomy, one may acquire a knowledge of body, mind, and soul.

Phrenology, by specifying the several mental powers, their laws of action, their natural and unnatural modes of manifestation, and by showing how the weak faculties may be developed, the strong ones restrained and harmony created in the mind, is the guiding star for the teacher.

The greatest educator of America, Horace Mann, was a phrenologist and gave phrenology credit for much of his success in life as a lawyer, legislator, and educator. He said, "I look upon phrenology as the handmaid of Christianity, and he who disseminates true phrenology is a benefactor of his kind." Again he says "I delight and profit too, in reading a book which never departs from the phrenological

dialect, and refers everything to phrenological principles. It is like a review of a delightful study." Life of Horace Mann, by Mrs. Mary Mann page 136.

The teacher who understands human nature is able to tell at a glance, the abilities and peculiarities of his pupils. He knows their needs mentally, morally and physically and it is possible for him to help each pupil to develop his powers. He can be patient with the dull pupil who so often is called a hopeless dunce, but finally wins the race through perseverance.

How contrary to nature children are often treated in the school room! The bright ones who make no effort, receives praise while the plodder is often neglected and discouraged. What an influence the teacher wields over his pupils for good or evil! He molds the mind of the future citizen and his success will depend upon the knowledge he has of that mind. The mind is often educated at the expense of the body and when the child leaves school his physical resources are exhausted and his future progress retarded.

If teachers understood human nature they could fit pupils for the occupation in life which nature designed them to follow, and save much effort that is now wasted.

When the study of man shall be considered as important as the study of plants, minerals, and stars and phrenology introduced into our schools as these studies have been we shall have taken a long step forward in education.

I learn through the June number of Human Nature that "the Minnesota legislature has appointed a state commission of phrenology, in connection with which a state phrenologist and an assistant state phrenologist are to be appointed."

I hope the good example set by Minnesota will be followed by other states and by other countries in order that the science of phrenology may become a part of the curriculum of our colleges and normal schools, and as universally studied as botany, geology, astronomy and other sciences.

JOHN T. MILLER.

Popular fallacies are tenacious of life, and we know of no greater fallacy than that Phrenologists estimate character by "bumps."

QUALITY, NOT SIZE, THE MEASURE OF POWER

BY MARY H. STANTON

Author of A System of Scientific Physiognomy

It is a truism that a half truth is as misleading as a falsehood; in many instances a half truth has worked irreparable injury to persons and to systems. Take for example the current belief that the bigger and heavier the brain the greater the intellect. Now this is a half truth and when applied to the human subject without its modifying condition of *quality* it proves often a stumbling block and helps to bring phrenology into disrepute.

The science of Physiognomy suffers in the same way when one of its fundamental truths in regard to the size of the nose is divided and one half only of the law is applied to the human countenance in the endeavor to make it interpret character.

The law in regard to the size of the brain as expressed by Phrenology is as follows, "The size of the brain, other things being equal is a measure of power., The "other things" to be considered are first, quality; second, size; third proportion; fourth, health; fifth, physiological structure; sixth, equilibrium, or balanced conditions.

Professors of phrenology use these factors in determining the characteristics of a given subject; hence it is apparent that to state that *great size* of the head alone is indicative of great intellect is entirely erroneous and wholly misleading.

Quality is a condition which takes precedence of size in all of nature's work. Yet when we find great size of the head associated with high quality and a sound physiological structure, we can safely predict greatness of some sort. The kind of intellect is determined by the *form* of the head functional activity and other factors.

To show how utterly false is the oft-quoted statement, that a big head is always associated with great intellect we have only to refer to medical records to prove that the largest heads known to science have been those of idiots and criminals. The next largest sizes have been those of eminent

scientists, inventors, orators, composers, mechanics architects, artists, etc.

The largest and heaviest brains found in medical records are those of abnormal characters as the following excerpts attest. The largest on record in America is that of an insane negro who died at the Richmond Virginia Insane Asylum. Dr. Barkdale states that his brain weighed seventy ounces. (See report of April 1882.)

Dr. James Morris gives an account of the next largest brain in the world, it belonged to a thieving drunken fellow who could neither read nor write; his brain exceeded sixty-seven ounces in weight; both these brains are heavier than those of any intellectual person on record. Cuvier the eminent naturalist whose brain weight is so often quoted, was sixty four and five tenths ounces. Doctor Bucknill states the case of a male imbecile thirty-seven years of age whose brain weighed the same as Cuvier. This is quoted from "The Brain An Organ Of The Mind," by the Bastian. The brain of Agassiz who ranked next to Cuvier in science weighed only fifty-three and three tenths ounces. Esquirol, (p. 375) instances a foolish monomaniac whose head measured in circumference twenty six inches and thirty-seven hundredths, also of an idiot whose head measured in circumference thirty-three inches and sixty-six hundredths. Another idiot whose brain was twenty-two inches and forty-four hundredths in circumference. These last mentioned subjects are described by Bastian in his celebrated work, The Brain an Organ of the Mind, page 67. Thus it will be seen that great size alone is not attended by great intellect. Very large heads are also found to belong to common-place persons of very ordinary intelligence; inquiry at any hatters and an inspection of his measurements will prove this statement. It is only when we find associated the several factors of size, form, quality, health, proportion and a sound physiological structure, that we have first-class intellects, such as were manifested by Julius Caesar, Roman commander, statesman, orator and author; Aristotle, ancient philosopher; Michel Angelo, sculptor, painter and architect; Daniel Webster, orator and statesman, etc. All intelligent phrenologists know

that many of the eminent characters of both ancient and modern times have been possessed of medium-sized heads, and have attested this in their writings. To substantiate this I quote from the work of O. L. Fowler, entitled, "Human Science," on page 276. he remarks thus, "Stuart's portraits of revolutionary heroes are said to represent them with large, portly, strongly marked, well proportioned giant bodies, but with only *average heads* and are probably true to nature. I have found very smart men in all departments of human life with only average-sized heads. Thos. H. Bentons' was less than average, but his capacity of chest was most extraordinary—in fact rarely equalled. All three temperaments were immense in him and well-proportioned yet his head measured less than twenty-two inches in circumference.

Thos. H. Benton it will be remembered was a prominent member of the United States Senate. Among other distinguished Americans who had relatively small heads, I may mention George Washington and John Marshall, the latter had a low broad forehead as well.

In these subjects it is shown that *fine quality* and functional energy more than compensated for size and weight of brain.

I might continue this sort of evidence almost indefinitely, but the reader will be able from the instances here quoted to gain some what of the action of the underlying law of nature, sir, that *quality* always takes precedence of mere size, and they will also show that great size of the head to be most effective must be associated with several high qualities and physiological conditions.

A large head with high quality even is a *positive calamity* to its possessor, unless accompanied by good health, excellent assimilative power and proportionate lung capacity.

Now in regard to smallness of the head, it is often quoted and generally believed that a disproportionately small head is an indication of mental inferiority—if not of idiocy. The reader may recall to mind the heads of the celebrated "Aztec Children," their heads were very small and *badly formed*, then too the inherited quality was coarse, and these facts together resulted in semi-idiocy; here size,

form and quality were far below the average and in combination produced partial idiocy.

Dr. H. C. Bastian one of the best known writers on the brain, writing of the size of the brain remarks thus, he says, "It seems perfectly plain from the facts recorded, that there is no *invariable* relation between the degree of intelligence of human beings and the mere size and weight of their brains, we have seen that some demented persons may have very large brains and again that certain very ordinary members of society suffering neither from disease nor from congenital defects, may have brains decidedly large and heavy," and elsewhere he remarks, "Idiocy is not therefore necessarily associated with a small size of brain." Prof. Bain observes upon this subject, "that occasionally a stupid man has a larger brain than a clever man." Talleyrand was one of the most astute statesman known to history, yet he possessed a small head, the following measurements of which were made by Drs. Moreau Coigny, Flaurens, and Micard, all eminent French physicians prove that large size does not always exist with and is not essential to true greatness. They gave the following measurements, "general horizontal measurement twenty inches and four lines, (a line in French measure is the tenth of an inch,) from the root of the nose to the occipital hole over along the top of the head, fourteen inches; from the bone in the ear to the other over veneration, eleven inches two lines." This statesman was in his day one of the most commanding figures in European government. Of him Napoleon said, "He is a dexterous fellow, he has seen through me." Mirabeau one of the grandest orators and statesman of France said of Talleyrand, "For every combination he was prepared; one of the most subtle and powerful intellects of the age; he generally counselled measures marked by wise liberality and solid common sense."

Although Talleyrand had so small a brain its *form* as shown in his portraits shows his mental capacity, and the development and shape of his features as well as the size of the nose reveal a comprehensive mind.

Let us now turn from the consideration of the size and form of the head as a revelator of character

to the analysis of the size and form of the nose as an indicator of mentality as shown by the laws of scientific physiognomy.

Superficial thinkers who pick up only a half truth and use it in the endeavor to injure a science make use often of a *part* of the law formulated by scientific physiognomy in regard to the nose. The law is stated thus: The size of the nose governed by quality and modified by form is the measure of power. This law is treated by the surface thinker in the same way that he treats the phrenological law in regard to the size of the head; he mangles it by depriving it of its modifying clauses and repeats it as a whole truth, and then we see these shallow minds trying to prove by reference to some big-nosed idiot that this law is a fallacy—like the law concerning the big-head of the phrenologist.

Assertion without demonstration is not convincing. If it could be proven that a large majority of the leaders of thought and action possessed large noses, we would be justified in assuming that there is some relation between the size of the nose and strength of intellect. The nose is a radical feature and is directly related to the thoracic system—hence it reveals interior physiological conditions and structures. A large high and broad nose shows that the lungs are large and that a large volume of air is inhaled, hence the subject thus characterized can breathe more profoundly than one with a small nose and small nostrils; it follows then that the brain associated with large lungs is capable of greater effort—of more prolonged labor than the brain associated with a small nose and small lungs.

The nose not only discloses by its form and size the breathing capacity of the individual, but it also shows (according to my discoveries in scientific physiognomy) the strength of the heart, the size and activity of the liver and the strength or weakness of the stomach. Beside exhibiting these physiological signs the nose reveals the signs of fifteen mental faculties, viz., these of pneumativeness, one sign, secretiveness, cautiousness, hope, analysis, mental imitation, sublimity, ideality, HUMAN NATURE, constructiveness, acquisitiveness, veneration, executive-ness and self-will; thus the nose it

will be perceived is indicative of high powers.

Men of action—such as commanders, orators, leaders of great reforms, etc, must have a large thoracic development, in the first place that they may be able to breathe strongly, second that the brain may have a large volume of well oxygenated blood so essential to profound and prolonged thought and action.

Great thinkers also require large lung and heart power to enable them to sustain long-continued and profound meditation. If we refer to the faces or portraits of the most eminent thinkers of the world such as philosophers, inventors, statesmen, poets, literators, scientists, astronomers, etc, we shall find by their large nasal development, that great capacity for breathing gave them the strength essential to their herculean labors. Let me refer the reader to the portraits of the following named for illustration of the physiognomic law in regard to the size of the nose. Hippocrates, and Sir Isaac Newton, philosophers and scientists; Sir John Herschel, astronomer; Pasteur chemist; Jas. B. Eads, civil engineer; Benjamin Franklin, philosopher, printer and statesman; Hon. Wm. M. Evarts, statesman; Sir Henry Irvine, actor; John Lasyar Lavater, physiognomist; James A. Froude, historian, George Eliot, novelist; John Hunter, surgeon; Cyrus H. McCormack, inventor; Anthony Rothschild, banker; Charlotte Cushman, actress; and Admiral Farragut. These are taken at random, not selected for the size of the nose, but selected from the several professions as showing that in all departments of mentality, first-class ability is always associated with large thoracic development—hence a large nose is its facial indication.

Again in regard to the size of the nose as being a facial indication of mental power, let me instance the fact that the nose develops in size and beauty of form in proportion as a race rises in the scale of development.

The most undeveloped races possess the most undeveloped noses, while the most highly developed races exhibit the most perfect noses—even among the most civilized races, those possessing the best developed noses as regards size, form and quality are

found to be the leaders in thought and action.

I am not now speaking of village heroes and cross-roads politicians, but of the *really great* in every department of art science literature government and leadership—those whom the world knows and delights to honor.

If one should formulate a law to the effect that small size of the nose was the measure of power (both physical and mental) comparison of the noses of the truly great with those of the most ordinary intellects the converse of such law would be proven and the former would not be entitled to respect, and here I will make the assertion without fear of successful contradiction, that no really great man or woman exists or ever existed with a small undeveloped nose.

The student of human nature must remember that in judging of the mental power of a given subject many things beside the size of the nose must be taken into consideration, he must consider one condition paramount to all others, *vis.*, that of *quality*; after that is settled he must take cognizance of the size of the nose as a whole, then of the size of the nostrils, then he must look to the height, width, length and to the details of the configuration—particularly about the lower third of the nose. The color of the hair, the eyes and complexion must then be observed, and the influence of each distinct color upon mental action considered. The health, strength or weakness of the subject should be noted. All these and several other factors should be considered apart and in relation to the whole before a just verdict of character can be rendered. After these are summed up, all of the other facial features are to be studied and the meaning of each deduced from the peculiarities of its form, size, color and relation to the other features.

The entire body in regard to its height, weight and outlines must be considered; then the voice, the walk, the movements of the head and limbs the set of the shoulders, the poise of the head, and the habitual gestures. The lines, the wrinkles, the dimple, the eyebrows, the eyelashes, the beard and hair must all be translated into character.

If all of these factors are given due consideration aided by the laws of scientific physiognomy a very fair estimate of the character of any given subject can be evolved.

Neither size of the head alone nor size of the nose alone can be depended upon as decisive of character; many circumstances besides size must be observed. Nature is not so niggardly in resources as to limit our knowledge of anything in the world to a single sign.

The Master Science.

There ought to be more practical phrenologists in America than there are. Phrenology should be taught in every school in the land. There is but one science that defines human capabilities and that is the science of phrenology.

I quote from the Introduction to my forthcoming book "First Steps For Phrenology" as follows:

"Phrenology is a science. Physiognomy; an art; Palmistry, a fad; Astrology, a conundrum and Fortune-telling, a fraud. No physiognomist can define human capabilities; a blind phrenologist can. A physiognomist cannot tell the *shape* of the human brain unless he is familiar with phrenology. If he separates his art from the science of phrenology he is lost.

Imagination goes a long way, sometimes. Some men succeed so well in art—the art of deceiving that in time they come to believe that they are dealing with natural law. Any "art" that will not stand up and prove its promises by the "2 and 2 are 4" process, is either a fad or a fiction. Phrenology is an inductive philosophy and does not have to resort to art, fad or fiction. It takes physiognomy under its wing and says: "The mind is father to the face," and it stops there. We look at the bark of a tree or its leaves to determine its temperamental quality, but we do not expect to learn in that way how many feet of lumber the tree will produce. A blind phrenologist tells the contour of a face by the shape of the head. Could a blind phrenologist describe a man's character by feeling the contour of his face? Never! The more a physiognomist knows about phrenology, the better. Unless a man understands phrenology and physiology, he can

never read human character "Physiognomically" or otherwise.

Supposing a palmist, a physiognomist and a phrenologist were sitting in a room, each of them blindfolded, and a human skull should be handed them, could the palmist tell the character of mind that once dominated that skull? No. Could the physiognomist do it? No. Could the phrenologist? YES. If a man with both hands amputated should enter the room could the palmist, even with the clearest eyes, read his character? No. Could the phrenologist? YES. If a man should enter the room whose face was lacerated and whose features, by accident, had been deformed, could the physiognomist read his character? No. The only scientific character reader in that room would be the phrenologist. He alone could prove his premises unerringly by the shape of the skull, its size and the physiological quality apparent in the texture, thinness, thickness, etc., of the bones displayed. Phrenology is a master science.

G. W. CALDERWOOD.

Dr. Hawver's Problem Again.

Dr. Hawver in a letter says: "The wag who suggests that he would put the mark "ten feet below the threshold" seems more extravagant than O. W. Holmes in averring that a child's education should commence one hundred years before its birth. The question was asked by me in all seriousness and relates to the whole scope of human endeavor. We cannot pretend to estimate exactly what one person will do under all circumstances, but statistics show very nearly what one thousand persons will do.

If we could draw that line on the door casing at a height exactly representing the level of the average intelligence of the world's population perhaps we might find it useful as a key to many governmental problems which in turn determined in a great measure the weal and woe of humanity."

Dr. Hawver has promised further contributions to HUMAN NATURE upon subjects akin to this.

C. P. H.

Health Department

WHITE BREAD AS A CAUSE OF SOCIAL DEGENERATION.

Mr. Herbert W. Hart, a stalwart Englishman, says the New York Herald, has been for many years an earnest advocate of diet reform, making investigations especially into the bread question.

He says: "There is no question of social economics as important as that of bread reform, and that applies particularly to Americans.

"The destiny of nations depends on the manner in which they feed themselves. The scourge of all civilized countries is *white* bread.

"I will go so far as to predict that unless there is a revolution in the bread-eating custom of this country, the physical and mental condition of the people will get worse, and the children that are brought into the world will be inferior in type, weight and physique by reason of the deficiency of lime and silica in the food, which are absolutely essential to the normal growth of the bones, skulls and teeth of the rising generation.

"If people are to be rendered healthy, first of all they must eat bread made from the *whole grain of wheat*, the same as eaten by the apostles, and which chiefly sustained them in their arduous work.

* * Bread made from the whole wheat was the kind eaten by the ancient Romans, Greeks, Gauls and Britons. Without this kind of bread the greatest men that ever lived before or since the Christian era could *not* have accomplished what they did. The proper kind of bread should contain all the properties of the wheat, etc."

It is only during last generations that *white* flour has been preferred (through ignorance) to the ordinary color—brown, the whole wheaten. The result in this generation is loss of teeth and an army of dentists. White flour bread is a curse to the nation. Advent flour is the greatest blessing that ever fell upon the people, or to those who have sense to use it. because Advent contains the whole berry, except the very outward indigestible fibre found in the Graham and other whole flour. The Ad-

vent is the acme of perfection. Use it and no other, and you will keep healthy and save doctors' bills. Advent flour is as sweet as a nut.

Lecture on Phrenology.

BY REV. DR. CASE.

At the First Methodist Episcopal Church, Oakland, on Thursday evening, July 1st, the Rev. Dr. Case delivered a lecture on Phrenology "assisted by Prof. Schultz, pianist; Miss Blair, violinist; Miss Macomber, elocutionist and Prof. Haddock, practical phrenologist, all of San Francisco."

The Rev. gentleman's lecture was humorous as well as instructive. He said: We should know how to train up a *parent* in the way he should go, also that every teacher ought to know the material on which he works, without a knowledge of phrenology he works in the dark. hence his many beautiful experiments fail and will continue to fail until he becomes acquainted with the science.

Teachers keep on trying experiments, they will come to it yet, it is only a question of time when phrenology will be introduced into every college or school in the land. To-day; however, our schools are studying everything but human nature, and the result is that many promising youths get left in the race of life.

Dr. Case went on to say that during his thirty years study of the science he had become convinced that no knowledge is so useful to parent or teacher as that relating to human nature or phrenology, it is the only mental science that has been systematized.

The famous and eminent Dr. Beard, whose writings are quoted throughout the world told Dr. Case himself that there was no argument against Phrenology, it was a science that no argument could refute, it was based on nature and correct."

The lecture went on to say that Phrenology will stand the test that no other science can and quoted from that great scientist Prof. Alexander White of Glasgow corroborating the soundness of the doctrines of Phrenology.

It was said that phrenology was not universally accepted, neither was any other science or 'ology universally accepted. Everyone did not believe in the scriptures or in Methodism or Romanism, belief and conviction depended either on faith or knowledge but when one disbelieves in phrenology it will be found that he is unacquainted with its merits and principles, so that ignorance is usually the mother of prejudice. The lecturer ever prayed to be enlightened, and phrenology as the handmaid of Christianity taught that in order to lead a good moral life it was necessary to keep the body under.

Dr. Case exhibited from our set of pictures men who were practical, men who had large perceptive and heavy base brain; such men were the builders of our great trans-Atlantic railroads, they were men like Crocker and Flood and Hopkins.

Dr. Case also exhibited the temperaments and expressed their meaning and influence on character.

He gave some good examinations on the platform from persons chosen out of the audience at which we assisted and the lecturer made some rare, good hits.

The Best Extant.

The new edition of Haddock and Holt's *Delireator* being revised, with business and marriage tables added, seems near perfection and just meets the wants of phrenologists everywhere who desire a chart original in construction and up to date in classification. It is the nearest a written chart possible to place in type. See advt. on page nine and send in your order at once.

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San Francisco, Cal., August, 1897

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ALLEN HADDOCK,

EDITOR AND PROPRIETOR.

C. P. HOLT, Associate Editor
D. C. SKYMOUR, Editor Puget Sound Dept

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Phrenology in the Primary School.

BY J. E. MORTON

To a shallow mind it appears that the vocation of teaching is a comparatively easy one, and little study on the part of the teacher is needed, but this is a mistaken idea.

Any mother, with her two or three little ones, will tell you she cannot train and care for them as she ought. What then about the Primary teacher who has fifty or more pupils, six years of age, placed in his room and with the expectation that he, with no personal knowledge perhaps of their lives or environments, will understand the needs of each, and feed them with proper mental food.

How can he help but err? Is this not a trying and responsible position? To think of the numerous mistakes we make is enough to turn one from the school house door.

But can we not find something to aid us which will lessen the liability to err? The boys and girls have their peculiarities of talent and disposition. If we had some way of dividing these without so much waste of time, what a help it would be.

In the science of Phrenology and its kindred sciences we have the aid we seek.

They will enable us to read each child before us as an open book. If there is talent or character there, we can see it.

They reveal to us the relationship of the mind and body, how the mind grows, and how to call out the weak, and repress the strong faculties, so that harmony of character will result.

Some children have heads too large for their bodies. This is very unfortunate; and leads to early death or exhaustion unless the parents and teachers know the laws which govern the brain and body, for over-study is worse than over-work, as it breaks down tissue more rapidly.

Some boys and girls are considered dull, as was Froebel, the founder of the Kindergarten, because their teacher cannot understand them. Phrenology is the key to such hidden natures. They can learn, we should find out how. When we know the lay of the

land (or mind) we can tell which way the water (or instruction) should run.

There are always some boys or girls in every school, who give the teacher trouble and disturb the school. I had a boy who gave me much trouble; that was before I studied Phrenology very far; but by understanding his nature, I changed him from a rude boy, to one who was anxious and willing to do right, though his faculty of respect was nil.

Those teachers who will take the time to investigate, will find that in the science of Phrenology will be found the only basis of Psychology, and the laws which control all growth and development, whether mental, moral or physical. I would like to show teachers the many ways by which a knowledge of Phrenology might help them, but space forbids. Let us as teachers and (especially those in the lower grades), welcome anything that will aid us to build up a better race of men and women on earth. To accomplish this result, phrenology comes to our assistance, unravelling the mysteries of child nature, and revealing his possibilities to parent and teacher.

We have on our shelves a new edition of Prof. O. S. Fowler's sixty-five page pamphlet on Amateness. It is instructive and the price being only fifteen cents, brings it within the means of everybody.

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I may shortly send you some articles on Psychology. There is an increasing desire on the part of the masses to know more of Psychology but the American text books are full of chaff.

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Prof. Pratt is a practical phrenologist of large experience.

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A Symbolical Chart.

Two years ago, a young artist, Mr. John T. Haddock, painted for us in oil a large Symbolical Chart, illustrating every faculty of the brain, for our own use in the office. It is an immense picture measuring 7 feet by 4 feet, and has been very much admired for its artistic merits; it cannot be reproduced for less than \$50.

We have a facsimile of this famous painting illustrating Phrenology symbolically, which is got up in the same colors and mounted on canvas and rollers for hanging, but half the size, namely 3 feet 4 inches by 2 feet 4 inches, including margin, which we will express for \$3, C. O. D., or \$3.50 with name, etc., painted on as ordered.

These charts will be an ornament to any parlor, and as there is no printed matter or advertisement on them of any kind, having a blank space at the bottom where Phrenologists can add their own name, etc., they will be found the most attractive sign that travelling phrenologists can have and will bring their cost every day in examinations.

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Send ten cents in stamps or silver and we will mail you a copy of the Phrenological Journal, also the Popular Phrenologist and our Lecture at the California Medical College all in one bundle, postage paid.

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Cuticle—Thick and Thin.

He, of whom it can be said, his skin is thick, is happy, at least not miserable—indeed, if pleasure is to be had in the absence of pain or sensation, he of the dense cuticle hath enjoyment in the superlative degree.

The king of Dahomy was a representation of this class and his majesty the king of the Cannibal Islands another. No crocodile ever owned a tougher hide than either of these worthies. Their flesh and bones crumbled to dust long ago, but the ebony envelope in which was encased the monarch never succumbed to the elements, it was too tough. The Dahomy King had his golgotha just outside the walls of his capital. The soldiers of the British Army who invaded his realm looked with sickened hearts upon the ghastly spectacle of his victims' bones piled there, but King Theodorus unmoved had heard the cries of anguish which rent the walls of his palace. His skin was thick. The cannibal monarch feasted upon missionaries and in divers other ways proved the density of his cuticle.

James Flint is a broker and also landlord owning several tenement houses in the "tenderloin district" of San Francisco. The thick-skinned tribe have a worthy representation in Mr. Flint. To illustrate—up three flight of rickety stairs in Tumbledown block owned by Flint the broker, in a wretched unfurnished garret on a pile of straw in a corner lay a widow dying of hunger and fever, three ragged children huddled together for such warmth as their wan bodies might impart to each other, cried for bread, of which there was none. The rent had not been paid for three weeks. Did the thick-skinned landlord tell the suffering widow not to worry about paying the rent until she recovered and be in better circumstances? Not he: that is not the way of his tribe. Had the arrears not been paid by impecunious and sympathizing neighbors, the "Tenderloin" would have beheld the spectacle of this fortunate family turned into the street to perish. Some day the scene of "Panks" being bereft of his venerable locks will be

enacted upon the person of patriarch Flint, and although his skin be not made thinner thereby, yet there will be satisfaction to the lovers of justice in showing the world the density of his scarf skin.

Shakespear's Shylock was blessed with a skin which defied all abrasion.

While history gives examples of such thin-skinned people as the gentle Nazarine who lived only for others, and in agony of spirit in the garden of Gethsemane sweat great drops of blood. Of Socrates who, conquering self, gave the world an example of purity and emphasized his strength of character by calmly drinking hemlock amid weeping disciples. Of the much-traduced Byron who gave his fortune and life for suffering Greece. Of Florence Nightingale whose shadow upon the walls of Crimean Hospitals was kissed by grateful soldiers. Of poets and philosophers galore, yet this same history has not been wanting in celebrities of the thick-skinned order. Nero could not have been troubled with thinness of cuticle while fiddling before the gates of burning Rome. Then there is Pharioh whose heart and skin had a chronic flinty thickness which taxed the patience and skill of Jehovah to reduce to any degree of pliancy.

In our later day the thick-skinned nabobs seem to be in the majority, if not in numbers, at least in power, callous of heart they look with unmoistened eyes upon the sufferings of starving thousands, whom their greed has despoiled and reduced to slaves. The great strike of coal-miners in the East in which an army of 250,000 heads of poverty-stricken families are engaged in contesting for a pittance to keep souls and bodies together, illustrates the inhumanity of man which "makes countless thousands mourn," and the dense cuticle of the millionaire.

If the victim squirms under the lash of enforced poverty he is called thin-skinned. If the sensitive man whose refined olfactory rebel against the fumes of whisky breaths and tobacco smoke, he must inhale on cable-car dummies or in public parks, and he turns away in disgust he is sneered at by these thick-skinned autocrats as being supersensitive and thin-skinned. If the blush of shame mantles the cheek of virtuous matron or sensi-

tive maiden when oggled on the street by impudent, sensual scamps in masculine form, she is derided as being too thin-skinned.

If palsy be a blessing, surely the thick-skinned folk are rich. There are many such. They stand on the street corners and expectorate tobacco juice or puff cigarettes or brace their unholy bodies against lamp posts and oggle the thin-skinned ladies as they pass, then, if married as unfortunately some of them are, go home and retiring, sleep soundly while their thin-skinned spouse, with weary step treads through the midnight hours holding to her breast the sick, crying nursling.

Thick cuticle is not confined to the sterner sex, nor thin-skin to the weaker sex, many an old hag and sometimes a young vixen, possesses the skin of a Nero and the disposition of a Zantipe, while it sometimes happens that the texture of silk is observed in the cuticle of a man like Plato or Swedenbourg. Such are suffering, enjoying *gentlemen*. There is compensation in Nature.

Commensurate with pain is pleasure. He, who is susceptible of suffering, in that same measure, is capable of exquisite enjoyment. Those, who envy the thick-skinned their happiness, should remember that to the blind there are no rainbow tints, to the numb, no rapture. The bounding deer with a nerve at every pore hath joy. The alligator, incased in his tough hide, hath only existence.

Thick-skinned people exist. Folks of thin cuticle LIVE—forever.

C. P. HOLT.

Charity.

"Then gently scan your brother man,
Still gentler sister woman;
Tho' they may gang a kennig wrang
To step aside is human:
One point must still be greatly dark,
The moving *why* they do it;
And just as lamely can ye mark
How far, perhaps, they rue it.

"Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord, its various tone,
Each spring, its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute
But know not what's resisted."

—ROBERT BURNS.

Cruelty in the Name of Science.

It seems hard to believe that civilized man can look with composure upon the sufferings of any of God's sensitive creatures, much less find it in his heart to put that creature to torture and yet this is precisely what the vivisectionists are constantly doing, and all in the name of clear-eyed science.

The following taken from an article in the *Chicago Vegetarian*, by Philip G. Peabody, A. M., entitled "The Three Fairy Tales of Science," will serve to show the atrocities perpetrated by these vivisectionist demons.

"On many, *very* many occasions, I have witnessed the vivisection of animals. I have seen, in a single room, several hundred animals, mostly rabbits, every single one of which had undergone experimentation, with its attendant agonies. I have seen in a single one of the dozens of laboratories, in one medical school, a dozen boys at work at their vivisections; and in the course of a half hour, perhaps each boy would cut, mutilate and mangle five or six rabbits. I have seen in one day, in summer, three horses vivisected in one laboratory, seven dogs vivisected. I read, on the best testimony, that Magindie vivisected nine thousand dogs in one series of experiments—perhaps the most agonizing known. I read that Schiff has vivisected fourteen thousand dogs, and, long before his death, which I am glad to say has recently occurred at a great age, had vivisected seventy thousand animals. The truth is that probably more than one million highly-organized animals—monkeys, dogs, horses, cats, rabbits and guinea pigs—are vivisected every year in the United States, France, England, Scotland, Germany and Italy alone.

Concerning anaesthetics little need be said. In all my experience I have never seen any use, or pretense of use, of any anaesthetics, except once. I have seen horses, dogs, rabbits, guinea pigs, and other animals vivisected. Rabbits, being defenseless, are never anaesthetized. (N. B.—Anaesthetics, when used, are to enable the vivisector to secure his animal, not to save the animal suffering consequently the anaesthetic is seldom

used after the animal is firmly tied to the table).

Lastly, the cost of the anaesthetic would be several times as much as that of the animals, and many animals (dogs eg.) die before they become unconscious from anaesthetization. When vivisectors are whining about the cost of the animals, when they vivisect fewer dogs than they want, because the dogs cost them so much, no one but a fool will believe that they will, without compulsion, give up, say nine-tenths of the dogs they now have, in order to pay for chloroform for the other tenth. The whole belief that animals are anaesthetized in vivisection is one that is held by no one, except those who are utterly and absolutely ignorant of the entire question, and also of human nature.

Concerning the alleged valuable results of vivisection there is, I admit, evidence on both sides. The vast mass of evidence in favor of vivisection is that of men who make their living by working at it, by men who are making it the struggle of their lives by means of untold and untellable cruelties, to win the recognition of scientists of repute, and thus repute and money for themselves. It is really pathetic to see how these little men try to work (always by cruelty) themselves into a position where their recognition at the hands of tormentors of greater reputation will be assured. We have some of these little men in Cambridge; there are some at Worcester; in fact, their name is legion. The testimony against the value of vivisection, except as a means of amusement of depraved men, is that of many of the ablest, best and most successful of the world's doctors, surgeons, scientists and philosophers. Never was there a question whereon decent men had less excuse for differing than this. I cannot forbear from giving an infinitesimal account of the good evidence against vivisection, and it follows below.

It is frequently and insolently, (I need not say falsely) asserted that the medical profession is unanimously in favor of vivisection. As a matter of fact, the average doctor knows nothing at all about it—its objects, its methods, or its results. A careful census of opinions taken by a committee of which the renowned Dr.

Albert Leffingwell was a member, showed that one-fourth of the leading doctors and educators of the great States of New York and Massachusetts, who had been in practice fifteen years, were wholly opposed to vivisection of every kind, and favored its absolute prohibition; seven-eighths of them favored restriction. This contradicts one of the very common falsehoods that sustain the stupid-cowardly crime of vivisection.

AN EXPERIMENT ON A DOG.

1. The animal was rendered motionless by curare.

2. His throat was cut open, and a tube inserted in the windpipe, the other end of the tube communicating with the nozzle of a bellows. The bellows was worked by an engine, and artificial breathing thus maintained.

3. The head was partly flayed, and an artery exposed.

4. The spinal marrow was next cut through.

5. Needles were dug in the exposed marrow.

6. The needles were connected with a galvanic battery, and shocks given to the marrow.

7. The nerves from the brain to the heart were burnt away by means of galvanism.

8. The nerves from the spine further excited by shocks from the battery."

If these inquisitors would draw the line of torture at the gates of the dumb animal kingdom we might be less apprehensive but, like the wild beast, the sight of blood only seems to strengthen their ferocity, and they lay plans to include the human family as victims to their demonic desires.

A "doctor's trust" has recently besieged the legislature of at least one State for permission to practice vivisection upon criminals. They will soon extend it to paupers and, finally, to the stranger within their gates.

Their knives are gleaming in every hospital in the land, unsexing women by scores and mutilating men by hundreds. Nothing so delights these butchers as to get a woman upon their operating table and cut, slash and mutilate her form divine, until she is either deformed for life or dies under their knives. Oh! the horror of it.

C. P. HOLT.

Puget Sound Department

Conducted by Professor D. C. Seymour,
Port Angeles, Washington,

Is Life Worth Living?

Is a question often asked, but answered very much according to the brain development of the person asking the question. Probably the great majority of all born into life, and especially into civilized life, with all its attending mishaps and disappointments, privations and hardships, pain and sickness, poverty and misery, would answer in the negative. Life is indeed sweet, but necessarily mixed with very much bitterness.

We have shown in these columns several times that want, need, misery and etc, is the real basis of all improvement and invention. That to make people happy and contented, would stop the wheels of progress. It would be the old cry of let us have harmony, no more contention. If harmony was universally attained, our world, would be a great *rolling graveyard*. A graveyard is the most harmonized place I know of, yet who would want to live there? Perfect harmony would mean mental stagnation and intellectual death. The moon has attained, so it is said, to a condition where there is no life, no storms, no earthquakes—all is peace, but who would want to live there? This shows the necessity of the element of Combativeness, destructiveness. These qualities show humanity what to do and how to do it. Without them, the family of man would be entirely deficient, in force, power, and prowess, there would be no cities or navies built, no new countries discovered, no farms opened up or homes made, orchards or vineyards planted, stock raised or domesticated, no clothes invented, no musical instruments constructed, no telescopes to read the mystic depths of the starry heavens, no microscopes to reveal the wonderful life in a pearly drop of water. The microbe and his mission would never have been, even dreamed of—geology or astronomy and all the other sciences and arts would have laid in their cradles, sleeping the *cons* of time away through all the ages

and cycles of eternity, but for the ruthless hands of some *combative* soul, that reached into the womb of mother Nature and brought into life the sleeping infant giant, that was to help revolutionize the world. There would be no books, libraries, newspapers, pictures, paintings, sculptures, ornamentation, machinery, learning, travel, without these animal qualities of the brain. This world with all its wondrous possibilities would have been a *gigantic* failure, a *stupendous* fizzle accomplishing nothing with this force and energy left out. No mountains would have been heaved, no rivers would have cut their mighty channels, no forests would ever have reared their vast canvas of boughs and leaves, no ocean would have laved the rock bound shore, nor wave lifted its crest capped wave high in the ambient air. All the "love between the sexes" would never have resulted in multiplying and replenishing the earth. No segregation of the so called precious metals could have taken place. No rocks made by the power of water and fire, no sands nor soils been dredged from the lap of mother earth, not a human soul been born, nor animal form existed. All must have existed in the original chaotic state, the star dust of the universe. The howl of the tempest, the terrific roar of the cyclone, the reverberations of heavens artillery during the thunder storm, the awful groaning of the planet in its giving birth in its hour of travail, to rivers of molten lava or seas of red hot earth, as evinced by the trembling earthquake, or the volcanic fires of some fiery mountain. These same combative forces, hurls countless millions of the orbs of night on in their mighty orbits, in the realms of space, with a speed only excelled by the motion of the electric sparks, and on and on forever. No speed attained by man even in velocity of a cannon ball, compared for a moment with it. There is no such thing as a state of rest, for an atom of matter or spirit in the infinite realms, combativeness, which is only another name for energy, impregnates all matter, all soul, all space. Every drop of water in the mighty oceans, every atom of the gaseous atmosphere and the realms of ether beyond are continually being tossed by this combative force. We

hear it in the growl of the tiger and snarl of the lion, the sob of the child, the whistling of the winds and the laugh of the babbling brook—we smell it in the aroma of the beautiful flower and the breath of the sleeping babe—we *feel* it in the pelting rain storm and the thumpings of our own hearts. No grander powers are within us than these. They are God-given and when directed by other God-given qualities make the man.

D. C. S.



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