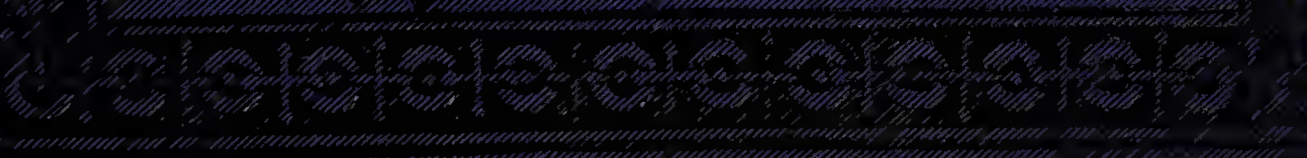
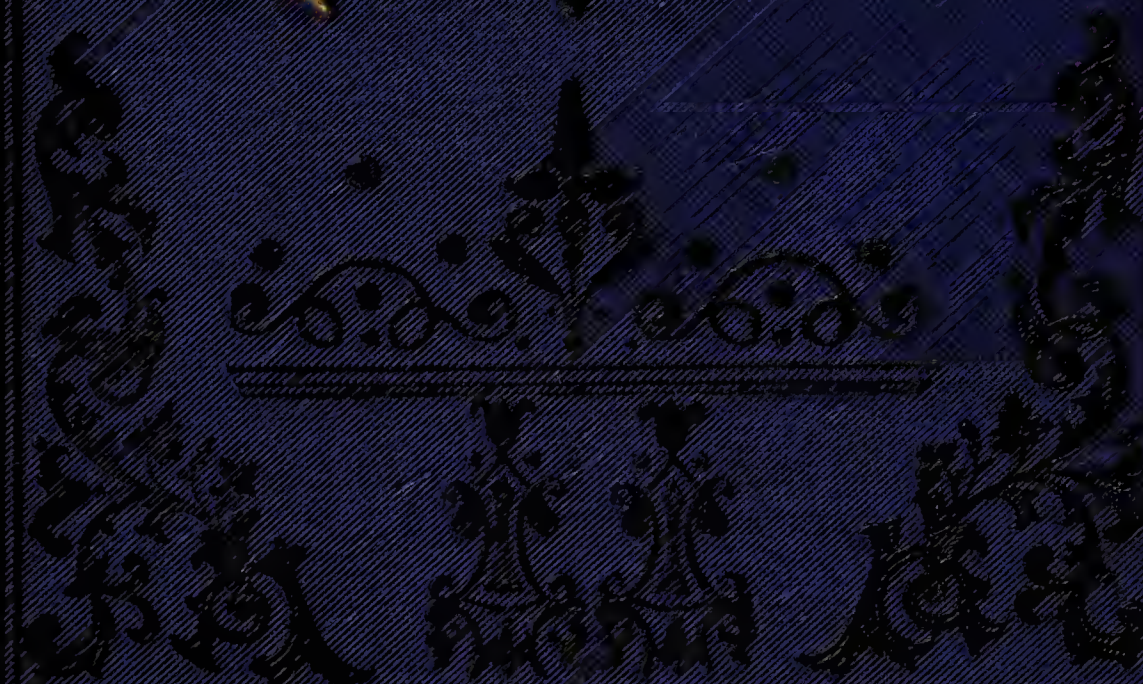

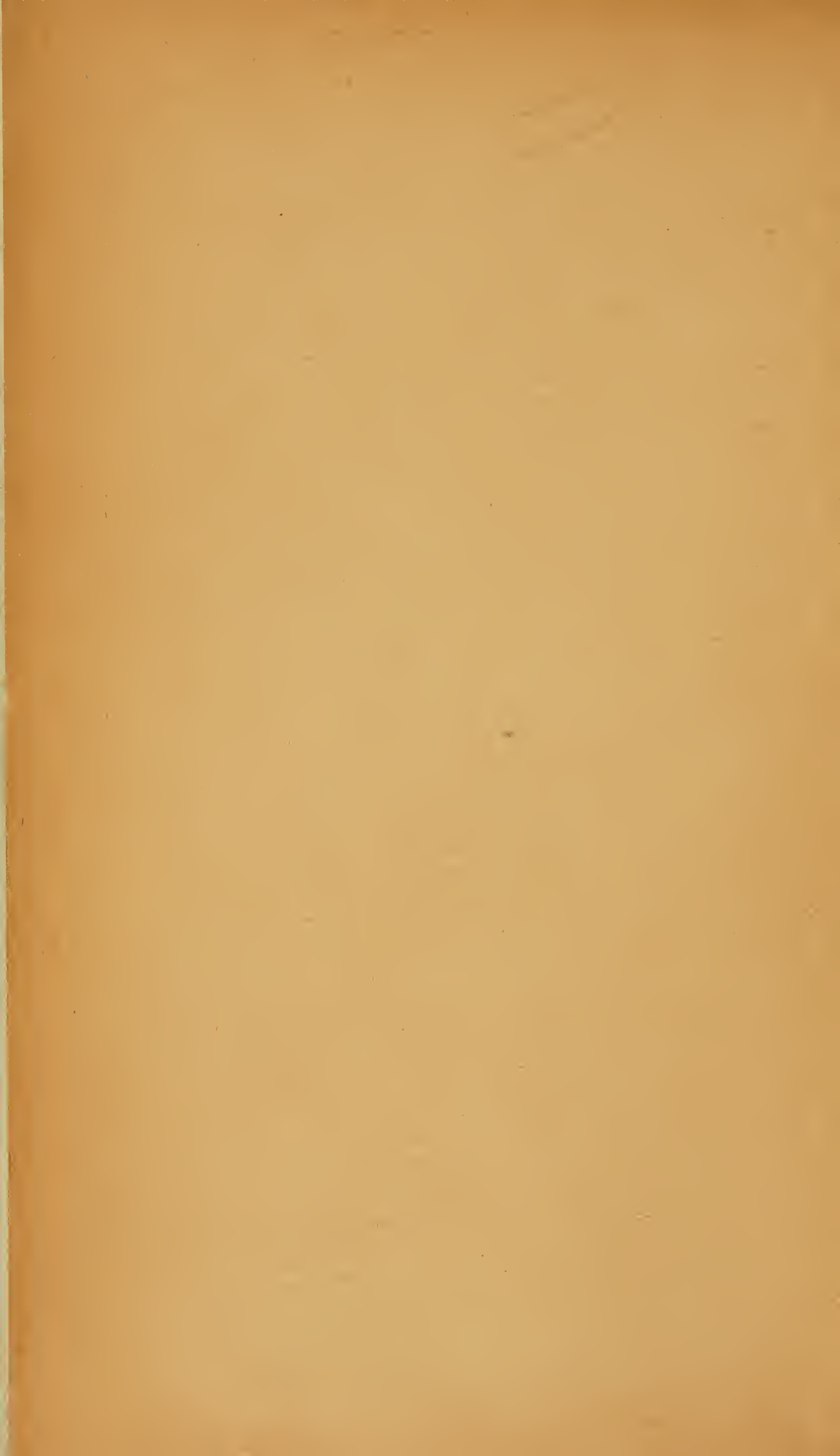


THE
PHRENOLOGICAL
MAGAZINE





22500054838



THE
Phrenological Magazine:

A JOURNAL OF
EDUCATION AND SELF-CULTURE.

EDITED BY
L. N. FOWLER AND J. A. FOWLER.

VOLUME XI., 1895.
[NEW SERIES.]

LONDON: L. N. FOWLER & Co.
7, IMPERIAL ARCADE, LUDGATE CIRCUS, E.C.

WELLCOME INSTITUTE
LIBRARY

Coll.	WeIMOmec
Coll.	
No.	

INDEX.

	PAGE
Amory Bradford, Dr. (with portrait)	441
Annual Meeting of the Fowler Phrenological Institute	153
Anthropology	461, 497
As to Heads	23
Beer, Mrs. Frederick (with portrait)	485
Book Notices 127, 175, 263, 350, 483, 527	
Bradford, Dr. Amory (with portrait)	441
Brain of Man, The, its Architecture and Requirements	401, 450, 510
Brain, Physiology of the	11, 56, 100, 143, 200, 235, 283, 326, 371, 417, 465
Bureau, The Employment	394
Burns, The late Mr. James	50
Buss, The late Miss Frances Mary	148
Cabinet, The Right Hon. the Marquis of Salisbury and some Members of the	353
Cecil Rhodes, P.C., The Right Hon. (with portrait)	89
Character from different Standpoints	78
Character in Dogs	19
Character in Thoughts and Thinkers	422
Character Sketches from Photographs 44, 88, 131, 175, 219, 264, 308, 351, 395, 440, 484, 528	
Chas. Hyatt - Woolf, Mr. (with portrait)	1
Child, The Primitive	423
Children's Column 34, 85, 116, 170, 212, 303, 343, 388, 433, 475, 523	
Children, Phrenology for 35, 85, 171, 212, 305, 344, 390, 434	
Chinese, Some differences between the Japanese and	91, 136
Christian Ministry, Phrenology in its relation to the	239
Church, Phrenology in the (II.)	225
Correspondence 302, 349, 394, 437, 477, 526	
Craig, The late Mr. E. T.	80
Crime and Phrenology	130
Crime, Responsibility in 277, 323, 359	
Critics, Reply to our	279
Cromwell's Head, Is it?... ..	490
Cumberland Heads	231

	PAGE
DELINEATIONS:—	
Mr. Chas. Hyatt-Woolf	1
Hubert Herkomer, A R.A.	45
The Right Hon. Cecil Rhodes	89
Rev. W. R. Nicoll, M.A., LL.D.	133
Rev. Guinness Rogers, D.D.	177
Queen Wilhelmina of Holland... ..	221
Miss Isabella M. S. Tod	265
Rev. J. I. Hillocks	309
The Right Hon. the Marquis of Salisbury and some Members of the Cabinet	353
Lord Wolseley, New Commander-in-Chief of the British Army	397
Dr. Amory Bradford	441
Mrs. Frederick Beer	485
Dogs, Character in	19
Education	321
"Elbe" Disaster, The Recent Heroine of the	198
Eliot Yorke, The Hon. Mrs. (with portrait)	10
Employment Bureau	394
Eye, Under the Public	374, 502
Food in Disease	380, 427, 517
Forget-me-not (poetry)	189
Form, The Organ of	190, 241
Fowler Institute—Members' Notes 32, 118, 167, 209, 249, 301, 341, 385, 430, 472, 519	
Fowler Phrenological Institute Soirée, The	82, 109
Guinness Rogers, D.D., Rev.	177
Handwriting	129, 351
Heads, As to	23
Heads, Cumberland	231
Head, Injuries of the	425
Herkomer, Hubert, A.R.A. (with portrait)	45
History of the Progress of Phrenology	4, 72, 106, 180, 245, 294, 333, 377, 514
Hygienic and Home Department 32, 114, 202, 296, 335, 380, 427, 469, 517	
Injuries of the Head	425
International Centenary of Dr. Gall, The	518
Isabella M. S. Tod, Miss (with portrait)	265

	PAGE		PAGE
Is it Cromwell's Head?	490	Organ of Form, The... ..	190, 241
Is Phrenology True? (with portrait of Rev. J. I. Hillocks) ...	309	Organ of Spirituality, The	51
Japanese and Chinese, Some differences between the ...	91, 136	Pauper Lunatics of the Metropolis, The	271
Khama, Chief of the Bamangwato	445	Phrenology, Crime and	130
Knowledge is Power	224	Phrenology and Sports	289, 330, 363
Late Mr. James Burns	50	Phrenology for Children 35, 85, 171, 212, 305, 344, 390,	434
Late Miss Francis Mary Buss ...	148	Phrenology, History of the Progress of 4, 72, 106, 180, 245, 294, 333,	377
Late Mr. E. T. Craig, The	80	Phrenology in its relation to the Christian Ministry	239
Lombroso at Home... ..	414	Phrenology in the Church (II.) ...	225
London 31, 206, 257, 299, 338, 382, 429, 464		Phrenology, The Uses of	66
Marquis of Salisbury, The Right Hon., and some Members of the Cabinet	353	Phrenologists, What, are doing 42, 88, 124, 172, 215, 258, 306, 348, 393, 439,	478
Motherhood	254	Physiology of the Brain, The 11, 56, 100, 143, 200, 235, 283, 326, 371, 417,	465
My first night with Skulls	504	Poetry	189
Nicoll, M.A., LL.D., Rev. W. R. (with portrait)	133	Primitive Child, The	423
NOTABLE MEN AND WOMEN :—		Queen Wilhelmina of Holland ...	221
Rev. J. H. Jowett, M.A.	459	Reply to Our Critics	279
King Khama	456	Responsibility in Crime 277, 323, 359	
Mother Stewart	411	Sir D. Galton (with portrait)... ..	502
Rev. Urijah Rees Thomas	252	Some Differences between the Japanese and Chinese... ..	91, 136
The late Rev. Dr. Edward Beecher	376	Spirituality, The Organ of	51
„ Professor Blackie... ..	187	The Recent Heroine of the "Elbe" Disaster	198
„ J. T. Carrodus	377	The Uses of Phrenology	66
„ Lord R. Churchill	188	Thoughts and Thinkers, Character in	422
„ Alderman W. J. Clegg	375	Truth-telling	26
„ Dr. R. W. Dale	186	Under the Public Eye	374, 502
„ Miss Emily Faithfull ...	292	Uses of Phrenology, The	66
„ Dr. Hunter	27	What Phrenologists are Doing 42, 88, 124, 172, 215, 258, 306, 348, 393, 439, 478,	525
„ Professor Huxley... ..	339	Wilhelmina, Queen of Holland ...	221
„ M. de Lesseps	28		
„ M. Louis Pasteur... ..	458		
„ George Smith, of Coalville	340		
„ Mr. John N. Stearns, of New York	293		
„ R. Louis Stevenson ...	186		
„ Miss Annie Young ...	293		
Notes and News of the Month, 38, 87, 120, 174, 218, 261, 307, 345, 390, 435, 477, 521			

THE
Phrenological Magazine.

JANUARY, 1895.



MR. CHARLES HYATT-WOOLF,
Editor of "Science Siftings," "The Optician," &c.

MR. HYATT-WOOLF has a distinctly mental temperament, and is organized to do the thinking and organizing part of a business.

His frontal lobe is high and broad which enables him to plan, arrange, and carry into execution what he has thought out. He has more than average balance of mind, which is indicated by the height of the head as well as from the fulness in the lateral portions. He is particularly cautious,

far-sighted, and must be known for his prudence. He is a man who reckons about how much powder he will need for his game before he fires a shot. He does not waste or squander recklessly, but has his eye on the future. He is very particular how things are done for him, and is very critical in estimating moral and intellectual worth, and quite intuitive in his estimate of people. He reasons from cause to effect, and is a pioneer in his style of getting rid of old-fashioned notions, and in keeping whatever he does "up to date."

His power to work comes from his combined mental forces. He knows the secret of accomplishing much without saying much about it until it is finished, and conserves his energy by planning out first what he has to do.

He should show good taste and power to improve, embellish, and refine what he undertakes, and when expressing himself he will show his large Ideality by the selection of his language.

He must have come from a refined parentage, and resembles considerably the maternal side of the family in the exquisiteness of his organization.

He has a good business head, and he must be able to use his influence through the press with no uncertain sound.

He has worked up the circulation of *Science Siftings* in such a manner that its weekly issue is now perused by close on 50,000 people in all parts of the world: among these are included such eminent thinkers as Lord Salisbury and Mr. Henry Irving;—although the simple style in which *Science Siftings* deals with even the most complex facts renders it as readable by the humble student as by the advanced savant.

What is your opinion on the moral power of the press, Mr. Woolf?

"Your question pre-supposes a moral power of the press, and I heartily concur with your view. True! Simon de Montfort, 600 years or more ago, took the first step towards making Parliament representative of the people, but our *fin de siecle* press has made it really so. Politicians have done much, but the press has been their organ to give voice to propaganda and make them popular. In fact, without the press, political liberty would not have advanced as it has done. As a moral force, to wrestle for the good of a people, it must be reckoned as an infinite quantity. So much for the Political Press. But there were other directions in which progress was needed, and here the Scientific and Medical Press became a moral power. It directed enquiry to the most solemn mysteries of the universe down to the ordinary circumstances of everyday life. It has vigorously shaken the tree of knowledge, and a pro-

fusion of fruit has fallen into the lap of the present generation, bringing with it health and happiness, as well as a higher view of the functions of existence. The Scientific Press has, in short, made life liveable."

What suggested to your mind the idea of bringing out your present paper—*Science Siftings*, which I consider is just what the present age wants?

"The tree of knowledge provides a remedy for every besetting evil, but abundant and indiscriminate plucking of its fruit will not do the desired work unless it be followed by the sagacious adaptation of means to ends. Information is only a hindrance and a weakness when it is increased without being sifted and smelted. It needs no argument to prove that miscellaneous facts and fancies, theories and speculations, must be systematized in order to make them trustworthy and effective. There must be coherence and consistency or there can be no practical service. The want of such a recommendation is the fatal defect of most of the popular knowledge of our time. It was to supply this defect and to give to the million our latter-day knowledge in assimilable form, that *Science Siftings* was projected. That it is accomplishing its mission I know. Hundreds write to the paper thanking it for having opened their minds to some novel idea, to some fresh trend of thought and even to new life and vigour."

What do you consider will be the next important stride in science?

"Science is marching along so many lines that it is difficult to indicate 'the next important stride.' But the following are among the problems to which it is addressing itself:—First and foremost is the noble art of war. The humane scientist is endeavouring to ameliorate its conditions with machinery that will reduce the number of men exposed in action, while increasing the complexity of the mechanisms and munitions, so that the brunt of battle may rather fall on dead mechanisms than on living men. In the future, victory may be decided by shattered defences, and bloodshed be only an accident of war. Physical science will rise superior to brute strength. Another problem is human flight. Aerial navigation now appears within the bounds of possibility. The augmentation of our food supply is likewise an enigma of the future engaging our attention to-day. Meteorological forecasting, possibly the control of the rain supply, the abatement of the smoke nuisance, the manufacture of *real* jewels, and travelling through pneumatic tubes are among some of the matters that our scientists are dealing energetically with, and the solution of either of the problems I have referred to may prove 'the next great stride in science.'"

HISTORY OF THE PROGRESS OF PHRENOLOGY.

No. I.—PHRENOLOGY IN GERMANY.

“In the intellectual, as in the physical, men grasp you firmly and tenaciously by the hand, creeping close at your side, step for step, while you lead them into darkness; but when you conduct them into sudden light, they start and quit you.”—W. S. LANDOR.

As we have already given a concise history of Gall's labours from the time when he first commenced his observations and experiments to his death in 1828, we do not propose to enter into such detail in the present series of articles, but a succinct account of Phrenology in Germany in the latter end of 1700 is called for before we pass on to its progress in England, Scotland and America. The question is often asked, How happens it that Phrenology should be almost universally rejected in Germany, the land of its birth? If this science be true, why is it that this land of scholars furnishes none who are willing to admit its claims? Why is it that no books on Phrenology have been published in the German language?

In answer to these queries, we would first remark, they imply what is not true. It is not true that no advocates of Phrenology are found among the distinguished men of Germany, or that no books have been published in the German language; although it is readily acknowledged that the science has received less attention there than in other countries. But this fact is easily accounted for by referring to the history of its illustrious founders.

As a lad Dr. Gall noticed certain peculiarities of talent and disposition in his brothers and sisters, and in his companions and school-fellows; and, among others, that some had a remarkable facility in committing to memory such lessons as required to be recited. These persons he observed, both when at school and when in the university, had full, prominent eyes. The uniformity with which this peculiarity of personal appearance accompanied the talent in question led him to suspect that they were connected, as cause and effect, and were the result of great development of a certain portion of the brain. But he was slow to draw conclusions, and years elapsed before he allowed himself to consider this as ascertained. By a similar course of patient and extensive observation, details of which are found in his works, he discovered certain other “organs,” as they are called—instruments with which the mind acts, or through which it is affected.

When he had, by the multiplied observations of many years,

and the concurrence of thousands of examinations and comparisons of cerebral development with mental manifestation, ascertained the existence of several of the organs of the brain, he delivered a course of private lectures in the city of Vienna in the year 1796. This continued to be his practice from time to time until 1802, when the Austrian Government suppressed them.

In 1800, Spurzheim, who was then a medical student, began the study of the brain and nervous system with Dr. Gall, and remained a student until 1804, after which time he began to help his master in his observations and lectures.

In 1805, in company with Spurzheim, who had now completed his medical studies, he left Vienna, and sought the privilege of expounding his doctrines elsewhere.

They passed through most of the large cities of Germany, spending a week or two in each, lecturing and collecting facts on their favourite science. Though they were kindly received during their travels, and kindly listened to by many of the scientific, yet by others they were fiercely opposed, denounced, and persecuted. Apparently disgusted with the injurious treatment received from their countrymen, they never published a word on the subject in their native language.

Hence Germany possessed, for twenty years, less information and fewer means of instruction on the subject than any other country in Europe, Spain and Russia excepted. Gall and Spurzheim, from Germany, proceeded to Paris. Here Gall made his home for life. His works on the physiology of the brain and the science of Phrenology were published in the French language. This will account, in a great measure, for the fact that the Germans were behind the English and French in receiving the new science. The founders of the science made no efforts comparatively to disseminate their doctrines there. They understood the proverb: "A prophet is not without honour, except in his own country."

But have they no phrenological literature in Germany? And are there no phrenologists among her distinguished scholars? In 1839 it had been frequently stated that for fifteen years no books on the subject had been published in the German language, and that no distinguished physiologist there was a believer in the science. It was not pretended that the science had received as much attention there as in England and other countries which might be mentioned. From circumstances already alluded to, it was not to be expected. But what were the facts of the case? Were the assertions, which opponents of Phrenology so frequently and loudly made, correct?

A correspondent of the Edinburgh *Phrenological Journal*, in 1827, thus expresses himself:—Though circumstances are unfavourable to Phrenology in this country (Germany), yet more attention is beginning to be bestowed upon it. Dr. Otto's work (a celebrated physician of Copenhagen) has been favourably reviewed in Hecher's Annals, Gerson's and Julius' Magazine, and Hufeland's Bibliothek. The celebrated Dr. Froriep, in his Journal (one of the best in Germany), has communicated several translations of phrenological papers published in England. In the excellent *Psychological Journal* of Dr. Nasse, Phrenology is now again spoken of. Nay, the sagacious Dr. Amelung has lately, in a very acute paper on Insanity, adduced opinions and views which he himself confesses are founded on observation of the phrenologist. Further, Hufeland, in Berlin, undoubtedly one of the first scientific men in Germany, and Vogel, in Rostock, a most ingenious author, have recently paid a high tribute to the science.

Hufeland* speaks thus:—"It is with pleasure and interest that I have heard the worthy man (Dr. Gall) himself lecture upon his new doctrine, and I am perfectly convinced that he ought to be reckoned among the most remarkable phenomena of the eighteenth century, and his doctrines among the greatest and most important improvements of the natural sciences. It is necessary to see and hear himself, in order to acknowledge a man equally far from all charlatanism, falsehood, and transcendental enthusiasm! Endowed with a rare degree of talent for observation, of sagacity and philosophical judgment; grown up in the lap of nature, he has observed a vast number of phenomena in the whole field of organic beings, which before were not at all, or only superficially, known: he has united them with ingenuity, found their analogical relations, drawn conclusions from them, and determined truths, which are of the greatest value, just because they are drawn from experience and daily life. Nobody has been so decided an opponent of Dr. Gall's doctrine as I; and now, after having fully satisfied myself of the profundity of his intellect, and the palpable truth of his science, I have been obliged to believe it. Upon the whole, I agree entirely with Dr. Gall that the spiritual part of our nature acts by means of organs; that this material condition for the exercise of mind not only is necessary as to its grosser, but also as to its finer functions; that the brain is the organ of the mind; and that there is great probability for supposing, that, as the external senses have

* See *Bischoff's Darstellung der Gall'shen Lehre*, p. 117.

their peculiar organs in the brain, so must also the internal have theirs."*

Vogel expresses himself in this manner :—" True it is that the most palpable facts prove Dr. Gall to be a most distinguished dissector of the brain, a sagacious observer of men and human actions, an ingenious philosopher, and a firm friend of truth. True it is that Gall, by a great quantity of experiments, instituted before the eyes of the highest authorities, has procured for his doctrine esteem and attention ; and that this science, by every opportunity, deserves to be tried and applied."

A gentleman who conversed with Professor Blumenbach, at Gottingen, and attended a course of his lectures, informs us (Editors of *Edinburgh Phrenological Journal*, 1832) that that celebrated physiologist spoke of Dr. Gall in high terms of esteem and regard. Phrenology, he said, though he could not admit all the inferences of its advocates, was certainly not entirely destitute of foundation. Blumenbach himself attended a course of lectures given by Dr. Gall, with so much regularity that, as he expressed it, "he never was absent a day." He kept constantly by him a copy of the Elements of Phrenology by Mr. Combe, of Edinburgh, to which he made frequent reference. (*Edinburgh Phen. Journ.*, vol. vii., p. 574.)

Again ; Dr. Blumröder, of Hertsbruck, in the sixth number of *Friedreich's Anthropological Magazine* (an excellent journal, with a very extensive circulation), strongly urged his countrymen to bestow upon Gall's doctrine the attention which it deserves. The same has been done by Dr. Lichtenstadt, of Petersburg (who has written so much on the cholera), in *Medicinisches Conversations Blatt*.

Froriep's Notizen, a paper which is read everywhere throughout Germany, has given translations of several phrenological articles from this Journal and the *Lancet*. Gall's great French work, of four volumes, has been translated into German ; and we have heard that Dr. Andrew Combe's Observations on Insanity will have the same fortune. Indeed, it is high time for Germany to bestir herself in an attempt to wipe off the disgrace of having forced her illustrious sons, Gall and Spurzheim, to seek in foreign countries a soil in which their discoveries might take root and flourish !

These eminent philosophers have inflicted a severe but merited penalty on their countrymen for their treatment of

* We know that it has been reported that *Hufeland* has since renounced the opinions here expressed, but the truth of such reports is not established by appropriate evidence. If true, it stands, as far as we are acquainted, a solitary instance.

Phrenology : they have died without publishing *one word* in their native language. (*Edinburgh Phren. Journ.*, vol. viii.)

The following is translated from a review of Dr. Herschfeld's German translation of Mr. Combe's System of Phrenology, in the *Medicinische Zeitung*, No. 10, 1834. The writer is Professor Ideler, physician to the great Hospital for the Insane at Berlin. "We certainly will not say that the phrenologists have succeeded in determining *every* individual faculty, or that they have entirely avoided mistakes ; but the defects in their science will easily be remedied by its further progress, and in no degree affect its spirit. It already offers a treasure of well-founded reflections on the formation of individual characters, by predominating faculties of the mind, and on the means by which these are excited, directed, and restrained. Since no system of mental philosophy can be of practical utility, where individual peculiarities are neglected for the *general* considerations of the faculties of the mind, it is beyond all doubt that a doctrine which reduces the study of difference of character to scientific principles must be welcome to us. Combe's work gives a clear, well-arranged, and compendious account of Phrenology, and is therefore well adapted to direct the attention of psychologists on this subject."

HOW TO MAKE PLUMP CHEEKS.

Most faces that are thin are apt to be hollow between the upper and lower jaws, and two exercises are recommended for filling out the cheeks. Take two small pieces of rubber, such as come in the ends of lead pencils, and insert on each side of the mouth, between the back teeth. Close the teeth on them and chew, spreading the teeth only just far enough to keep the rubbers in their places and shutting them with all the force possible. After this put the forefinger in the mouth and rub it against the cheek, pressing it outward in every way, reaching as far back as possible. It is said that by regularly following facial exercises daily the face may be kept rounded and firm in its outlines, and that even old and relaxed muscles may be greatly strengthened and improved.

THE word that once escapes the tongue cannot be recalled ; as the arrow cannot be detained which has once sped from the bow.

— *Metastasio.*

THE HON. MRS. ELIOT YORKE.

THE Aristocracy is to be congratulated that it has among its members the daughter of Sir Anthony de Rothschild, Bart., of Aston Clinton, Bucks., and Louisa, daughter of Mr. Abraham Montefiore, and niece of the late Sir Moses Montefiore.

There are many who do not believe in heredity, but the great majority of people are convinced that parentage and stock are conducive to the rare qualities of heart and head which we find in so many families of intellectual attainments.

Money and titles are not always able to produce culture, refinement, or brains, when there is not



the necessary stock behind them. But if we find stock, wealth, titles and brains in the same family then it is to be highly congratulated.

In the case of the Hon. Mrs. Eliot Yorke (Miss Annie de Rothschild) we have a combination of qualities which are only too rarely found. Nurtured under the most favourable influences for refinement and culture she indicates the art,—the true art,—of know-

ing how to make a suitable use of advantages, and of estimating privileges at their proper value.

Many persons would have been carried away by the exceptional surroundings of her life, but her deep conscientious principles have underlain all her actions, and on this account her life has been one of loving thought for others.

Phrenologically speaking, she has a fine quality of organization, an intensely kind and sympathetic nature, a knowing, comparative intellect, a conscientious spirit for carrying out her duty, and a conjugal regard for old friends and acquaintances. Her character would show to a better advantage were she more conscious of her own mental power, and not quite so retiring. Her Phrenology indicates that she is the exemplification of the words "In honour preferring one another." When duty calls she does not hesitate to act, but from her own natural inclination, she prefers to give place to others and work in humble spheres, rather than seek notoriety or popularity and applause. She is particularly sincere in her friendships and devoted in her affections, while her Philoprogenitiveness is a distinct feature of her mind.

She has considerable artistic ability, but not an extravagant degree. Her energy is untiring and shows itself through many faculties.

She spends a considerable part of her life at Hamble Cliff, her picturesque home near Southampton, and hence her work and energies are diversified, and her temperance and philanthropic charities are unique.

In a practical address on Temperance I heard her exhort the mothers to take a greater interest in Total Abstinence for their children's sake. She is deeply interested in Inebriate Work among our Women, but believes that prevention is better than cure. She has stimulated earnest work in Temperance Branches at Netley and Southampton, and she is deeply interested in the Independent Order of Rechabites and a Total Abstinence Benefit Society. She does not stop here, for she is also a Vice-President of the U.K. Alliance, and President of the Southampton Blue Cross Cycling Club. In fact, every good work in her neighbourhood knows the tenderness of her sympathy and the practical advice of her intellect.

OUR SPECIAL REPRESENTATIVE.

THE secret pleasure of a generous act
Is the great mind's great bribe.

—*Dryden.*

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION I.

OF THE NATURE OF MAN, AND OF THE DIFFERENCE
BETWEEN VEGETABLE AND ANIMAL LIFE.

THE phenomena which take place in man, from the moment of his conception to that of his death, taken together, constitute the nature of man.

All these phenomena are perhaps the result of one single and uniform principle; but they manifest themselves under forms and conditions so different, that to acquire a clear and detailed knowledge of them, we must examine them under points of view, as various as these forms and conditions themselves; we must study man in all his relations, in all his points of contact with entire nature.

The greatest obstacle which has ever been opposed to the knowledge of man's nature, is that of insulating him from other beings, and endeavouring to remove him from the dominion of the laws, which govern them.

We may, without inconvenience, neglect the relation of man to unorganized nature. Let us leave to the cultivator of natural history, the care of determining the laws of contractility, elasticity, weight, attraction, crystalization, the action of capillary tubes, electricity, &c. But, it is impossible to avoid an endless confusion of words and notions, and not to lose ourselves in the most absurd explanations, unless we distinguish the functions which man has in common with the vegetable kingdom, from those which are peculiar to him as an animal.

The vegetable kingdom offers us organization infinitely varied. We recognize in it the act of fecundation, assimilation, nutrition, growth, a species of circulation, secretions and excretions, irritability, and an elective force, or a faculty of placing itself in relation with objects out of itself; of choosing, for example, the most suitable nourishment; of attaching itself to surrounding objects; of avoiding or seeking the light; of closing the leaves or flowers by day or by night, &c. All these operations take place from the influence of a blind necessity, without sensation, consciousness, or will. For this reason we assign to the vegetable kingdom a life, but a life purely organic, automatic, vegetative; and as all this passes

in the interior of the organism itself, and the individual takes no account of the action of external things, it has been thought proper to call it an internal life. Those who find the supposition of a soul, necessary to explain these phenomena, give it the name of a vegetative soul.

The same functions are exercised in animals and in man. Fecundation, assimilation, nutrition, growth, secretions and excretions, &c., are performed in them equally by the laws of organization, by a blind necessity, without perception, consciousness, or will. Man and animals, therefore, share the vegetative, automatic life, with the vegetable kingdom. But they likewise enjoy functions of a more elevated and essentially different order ; they possess the faculty of sensibility, of perceiving impressions, external and internal ; they have the consciousness of their existence ; they exercise voluntary movements, and the functions of the senses ; they are endowed with mechanical aptitudes for industry ; with instincts, propensities, sentiments, talents ; with moral qualities and intellectual faculties.

As soon as one or more of these functions take place in any being, it is considered as possessing animal life. And as men have thought, that all these faculties were the product of impressions on the senses, it has been called the life of relation, or external life.

It is therefore with reason, that the parts of the body have been divided into organs of vegetable life, and organs of animal life.

These means, these organs, form a peculiar apparatus, of which vegetables and zoophytes are still deprived : it is the nervous system. The nerves alone are the instruments of sensibility, of voluntary movement, of the functions of the senses. Without a nervous system, there is no *mechanical aptitude*, no instinct, no propensity, no sentiment, talent, moral quality, or intellectual faculty ; no affection, no passion.

Each particular order of the functions of animal life is effected by a peculiar nervous system, by particular nerves, distinct from the other nervous systems, and from other nerves. There is a peculiar nervous system for the viscera, and for the vessels principally destined to vegetable life ; there is a nervous system, the instrument of voluntary movements ; there is one which belongs to the functions of the senses : finally, the noblest in animals and in man the most considerable, the brain, has all the others under its dominion ; it is the source of all perception, the seat of every instinct, of every propensity, of all power, moral and intellectual.

In order to proceed from the simple to the compound, I

shall give my readers some views of the nervous system, with which the animal character commences, but the functions of which belong even more to vegetable than to animal life.

In all animals placed in the scale of living beings above the zoophytes, that is, in all animals properly so called, there exist one or more masses of a gelatinous substance, very vascular, of different colour and consistence, which give rise to white threads, called nervous filaments. These filaments unite and form nerves, nervous cords, which go to this or that viscus and there spread themselves. These masses of gelatinous substance, called ganglions or plexuses, these sources of nervous filaments and the nerves formed from them, are more or less numerous, according to the number of parts or viscera with which the animal is provided, and for which they are destined.

These nervous apparatuses exist, even in animals which have neither spinal marrow nor brain; consequently, their origin and their action in these imperfect animals are independent of all other nervous systems.

They are the type of the nervous system of the viscera, of the abdomen, of the chest, and of the vessels of animals of the most perfect organization, and of man.

As long as there exists in an animal of the lower order, a sole internal part, and a sole ganglion with its nervous filaments, this nerve acts in an insulated manner; but as soon as, in a single individual, the existence of several organs renders several ganglions and several nerves necessary, these ganglions and these nerves ordinarily enter into communication by means of filaments, passing from one to the other.

There are then as many of these ganglions and of these different nerves, as there are different viscera; and as each viscus is destined to a particular use, to digestion, to the secretion of bile or semen; as each viscus has its specific irritability, these ganglions and these nerves must necessarily have their interior structure and their functions, differing from each other.

It is probable, that in animals, even of the lowest order, this nervous system is endowed with sensibility; but in man, and the higher animals, it is, like the spinal marrow and the nerves of the senses, entirely under the dominion of the brain. In a state of health, the viscera and the vessels execute their functions without any volition on our part, and without our having the slightest consciousness of the fact: the intestines are in fact in continual motion; they choose the nutriment which suits them, and reject heterogeneous substances; they form the secretions and the excretions.

But, we have seen that vegetables present to us similar phenomena: the capacity of being stimulated, of reacting against stimulus, a character of irritability, ought not to be confounded, as most physiologists do confound it, with the faculty of *perceiving* a stimulus, of having a consciousness of it, of feeling it. The perception, the consciousness of an irritation, of an impression, are inseparable from the nerve of sensation. Sensation, or organic sensibility without consciousness, is a contradiction in terms, but a contradiction very sagely preserved and professed in our schools. Sensibility, or the faculty of feeling, constitutes the essential character of the animal. When the changes produced by an impression take place without consciousness, they must be considered the result of irritability, and as belonging to automatic life; but when changes take place with consciousness, with perception, with sensation, this act of consciousness, of perceiving, belongs to the animal life.

“But,” you will say, “admitting that, in a state of perfect health, we have no consciousness of what passes in the heart, stomach, liver, &c., still we feel hunger and thirst, and the need of certain evacuations; we experience trouble, uneasiness, and pains, in the intestines, &c., and in general it would be difficult to find a part of the body, the bones, tendons, and even hair, not excepted, which may not, under certain circumstances, transmit sensations, and consequently become an organ of animal life. How happens this?”

We have seen, that the ganglions and nerves of the viscera and vessels, communicate together; they send several filaments of communication to the spinal marrow, and this is immediately connected with the brain. It is thus that all the impressions on the other nervous systems are transmitted to the centre of all sensibility, and that the influence of all the nerves on the brain, and of the brain on all the nerves, is established. It is for this reason, that the nervous apparatus of the chest and abdomen has received the name of sympathetic nerve, or, because its branches of communication take their course between the ribs to the spinal marrow, the intercostal nerve. Besides these means of reciprocal action and reaction, several nerves of the spinal marrow and of the head, such as the hypoglossal nerve, the glosso-pharyngeal, the abductor, the facial nerve, unite themselves with the sympathetic.

The organs of both lives can only perform their special functions in proportion to their development, to their organic function. Before the liver, the kidneys, the stomach are formed, there can be no secretion of bile, of urine, of gastric

juice ; in like manner, the propensities and talents cannot unfold themselves until the brain is developed.

The divers ganglions, plexuses and nerves of the sympathetic are not developed simultaneously ; and for this reason, the functions of the organs of vegetable life do not commence and terminate simultaneously. It is the same with the various ganglions and pairs of nerves of the spinal marrow and of the nerves of the senses. Their successive and independent development and death, explain the successive and independent perfection and failure of the various organs of voluntary motion, and of the senses.

I shall hereafter prove, that the different constituent parts of the brain, each of which is destined to a peculiar function, are equally subjected to successive development and destruction. This explains how instincts, propensities, and talents do not all either appear or fail, at the same periods of life.

As the brain will be the subject of my meditations in all the volumes of this work, I leave it now, to answer a question of high importance, viz.: Does the fetus and infant, while inclosed in its mother's womb, enjoy animal life, or, a life purely automatic ? How ought its destruction to be judged of before the tribunal of sound physiology ? Those who maintain that animal life is nothing but a life of relation, an external life, that all our moral qualities and intellectual faculties are the result of impressions on the senses, must necessarily maintain that the fetus and the newly-born infant are still only automata, whose destruction has no relation to an animated being.

Prochaska says,* "In the fetus and the new-born infant, the muscles have the automatic movement, and not the voluntary, because the brain is not yet in a state to think."

Bichat likewise says, † "We may conclude with confidence, that in the fetus the animal life is nothing ; that all the acts attached to this age, are dependent on the organization. The fetus has, so to speak, nothing in its phenomena, of what especially characterizes an animal ; its existence is the same as that of vegetables. In the cruel alternative of sacrificing the child, or of exposing the mother to almost certain death, the choice cannot be doubtful. The destruction is that of a living being, not of an animated being."

Yes, doubtless, it is cruel to sacrifice an unfortunate mother to a feeble fetus, still menaced with dangers without number, and on whose life it is still so difficult to calculate. Nothing but certain religious notions, or the reasons of an ambitious

* Opera Minora, L. II., p. 190. † Sur la vie, et la mort, p. 125.

policy, could ever recommend the dire counsel of immolating the mother in the most touching moment of her life, to the precarious existence of the infant. Still, as the expressions of Bichat, "the act involves the destruction of a living being, and not of an animate being," might lead to unlawful abuses, I consider it my duty as a physiologist, to rectify the arguments of Bichat and Prochaska.

I have said that neither the organic, nor the animal life, developed itself fully at once, or enjoyed simultaneously all its activity. If the possession of organic life by the fetus, were contested, because several of the functions of the viscera have not yet manifested themselves, the conclusion would doubtless be severely criticised. Is it, then, more reasonable to refuse to the fetus or to the new-born infant, the possession of animal life, because his brain is not yet formed for all its propensities, all its talents, and for the faculty of thinking? If physiologists had sooner known the plurality of the cerebral organs, and of their functions; if they had distinguished the different degrees of consciousness and sensation, the desires and necessities, from thought or reflection, they would have been cautious about affirming, that there exists no animal life in the fetus or new-born child. The brain of these beings is not, indeed, sufficiently developed to possess ideas, to combine and compare them; but, if this degree of perfection were necessary in order to allow them sensation and desires, it would be very difficult to determine at what period animal life does commence, and when the destruction of an infant becomes an act committed on an animate being, and, consequently, criminal. The infant has not yet the faculties of reflection and imagination; he feels as yet no affection for those of a different sex; he is not yet ambitious, &c., but can we refuse to him the faculty of perceiving, that of memory, of inclinations, of aversions, of joy and sorrow? If the noblest functions of the brain require a certain development and a certain consistence, who shall determine the degree of development, and of consistence, necessary for functions of an inferior order? The new-born child manifests by the outline of his figure, by his movements, and his cries, the states of happiness and of suffering; he equally manifests, too, the desire of nursing, and so of other sensations.

At all events, this work will become an incontrovertible proof, that there exists within us a far more fruitful source of sensations than impressions made on the senses; and consequently that it is altogether false, to assert that animal life commences only with the action of the external senses.

These considerations are sufficient to prove, that the laws

of animal organization by no means support the dangerous principle, avowed by certain physiologists.

Of the Special Functions of the Brain, or those which belong to Animal Life in Man and Animals.

In the natural order of the gradation of animals, the nervous system, which presides over the voluntary movements, comes after the great sympathetic nerve. It consists of the spinal marrow inclosed in the vertebral column. And from it, to the right and left, before and behind, issue as many pairs of nerves as there are vertebræ of which the column is composed. In caterpillars, &c., the ganglions and the pairs of nerves proceeding from them, correspond in number to the segments of which the animal consists.

All these pairs of nerves go to the muscles, and give them the faculty of exercising motion.

But all these nerves, at least in the more perfect animals, must be considered rather as conductors of the cerebral influence, than as independent agents; their function ceases, as soon as their free communication with the brain is interrupted.

As, in a healthy state, these functions are exercised with consciousness, they are held to make part of animal life.

Of a higher order, but always dependent on the brain, are the functions of the external senses. I shall have occasion, even in this volume, to determine better than has yet been done, the functions proper to each sense.

I come, then, to the noblest nervous system, the brain, and its peculiar functions.

As to the structure of the brain, I refer my readers to the first volume of my large work. Suffice it to say, that the whole cavity of the cranium or head, beginning with the eyes and ending with the neck, is filled with the cerebral mass. Like the rest of the nervous system, it is composed of gelatinous substance, and of an infinity of nervous filaments, which thence derive their origin.

It is this same brain which governs both the voluntary movements and the functions of the senses. It is this same brain, of which, hitherto, neither the structure nor the functions have been understood, and which yet includes all the organs of the forces, moral and intellectual, both in men and in animals.

In order to conduct my readers by a luminous path, I shall first consider these moral and intellectual forces as all philosophers and physiologists consider them. I shall then show how they are defined and distinguished by the vulgar, and by common sense, which certainly, in this case, is good

sense. The great proportion of philosophers agree in recognizing in the soul only two faculties, the understanding and the will ; the understanding, or capacity of receiving ideas ; the will, or capacity of receiving different inclinations : even when they speak of a greater number of faculties, they always reduce them to these two principal ones.

According to Aristotle, the soul of man has faculties which are common to it with animals ; sensibility, appetite, and the power of motion. It has, also, faculties which belong to it exclusively ; the intellect passive, the intellect active, the intellect speculative, and the intellect practical.

Bacon distinguishes two souls ; the soul rational, and the soul sensitive. The faculties of the rational soul, are the understanding, reason, reasoning, imagination, memory, appetite, and will. The faculties of the sensitive soul, are voluntary motion, and sensibility.

Descartes recognized four principal faculties ; will, understanding, imagination, and sensibility.

Hobbes admits only two principal faculties ; knowledge and motion.

Locke admits understanding and will.

Bonnet recognizes understanding, will, liberty, and, in his introduction, sentiment, thought, will, action.

Condillac admits six faculties in the understanding, or seven, counting sensation, the common origin, according to him, of the understanding and the will ; sensation, attention, comparison, judgment, reflection, imagination, reasoning ; and all these faculties are only sensations transferred or modified. He maintains that all the operations of the soul, thought, intelligence, reason, liberty—all the faculties of a spiritual substance, are only sensation transformed ; that all the knowledge which the human intellect can attain, all intellectual and moral ideas—all, without an exception, are so many transformations of sensation.

In the system of Kant, the primitive faculties or functions, pure conceptions, and ideas *a priori*, exist to the number of twenty-five, viz. two forms of sensibility, space and time ; twelve categories, or pure notions of the understanding, viz. unity, plurality, totality, affirmation, negation, limitation, inherence and subsistence, causality and dependence ; society ; possibility and impossibility, existence and non-existence, necessity and contingency ; eight notions which depend on these, viz. identity, diversity, agreement, contradiction, interior, exterior, matter, and form ; in fine, three forms of reason, consciousness and the soul, God, the universe.

(*To be continued.*)

CHARACTER IN DOGS.

A Study of the Manners and Morals of Dogs as a miniature copy of the Manners and Morals of Men. Illustrated with Sperling's Pictures of "The Five Senses."

BY GEORGE HOLME.

THE man who does not know dogs misses one of the guide-posts along the way of life. He might as well be a woman without a mirror, compelled to the streets unconscious of the effect of the details of her toilet.

The manners and the morals of dogs are to a great extent the result of their contact with man, and they develop along exactly the same lines in civilization. They are lauded to the skies by one set of people, and despised by another. Sir Walter Scott disappointed a dinner party of celebrated men because his dog had died, and he was mourning an old friend. Andrew Lang finds them only self-seeking brutes, who know when they are well off, and truckle to the hand that feeds them; mean spirited creatures, licking the boot that kicks them, while humbly begging for possible favours.

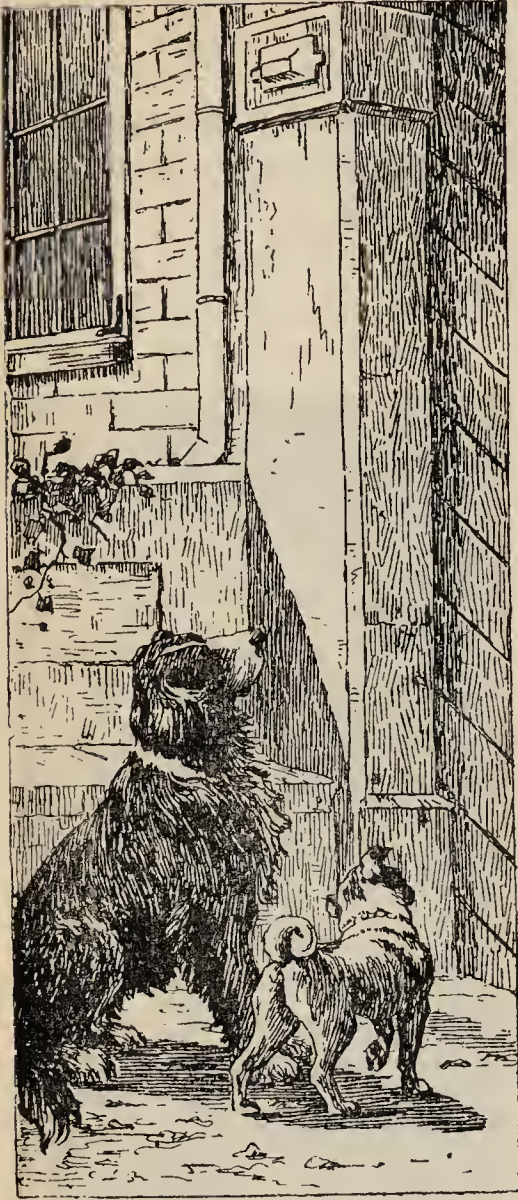
One might as well generalize about mankind, for there are as many types of dogs as of men.

There is no such thing as dog "instinct" any more than there is human "instinct," considered as any mysterious sense. A dog reasons, learns, judges by facts, exactly as a man reasons. He is quicker of observation; he has the keen sense of smell which makes up to him in some measure for the vicarious experience of human beings. The dog must experience a thing to know it, and his faculties have been trained by generations of observa-



NO. I.—TASTE.

The Bulldog has an irregular skull which is broad in the base and is less intellectually skilful than many other species. Is fond of eating and tasting, and does not always sufficiently exercise to keep its flesh down. If it begins to fight it goes at it till it conquers. It is pugnacious.



NO. II.—HEARING.

The St. Bernard has a quick sense of hearing, and has an intelligently developed skull. It is affectionate and watchful; has a smaller appetite compared with its size than the bulldog. Has great fidelity and constancy of attachment (especially to a bone).

ance to any except the accomplished hunter. They are elegant of form and vigorous of muscle, like any athlete, and have a power of discrimination and thought.

The well-bred contempt of a fine dog of one of these breeds for a man who has not intelligence enough to understand his strategy in the field must be seen to be appreciated. There is a story told of a trained pointer that was taken

tion, of taking note, until they have reached their present perfection.

A dog has not the power of speech with which to express his thoughts; consequently he is franker than man, but quite unconsciously so. When he is a dependent, he has the faults of one. He is vain, jealous, suspicious, and a snob.

Pointers and setters are essentially of the aristocracy of the dog world,

and they have gentlemanly qualities. They have the grand air. They will allow themselves to be admired by ordinary people, but they never give their allegi-



NO. III.—SIGHT.

A Fox Terrier is very quick in the sense of sight. It loses nothing, and has a very active temperament. Is very agile; his skull is a very distinctly marked one.

out with a party of inexperienced hunters. She was seen to spring to the top of a wall, and then fall back. It was supposed she had caught her foot, and they ran to release her. She was holding on by her paws. She was beaten down as a stupid dog, and turned and walked deliberately home.

It was discovered that she had scented a covey of birds on the other side of the wall, and fearful of flushing them before the hunters came up, had fallen back out of sight.

Looking at these dogs, so entirely self respecting, so intensely realizing their own worth, one sees in man not the patron of the dog, but his friend. These are not fawners, parasites, but companions; and the dignity of their lives shows in their carriage, in the expression of their eyes, in their disdain. A dog like this never steals, or goes with hanging head and tail, conscious of small vices.

A dog in whom every savage trait has been steadily developed to the exclusion of all else, makes the most perfect contrast to the elegance of upper dogdom; and yet the bulldog is as self respecting as a setter. He is a savage, and none of the finer qualities have been required of him. His intelligence, his discretion, have been sacrificed to "nerve." He will attack anything that gives offence, and his depressed forehead, his bloodshot eyes, make him the very personification of the "tough."

He corresponds exactly to the gladiators who were educated for the arena—men from whom everything had been taken but brute courage and the desire to kill.

A bulldog does not steal; he takes, and swaggers in doing it. His appetites are coarse, his temper is bad, but his spirit is unflinching.

It is the "toy dog" that develops the amusing traits that are common to his race and man's alike. He is the dog that lives



NO. IV.—SMELL.

A Pointer and Setter have a very distinct sense of smell. They can trace for a distance what they set out for. They are sagacious and enduring.

close to man, who does not work with him and value himself as one with rights he has earned, as do the hunting dogs, the collie, the St. Bernard, the blood-hound, and even the bulldog; but who is his play-fellow, the creature of his pleasure? It is the fox terrier, and the skye, and the pug that are jealous and quarrelsome and pettish.

In the household where there are many pets, it will be found that the state of affairs exactly resembles that in a court. The animals bid for favours, behave among themselves as long as they are obliged to, and then, at the first opportunity, bully the existing favourite, supposing him to be weaker than they. Dogs have a love of effect, and are prone to deceit under temptation—two characteristic human failings. There is nothing more dramatic than a big dog, and nothing more affected. He is grand in his beauty, in his overlooking of all the pettiness of the small dog, in his full ability to carry out his conception of his rôle in life. That he is a poseur is proven by the fact that majestic Newfoundlands have been known to die of grief over being shorn. They could not bear to be disfigured in their own eyes.



No. V.—FEELING.

The Skye Terrier has a very nervous temperament, is always on the alert, uneasy and restless. It has a fine little skull.

Pathetic and ridiculous, too, are the swaggering efforts of a small dog to imitate a big one.

To be a high-minded, careless, disdainful, gay liver, is the conception of your do-nothing dog. He is as full of romanticism and sentimentality as any other artificial product of society. He will bay at the moon all night long, and enjoy his own misery.

The dog who lives in a house will get as priggishly respectable as anybody else who has a position to maintain. He will cut off his enjoyments to do his duty, in a fashion that is sometimes oppressive; and the more of this character he owns, the less will he tolerate any falling off in respectability anywhere else. This sort of a dog would—he has been seen to

do it—see his own master come in disreputably clad, and wait until he saw what greeting was given by the rest of the family, before he expressed himself.

A lady who adopted a dog from the street had a perfectly well-behaved pet, who put off all his rowdy ways; but the respectable dogs of the family never admitted him into any sort of fellowship.

If we would see a miniature social world, a world where the strong are truckled to openly, where the intrinsically valuable are self respecting, where poverty is despised, and weakness taken advantage of; where loyalty means mutual respect and admiration—look to the world of dogs, who have learned their manners from men.

AS TO HEADS.

THE ANTHROPOLOGICAL REPORTER HAZARDS A FEW THOUGHTS.

THE head of the average citizen even when subjected to the closest scrutiny is generally supposed to be an affair of quite ordinary construction, tolerably symmetrical and tolerably even in its contour. It is very seldom that the casual observer notices a head of a construction so peculiar as to attract attention. To one that is interested in the shape of heads, and is an observer of their formation and structural peculiarities, the more obvious shapes and those most often met with are those in which the skull is extraordinarily high or long. But even to the most practical of all observers the contour of the circumference of the head is in ninety-nine cases out of a hundred a sealed book. The skilful phrenologist, no matter how delicate his sense of touch, would find it difficult to form any correct idea of the shape of the head of the average individual on the line of the hat band. There is, however, a means of finding this out, and the results obtained, though somewhat surprising, are perfectly accurate. Every one who has worn a stiff hat knows that no matter how uncomfortable it may at first feel it soon conforms itself to the shape of the head. In this very fact lie the means by which can be obtained with the proper instruments the contours of the head of anyone who is thoughtful enough to wear a derby or a "tile." The measurements show the true shapes of the heads of several of St. Paul's prominent citizens as they would appear if pro-

jected on a plane. It is full of lessons for the phrenologist and the anthropologist, if handled in the right way. To the former class of scientists, even though the developments on the top of the head are not shown and only the general contour given the data are of the same value. But to the anthropologist, even though the amount of information is somewhat meagre this scheme of projection is invaluable. To be sure each separate example does not afford so much information as would the skull of the same person dead. There is no opportunity, for instance, for remarking whether the sutures are closed or whether in that case the frontal suture being a prolongation of the sagittal suture bisects the coronal suture at right angles, nor whether the full development of the brain may not have been impeded by the premature ankylosis of the bones. Neither do the meagre data impart any information as to the width of the angular measure of the facial apparatus, the protrusion of the jaw-bone, showing whether the owner of the hat-band in question is prognathous, prognathous or merely mesognathous. In fact it even fails to give any clue of any scientific value to the capacity of the brain case, or the weight and size of the brain or of its convolutions, all of which are very important elements in establishing any pet theory of racial characteristics. But with a pair of improvised calipers, made from a pair of ordinary compasses, the anthropologist can measure off the index of breadth of the heads of any number of typical Americans without putting himself to any further trouble than to borrow hats. And in this way he can determine which type of cephalism is most prevalent among American men of business. A hasty glance at the examples in the cut, which were chosen at random, will assure any one that the predominant type in St. Paul is not the brachycephalic or the mesocephalic, but the dolichocephalic, or long-headed specimen. But it is not so much from the standpoint of the anthropologist as from that of the phrenologist that attention is called to some of the examples given below.

The pedagogic head is well represented by that of C. E. Gilbert, the superintendent of schools. The size of the hat from which this somewhat surprising conformation is taken by projection is about a $7\frac{1}{8}$. This is below the average of the sizes selected, which goes to prove what was long ago discovered to be a fact—that the size of the head, whether real or imaginary, had nothing to do with the amount of knowledge there was in it.

Rev. Y. Peyton Morgan, the genial and popular rector of St. John the Evangelist's, is another man, reputed to have his

full share of intellectual attainments, who wears only a $7\frac{1}{8}$ hat. Moreover, the projection, it will be seen, is not so very different from that of Supt. Gilbert. Both of these gentlemen, when looked at *au naturel*, would be said to have very well-shaped heads, so that the shape here represented might with a good deal of faith be taken as the type of head to be found most often among those who turn naturally to pursuits of a more purely intellectual character.

George R. Finch's head where the hat rests upon it is another type of head entirely, being fuller at the temples than those of the two gentlemen previously mentioned. In consequence thereof he wears a $7\frac{1}{2}$ hat. Some doubt exists as to whether the shape of his head is due to his well known business ability or his jovial and whole-souled nature, and the problem is not solved by the contour of the head of E. N. Saunders, the coal baron, which is almost of exactly the same general character.

Perhaps some light will be thrown upon the matter, however, by a glance at the head of J. M. Egan, president of the Chicago Great Western, though a personal acquaintance with him might reveal the fact that he was cut out as much for a college professor as for the presidency of a railroad, for his head certainly points to a taste for purely intellectual pursuits.

The medical head is about as well represented by that of Dr. Wharton as any. It will be seen at once that it and the heads of Doctors Stewart and Ancker are quite different from anything else in the cut with the exception of the head of C. S. Bunker, who thus lays himself open to the charge of having mistaken his profession in not having entered upon the study and practice of medicine. The similarity between the heads of the three medical gentlemen given in the cut is very suggestive as a confirmation of the theories of Gall and his followers.

The legal profession is represented by Ambrose Tighe and Jared How, whose heads are remarkably similar in shape, and may be taken as the type of the legal head, at least so far as the circumference is concerned.

The hat of A. W. Krech, on the other hand, is one which is quite common to musicians and lovers of music. Will Armstrong has furnished an example of such a head as the athlete is supposed to carry about with him, but whether this is typical of the class or not is rather difficult to say. The example in question, it will be noticed, is somewhat similar to that presented by the eminent members of the medical profession.

Another remarkable thing that is to be noticed is the striking similarity between the contours of the heads of Jack Dempsey,

the famous middle-weight, and that of Senator Casey of North Dakota. It only goes to show that environment exerts a powerful and almost controlling influence over natural tendencies, though it may be that the Senator in his boyhood was in line with the best of them when it came to a "scrap."

TRUTH-TELLING.

FROM A SCIENTIFIC POINT OF VIEW.

A short and very practical article on Truth-telling has recently appeared in "Science Siftings," under the heading of Sociology, and as it bears so distinctly on Phrenological lines without mentioning Conscientiousness, Sublimity, Cautiousness and Secretiveness, we have thought it might be useful to some parents and teachers.—ED. P. M.

"It is undeniable that there is some confusion in the popular mind respecting truth-telling and lying, arising from a failure to understand the essential elements of truth and falsehood. So far as the individual himself alone is concerned, he may make a false statement without lying, or he may make a true statement and yet lie in doing so. The question is one of sincerity in the one case, and an intent to deceive in the other. All the sophistry about lies, and especially white lies, disappears when tested by the purpose or intent of those uttering them. When a sincere man tells that which he believes to be true he has not uttered a lie, though the statement itself may be false.

"On the other hand, the hypocrite who, keeping within the bounds of truth, insinuates a falsehood or by suppressing a part of the truth conveys a false impression and does so with the intent to deceive, is an absolute liar, more despicable even than those who lie outright with no pretence of adherence to truth. The distinction should be clearly impressed on children lest they should mistake the form for the substance. Sincerity, honesty, frankness—these are the elements of truth-telling; deceit is the essential element of lying.

"The harsh measures sometimes used against children to punish them for slight transgressions are very often responsible for the development of a habit of lying. The child becomes afraid to acknowledge his offences, finding it much easier to play the hypocrite and thus win favours than to brave disclosure and a whipping. It is a great mistake to break down a young person's frankness and sincerity by harsh treatment, for there are no qualities which better deserve cultivation. With them he will be naturally a truth-teller. Without them

he may pay respect to the outward forms of truth as a matter of policy, but will do violence to it whenever it may serve his purpose to do so.

“It is an impressive lesson to the young sometimes to point out two opposite characters in a community—one respected and trusted, the other feared and distrusted—and then get them to find out for themselves what is the difference between the two men. If they are at all discerning they will soon see that one is frank, sincere, honest, and that the other is tricky, false in word and deed, and very often a hypocrite. The contrast is greater if the men are in the same class of society, with respect at least to worldly possessions. Whether they are rich or poor, a wide gulf is drawn between them—the one has troops of friends, the other only wary and suspicious acquaintances. Truth-telling, which is sometimes more than strict adherence to the letters of truth, is so essential to the formation of good character that the young should be taught to esteem the qualities from which it springs, and not merely be taught by rote the sin of lying.”

NOTABLE MEN.

THE LATE DR. W. B. HUNTER.

WE regret to have to record the death of one of the foremost hydropathic doctors of the times, Dr. W. B. Hunter, whose loss will be irreparable. No one had a more extensive experience in the successful application of the water treatment than Dr. Hunter. He had a very active brain, yet few people possessed a more evenly developed one joined to so much energy. He had a comprehensive mind which was shown phrenologically by his large Causality, Comparison, Intuition and Benevolence. He was broad and liberal minded in the views he entertained, but he was reserved and self-contained, quiet and unassuming in manner and conversation. He was an exceedingly conscientious man, and everyone who consulted him recognized his intense sincerity and love for the real and genuine in everything. He was keenly scientific in arriving at his conclusions, and took great pains to examine details for himself. His Comparison was remarkably strong, and showed itself in analysing and comparing subjects and facts, and enabled him to come to conclusions with regard to disease with wonderful skill and rapidity. His Intuition

enabled him to handle his knowledge and diagnose disease with a masterly hand.

Dr. William Bell Hunter was the son of the eminent hydropathist, Dr. Archibald Hunter, of the Bridge of Allan Hydropathic Establishment, North Britain, who only died a few months ago. Dr. W. B. Hunter took his degree at Glasgow, with honours, and went to Matlock in 1872, upon the invitation of the late Mr. John Smedley, the founder of hydropathy in that town.

Dr. Hunter displayed great ability and aptitude in his new sphere of labour from the very commencement. He had the misfortune to lose his coadjutor, Mr. Smedley, two years after his arrival at Smedley's, and at the time of death had just completed his twenty-second year as senior physician at the Matlock Sanatorium.

Dr. Hunter was a contributor to medical literature throughout the whole of his life, and in addition to writing the article in the "Encyclopædia Britannica," he also wrote a pamphlet on "Influenza, its origin and cure" (1891); "Fever cases treated Hydropathically" (1894); a book on "The Turkish Bath, its uses and abuses" (1888); and he had just completed before his last illness, a "Manual on Hydropathy for domestic use," which occupied some years in preparation, and was intended to bring up to date the one written by Mr. John Smedley.

Dr. Hunter's philanthropic spirit was well-known in Matlock. He was the chief honorary physician at the Smedley Memorial Hospital in Bank Road, a large subscriber to this beneficent institution, and a valued supporter of every good and useful work.

Dr. Hunter was physically lithe and spare of frame, and active in all his movements.

THE LATE M. DE LESSEPS.

M. DE LESSEPS was of the patriarchal type. He possessed an organization that was made to wear. Both mentally and physically he was powerfully built. In such a constitution the vital organization supports and gives strength to the brain, while the brain returns vigour and renewed youth to the body. Health and strength of body give force and grasp to the mind; the energy of the mind keeps the body from decay.

He showed a power of constitution and a tenacity of health superior to most men; for he went through all degrees of

severe labour, exposure, and strain of constitution, without injury. All his vital forces were amply developed; his osseous system was powerful, and his joints were held together by vigorous muscles. There was harmony between the powers of his body and the brain, and so he worked with less friction than common.

He had a rotund organization throughout. Body, force, brain, mind—all were well rounded; consequently he was at home anywhere, on all subjects, and with everybody. He was prepared to take everything into account. His long life and varied experience was of great service to him, enabling him to use his varied powers to the best advantage; hence he was able to plan and conduct a more complicated work than the majority of men. His great width of head indicated uncommon energy and force of mind. He felt equal to any task—no matter how great the undertaking or danger. In addition to his great courage, he had equally great conservative, restraining power; so that he was not constitutionally indiscreet, either in speech or action. He took everything into account, and knew how to economise in time, strength, and means. Acquisitiveness, Secretiveness, and Cautiousness appeared to be large; for the head continued to be broad from the top of the ear up to the corner of the parietal bone, which indicated prudence and economy.

His head was unusually high and broad on the top, which denoted settledness and fixedness of character, and sufficient moral principle to regulate, conduct, and resist more than ordinary temptation. Firmness was very large, and his general make-up and expression indicated firmness, determination, and perseverance. Conscientiousness and Hope appeared equally large, which gave integrity and enterprise. His mind as a whole was very receptive and emotional. He was never at a loss for resources. The spiritual part of his nature was very active, and was to him like a third eye, giving greater freedom to mental action, and frequently resulting in inventions. The height of his head over the forehead indicated a generous, philanthropic turn of mind, and made him large souled in every way. He was broad in the temples, which favoured ingenuity, versatility of talent and ability to contrive and devise ways and means.

The frontal lobe was exceedingly large. Both the upper and lower portions of the forehead were well developed. The perceptive faculties were large, and gave him correct judgment of things, and their qualities and uses, yet the reasoning faculties were still stronger, indicating that he possessed great originality of mind, ability to plan and understand principles,

and more than an ordinary degree of quick intelligence, clear judgment, and general comprehensiveness of mind.

The de Lesseps family has always been looked upon as an almost patriarchal group. No picture could be prettier in the days that have gone by so quickly than M. de Lesseps on horseback in the Champs Elysées or Bois de Boulogne, surrounded by the children of his green old age, and followed perhaps by their "big brother" Charles. In every phase of French life Ferdinand de Lesseps seemed to be part of the panorama. He was with the Empire during its glitter and prosperity. He was the bosom friend of Napoleon III., and a kinsman of the Empress Eugénie, whom he guided during that fairy-like journey to Egypt for the opening of the Suez Canal. He was at the Tuileries when that same Empress fled before the surging mob. In banquets Victor Hugo, Pasteur, and de Lesseps were placed together as a kind of trinity of illustrious elders of France. Even the Academy stretched a point to receive amongst its immortals one whose literary luggage merely consisted of a kind of personal Blue Book of the Suez Canal. At the end of the first Grévy Septennate this Academician and possessor of the Grand Cross of the Legion of Honour was suggested as a possible candidate for the Presidency of the Republic. M. de Lesseps afterwards became entangled in the Panama scheme.

Great sympathy is felt for the Comtesse Ferdinand de Lesseps, who has been the useful and valiant helpmate of her husband in good and in evil days alike. Mdlle. Autard de Bragard, although married to her distinguished husband in the midst of his popularity and in the young womanhood of her tropical beauty, has always been a châtelaine of the homely and domesticated order. Although a second wife, she has gained the affections of her middle-aged stepchildren. The de Bragards are a Créole family from Trinidad, and have preserved their British nationality.

Most of the French Journals published commentaries on the death of M. de Lesseps. They recalled the grand rôle which he played in connection with the Suez Canal, and minimised his association with the Panama.

ORION.

THERE are in business three things necessary—knowledge, temper, and time.—*Feltham.*

SKULLS.—G. B. Setchfield, Exchange Arcade, Lincoln, has a large quantity of Lincolnshire and Yorkshire Skulls for disposal, from 5/- each.

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., JANUARY, 1895.

THE NEW
YEAR.

As the New Year opens we desire to thank our numerous friends in every quarter of the Globe for their encouraging messages, and kind criticisms of the past year's work, and we trustingly look forward for a continuance of their interest and support.

The New Year always seems the appropriate time to commence fresh work and make new departures, and we therefore draw the attention of our readers to the first of a series of articles on the History of the Progress of Phrenology, which will be carefully compiled from every possible source.

As a second departure in Phrenological literature, Dr. Gall's works will be published for the first time in England. As his works are out of print and are yearly becoming more valuable, their reproduction should prove of great interest to the student of Phrenology, and enhance the importance of the *Magazine*. We have a great work before us. We have to assure many that Phrenology is not dead, and to prove to many more that it was not promulgated by ignorant men, and that intelligent minds have constantly been engaged in supporting it, as the history of Phrenology will prove.

There are not wanting signs that those to whom the world looks for so much, are beginning to revise their method of procedure in regard to psychology and to set aside a little of their prejudice. When they have quite got rid of the latter, they will begin to see that the phrenological method of investigation is not so unscientific after all.

Gall had often to work on his own lines without "the consolation of success," and ought we not to be willing to continue our march forward with the same unflinching faith and the same steady purpose? Expressions of criticism and prejudice we must still expect and patiently combat until our critics are enlightened.

There was never yet a precept formulated by prophet or seer that had not its roots in law. We are much readier to obey a law when we see its sequences in actual life. If, in some great book, men who had never seen a harvest were commanded to sow seed, they might not bestir themselves to obey. But prove to their sight and taste the value of their commandment, show them that the law of the harvest is seed-sowing, and they go about it in the most business-like

manner. So let the world once believe in the practical value of Phrenology and it will begin studying it with the enthusiasm of the gold-digger or the pearl-diver. Can we therefore afford to disregard those laws of our natures in the strict fulfilment of which we find our true strength? Can we properly understand our complete organizations without understanding in some measure the workings of our minds? We think not, therefore we invite universal attention to the study of mind and to the right development of character during the year 1895.

Hygienic and Home Department.

TWELVE RULES ON THE TREATMENT OF CHILDREN.

1. NEVER pamper children or reward them with eatables. 2. Always take care that the child's food is well cooked. Give no new bread. 3. Avoid seasoned dishes, fried and salted meats, pastry, uncooked vegetables and unripe fruit, wine and rich cakes. 4. Vary the food from day to day, but avoid variety at one meal. 5. Never tempt the appetite when disinclined for food. 6. Insist on all children thoroughly chewing or masticating their food. 7. Never plait the hair of children under eleven or twelve years of age. 8. Give all sweets and confectionery in a very sparing manner. 9. Begin early to form habits of personal cleanliness and delicacy. 10. Dress small children in flannel garments, especially at night. Flannel combinations are better than nightgowns. 11. Attend to the form and size of all children's shoes so that their feet shall not be cramped. 12. Avoid keeping the child's head too warm or its feet too cold.

Fowler Institute

MEMBER'S NOTES.

To Mr. B. G. Coleman we are indebted for the following :—

“The late Dr. Chapman cured colds by applying ice to the spine. Professor Pictet claims to have discovered ‘frigo-therapeucy.’ He has (says our Paris correspondent) interested the scientific world in his experiments, which were before the Academy of Medicine at its last sitting. This doctor began experimenting with dogs. He found that when plunged in a bath of low temperature and kept there for some time, they became ravenously hungry. Being himself a sufferer for six years from a stomach disease, he had forgotten what it was to have an appetite for food. He thought that if he tried cold he might relish his next dinner.

So he descended into a refrigerating tank, where the temperature was many degrees below zero. He was wrapped in a thick pelisse and other warm clothes. After four minutes he began to feel hungry, and in eight minutes climbed out of his tank with a painfully keen appetite. Many such experiments were made. All the meals he took after a short stay in the refrigerator agreed with him, and he found his dyspepsia cured after the tenth descent. He insists on very warm dress-furs if possible. One might ask whether it would not be the same thing to plunge less warmly clad into less frigid air. He says not. He cannot yet explain the law that underlies his discovery. Doctor Pictet is about to have a freezing chamber made for his dyspeptic patients."

This is rather a novel way of increasing or restoring an appetite, but we all know how much more we are inclined to eat in the winter than the summer months.

* *
*

MR. MURRAY sends us the following :—

“NOVEL CURE FOR HEADACHE.

“The sympathetic schoolboy is wont to prescribe decapitation as a remedy for the sororal headache. This proves that even something may be learned of schoolboys, for Dr. Marshall Hawkes, of New York, has now adopted a not dissimilar cure, trephening, for chronic headache. The only case to which he has applied this drastic remedy is that of a man, aged 28. When the patient was 8 years old he fell on a curbstone and received a cut on his forehead, which was duly dressed and plastered. Soon after he commenced to suffer from headaches in the upper right frontal region. These increased in severity year by year, notwithstanding that the patient received varied medical treatment.

“He visited Dr. Marshall Hawkes, who likewise put him through a course of dieting and medicine, and examined him for the various causes of headache, as eye-strain, stomachic derangement, disease of the kidneys, etc. Ultimately Dr. Hawkes was attracted by the small scar left by the early wound, and came to the conclusion that trephening might give relief. This was done, and a disc of bone, three-quarters of an inch in diameter, was removed. The disc was found to be slightly thicker at its upper margin, where normally it should have been slightly thinner. There was, however, no well-defined mark of fracture. The wound was then dressed and united promptly. To-day the hole in the skull has nearly filled with a fairly dense fibrous tissue, through the centre of which, however, the pulsation of the brain can still be seen and felt. But the patient has had no further headaches. To use his own words, he is ‘beginning life anew.’”

Anatomical Phrenology can greatly help to point out these skull interferences.

E. CROW.

(See page 41.)

A BEAUTIFUL eye makes silence eloquent; a kind eye makes contradiction an assent; an enraged eye makes beauty deformed.

—Addison.

Children's Column.

DUTY AND INCLINATION.

“Stay at home,”
Said Inclination,
“Let the errand wait.”
“Go at once,”
Said Duty, sternly,
“Or you’ll be too late.”

“But it snows,”
Said Inclination,
“And the wind is keen,”
“Never mind all that,”
Said Duty,
“Go and brave it, Jean.”



Jean stepped out into the garden,
Looked up in the sky ;
Clouded, shrouded, dreary, sunless,
Snow unceasingly.

“Stay,” again said Inclination,
“Go,” said Duty, “Go” ;
Forth went Jean with no more waiting,
Forth into the snow.

You will smile if now I tell you,
That this quiet strife,
Duty conquering Inclination,
Strengthen’d all her life.

VIOLET HINSHELWOOD (aged 10).

MY DARLING CHILDREN,—

This is the first of a New Year to you, and I hope it will be a bright and happy one—full of accomplished resolves and energetic work. I can hear one little girl say, “Please mother, may I read this?” I am always glad to hear any of you ask that question, for mother knows best what you should fill your minds with.

This Christmas and New Year, you are particularly favoured with suitable literature, and you may always be sure that your mother will guide you aright in selecting the best books and papers for you. Some little minds have been poisoned with a quantity of literature that has been positively harmful. There is so much that is pure and beautiful

and beneficial, that there is really no time to read that which is useless.

Think of this, my dear children, during the year 1895.

Your loving

AUNTIE MARJORIE.

THE PERFECTING FACULTIES.

BY JOSEPH H. AUSTEN.

(Continued.)

How many faculties are included in the Perfecting Faculties?—Five. What are they?—Constructiveness, Ideality, Sublimity, Imitation, Mirthfulness.

(1.) Constructiveness.—This faculty is situated in front of Acquisitiveness and below Ideality, on the side of the head. It is a very useful faculty for every little boy and girl. It helps the boys to use tools and put parts of machinery together, to do fretwork, and make numerous useful things for home and school. And the girl learns through this faculty to make and trim dresses and bonnets for her dollie. Without it people feel at a loss, for they cannot use their fingers in a natty and ingenious way. If any of you have only a small amount of this faculty you must cultivate it as it is useful in every department of study and work.

(2.) Ideality is situated in front of Sublimity. It is the faculty that loves beautiful things, that is always trying to perfect and improve everything. It makes some children very fastidious and fond of style, and dissatisfied with what they have. It gives them a love of poetry, art, fine speaking, and literature, and helps them to study the same.

(3.) Sublimity is situated in front of Cautiousness. This is the faculty that delights in the beautiful snowstorm, or the rough waves on the sea-coast, and beautiful mountain scenery. Little boys and girls who have this faculty large make use of big and long words, and use extravagant language. They see everything with wide-open eyes. They magnify their little troubles and sorrows into big ones, and sometimes sob as though their hearts would break when they cannot go out to play because it rains.

(4.) Imitation is situated between Benevolence and Ideality. It is a faculty well known to boys and girls. It helps them to imitate the manners, voice and walk of their mates. It assists them in acting in charades and tableaux, and enables them to use appropriate gestures in speaking or reciting. Parrots have it largely developed.

(5.) Mirthfulness is situated next to Causality. This faculty gives the love of fun, and it is a capital faculty to cultivate if kept in its place. It makes sunshine everywhere, except where it makes fun of the wrong thing and is put in the wrong place. Every boy and girl should be willing to have a little honest fun, and know how to laugh and joke, and be laughed at occasionally, and chase away tears or injuries by pleasantry.

Wandsworth, S.W.,
December 11th.

MR. AUSTEN.

Dear Mr. Austen,—As you have so kindly offered to give a prize for the best letter on Phrenology, I am going to try to write one which I hope you will like.

Some of my school-friends are very different from myself in many ways. A little boy whom I am staying with, and two little friends who came to tea, and myself, had the bust, and were reading each other's heads. One boy had larger Destructiveness than the other. We were all very interested in the subject.

My papa says he would like me to learn Phrenology when I am older. A boy named Freddy has a great many pets; he has horses, chickens, and a Persian cat. I felt the organ of love of pets, and I found it was very large indeed. I think my brother, who is ten years old, must have a large organ of Order over the eye, as he is very particular about his clothes, toys, and everything belonging to him; he likes his initials on his things.

One day papa took him to Miss Fowler to have his head examined, and Miss Fowler noticed that he liked to have his things marked, and papa was just going to get him a rubber stamp that morning.

Yours sincerely,

MABEL IRIS COX (aged 11 years).

Lee, Kent, S.E.

DEAR MR. AUSTEN,—

I saw in the *Phrenological Magazine* that you would be pleased to give books for prizes for the best letter on Phrenology and how we like it. I like Phrenology very much because it is very interesting, and not only interesting, but useful as well. I live where there are a good many busts, so I very often see them. I know a little boy who is not yet three years old who one day made everyone who heard him laugh, by running up to his nurse and saying, "Is your 'Nevolence there?" meaning, of course, Benevolence. I think the study of Phrenology ought to be encouraged at schools, polytechnics, &c., because, as I said before, it is not only interesting, but useful for many things, viz., in choosing servants, making friends and acquaintances, &c.; and I think if the study of Phrenology was encouraged and people would only learn the value of it, this country would be greatly benefited by it; and not only this country, but many others as well. I do not think this a very long letter, but I do not want to take up too much of your valuable time and patience, so I must close this short letter, hoping it will win a prize. I sign myself,

WILLIAM SPARKES (13 years old).

From ALFRED W. COOKE (aged 13),

Opposite All Saints' Church,
Kingston Road,
Leatherhead, Surrey.

THE DUKE'S DAUGHTER.

"No; I am sorry, Frank; I cannot marry you. It is impossible, Don't ask me to again." Slowly, with a dull sickness at his heart. Frank Russel turned away. His one dear hope was crushed. For the rest of that evening he was not seen. His lover was Kate Vaughan, the only daughter of Mr. Vaughan, an old descendant of one of the English dukes. When the party was over, Kate went to bed "a little sadder," as she termed it.

* * * * *

One year later at five o'clock her mother said, "There is a friend of yours coming to-night." "Who is it?" she asked eagerly. "O, your sweetheart, I believe." "All right, mother," replied Kate. But the words of her mother seemed like a sword thrust through her heart. Ding! ding!! ding!!! the bell in the hall downstairs rang violently. Soon hushed footfalls were heard and subdued voices which excited her curiosity. She went downstairs as if she was going to a funeral. A white face and a throng of persons in the dining room attracted her attention. She found there a face she thought she never would see again. It was the face of Frank. The men said they saw a body floating down the river, and they had recovered it. Mrs. Vaughan's being the nearest house they had taken it there. Poor Kate, directly she saw the body she cried like a child, and continued saying, "I killed him, I killed him." When both had come to their senses (it seemed a long while before Kate came to hers), she did not meet him with a violent speech.

* * * * *

There were two happy beings on that Christmas day.

(The end.)

MY DEAR CHILDREN,—

Mr. Austen writes me that he thinks the story received from A. W. Cooke (aged 13) deserves a prize, and adds: "I think it very good indeed, especially as he did it all alone." Mr. Austen is very glad to have received two letters, and intends to give each of the writers a prize. He says: "I think Miss Cox's the best, and shall give her a superior prize to the others." He is hoping before the 20th (after we go to press) to receive answers to the examination questions, and some sketches. One little boy who intended to compete has been too ill to do so this time.

I am glad, my dear children, that some of you have done so well, and

I trust it will be an incentive for others to try. I want you to read the article on Animals, and study their characters all you can.

With every good wish for the New Year, I remain,

Your loving

AUNTIE MARJORIE.

Notes and News of the Month.

PHRENOLOGICAL Examinations daily from 10 a.m. to 5 p.m. ; Saturdays, 10 a.m. to 2 p.m. ; and the evenings of Monday, Wednesday, and Friday, at 4, Imperial Buildings, Ludgate Circus, New Bridge Street, E.C.—First floor.

* *
*

THE Institute Phrenological Examinations for Diplomas and Certificates at the Fowler Institute will take place Jan. 18th and 19th.

* *
*

THE *Phrenological Annual and Register* for 1895 has just been issued. It contains the Character Sketch of and Interview with Dr. Renner, Ex-President of the British Phrenological Association ; Sir Benjamin Richardson and Madame Antoinette Sterling, with portraits ; and three American writers—Mark Twain, John Russell Young, Capt. Charles King, and an Interview on Chinamen and Japanese ; an article by L. N. Fowler, on the Science of Man ; the Chippewayan Indians, by J. A. Fowler.

* *
*

THE *Annual*, though smaller in bulk this year, is accompanied with a full Sheet Calendar, which, when hung up in the nursery, will enable the children to study Phrenology as manifested by their various characteristics. The Sheet Calendar has never been given with the *Annual* before, and it is hoped that it will meet with universal approval. The articles unavoidably left out of the *Annual* will appear in the *Magazine*.

* *
*

The *Annual* also contains a carefully selected list of well qualified Phrenologists, and Reports of Phrenological Societies.

* *
*

MR. JENKINS writes concerning the *Annual*, "They are very well got up."

* *
*

MR. A. COATES writes, "Thanks for the *Annuals*. I think the 'Phrenological Almanack' an excellent and very useful production, and a better supplement could not have been."

THE New Year's Gathering of Scattered Members and Friends will take place Wednesday, Jan. 16th, when many members and friends are expected from different parts of England.

* *
*

THE *Phrenological Magazine* for 1895 will contain special articles on the History of Phrenology, which has been repeatedly asked for, and which will supply the want. Dr. Gall's works will also be commenced, and will prove a valuable addition to Phrenological literature.

* *
*

As the *Magazine* is a journal specially adapted to the diagnosis of Character in everything, it will henceforth be headed by the word *Character*, and articles specially bearing on this subject will be introduced. One is ready for February by Mr. George Cox. We should be pleased to receive Contributions from other writers on the subject. Interviews and Character Sketches will also be continued.

* *
*

ARTICLES on the various phases of Phrenology and the scientific aspect of the subject will be introduced.

* *
*

OUR little readers—who are increasing—will not be forgotten.

* *
*

CHARACTER Sketches from Photographs and Handwriting will be continued.

* *
*

CHARACTER in Dogs receives our attention in an illustrated article in another column.

* *
*

THE following name was by mistake left out of the *Register*--Kyme, John Glover, Phrenologist, &c., Oxford Road, Gomersall, near Leeds, Yorks. We are exceedingly sorry for this oversight.

* *
*

LONDONERS who know anything about the pastor of Bloomsbury Chapel will rejoice that the Rev. James Baillie has decided to decline the offer of a Reading Chapel. Seldom have two such meetings been held as the ones convened to ask Mr. Baillie to stay, and the one to receive his answer. The chapel was full—not only of his own people, but with enthusiasm, unanimity, and love. The letters sent him by members of the congregation were very numerous, and included those from elderly men of eighty, business men, young men, and little children. One little girl of seven wrote, "I do like the little sermons you talk to us on Sunday mornings, and I want you to stay because I love you so much." This insight into the pastoral matters of Bloomsbury

will but prove what we said of the Rev. James Baillie in our sketch of him as far back as June last, to which we refer our readers, and we are glad on our own account that so valuable a preacher and friend of humanity has decided not to leave London.

* *
*

SHOULD WOMEN SMOKE ?

THE *Nineteenth Century* treats of this good old subject. Mrs. Frederic Harrison treats it in the form of a conversation. The arguments which she puts forward, for and against, may thus be summarised. But first, Do women smoke ? Yes ; for “ the five daughters of our clergymen here all smoke,” and, “ as you may see in the papers, a wedding cannot be said to be really ‘ smart ’ unless the presents include at least three cigarette cases for the bride.” And now, Ought women to smoke ?

Yes.

Because : If a harmless smoke soothes and comforts men, who are we that we should deny it to women, because, forsooth, it does not fit in with our ideas of what becomes a woman ?

Because : “ Here are two men and two women, and the two men may hide their defects and shortcomings in conversation with smoke, whilst we poor women have to insert our best remarks between the puffs—why should not we smoke ? ”

Because : Restlessness is the fashion of our age, and smoke is good for restlessness. George Sand advised all women to take to needlework as a sedative ; but she herself took to smoking. The new woman has followed her example instead of her precept.

Because : “ Spanish and Russian women smoke, and why not English women ? ”

No.

Because a higher morality is to be expected from women than from men. Smoking, as a mere self-indulgence, is opposed to the higher morality.

Because : “ Who can suppose nicotine to be a useful preparation for the young life to be launched into the world ? And for the nursing mother with a cigarette, what can we say ? ‘ We should have to bury all our pictures of the Madonna fathoms deep that they might not behold so unlovely a sight ! ’ ”

Because the reserve force of the race must be stored up by women, and smoking uses up that force.

Because woman is bound to so many artificial wants already that she ought not to cultivate another.

Such are the arguments put into the mouths of Mrs. Harrison’s talkers. We leave it to our readers to say whether the Ayes or the Noes have it.

"SOME PHYSICAL AND PSYCHICAL ASPECTS OF SLEEP."

DECEMBER MEETING OF THE FOWLER INSTITUTE.

"Choose an author as you choose a friend."—ROSCOMMON.

THE usual monthly meeting of the Fowler Institute was held at the Memorial Hall, Farringdon Street, on Wednesday evening, Dec. 12th. After the minutes of the last meeting had been read, and the new members enrolled, Mr. Brown, of Wellingboro', was asked to occupy the chair.

After a few preliminary remarks, he called upon Mr. Baldwin to give his paper on "Some Physical and Psychical Aspects of Sleep." Mr. Baldwin said : 1st, that sleep was an intermediate state between life and death ; 2nd, that there were two kinds of sleep, complete and incomplete ; 3rd, the sleep of health and the sleep of disease. Sleep was the time of bodily rebuilding, and of the decline of mental activity.

Heat causes sleep, and the reasoning faculties are the first to be overcome. Cold, if very intense, will produce sleep. It is also caused by the detraction of blood from the brain, hence the desire to sleep during digestion.

Mr. Baldwin then showed that we dream less in the early part of the night ; that old ideas and thoughts recur in sleep, and travel along the brain tracks to the motor centres, from which they received their stimuli ; that we are not conscious while dreaming, for there was a quiescence of the motor centres during sleep. Dream Phenomena was an interesting study. Dreams pertain of the faculties that are the least exhausted. We spend a quarter to one-third of our lives in sleep.

He then explained at some length ideas concerning the conscious and sub-conscious soul, and the foretaste of the spiritual existence along the broader and higher plane, above the physical into intermittant states, where hidden things become revealed to consciousness. Here he seemed to disentangle himself from his subject, and pursued his line of thought along the spiritual plane, as the physical organization approached unconsciousness. He spoke of the intellectual, moral, and perfecting areas ; that when the threshold of consciousness was pushed back, and the personality or *ego* enlarged his area of thought, he considered Nevana was attained. That if we cognize the spiritual we must subjugate the physical.

The paper was followed by a discussion in which Messrs. Samuel,

Harper, Ramsey, and Eland took part. Mr. Samuel said he considered the title of the paper a good one. He wished more had been said in reference to the organ of Repose, which he considered was not a negative, but a positive quality. He thought those who possessed the Vital temperament slept the most soundly. He then referred to the physiognomical side of sleep, and the wakeful hand. He did not think that there was such a thing as complete sleep; that the whole body did not require to sleep; that the nervous system only required rest, but not the muscles; that the heart took its rest between the beats; that yawning was the insufficient aeration of the lungs. He believed that there was a sixth sense,—the faculty that particularly appreciated, understood and recognized truth.

Mr. Brown said he would like to hear more about the sixth sense, and the mesmeric sleep. He considered afternoon napping a bad habit to indulge in as it increased adipose tissue.

After Mr. Baldwin had satisfactorily replied to the remarks made on his paper, a hearty vote of thanks brought the meeting to a close.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MR. WM. BROWN, J.P., lectured on Wednesday evening, Nov. 28th, on "The Organ of Spirituality," illustrated with blackboard sketches of notable persons who had large and small developments of the organ. The lecture was followed by an interesting discussion.

ON Wednesday, Dec. 5th, Mr. James Webb gave a lecture on "The Uses of Phrenology," the notes of which will appear later on. He mentioned Dr. Gall's works and labours as well as many other authorities on the subject of Phrenology.

MR. JAMES WEBB will lecture at the Fowler Institute on Wednesday, February 6th, on "The Organ of Form."

ON Wednesday, December 12th, Mr. James Baldwin, F.F.P.I., read a paper at the Members' Meeting on "Some Physical and Psychological Aspects of Sleep." There was a good attendance. After the

paper, which was an exhaustive one, there was an interesting discussion, for an account of which we refer our members to another column.

ONE member has promised to increase the circulation of the *Magazine* by 500 copies in February. Are there any other friends who are willing to specially circulate it in new localities in March and April?

DURING the past month Miss Fowler has been lecturing and examining both around London and in the Provinces. She addressed a large drawing-room meeting at Sydenham on "The Education of the Young." W. Walters, Esq., B.A., occupied the chair, and made an excellent speech at the close, and mentioned his own experience as teacher for many years. He believed that Phrenology was of immense value to the teacher. After Miss Fowler had portrayed his leading characteristics, a lady teacher, who had known him for 16 years, said she was surprised that Phrenology could reveal so much of the character to a perfect stranger like Miss Fowler. Just as Miss Fowler was speaking of how dull minds in childhood often take a sudden leap forward, the electric-light was turned on, and it served as a suitable illustration. Great enthusiasm was expressed by the ladies at the close of the lecture and examination, and all seemed to want to know more about how to train up their children aright.

A second lecture was given at Queen's College, when Miss Fowler illustrated her remarks on the brain by diagrams. The audience was composed of young ladies of the college, their parents and friends. Mrs. Minshall acted as efficient chairman.

MISS FOWLER gave two lectures in the neighbourhood of Nuneaton on the invitation of Mr. Drakeford. Rev. — Jones was chairman the first evening, and Mr. Joseph Hutt the second night. Rev. T. Slevin was in the audience, and spoke of the time when he attended Mr. Fowler's lectures in Whitehaven many years ago, and the use Phrenology had been to him ever since.

ON Temperance Sunday Miss Fowler gave an address on "The Achan in the Camp," at Lower Sydenham.

AT Regent's Park, Bloomsbury, Westminster, and Cleveland Hall, Miss Fowler has devoted eight evenings. Lecturettes, and public and private examinations at bazaars, &c.

MR. JOSEPH DYSON, M.S., Sc., Sheffield, has, during the past month, lectured three nights at Greasbro', near Rotherham, in the United Methodist Free Church; also at the Friendly Societies' Hall, Hull, in connection with the I.O.G.T.; also given five lectures in Wild Street

U.M.F.C., Hull ; also one lecture at Parkgate, near Rotherham, two lectures at Elland, and two at Killamarsh in the Congregational and Free Methodist Chapels.

Character Sketches from Photographs.

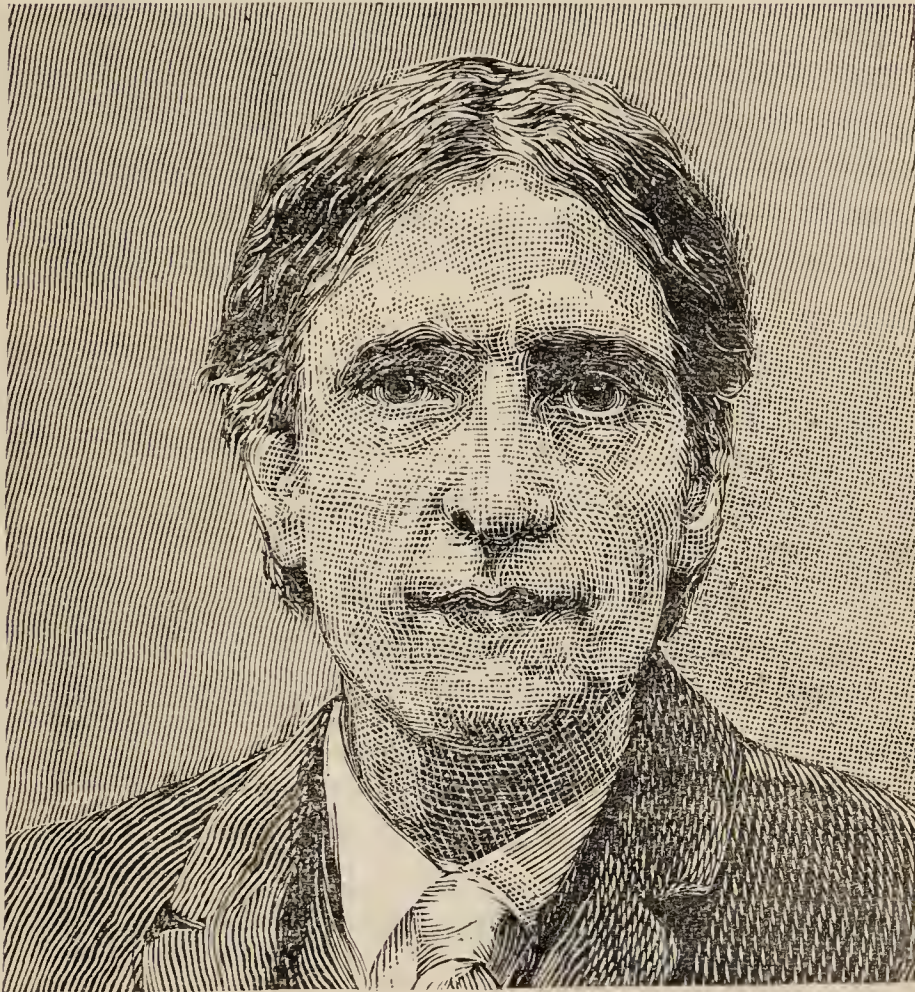
[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

“MY SISTER.”—You are public-spirited, and a sedentary life will not suit you so well as one requiring action and organization. You are a good planner and you remember what you understand as a principle, better than off-hand facts and names. Cultivate your conversational talent and you will increase your memory. When you have made up your mind you do not easily unmake it, and desire to carry a thing through to its end, but you must avoid being impulsively generous or impulsively firm. You have worked too long at a stretch and need a thorough rest. You are not easily understood, and dislike to explain if you are misunderstood. You have an influence over others and know how to hold your own counsels and mind your affairs. Some people may call you reticent because you do not tell them all they want to know, and your photo indicates that you have tact.

FORGET-ME-NOT (Dundee).—You are not so robust as you ought to be. You must pay more attention to your health. Your vitality is not quite equal to the strain you want to put upon it through the exertions of your brain. You like to think, philosophise, and go into the pros and cons of a subject—you do your own thinking, and generally succeed in working out the different lines of argument in a subject. If you have critical work to do you will be in your element, otherwise, you will sometimes find your hyper-critical power has no rest. Your Ideality is specially large, making you very anxious to have things done in a certain style, and with the best material. You are firm, manly, and show considerable forethought, even hesitancy about running any risks. You are sure of your ground, and are liable to err in this respect. Your sympathies are sometimes hidden under a sensitive regard for the opinions of others ; you want to do many things but fear you will not be understood, and, therefore, defer doing them, still, you are always interested in the welfare of mankind. You are comparatively social, but not specially so. You would not go into society simply to be social, but if some moral or intellectual purpose was to be served, you would be there in a moment. You are more constant in your friendships than demonstrative. You are quite ingenious, and ought to do work requiring taste and skill.

THE
Phrenological Magazine.

FEBRUARY, 1895.



HUBERT HERKOMER, A.R.A.

FEW men have had such a remarkable career as Mr. Herkomer. He has crowded into a short life an immense experience. No one who has not seen the artist in his studio can begin to comprehend the tremendous energy he puts into his work, and how versatile is his mind. Phrenology can, however, point out that he has a high degree of the motive and mental temperaments, so that action of some kind is absolutely necessary to give him enjoyment. Rest and recreation to him mean to go from one kind of employment or enjoyment to another. Repose and quiet do not belong to his nature, except when asleep. He takes no particular pleasure in simple existence, but derives enjoyment from action.

He is highly organized, and very susceptible to all kinds of impressions; hence is not only easily impressed, but readily educated to new ideas. His great muscular power gives him superior physical ability and elasticity; as well as muscular strength. His very high state of the mental temperament gives him great power of mind and activity of thought and feeling.

His brain is distinctly developed, and very tenacious in action. Every part of the brain seems to be represented, and the smaller organs, when brought into action, appear more powerful than organs of the same size where the quality is inferior, and the larger organs are proportionate in power. The brain is of the average size for a full-grown man, being twenty-two inches in circumference, but somewhat higher than usual in proportion.

He has great force of character, having immense Combativeness, and a full development of executive power, giving great spirit, resolution, and power of execution. He is equal to almost any emergency, and does not allow any impediment to remain in his way.

He is strongly developed in the domestic brain. He has strong home feelings, and is sociable in the family circle. He enjoys society for intellectual gratification, and seeks the company of those who are peculiarly gifted in one way or another; but does not care much for society for its own sake, and hence does not make many general attachments.

He is quite high in the crown of the head, giving sense of character and ambition to excel. He is exceedingly anxious to merit approbation and to avoid criticism, yet his moral brain is so active and Secretiveness so small that he abhors affectation, and cares but little for fashion or ceremony.

Self-Esteem, in the form of sense of independence, is very distinctly represented. He cannot bear to be under obligation for the least favour, nor can he be in the least restrained by anyone disposed to use undue authority; yet that portion of the organ giving self-love, dignity, and sense of personal importance is not great. He is more democratic than aristocratic in the broad acceptance of those terms; yet his sympathies are with culture and refinement, in a word, with "high life" apart from its assumptions.

His Firmness is manifested strongly where there is opposition; but where there is none, he is pliable, and can adapt himself to many changes and conditions. Having once begun a task, or formed an opinion, however, he is tenacious and persevering to the last. He has great presence of mind in times of danger.

He is not extravagant in his hopes and expectations, nor strong in his faith in the supernatural, yet the moral brain as a whole is so large and active as to continually remind him of the future, disposing him to live with reference thereto, so as to make the most of his time. Veneration is his strongest religious feeling, and gives him an elevated idea of a supreme ruler, and respect for superiority in general.

Constructiveness, Imitation, and Sublimity are all large, and give great versatility of talent, rendering him handy in doing different kinds of work, and using various tools. His Imitation enables him to copy, imitate, mimic, and correctly represent others, or Nature herself. Ideality gives him great refinement of feeling, and much love for the beautiful in nature.

He has a long, high, and broad frontal lobe, and the organs in it are most distinctly developed. All the perceptive powers are largely represented, giving him quick and correct powers of observation, and the ability to store his mind with facts, general knowledge, and the uses, qualities, and adaptation of things. Order is very large, and has a powerful influence in all his mental operations, disposing him to work by rule and to be very precise in all his work. This faculty, along with Constructiveness, aids him in grouping, combining, and arranging objects in a picture, and, together with Imitation, Ideality, and Calculation, gives him superior ability for music, both to play and to compose. Language is large, giving freedom in the use of words, and, with his great energy and clearness of mind, disposes him to use forcible, if not extravagant, language.

His reasoning brain and Intuition are large, while Agreeableness is rather small. The smallness of this latter organ allows him to act and speak just as he feels, without any flattery or mannerism. His large Causality gives him great originality and ability to account for things and to explain, give reasons, and lay foundations. He has ideas of his own, and is disposed to invent and do things in a new way.

His large Comparison disposes him to criticise, discriminate, analyse, and adapt his ideas to some practical purpose. He is quick to see the application of ideas, and to reduce to practice what he knows. He is remarkable for his intuitive perception of truth. He forms and gives his opinions at once, and many of his best thoughts are more the result of his intuitions than of prolonged thought.

Mirthfulness is distinctly developed, and, combined with sharp developments and an active mind, renders him pointed and direct in his remarks, so that he is more witty than

humorous, and more inclined to tease and joke than to make fun.

He has not only a favourable organization for an artist, but by his great energy and perseverance and reliance on his own internal resources, he has brought his talents to a high state of culture, so that he is able to make the most of his varied artistic powers.

L. N. FOWLER.

It will be seen from the foregoing estimate of his natural abilities, that Mr. Herkomer is a man of more than ordinary ability. A few biographical notes will show his calibre from another point of view. Born at Waal, Bavaria, in May, 1849, and taken by his parents two years later to America, whence they returned after six years' sojourn in Ohio to Southampton, Hubert Herkomer became an Englishman, as it were, when he was eight years of age. Being delicate in health, he was not able to attend school, and nearly the whole of his early education was obtained at his father's side, by the carving bench, his father being a wood-carver by trade. At the age of seventeen, after two years' attendance at the Southampton School of Art, his art education began in good earnest. A course of studies at Munich was deemed a proper step to take, and thither he accordingly went with his father, who had a commission to carve the Apostles in wood of life size. The end of six months, however, saw father, son, and the unfinished Apostles back in England, partly to avoid forfeiture of English citizenship. This was in 1865, and a year later we find young Herkomer attending the South Kensington Art Schools. Here, he says, "Frederick Walker was the ideal of the students, and I naturally took up the feeling with feverish enthusiasm."

After this term at South Kensington Herkomer went back to Southampton, returning the following year to Kensington for another term, during which time he first tried his hand at wood-drawing. Then followed a year and a half of uncertain work at Southampton, earning very little, learning less, and being decidedly dissatisfied with all things; after which he settled down in London.

Mr. Herkomer, recording the struggles of those times, says: "All the wood-drawing of the time was done by Walker, Pinwell, Small, and Fildes, and from wood-drawing was my only chance of a livelihood. I made, however, an effort to join some friends that autumn in Sussex, where I painted, to the best of my abilities, a large water-colour and sent it to the Dudley Gallery, in the spring of 1870, with a trembling heart. Soon a letter reached me with the Dudley stamp on the envelope;—a notice of rejection?—No, a letter from the

secretary, desiring me to favour him with a call. He asked me to raise the price I put on the drawing, and told me it was hung in the place of honour on the walls of the Gallery."

Mr. Herkomer's next success was in connection with the *Graphic*, for which he did wood-drawing, thus gaining a steady livelihood, as well as admirable art training. In 1871 he was invited to join the Institute of Painters in Water Colours. Part of the years 1871-2 Mr. Herkomer spent in the Bavarian Alps, several successful pictures being the result, among others, his first serious painting in oil "After the Toil of the Day." This was accorded a good place on the walls of the Academy in 1873, and, as he says himself, "was tolerably well received."

In 1875 the "Last Muster" was painted, and appeared in the Academy Exhibition of that year, bringing the artist fame and encouragement. In company with another this picture was the means of gaining him one of the two grand medals of honour awarded to England, at the Paris Exhibition of 1879.

Among other pictures which followed the "Last Muster" were "At Death's Door," "Der Bittgang," "The Poacher's Fate," and "Eventide," a scene in Westminster Union, which found a place in the Exhibition of the Academy in 1878, and received the hearty commendation of the press.

Mr. Herkomer developed a new phase of his art in the portrait of Richard Wagner, the composer, finding his way into using water-colour material on a large scale. Soon followed in the same material, "Who comes here?" and "Souvenir de Rembrandt"; later, a still larger picture than all these, entitled "Light, Life, and Melody," also exhibited in the Grosvenor Gallery, with a portrait of Alfred Tennyson.

In 1879 was produced a portrait of John Ruskin, and a number of other works. During the last year or two, Mr. Herkomer has taken up etching and mezzotint engraving, reproducing such of his own pictures as he deems in any way fit for engraving.

Besides the honours already mentioned, Mr. Herkomer is an Associate of the Royal Academy, Honorary Member of the Imperial Academy of Vienna, and Chevalier de l'Ordre de la Legion d'Honneur (Paris).

Recently, when inspecting Mr. Herkomer's new house, we found it would certainly be a remarkable structure when it is completed, utterly un-English in style, although it surveys a characteristically English landscape of flat pastures and undulating plain. In the centre is the tower, the "Mother's Tower," somewhat after the fashion of that which has already been erected in memory of Josephine Herkomer in Bavaria.

Round the base may be seen large slabs of peculiar tufa-stone in which the very "form and pressure" of leaves and twigs amongst which it came into being are yet visible. The general design is that of a sort of mediæval castle, with its tower standing four-square to all the winds that blow. A model is to be found within, from which the visitor can form a very good idea of the completed edifice. But perhaps it is the internal arrangement of which Herkomer is most proud. The kitchen, with its separate entrance, is raised high from the ground, with tiled walls, and lift communicating with dining-room below.

THE LATE MR. JAMES BURNS.

WE regret to have to announce the death of Mr. James Burns, editor of the *Medium* and *Daybreak*. Mr. Burns passed away at a comparatively early age, being only sixty. He did not unfortunately carry out the advice he often gave to others, but wore himself out with the work of his Spiritual Centre, and weekly, so that the disease that was growing upon him needed only a chill to add to his exhausted nature; hence his life-work ceased prematurely.

Mr. Burns was associated with Mr. Fowler as advance agent many years ago, in the sixties, and travelled with him for a number of years; but left the phrenological field to take up especially Spiritual work, with which he has been associated up to the day of his death. But some of his time he devoted to teaching Phrenology and the examination of heads.

His mind was a very active one; his head was high, and showed a particular development of the Moral group. His Spirituality was noticeably very largely developed. He was earnest, sincere, all-souled in all that he did and said; and if at times impetuous and extravagant in his ideas, he showed zeal in whatever cause he upheld. He found his hands always full of work; in fact, had more to do than he could get through. The Spiritual world will especially miss his active labours and endeavours to ascertain the truth and expose the errors of belief in spiritual matters.

EDITOR.

THE toll of funeral in an Angel ear
Sounds happier than the merriest marriage-bell.

—Tennyson.

THE ORGAN OF SPIRITUALITY.

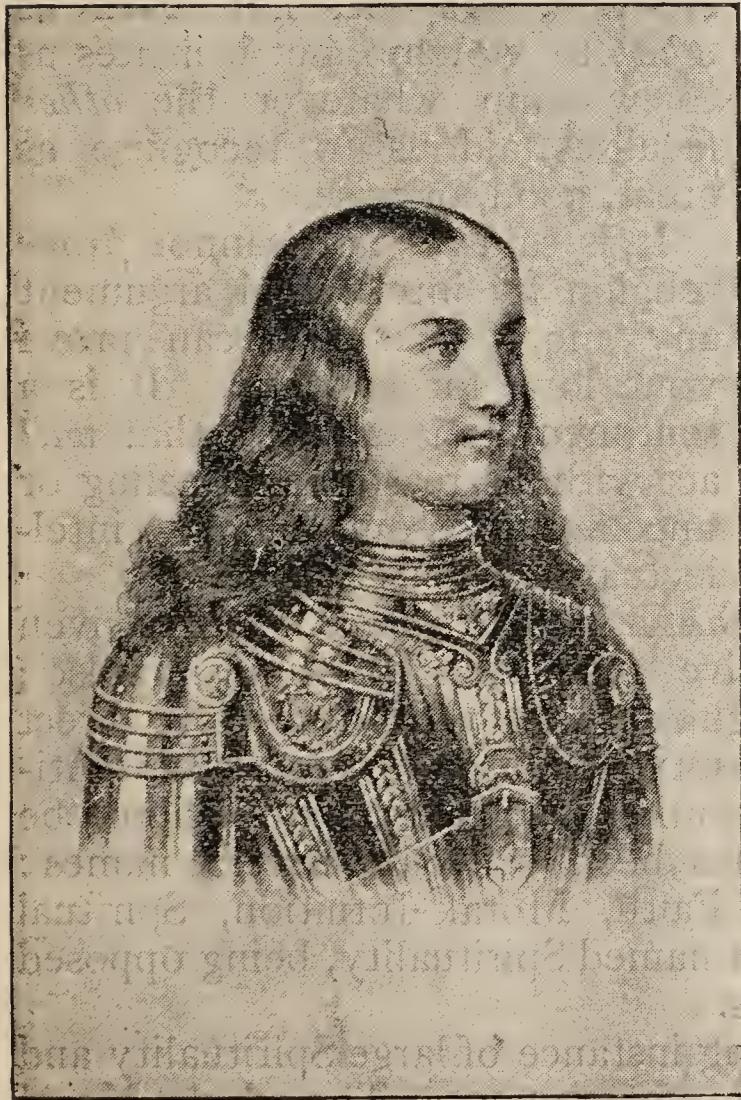
NOTES ON A LECTURE GIVEN AT THE FOWLER INSTITUTE
BY MR. WM. BROWN, OF WELLINGBORO'.

THE organ of Spirituality is an important subject, and the place which it occupies in the brain, although small in comparison with other organs, indicates its superiority. This faculty is the basis of all human confidence in each other, and in the Creator who formed us.



Man is not only endowed with the ability to fulfil all the *natural* conditions of life in this world, but he has faculties enabling him to come into living contact with the *unseen* or *supernatural*.

To find this faculty we need only draw a perpendicular line from the opening of the ear to the top of the head, and we pass behind the organ. The faculties are divided into the Animal or Intuitive, Intellectual or Reasoning, Moral or Spiritual. These are known as the Animal propensities, Intellectual faculties, and Moral and Spiritual sentiments.



JOAN OF ARC.

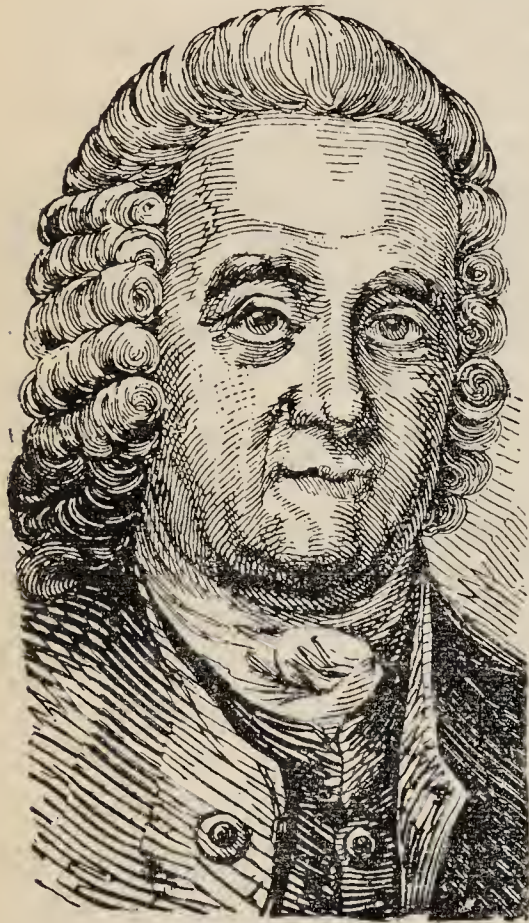
The material qualities are nearest the body, the knowing in the central division, the spiritual in the highest region. The Animal propensities give force and power, ability to make friends, enjoy society, ability to take care of self, and they give effect in all things. The Intellectual faculties give knowledge in all things, power to obtain knowledge, memory of facts, comparisons and classifications, power of analysis, and constructiveness. The Moral and Spiritual sentiments are the sen-

* Number 17—Spirituality.

tinels. They control others; restrain and improve the character and influence all that is undertaken. The latter group was particularly large in Joan of Arc, as is shown in her portrait. Her head was particularly high and broad along the superior portion of it. Her temperaments were well balanced, which gave her special strength in carrying out her purposes in life. Her brain possessed the stimulative faculties of Conscientiousness, Combaticiveness and Approbation, or ambition, and hence could not pause half way in anything she had in hand to do.

A propensity is an internal impulse which invites only to certain actions, as, for example, Secretiveness—to hide, Acquisitiveness—to get; while sentiments are feelings not limited to inclination only. They have an emotion of a particular kind *superadded*. For instance, Veneration not only possesses a feeling to worship, but it is accompanied by a particular emotion. It does not teach us *what* to worship, but it incites us to worship whatever the *other* faculties aid us to recognise as great, good, or wise.

It is said: "You cannot *prove* religion by intellectual argument any more than you can prove your love for another. It is a sentiment, an emotion that *will* act without reason. A feeling or an emotion is one thing, an intellectual faculty is another."



SWEDENBORG.

We have distinct *Emotional* and *Intellectual* faculties given to us. The Emotional give instinctive or blind impulse; they must be under the guidance of the Intellect to direct zeal and judgment. The faculty of Spirituality gives the sentiment of faith without determining what principles should be embraced. This organ has been called by several names: Marvellousness, Wonder, Faith, Moral Intuition, Spiritual Insight, Light Within. It is named Spirituality, being opposed to the Natural or Sensuous.

Swedenborg was a striking instance of large Spirituality and a highly developed Mental temperament. The whole Moral group is remarkably well represented and stimulated him above the average man in giving his mind to supernatural subjects.

The organ is affected by quality to a large degree. Quality underlies all temperaments. It gives fineness to the Motive, purity to the Vital, refinement to the Mental. We bring it with us. Its manifestation depends upon temperament and constitutional power. If there is Vitality, we have zeal and action. If Motive power we have endurance. If Mentality we have thought and reflection. If Lymphatic we have inactivity of mind. The Arterial has a positive influence. The Venous has a negative. The one is impulsive, the other is slow but sure.

The brain is the physical agent for the mind's manifestation in this world. The body and brain tissue is continually changing its material parts. Animals are like men up to a certain point: they have sense of sight, hearing, touch, taste, and a sense of smell. They also have propensities like men. But animals differ from men; in man the moral group has its highest office. This moral nature in man makes him a responsible, accountable being. It is located in the superior part of his head, and Spirituality is above Ideality. It is the faculty that gives perception of spiritual things, faith in the unseen, trust in the strange or marvellous, and consciousness of immortality. It elevates man into fellowship with the spiritual life, and begets aspiration after holiness and heaven. It prevents him from being too material, and enables him to have faith in the world to come and opens up the vista of the future. This faculty is the link between this world and the next.

Faith demonstrates to the mind the reality of things that cannot be discerned by the bodily eye. It is the evidence or internal conviction, or demonstration of all divine truth, if guided aright.

It is "The substance of things hoped for, and the evidence of things not seen."

The intellect lives in the known. Spirituality will not stop at the known, it soars away into the unknown.

This faculty helps inventors to work out their ideas. It also largely helps writers like Milton and Bunyan. Spirituality in the latter was particularly well developed. He also had the fervour and intensity of the Vital temperament which added a charm to his conceptions of things. His keen imagination made things and his ideas so real that he carried his readers with him.

Hope must work with this faculty of Spirituality; it should not go alone, for Hope is blind like the other faculties, and must go hand in hand with judgment and the enlightenment of Spirituality. Large Spirituality, with moderate intellect,



BUNYAN.

produces credulous and superstitious people; they believe in impossibilities and absurdities. The large organ of Spirituality, joined to large Causality and small perceptive or observing faculties, induced Anna Lee to be guided by her strong spiritual and theoretical faculties and ideas, rather than by those of practical insight.

Small Spirituality and strong intellect produce natural doubters, who will accept only what can be demonstrated to them by forward and backward reasoning. When such men are once convinced of

a thing that they have previously doubted, they are firmer believers than those who are credulous on all points.

When perverted, it leads to superstition, and accepts the true and false without sufficient evidence. If one ghost story appears true all ghost stories will afterwards appear true also, especially where there is no culture of mind.

It often leads to insanity when not controlled by the more practical faculties of the mind. In order to cultivate this faculty it is necessary for the mind to meditate and keep itself open to the intuitive perception of the truth. Spirituality means frequent communion with God. Prayer is speaking to God. Communion is talking with God.

The existence of this faculty, had we no other evidence, proves the existence of a spiritual life and spiritual being, "For to be carnally minded is death; but to be spiritually minded is life and peace."

Behind Spirituality is Hope, the great stimulator. Hope leads to the belief in the future attainment of the organ's desire. It is distinct from that of judgment.

With Spirituality and Hope people live as seeing Him who is invisible. "Now the God of Hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Spirit."

People with large Hope and Acquisitiveness expect to get rich. The speculator has large Hope, moderate



ANNA LEE.



Cautiousness, large Acquisitiveness. With Hope and love of Approbativeness they expect to rise to distinction. With Hope and Causality they have reasonable expectations. With large Hope and Cautiousness small they are careless and regardless of the future.

S. SPIRITUALITY. Sir Walter Scott was an example of large Hope, and in order to cultivate this faculty a person must remember that every cloud has a silver lining, and believe there is a good time coming. With small Hope and Spirituality a man easily becomes cast down. With small Hope and large Cautiousness a man lacks enterprise.

Behind Hope is Conscientiousness, the lover of justice, the prompter to the call of duty. Overlooking is Firmness, holding and directing the will.

There are different degrees of faith. There are some people with no faith, like the men who were reprov'd in 4th of Mark. Some have a nervous, sensitive temperament, with small Spirituality, Hope and Intuition. Some have small Conscientiousness, and show a sleepy conscience, men who have the power of body and won't use the power they have.

Then there is weak faith: such have only moderate Spirituality, Hope and Intuition. They have partial belief in Providence and slight impressibility. They see difficulties, and have not enough Hope to help them to overcome them.

Then there is little faith, like Peter whom the Master reprov'd. Peter had a Mental-motive, sanguine temperament. He was hasty and needed more Firmness. Here was average Spirituality, Hope and Intuition. He needed more Destructiveness and Combativeness. In such there is a desire for spiritual guidance, but not sufficient power to sustain it for the practical test.

Then some manifest great faith, like the woman of Canaan. Such have a Vital-motive temperament, and only a small amount of the mental. Persons with full Spirituality, Hope and Intuition, have a love for the new and novel, and accept spiritual guidance. They have an impressible nature.

Then there are those who show strong faith, as in the case of



NAPOLEON.

Abraham. Here we have a Vital Motive-mental temperament. Large Spirituality, with Hope, Human Nature, Conscientiousness, Comparison, Destructiveness and Firmness, show the will in operation, or great impressibility and unbounded faith and trust. He believed God's testimony, and expected the performance of God's promise when the case seemed impossible.

Napoleon possessed large Spirituality, and was strongly influenced by a belief in the star of fate. He showed his Spirituality by his marked credulity, and superstitious regard for signs. He was a man of remarkable energy, distinct personality, great impressibility, and will power.

Some have still a greater faith; so great faith as in the case of the Centurion. Christ "marvelled" in this case.

Then some have the greatest of all kinds of faith, being full of faith, as Stephen. Such have a Vital Motive-mental temperament, and a harmonious body and mind, joined to a very large development of Spirituality, large Hope, Human Nature, Benevolence, Friendship, and Conjugality, Combaticiveness, Destructiveness, Firmness, Secretiveness, and need the Perceptive and Reflective faculties to balance, while the Moral leads.

Such a nature is the medium of Inspiration. Inspiration comes from complete harmony. Such men have been full of the Holy Spirit, and are capable of doing most anything God asks them to do.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION I.—ARTICLE II.

OF THE NATURE OF MAN, AND OF THE DIFFERENCE BETWEEN VEGETABLE AND ANIMAL LIFE.

ACCORDING to M. de Tracy, to think is only to feel, and to feel is, for us, the same thing as to exist; for sensations inform us of our existence. The ideas or perceptions, are either sensations, properly so called, or recollections, or relations which we perceive, or, finally, desires which we experience, springing out of these relations; the faculty of

thinking, therefore, divides itself into sensibility, properly so called, into memory, judgment, and will. To feel, properly speaking, is to have the consciousness of an impression; to have memory, is to feel the recurrence of an impression formerly felt; to judge, is to perceive the relations among our perceptions; finally, to wish, is to feel desire. By these four elements, sensations, recollections, judgments, desires, are formed all compounded ideas. Attention is only an act of the will; comparison cannot be separated from judgment, since we cannot compare two objects without judging; reasoning is only a repetition of the act of judging; to reflect, to imagine, is to compound ideas decomposable, into sensations, recollections, judgments, desires. That species of imagination, which is only a true and faithful memory, cannot be distinguished from it.

M. Laromiguière forms the system of the faculties of the soul of two systems—the system of the faculties of the understanding, and the system of the faculties of the will. The first comprehends three peculiar faculties—attention, comparison, and reasoning; the second equally comprehends three—desire, preference, and liberty.

“These three faculties are indispensable, and they suffice for all our knowledge, for the most simple of all systems, as well as for the vastest of all sciences. Attention, comparison, reasoning; these are all the faculties which have been assigned to the most intelligent of created beings. By attention, we discover facts; by comparison, we seize their relations; by reasoning, we reduce them to system.

“Sensibility or the capacity of perceiving, and activity or the faculty of acting, are two attributes inseparable from the soul.”

M. Laromiguière admits the action of the object on the organ, of the organ on the brain, and of the brain on the soul; the action or reaction of the soul on the brain; the communication of the movement received by the brain, to the organ which forms the object, or which directs itself towards it. He allows, that the difference in minds does not proceed from the greater or less amount of sensations; “but,” says he, “it can proceed only from the activity of some causes, and the inactivity of others; for, in the human mind, everything can be referred to three causes; to sensations, to the labour of the mind on these sensations, and to the ideas, or the knowledge resulting from this labour. In fine, M. Laromiguière proposes this question, viz. : Do the operations of the mind vary with the objects to which they are applied; or, can we circumscribe them within bounds, and even very narrow ones? By

attention, comparison, and reasoning, we can raise ourselves to a knowledge of the structure of the universe, and, consequently, to that of its Author; by desire, preference, and free will, we are, in some sort, the arbiters of our destiny."

"Six faculties then suffice," concludes M. Laromiguière, "for all the wants of our nature. Three have been given us to form intelligence; we call them intellectual faculties; three to fulfil the wishes of our hearts, and we call them moral faculties."*

Such is the manner in which all these philosophers and physiologists wander in the clouds of speculation, pointing out to their pupils, plains, mountains, valleys, water, and fields, and pretending that these are the only things which exist on earth, because, from so elevated a point, they are the only ones which their view distinguishes. If they would but descend from their elevation, they would discover an infinite variety of plants and animals, and would soon find themselves forced to reject classifications, which embrace only generalities.

Whether we admit, one, two, three, four, five, six, or seven faculties of the soul, we shall see, in the sequel, that the error is always essentially the same, since all these faculties are mere abstractions. None of the faculties mentioned, describes either an instinct, a propensity, a talent, nor any other determinate faculty, moral or intellectual. How are we to explain, by sensation in general, by attention, by comparison, by reasoning, by desire, by preference, and by freedom, the origin and exercise of the principle of propagation; that of the love of offspring, of the instinct of attachment? How explain, by all these generalities, the talents for music, for mechanics, for a sense of the relations of space, for painting, poetry, &c.?

Let us now direct our attention to the language of common society, when the question arises respecting the moral and intellectual character of individuals.

I visit a numerous family, limited as much as possible to itself, and all the members of which live under the influence of the same circumstances. I engage the parents in conversation on the qualities of their children. "Our children," they tell me, "are not alike; they seem as if they were not born of the same father and mother. Yet, they eat at the same table, their occupations are the same. Here is our eldest son, who has always the air of being ashamed of his birth. Ever since he happened to see a coxcomb richly

* Leçon de Philosophie, T. I., Quatrième leçon, et p. 354.

dressed, he despises his companions, and is ever wishing to leave us and to go to some large city : he is never content with the dress of his other brothers ; he even affects to speak and to walk differently from the rest of us. God knows where he got this ridiculous vanity. Our second son, on the contrary, delights only in his domestic employments ; he is our turner, our joiner, our carpenter ; no trade is difficult to him ; without ever having been taught, he shows in everything, an address and a spirit of invention, which astonish us. Here again, is one of our daughters, who could never learn the ordinary operations of needle-work ; but, would you believe it, she sings from morning till night ; she forms the delight of everybody in the village ; at church, it is she who leads the choir ; at the sound of music she kindles up at once ; she needs but to hear an air once, or at most, twice, when she knows it by heart, and sings it better than any body else ; she will never be good for any thing but a musician. And here is another boy, the terror of the village ; he quarrels with every body ; always beating and always beaten ; nothing can break his spirit ; he tells with the greatest avidity, all the news of a combat, or a battle, and looks forward with the greatest impatience to the time, when he can be a soldier. The chase is his passion ; the more animals he can kill, the happier he is. He never ceases to mock his little sister, who is troubled whenever a chicken or a pig is killed. This little girl is the child that takes charge of the poultry-yard ; she bestows the tenderest cares, not only on her brothers and sisters, but on the domestic animals also. If we have to destroy a fowl or a rabbit, she has tears in her eyes. No poor man or sufferer goes from her with empty hands, or without consolation. She is exactly the antipodes of another of her sisters, who, notwithstanding her devotion, is backbiting, avaricious, obstinate, and rarely omits an opportunity of making trouble between us, and her other acquaintances."

This is the faithful picture of a family in the country, where the natural characters have not assumed the mask of a deceitful similarity. All these individuals enjoy equally, the faculty of experiencing sensation, of attention, comparison, judgment, desire, will, liberty ; but I have never heard that, in speaking of the character of any one, they made use of either of these expressions, in the abstract or general acceptation, of philosophers.

Let us go into a school or house of education, where all the pupils are under the direction of a uniform system of instruction and conduct. Amidst the great majority of ordinary

persons, you will find some wretches, who, though often corrected with rigour, and strictly watched, endanger the morals and the health of others. You will find some who steal books, who are liars, perfidious, cowards, ungrateful, idle, insensible to distinction. In the number of those who carry off the prizes, one excels in the study of history, another in poetry, a third in mathematics, a fourth in geography, a fifth in drawing, &c. Some are eager for political employments, some for military glory, while others devote themselves in preference to literature, philosophy, or the natural sciences. No instructor will point out to you his pupils by any of the abstractions adopted by the metaphysicians.

Thus will it also happen when you take a review of a collection of men of genius. You will find there musicians, painters, sculptors, mechanics, mathematicians, philologists, travellers, actors, poets, orators, generals, philanthropists, astronomers, &c., &c. Here too there is no question respecting the understanding, will, comparison, desire, liberty, &c.

What are the qualities, which the biographers of remarkable men commonly celebrate? Nero was most cruel, and abandoned himself to the most unbridled voluptuousness: Du Guesclin was a desperate warrior; he would either wound his antagonist, or be wounded himself: Baratier had an astonishing talent for the acquisition of languages: Pascal, from the simple definition of geometry found his way to the thirty-second proposition of Euclid: no science was ever carried by the labours of a single individual to the perfection that geography received from those of Captain Cook: Dumenil and Clairon, those celebrated actresses, will long be the models by which our young aspirants will form themselves: Sixtus V. has rendered his name immortal by the firmness of his government and his inflexible justice: before the culture of the sciences, Homer and Dante were the greatest of poets: Catherine de Medicis gave early proofs of her acuteness and her courage: Catherine II. together with the graces of her sex, had a vast and bold mind, a taste for knowledge, and for pleasure, profound ambition, &c.: the graces guided the chisel of Praxitetes, and his genius gave life to matter.

Thus history transmits to us the life of antiquaries, architects, astronomers, dramatists, geographers, historians, mathematicians, musicians, painters, designers, philologists, philosophers, moralists, poets, orators, sculptors, travellers, mechanics, &c.

But we nowhere find, that a man or a woman has become

celebrated by the understanding and the will, by attention, comparison, desire, liberty, &c.

How, in fine, do we designate the different characters of animals? We say, this dog is cross, gentle, docile, courageous, affectionate, has good local memory, is a coward, has trained himself to the chase, is incapable of being trained; this stallion is excellent for the stud; this horse is skittish; very quiet; docile; very wicked; stupid; this cow is an excellent mother; this sow is a very bad mother, because she devours her young; this ram, this buck, are very ardent; we say that is a carnivorous animal, a graminivorous; the beaver, the greater part of birds, ants, bees, &c., have the instinct of building; several birds have the instinct of migrating, of singing, of living like sheep in flocks or in society; the marten, the fox, are very cunning, and live in couples; the chamois and the diver are very circumspect; the pie is a thief; the weasel and the tiger are sanguinary; the cock is valiant and proud, and so on.

In what species, or in what individual of animals, would philosophers and physiologists class their understanding, their will, their attention, reasoning, desire, preference, liberty?

Is it right, that, in examining the nature and the origin of the moral and intellectual faculties in man, we should take no account of the same faculties in animals? Can man, so long as he is an animal, stand insulated from the rest of living nature? Can he be governed by organic laws, opposed to those which preside over the qualities and faculties of the horse, the dog, the monkey? Do animals see, hear, perceive odours, tastes, sounds, objects, otherwise than we do? Do they propagate, do they love their young, are they courageous, mild, vindictive, cunning, otherwise than man?

Is it allowable that philosophers, while boasting to penetrate into the essence of the soul, should treat of man by piecemeal, and confine themselves to making long treatises on the soul, as an insulated being? exercising its functions by itself, making use of the body, at most, as a means of communication between itself and the world; when, from the moment of conception to the last sigh, everything indicates that in this world, the soul is in dependence on the material organs?

With these pretended general faculties of the soul, would not the moral and intellectual character of men and animals be the ever-varied sport of chance? How, from such indeterminate operations of the soul, could there constantly result in individuals of the same species, the same instincts,

the same inclinations, the same total of determinate intellectual faculties and moral qualities ?

“But you will not persuade us,” say my readers, “that the faculties recognised by philosophers as faculties of the soul, are chimeras. Who can contest the principle that understanding and will, sensation, attention, comparison, judgment, memory, imagination, desire, liberty, are real operations of the soul ; or, if you will, of the brain ?”

Yes, without doubt, these faculties are real ; but they are only abstractions and generalities ; they are not applicable to the detailed study of a species, or an individual. Every man, except an idiot, enjoys all these faculties. Yet all men have not the same intellectual or moral character. We need faculties, the different distribution of which shall determine the different species of animals, and their different proportions of which explain the difference in individuals. All bodies have weight, all have extension, all are impenetrable in a philosophical sense ; but all bodies are not gold or copper, such a plant, or such an animal. Of what use to a naturalist the abstract and general notions of weight, extent, impenetrability ? By confining ourselves to these abstractions, we should always remain in ignorance of all branches of physics, and natural history.

This is precisely what has happened to the philosophers with their generalities. From most ancient to the most modern, they have not made a step farther, one than another, in the exact knowledge of the true nature of man, of his inclinations and talents, of the source and motive of his determinations. Hence, there are as many philosophies as pretended philosophers ; hence, that vacillation, that uncertainty in our institutions, especially in education and criminal legislation.

I will not, then, busy myself with the faculties of the soul, as philosophers profess them. We shall see, when the time comes to exhibit my philosophy of man, that these faculties are only attributes common to all propensities, and all talents. The different instincts, mechanical aptitudes, inclinations, sentiments, and talents of man and animals, will form the subject of my researches and meditations. The instinct of propagation, that of the love which both man and animals bear to their young, the instinct of attachment and friendship, of self-defence and courage, the carnivorous instinct, and the propensity to destruction, the sentiment of property, and the inclination to theft, cunning and prudence, pride and boldness, vanity and ambition, circumspection and foresight,

educability,* the sense of localities, or relations of space, the memory of words and of persons, the sense of spoken language or the talent for philology, the sense of the relation of colours, or the talent for painting, the sense of the relation for sounds or the talent for music, the sense of the relations of numbers, or the talent for arithmetic and mathematics, the sense of mechanics, of drawing, of sculpture, of architecture, comparative sagacity, the metaphysical spirit or tendency, the caustic spirit or that of repartee, the talent of induction, the poetic talent, the moral sense and benevolence, or mildness, the talent of imitation, of mimicry or acting; the sentiment of religion and of God, firmness of character; these are the qualities and the faculties which I call moral and intellectual dispositions. It is these dispositions, these qualities, and these faculties, which form the total of the fundamental forces of the soul, the special functions of the brain; it is these forces which I hold to be innate in man, and, in part, in animals, and the manifestation of which is subordinate to organization; it is these qualities, and these faculties, the history of whose discovery I shall exhibit, together with their natural history, their modifications in a sound state, and in the state of alienation, the seat of their organ in the brain, and its external appearance on the head or skull, &c.

All these treatises will be accompanied with an application to human institutions, to education, morals, legislation, medicine, &c.

The work will be terminated by considerations on the characteristic forms of the head in each nation, on physiognomy, pathognomy, and pantomime, on the internal sources of imitation in general, and of the imitation of each affection, each sentiment, each passion, in particular; on universal language, the philosophy of man, the motives of our actions, the origin of arts, sciences, and of the different states; on the perfectibility of the human race, the extent of the sphere of each species, and of each individual, according as they are endowed with organs, more or less numerous, and more or less active.

I often institute comparisons between men and animals: Is

* According to Spurzheim, this is EVENTUALITY, a much more proper name.

“In comparing animals with men,” says Spurzheim, “and one kind of animal with another, Gall found that tame animals have fuller foreheads than wild ones, and that animals are generally tameable, as the forehead is more largely developed; he therefore called it the organ of educability. But I conceive that Gall here attributes to a single faculty, manifestations which depend on intellect generally. The title educability, is evidently bad, seeing that every faculty is susceptible of cultivation; in other words, capable of exercise and direction.

this comparison appropriate ; is it even necessary ? I am going to answer these two questions.

Is it permitted, is it even necessary, to compare man with animals, in order to acquire a complete knowledge of his nature, moral and intellectual ?

Those who make the moral and intellectual acts of men to flow from the understanding and will, independent of the body, and those who, being wholly strangers to natural science, still believe in the mechanical action, in the *automatism* of brutes, may esteem the comparison of man with animals, revolting, and absolutely futile. But this comparison will be judged indispensable by those, who are familiarized with the works of Bonnet, Condillac, Reimarus, Georges Leroy, Dupont de Nemours, Herder, Cadet Devau, Huber, Virey, and especially by those who are ever so little initiated in the progress of comparative anatomy and physiology. Man is subject, as we have seen, to the same laws which govern plants and animals.

The knowledge of man, supposes the knowledge of the elements of which he is composed, as the knowledge of the mechanism of a clock supposes that of the wheels, levers, spring, weights, balance, movement, &c. The organ of animal life, the brain of man, is an assemblage of particular organs, many of which are found in animals. The animals of inferior classes have, by the fact of their inferiority to others on the score of intelligence, fewer cerebral organs ; they have only the first rudiments of the human brain, and they are, consequently, easier to decipher than those animals which are provided with a more complex brain, and a more complicate animal life, or with more numerous instincts and talents. It naturally follows, that in order to attain the knowledge of man in all the parts which constitute his brain, all his propensities and talents, it is necessary to study the animals one after another, following the gradual march which nature has observed, in the succession of their cerebral organs, and faculties.

This study opens to the philosophical observer, a field infinitely more vast than is supposed. The brutes, the objects of all the contempt resulting from the ignorance and pride of man, share so many things with him, that the naturalist finds himself sometimes embarrassed to determine where animal life terminates, and humanity commences. Animals are produced, born, and nourished, according to the same laws as man ; their muscles, vessels, viscera, and nerves, are almost the same, and exercise the same functions ;

they are endowed with the same senses, of which they make use in the same manner ; they are subject to similar affections, to joy, sadness, fear, alarm, hope, envy, jealousy, anger ; they have the most part of our propensities ; they are naturally inclined, as we are, to propagation ; they love and foster their young ; they have attachment for each other and for man ; they are courageous, and fearlessly defend themselves and theirs against their enemies ; like us they feed on vegetables and on other animals ; they have the sense of *property*, and while some are cruel and sanguinary, others take delight in theft ; they are sensible to blame and to approbation ; they are mild, docile, compassionate, and mutually assist each other ; others are wicked, indocile, wayward, obstinate ; they retain the recollection of benefits and injuries, are grateful or vindictive ; they are cunning and circumspect ; they foresee the future by the past, and take the necessary precaution against the dangers which menace them ; they correct their false judgments and their unsuccessful enterprises by experience ; they have the idea of time, and foresee its periodical return ; they have memory ; they reflect and compare ; they hesitate and are decided by the most urgent motives ; they are susceptible of a certain degree of individual perfectibility ; they even form abstractions ; by means of articulate language, or by gestures, they communicate their ideas, their wants, their projects ; they acquire more sagacity and knowledge, by virtue of the circumstances which force them to be more clear-sighted and more cautious ; they balance the evil consequences of certain actions which their memory recalls to them, with actually stimulating desires ; they are seen to follow a deliberate plan of conduct agreed upon between several individuals ; they know each other ; they sing, or are sensible to the harmony of music ; they have an astonishing local memory, and perform long journeys ; a great number among them build ; some even count ; very often their actions denote a sentiment of morality, of justice, and injustice, &c.

I come, then, at length upon the question, What is the origin of the instincts, mechanical aptitudes, propensities, talents ; in a word, the moral qualities and intellectual faculties of man ?

(*To be continued.*)

RELIGION is the best armour that a man can have, but it is the worst cloak.—*Bunyan.*

THE USES OF PHRENOLOGY.

BY MR. JAMES WEBB.

Paper read at the Fowler Institute, December 5th, 1894.

PHRENOLOGY is the most beneficial of Sciences and valuable of Arts. Let us see if this statement can be confirmed.

Phrenology teaches us the truth about the Anatomy, and the Functions of the Brain. Sir James C. Brown says Phrenology has rendered "signal service to biological science." Why? Because before the researches of Dr. Gall the brain was looked upon by otherwise the most intelligent persons as a pulpy mass having no special use in the human economy. That was the opinion of Sir William Hamilton. Dr. Reil, after seeing Dr. Gall's dissections, said to Dr. Bischoff, "I have seen in the anatomical demonstrations of the brain by Gall, more than I thought that a man could discover in his whole life," and yet modern anatomists attribute many of Gall's discoveries to that same Dr. Reil. Four years ago Dr. Nivelet published in Paris (1890) his "Gall et sa Doctrine." He therein states: "If for a long period physiologists had placed the seat of the emotional faculties of man in the viscera of organic life, it was Gall who was the first to localise them in relation with the intellectual faculties," and "it was Gall who first laid one of the principal foundations of psychological physiology on the comparison of anatomy and physiology," and "without doubt the almost uncultivated soil which he turned over and weeded has become fertile in new ideas." In the same year, 1890, Dr. Ferrier paid a "tribute" to the memory of Gall in his "Cerebral Localisations."

Dr. Solly, F.R.S., of St. Thomas's Hospital, stated in his "The Human Brain," that "every honest and erudite anatomist must acknowledge that we are indebted mainly to Gall and Spurzheim for the improvements we have made in our mode of studying the brain"; and on page 338 (2nd ed.), Dr. Solly also states: "The first philosopher who attempted to prove that the brain does not minister to the intellect as a single organ, but as a combination of organs, was Gall; and I think he deserves the gratitude of mankind for his labours." Again, Dr. Solly most appropriately remarks: "Those who have not given their serious attention to this subject have a sort of indefinite idea that Phrenology is some occult science, by means of which its professors pretend to be able to judge of a man's

character by the examination of the bumps upon his head. This is the Phrenology of the superficial and the idle, who, not having industry enough to investigate for themselves, set up a baseless shadow, and then take credit for the facility with which they overthrow it. This is not the Science of Phrenology, but the phantom of their own imagination. In the first place the term bump, in reference to the surface of the skull, has no place in the vocabulary of the phrenologist. The practical phrenologist judges of the character by space rather than by mere elevation or depression."

Again, Dr. Noble says in his "The Brain and its Physiology," "The anatomy of the brain, as made out by Gall, and first taught by himself and Spurzheim, is now but very rarely disputed, although for a while it was ridiculed and denied." On page 234 Dr. Noble affirms: "An impartial posterity will not fail to award to Gall the great merit, which is his own, not only of discovering the true physiology of the brain, but also of having been the first rightly to make out its intimate structural constitution." One of the most learned of English physicians was Dr. John Elliotson, Senior Physician to University College Hospital. He wrote: "Gall has the immortal honour of having discovered particular parts of the brain to be the seat of different faculties, sentiments, and propensities." And again he says: "No one can have a full conception of the splendour of Phrenology and the solidity of its foundations, nor of the majesty of Gall's intellect and character who has not studied his large work "Sur les Fonctions du Cerveau."

Again Phrenology teaches us the true Philosophy of Mind.

Dr. Laycock, Professor of Medicine and Lecturer on Medical Psychology and Mental Diseases in the University of Edinburgh, in his "Mind and Brain," published in 1869, wrote: "Phrenology is a system of Mental Philosophy that associates all the phenomena of consciousness with the functions of the cerebrum and cerebellum as the seats and organs thereof." "While the arrangement of Dr. Spurzheim is founded on a natural principle, it has this one merit above all others, that it attempts to take cognizance of that portion of the nervous system in man, and the vertebrata which subserves to each of these various states of consciousness, and starting from a fundamental principle essentially sound, it has arrived at a more complete classification than has hitherto been attained on purely metaphysical principles." And everyone who has carefully considered this question, or has had to grapple with the difficulties which beset every attempt to arrange methodically those infinitely varying states of con-

sciousness which constitute the sum of man's experience, must agree with the candidly expressed opinion of no incompetent or inexperienced judge, Sir Henry Holland, Bart., who, in his "Mental Philosophy" states: "The phrenologists rightly represent the old classification of mental phenomena (which are chiefly general expressions of function or capacity) as insufficient to denote the various propensities and specialities of thought, feeling and action observed in different individuals, manifestly original to a certain extent, and forming in conjunction with certain acquired or modified habits, the particular characters of each."

Dr. Bateman claims for man an organ of God-consciousness. This claim is just. Man possesses an organ of Respect, Worship, Veneration, Godliness or God-consciousness. It was large in Sir Walter Scott, Cardinal Manning, Thomas Binney, Robertson (of Brighton), Frances Ridley Havergal, Bishop Selwyn, &c. It gives respect for authority, and admits in those who possess it very large that authority has a divine foundation. It is generally larger in Conservatives than Liberals; whereas Liberals generally possess a larger organ of Sympathy than Conservatives possess.

Phrenology is most helpful to students of literature. It was the large organs of Friendship, Amateness, Comparison, Colour and Tune, with smaller Eventuality and Individuality that caused the writings of Moore to abound in comparisons, similes; reflections on Love and Friendship; Music: with an absence of action and movement. His poems are picture galleries; generally their motive is Love; and they abound with the words *like, so, as, &c.*, expressing comparison.

Here is an example of what I mean:—

"The heart, like a tendril accustomed to cling,
Let it grow where it will cannot flourish alone,
But will lean to the nearest and loveliest thing
It can twine with itself and make closely its own."

Southey had large Destructiveness. He wrote "The Curse of Kehama" and "Roderick the Goth." He had large Eventuality and Individuality (which were much smaller in Moore), and he showed that such were characteristics of his when he wrote "How does the Water come down at Lodore?" In Southey we have movement and action owing to the large analytic organs—perceptive faculties; in Moore we find the synthetic organs—the reflective faculties—large, and hence his comparisons, pictures, meditations. We find that a man is what his organs qualify him for as modified by his education and environment.

Phrenology points out the preferences of a person. A large

organ of Form is essential to the artist, whether sculptor, painter, or architect. Canova, who became a prince amongst sculptors, had this organ very large with large organs of Size and Weight also. No one can look at his portrait without observing his immense organ of Weight. Had his organ of Colour been equally large he would have divided his attentions between painting and sculpture, as was the case with Michael Angelo. Rubens had a very marked organ of Colour, and though like Canova, he had a very large organ of Form, he became not a sculptor but a painter. Robert Jones, a journeyman sawyer, with a large organ of Verbal Memory, learned sixteen languages; and who has not heard of Elihu Burritt, the learned blacksmith? William Carey, the Northamptonshire "cobbler," had a large organ of Acquisitiveness and powerful organs of Combaticiveness and Executiveness. These aided his large Language to translate the Bible into numerous Eastern languages and dialects. Jedidiah Buxton had a very large organ of Number, and he proved himself a marvel in numerical calculations. George Combe, the most eminent British Educationist, had that organ small, and all his life he had a great difficulty with the multiplication table.

Phrenology has been put to great use in the detection of criminals. I could bring much evidence on this point from the experiences of Mr. E. T. Craig, Mr. Fowler, and others.

I could give cases, well authenticated from my own experience, where my aid has been solicited and rendered with striking results in this way.

It was Dr. Gall that established the fact that the intellectual organs are in the front of the head, and the social and domestic organs at the posterior area of the brain. Some years ago there were published in the *Phrenological Magazine* some measurements that I took of children's heads, which established the fact that children are learned or otherwise according to the size of the head and the comparative development or ratio between the anterior and posterior portions of the brain.*

Phrenology is very useful to a teacher. It teaches him to deal with a child according to its nature and development—it teaches him to beat himself, not to attempt to beat another. A child may readily outrival a less able schoolmate, and to reward him for doing so is to encourage pride, jealousy, envy and selfishness.

Phrenology teaches us much in regard to misguided teach-

* See "Standards of Cerebral Development," *Phrenological Magazine* for December, 1887, and "Size of Brain a Measure of Power," in *Phrenological Magazine* for April, 1886.—ED.

ing. The stubborn and opiniated person hears his pastor encourage him to "backbone" and firmness of character. Such doctrine is pleasant to him. He becomes more stiff-necked—he becomes all backbone, with very little sympathy or charity. The humble, meek and lowly person hears of the virtues of humility and consideration for others. Such teaching is agreeable to his feelings, and he becomes all jelly and oil, backboneless, and a prey to the selfish and conceited. Had he learned something of the true meaning of self-denial he would have fought against his kindly nature and have defended himself because it was his duty to do so. Just as the conceited and arrogant have to deny themselves in doing their duty to others, so the unselfish have to deny themselves in doing their duty to themselves. The over-charitable ought to be protected from the selfish and sordid. Teachers, clergymen, jurors, nurses, should be able to differentiate between such persons.

To judge of strangers is impossible to the non-phrenologist. The clever and sly can keep out of jail; those who do wrong who are neither clever nor sly get caught—in fact sly people can evade the law with impunity. Phrenologists know the use of the organs or Secretiveness and Caution. Men are often called cowards for having the organ of Caution large—they fear danger—the man with small Caution and large Conscientiousness and Firmness, has no objection to becoming a martyr for his principles. Pinel, a contemporary of Gall, taught that "the region of the stomach and intestines" was the primitive seat of mania. What advances in the study of Insanity have been made since Gall and Spurzheim proved that the brain was responsible for unsoundness of mind!

M. Foderè undertook to prove that "the brain is neither the seat of inclination, instinct or mental power, much less of mania or delirium."

Drs. Bucknill and Tuke, in their "Psychological Medicine," remark, "Well might Gall exclaim, 'It is a sad business that in writing for men who ought to have the clearest ideas upon mental disease, it should be necessary to commence by establishing the true seat of mania.'" And I think intelligent phrenologists are unanimous in thinking it a sad thing that so few modern physiologists know that disorder of the mind results from disorder of the brain. Did medical men appreciate the value of Phrenology more generally than they do, did they know that (to use the forcible words of Dr. Arthur Mitchell, C.B., the Commissioner in Lunacy in Scotland in his Combe's "Observations," and published in 1887) "The soundness of the fundamental principles

of Phrenology may be considered as no longer in dispute," then they would fully realize the fact that the condition of the brain affects the state of the mind whether that state be idiocy, intoxication, or insanity. Were it "the immaterial principle," the mind, that were subject to disease and change which for aught we might know could end in destruction, then farewell to all hope of immortality; but if, as Phrenology teaches, the brain is that which suffers disease and deranges the mind, then that doctrine "remains open to every proof which can be urged in its support." We know nothing and can know nothing of Mind Disease; but we do know much and shall know more as Phrenology is more generally studied of Brain Disease. It is this that accounts for the great number of different symptoms that deranged minds exhibit—illustrating the variety of brain organs and their functions. If it were the mind that became diseased then it would similarly be divisible into separate parts—a result that would land us in confusion and chaos.

Many good persons with large organs of Justice, Fear, and Veneration, with smaller Hope and Self-Esteem, become demented through such a combination producing despair; whereas, were the latter organs large, and Fear, &c., small, they would hear the fiercest denunciations against wrongdoing with quiet equanimity. The excessive action of the larger organs need rest. Rest is best secured by disuse. Disuse is best secured by the employment of the less active organs—the less an organ is used the less is its excitability.

The phrenologist sees the plane a person lives in, takes his latitude and longitude, and fixes his place among his fellows.

Some parents map out the future without regard to the capacity of their children.

It is no uncommon thing for phrenologists to recommend callings for young people with the happiest results.

What phrenologist would have selected Dr. Palmer, the Rugeley poisoner, for his medical adviser?

The light that Phrenology throws on crime and criminals is of the greatest value. Many people have to be looked after, being unable to look after themselves, or at any rate unwilling to do so.

Phrenology teaches us that prisons should be houses of correction, not of punishment. The crimes of adults should be dealt with similarly to the ill ways of children. Even so-called incorrigibles can be benefited by suitable treatment. There is a reason why they are so confirmed in their *wrong-headedness*. Chaplains should know how to *get at* them. It is of no use preaching of vice and virtue to them till they

appreciate what vice and virtue mean. *You* may understand their faults, but if *they* do not, what is the good of your knowledge to them? A great authority has said, "Who can understand his faults?" and prays to be cleansed from secret sins—sins unknown to himself: and Christ Himself emphasised this doctrine when He cried out, "Father, forgive them, they know not what they do." Get your criminal to see as you see, to look on crime as you do, and you save him. He only requires the right treatment for his brain irregularity, just as his diseased body does. Let us bear in mind that all men have not equal talents bestowed on them—but whatever their talents may be it is their duty to make the best of them.

"What are thy talents?
 What hast thou to do?
 Thy duty be thy portion five or two.
 What are thy talents? Is thy duty done?
 Thou hast sufficient be they ten or one."

HISTORY OF THE PROGRESS OF PHRENOLOGY. No. II.—PHRENOLOGY IN FRANCE.

Phrenology in France : including a brief history of the Science, and the opinions of Andral, Broussais, Bouillard, Cloquet, and Vimont, all Professors in the Medical Faculty of Paris.

A DISTINGUISHED scientific gentleman, on returning from a recent tour in Europe, was asked if Phrenology received much attention in France? "Oh," he replied, "Phrenology has had its day; it is pretty much gone by in Paris; very little is now said upon the subject there." Expressions like these are frequently thrown out by those who reject Phrenology, and strive to induce others to join them in their unbelief. Such remarks are reiterated again and again by various classes of persons, so that a general impression exists in many places that Phrenology is really on the *decline*. We are often amused in hearing the opinions of certain persons, and reading occasional notices in different publications, on this subject. They either manifest great ignorance of the true progress and present state of the science, or are prejudiced against it, and perhaps are willing to agree in opinion with the *majority*, right or wrong.

Others will acknowledge there is some truth in Phrenology, but deny that it has any reasonable claims to be called a

science. They say that there has not yet been sufficient observations made, and facts collected, from which general principles can be deduced, and considered as established. But we would enquire, how many facts must be collected—how many observations must be made, and what must be the amount of evidence necessary to establish truth? And who are to be the judges? What must be their number and qualifications? Must the testimony of every man, who does or does not make any pretensions to knowledge, be obtained, before any set of discoveries or principles can be called a *science*? What is the fact in the history of astronomy, geology, and all the natural sciences? Was not the *term* science appropriated to them severally, and their principles considered as proved and established, long before the great mass of people believed in their truth, or even had heard of their existence? We verily believe, that, could all the evidence in support of Phrenology be collected, and spread out before any candid and reflecting mind, it would be irresistible. But as much of this evidence cannot be properly presented or duly appreciated, until the *way is prepared* for it, we wish to spread before our readers the evidence of *testimony*, and let them know who are the advocates of Phrenology, and what is their character and standing in society; and, according to all rules of logic, the evidence of testimony must be admitted as *true*, unless the veracity of the witnesses is impeached, or their competency to judge can justly be called in question. We wish also to disabuse the minds of those who really believe, or feignedly pretend, that “Phrenology has had its day,” and is now on the decline. In our last we presented the “state of Phrenology in Great Britain, with the opinions of many distinguished men,” &c., &c. In this article we propose to pursue a similar course in relation to France, and show to our readers that the doctrines of Gall and Spurzheim are not destitute of supporters among the philosophers of the French school. Paris is the great seat of medical science throughout the world, and the opinions of its distinguished savants should have no small weight, especially *physicians* who have thoroughly investigated the claims of Phrenology.

Gall and Spurzheim arrived in Paris, 1807. Their new doctrines attracted much attention. In their first course of lectures they were listened to with great attention and interest by all classes of people. The next year they presented a memoir to the French Institute, on the Anatomy of the Brain. A committee were appointed, with the celebrated Cuvier at their head, to make a report in relation to their

discoveries. They appeared, at first, favourably disposed towards the claims of the German doctors; but when the matter came to the ears of the first consul, Bonaparte, he reprimanded the Institute severely, that they should submit to be taught chemistry by an Englishman (Sir Humphrey Davy), and anatomy by German quacks. They quickly took the hint, and Cuvier, it is said, made out his report so as to conceal the real merits of the discoveries of Gall and Spurzheim, though in private conversation he frequently expressed the highest respect for the new science. Napoleon always regarded the system of Gall with contempt, and never gave its author the least mark of attention. Though Napoleon gloried in his efforts to extend science and knowledge generally, yet he was most bitterly opposed to the introduction of any *foreign* discovery, and also to any change or improvement, even in his own nation, which *he himself* did not originate and control. Such was the unsettled state of France, and its relations to other countries, as well as the supreme influence of Napoleon over the French government and its most distinguished men, that for many years Phrenology made but little advances. Gall spent over twenty years in Paris, and published nearly all his works in the French language; but as they were very expensive, and designed for close *study*, rather than for easy *reading*, their circulation was limited and their influence remote. On account of the restrictions of government, Gall could deliver no public lectures during nearly half that time, and all the advocates of Phrenology were compelled to study and propagate the science *privately* and as *individuals*. But the seeds of Phrenology were gradually sown in good soil, and its fruits were soon destined to appear. A phrenological society was formed in Paris in January, 1831, containing among its members men of the highest respectability in medicine, philosophy, and law, with some members of both chambers of the legislature. At the time of the formation the society consisted of one hundred and ten members, of whom sixty-one were physicians. Among its members were found *Andral*, Professor in the Faculty of Medicine of Paris; *Blondeau*, Dean of the Faculty of Law of Paris; *Broussais*, Professor in the Faculty of Medicine, and chief physician of Val-de-Grace; *Cadet*, Mayor of the fourth Arrondissement; *Cloquet* (Jules), Professor of the Faculty of Medicine of Paris, and Surgeon to the Hospital of St. Louis; *David*, Sculptor, and member of the Institute; *Falret*, Physician to the Salpêtrière; *Ferrus*, Physician to the Bicêtre; *Focillon*, Physician to the Invalids; *Julien*, Editor of the *Revue Encyclopedique*; *Lacoste*, King's

counsel ; *Lenoble*, head of the department of Public Instruction ; *Lucas*, Inspector-General of the Houses of Detention in France ; *Moreau*, Inspector of the Prisons in Paris ; *Pinel*, Physician ; *Poncelet*, Professor in the Faculty of Law at Paris ; *Rostan*, Physician to the Salpêtrière ; *Sanson*, Surgeon to the Hotel Dieu ; &c., &c., &c.

This society existed almost eight years, constantly increasing in numbers, talent, and interest. It met monthly as a society, and held annually a general public meeting, on the 22nd of August. The two leading objects of this meeting were to commemorate the death of Gall, and to present a full report of the yearly proceedings of the society. It also published a monthly *Phrenological Journal*, which was conducted with much ability and interest.

The following is an extract from a letter, under date of November, 1833, to the Editor of the *Edinburgh Phrenological Journal*, from a gentleman in Paris, respecting the state of Phrenology at that time,—

“In compliance with your request, I have committed to writing the result of my observations on the state of Phrenology in Paris, during my visit to this capital. I was present at the first meeting of the society for the season, at which the annual election of office bearers took place. I was particularly struck with the circumstance that all, or nearly all, of the office bearers are medical men. The president for this year is M. Andral, and among his colleagues are Drs. Broussais, Bouillard, Appert, Fossati, &c., &c. This simple fact is the best answer to those who hold the opinion, too prevalent, that anatomists are necessarily anti-phrenologists.

“ . . . The most pleasing intelligence which I have to communicate is, that the French government are seriously thinking of establishing a chair of Phrenology. Should this be done, Phrenology, all over the world, will receive an impulse, of which the effects will be most important. As it is, the science has made a start in France, and this country seems now resolved to make up for the neglect with which the labours of Gall and Spurzheim were treated during their lives. . . . As to works on Phrenology, the splendid work of Dr. Vimont is now completed, as far as regards the plates. It is impossible to admire too much the accuracy of the representation of the objects depicted. This work will, in future, be that chiefly referred to for the anatomical facts on which the Phrenology of man and animals is founded.”

We will here present the manner of Dr. Vimont's conversion to the truth of Phrenology, as given by Mr. Watson in his “Statistics of Phrenology.”

“This celebrated anatomist commenced his labours for the purpose of refuting Gall and Spurzheim. After immense exertions, he was obliged to declare himself a phrenologist, through force of the very facts he had collected in the expectation of subverting the science. It is stated that he had two thousand facts, more than twelve hundred skulls sawn open, wax casts of fifty brains, and three hundred designs drawn out with the utmost accuracy. Dr. Vimont worked indefatigably during six years, and expended upwards of twelve thousand francs in procuring the specimens.

When phrenologists exert themselves thus—when they multiply their evidences to such an extent—what are we to think of the candour of an opponent, who says that phrenologists have no facts in support of their doctrines !”

The following notice of the Paris Phrenological Society, at its fourth annual meeting, 1834, is taken from the *Lancet* published in London,—

“M. Andral, the most distinguished pathologist of the age, is president of the Paris Phrenological Society. He has given the subject of Phrenology a patient examination, and declares that ‘*the relation which exists between the configuration of the cranium and the different propensities of man, is the result of evidences which amount almost to certainty.*’ It is also gratifying to learn that the French government takes an interest in the science. The king has recently expressed his opinion that the application of its principles to criminal legislation ‘*would render a great service to mankind.*’”

In 1836, Dr. M. Broussais, Professor of General Pathology in the Faculty of Medicine, delivered a course of lectures on Phrenology in the University of Paris. Two thousand persons were estimated to attend many of these lectures. Such was the press to attend them, that the professor lecturing immediately previous, finding himself so much interrupted by persons crowding into his lecture, to be ready for Broussais, ordered the doors to be bolted till the time of lecture. In the first lecture of the course, said Broussais, “I can assure you, gentlemen, that I have not taken up the defence of Phrenology without long reflection—without being supported by numerous observations in evidence of its truth. I first collected a large body of facts, and became a partisan of the doctrine *only* when the evidence I possessed became *irresistible.*”

During the same year the subject of Phrenology came before the “Royal Academy of Medicine at Paris,” and the discussion upon it occupied four sittings. It was conducted with great ability on both sides. The leading advocates of Phrenology were Broussais, Bouillard, Adelon, Amussatt, Ferrus, &c., &c. Said Broussais, “I affirm and repeat, in the name of my colleagues, that we study Phrenology with the completest independence: we are as fully convinced of the reality of its fundamental principles as of our own existence, because this is to us an observation of every day and every instant.” “In vain,” said Bouillard, “did Cuvier and Napoleon oppose the doctrine of Gall. It has triumphed over their resistance, and, by a revenge worthy of itself, it makes use of the heads of these two great men to support its own principles.”

M. Adelon, one of the most scientific members of the

Academy, and among the most learned men in France, advocated Phrenology.

“As Phrenology,” says he, “aims to penetrate into the depths of mental philosophy, it encounters difficulties, we must acknowledge, numerous, great, and perhaps insurmountable. But as it professes to have been built, and still advances, on the results of cautious, minute, and repeated observations, it does not become the man of science to reject or despise its labours. It is rash and unphilosophical in any man to manifest his contempt of Phrenology, until he has minutely and most attentively studied the subject.”

Testimony like this bespeaks a liberal mind and enlarged comprehensive views. Such a man we truly respect, though he may differ in opinion from us. We must pass over many particulars in this discussion before the Royal Academy of Medicine at Paris. The result of the discussion was what might reasonably be expected. “M. de Mussy was appointed to sum up the arguments on both sides, and, in conclusion, gave an opinion that the system ought not at present to be adopted. The Academy, concurring in this opinion, deferred its decision till the system was established upon more solid bases.”

We are not surprised at this decision. We wonder, in view of the past history of Phrenology, and other circumstances, that it should have been admitted and discussed before such a body. Only a few years previous, the whole subject was regarded by many as a system of “*real hypocrisy*” and “*quackery*,” and no epithets were too opprobrious to apply to its advocates. Now the claims of Phrenology were gravely discussed before one of the most scientific and learned societies in Europe; and though its members did not see fit to *adopt* it, yet, on the other hand, they did not *reject* it. We may consistently say, that there was in the decision as much of victory as of defeat to Phrenology. Such is the influence of prejudice and preconceived opinions over the mind, and such too is the nature of the evidence on which Phrenology is based, that we could not have expected a more favourable decision from a *majority* of the members of such a body.

To test the truth of Phrenology, sufficiently to produce full conviction, requires a long course of observation and study.

However, the general effect of this discussion before the Royal Academy had been decidedly favourable to Phrenology. Never had its progress been more rapid, during any two previous years, than it had since 1836. It already numbered among its advocates many of the most able and scientific men in France. That Drs. Andral, Broussais, Cloquet, and Vimont, ranked among the first in their profession in Paris, and also among the best authors of works on Anatomy and Physiology, rests on higher authority than any mere assertions of ours.

CHARACTER FROM DIFFERENT STANDPOINTS.

A SCRAP BY GEORGE COX.

FOR a picture of perfection, look within. The lion who feeds on missionary, or the boa-constrictor who swallows his partner in life after disputing with her the possession of a rabbit or pigeon, suffers none of the unrest of a disquieted conscience. Not being troubled with any such inconvenient commodity, these sleep the sleep of calm complacency until nature calls for more missionary or another "partner."

The physically blind see not, and the deaf hear not; and similarly the *physically* deficient of the capacity for the sense of remorse, lion-like or snake-like, pounce upon their fellows, or swallow their (commercial) partners in life with undisturbed complacency proportionate to their want of that innate quality which would unsettle their peace of mind in the business. These also take their ease, absorb their accumulations, and return to the attack with the coolest deliberation at the further dictates of their personal necessities. "All the ways of a man are clean in his own eyes"; and *apart from enlightening from without* every man's judgment of himself is eminently satisfactory *to himself*, for conceit and ignorance here attend each other.

A man as seen by himself *with himself as a standard* is a picture to contemplate without an inequality or a flaw; but let him know of a higher and better, let him into the secret of possibilities beyond the range of his own unaided conception, let him know, *e.g.*, that there is a moral code above his own, educate him (so as to disturb the inevitable verdict of his ill-balanced make up) in the direction which its want of conformity to a higher and nobler standard may indicate, by the excitation of activities to him hitherto unknown, and you will let in a side-light on the picture of himself as some others see him.

New desires, new life and growth for good or ill, *are the reward of contact*, proportionate to its extent, and in the direction of its kind, from the openings of infant curiosity onwards; while that which comes as the verdict of the sum of the human forces alone and unaided, can only represent the individual, and cannot possibly suggest advance. *Even the uplifting influence of adoration* falls short unless *the object* be the creation of a higher and superior power; and, as C. H. Spurgeon has very nicely put it: "Nothing is more purging or cleanses a man more from Earthly grossness and from the defilement of selfishness than to serve the ever-living and ever-blessed

“ God, and to feel that there is one *so much greater, so much better than one's self*, towards whom we may aspire, for whom we may live. Thus is a man at once humbled, cheered, and elevated.” The law of assimilation in this connection is unailing, and acts with terrible results unless the object be right. Thus left to ourselves we are all “ *cranks*,” more or less, going *our own way* and enjoying it. A man's opinion of himself is seldom worth much until it has been matured by extensive contact and a wide experience, in which process it frequently becomes very small. We are competent to judge of ourselves only as we have knowledge of a perfect standard and the mind, to compare ourselves faithfully with it. The quality of a life depends upon its longings (for “ *as a man thinketh in his heart so is he*”). These indicate growth and its direction ; and a kind providence has provided that in these we can never be mistaken, while they indicate to us, without possibility of an error, the direction of the life. Only as we examine into and understand these, in the light of what they should be, can we know of the forces which are moulding the character, form a true estimate of ourselves, and faithfully discharge our obligations to ourselves and to posterity.

As seen by others, what a mass of inconsistencies, distortions, and abnormalities, good and bad in turn, according to the temper and the “ *make up*” of the beholder, for each seeing only what he has the mind to see, sees only in part. Hence a man's judgment of his fellows is seldom clear of the bias of his own peculiar combination of qualities, and will differ with his own changing mood and the influence of time. All men who differ from any man are *eccentric to him* as a centre, and his approval or disapproval of his fellows is generally based upon their agreement or disagreement with himself as a standard. Our contemplation of another person is pleasurable or otherwise, according as his strength and weakness are in the same direction as our own ; and just judgment of another is only possible with the help of an *independent perfect standard applicable to both*. On ordinary lines “ *the censure of some men is praise, while their praise is calumny*,” for their promptings are from within ; “ *their thoughts are thoughts of evil*,” and they have yet to find the centre whence to measure the motives of others. Always before examining another we have need to examine ourselves ; but *first to know ourselves*, our own idiosyncracies, and to what extent causes of difference lie in our own deviation from a right common centre. That the same man should be lauded by some and condemned by others, extolled as an

angel in one direction and despised as a traitor in another, among folk who have interests in common, and who are judging of the man as qualified or otherwise to advance their common cause, is strong comment on the fallacy of human judgment. Good intent and the purest motives cannot always put us right here.

The pitiable plight of a fated and unassisted humanity is, however, only imaginary. Every faculty and fibre of man's nature responds to an awakening and uplifting influence from without ; and the whole universe is vocal :

“The common air, the sea, the skies,
To him are opening Paradise.”

If he can but learn his physical and mental whereabouts, his proper relation to the whole environment, the innate conditions which favour, and those which hinder his attainment of the full aim and purpose of his being, he will advance in proportion as he obtains and applies the knowledge ; and, just as deep-rooted within himself desires and longings enlarged or new-born will indicate *to himself* new life, so, as unmistakably shown in the build and contour of an upright and ennobled manhood, and written in a number of signs so plain that all who run may read, is the man open to the knowledge of those who, having learned to know themselves, can correctly apply that knowledge to determine the drift of the lives of their fellow-men.

THE LATE MR. E. T. CRAIG.

It is hard to part with great pioneers, although we reasonably expect a man who has been so active for the greater part of his life as Mr. Craig has been, and lived to be nearly ninety years of age, to have done his share of good in the world, and be ready for the liberation of all physical infirmities. When laid to rest, a friend of his, the Rector of St. George's, Southwark, pointed out the constancy of Mr. Craig's seeking for truth, and that he had left the world better, purer, and happier for having lived in it—that he had devoted himself to the good of his fellow-men. He stated that Mr. Craig had been a seeker after truth and right to a ripe old age, and he pointed out the value of Mr. Craig as an example to others. After the service at the grave side, around which were grouped many persons well known in agriculture, literature, and philanthropy, funeral orations were delivered by Messrs.

Greening, Tocatti, and Webb. The latter gentleman, who represented the British Phrenological Association, of which Mr. Craig was formerly president, spoke of making Mr. Craig's acquaintance at the Mechanics' Institute, Rotherham, some 40 years ago, at that time Mr. Craig being 50 years of age, and of a lifelong friendship since that time. But Mr. Craig during those earlier 50 years had done what was sufficient for any man, and since he received a sabre cut in his arm on 22nd August, 1819, at "Peterloo," when a reform meeting was dispersed by the Yeomanry, resulting in the slaughter and maiming of a large number of innocent persons, had been a social reformer, and had suffered for his opinions. Had Mr. Craig worked for himself, he could have made a fortune, as he was intelligent and practical in a high degree, but he worked for others and those around the grave were with him in spirit. Mr. Craig never tried to purchase future happiness, nor feared death. He did his duty and left the result with his Maker. It was to be hoped that all who had known and admired the life of Mr. Craig would equally deserve the respect of his fellows even though owing to the many social forces against them they appeared to see but little result for their work.

It would take a volume to recount all Mr. Craig's useful and philanthropic labours. Amid all his various pre-occupations, however, he never lost sight of his first love, co-operation. In later years he directed his attention to the question of organization and co-operation in America, and published numerous papers in the *American Socialist* and other Transatlantic publications.

The following phrenological notes we made of his head will afford a fair idea of the organization of the man who, throughout a long life, was so variously busy and useful.

The central developments of the brain were large from the root of the nose to the back head. He had prominent perceptive faculties, which qualified him for either scientific or literary pursuits, and was not wanting in the faculties for exact science. He also had the organs that gave him ability to systematize and organize, to work by rule, and had sufficient width of head between the ears to give energy to put his plans into execution.

He was versatile in talent, ingenious in contrivance, and had ample power to embellish, set-off, and enlarge upon his ideas, as was shown by the width of the temples and above. His large perceptive faculties, with Eventuality and Comparison, gave him great power to collect facts, acquire knowledge, and present what he knew in an agreeable, lucid, and

instructive manner. He had a favourable organization to teach, lecture, or write. He was about equally developed in the qualities to acquire, retain, and communicate knowledge, and in the power to invent, originate, and deal in abstract thought. He was also very sagacious, intuitive, and of a penetrative cast of mind.

Such an organization could not help engaging in practical and useful works, especially as connected with the wants and conditions of mankind.

His natural refinement, taste, and imagination, with large Language, qualified him to express himself in a free, easy, graceful style, and enabled him to present many unpleasant truths in a pleasing and acceptable manner. The moral brain, especially Benevolence, was largely represented, which disposed him to take an interest in the welfare of mankind at large, but especially in that of the more dependent class. He had great firmness and tenacity of purpose, and was quite decided in purpose, tenacious in his plans, systematic in his arrangements, and methodical in his life and habits.

Mr. Craig was founder and historian of Ralahine; author of the Science of Prolonging Life; Shakespere, Art and the Heritage of Genius; History of Ralahine; Discovery of the Crystal Bath for the Cure of Heart Disease, Gout, and Rheumatism; and Discovery of the Action of Oxygen on the Heart and Brain.

EDITOR.

THE FOWLER PHRENOLOGICAL INSTITUTE SOIRÉE.

THE Soirée in connection with the Fowler Phrenological Institute was held in the Library of the Memorial Hall, Farringdon Street, on Wednesday evening, Jan. 16th, when about 150 members and friends attended. Refreshments were provided from 7 p.m. to 7.30, when an interesting programme of vocal and instrumental music, speeches, and examinations was commenced. Mr. Sly, F.R.G.S., Vice-President of the Fowler Phrenological Institute, occupied the chair, and in his opening remarks said, "I feel that we are here to-night to really enjoy ourselves, and not to be lectured to, so I will not detain you long. I am here to welcome you all in the name of the Fowler Phrenological Institute. The Fowler Institute was formed to spread the principles of Phrenology, and this Institute, up to now, has been very successful; and I would say not only to young people, but to you all, that if you want to study a science that is splendidly entertaining, which will help you to get through life so much easier than you otherwise would do, study Phrenology. I have studied it and have received much benefit from it, and I would say, if you are wise, you who are not members will come and join us to-night, for if a thing is worth doing it is worth

doing at once, for the sooner you do so the happier you will be in the possession of phrenological knowledge."

Mr. Sly's remarks were as usual illustrated by some very humorous anecdotes which called forth much applause.

Mr. Piercy, the Secretary, next read many letters from members and friends in all parts of the country, including Mr. Brown, of Wellingboro', and Mr. Armstrong, of Cockermouth, regretting their inability to attend; also letters of good wishes from the affiliated branches in Hastings, Aberavon, Leicester and Manselton, &c., &c.

The Chairman then called upon Miss Jessie A. Fowler, who said: "I feel to-night that we must give all possible time to our country members and visitors. I have the welcome of the Fowler Phrenological Institute to give you, and I do so, first, because I think that all of you are somewhat interested in Phrenology by your presence, and secondly, because we wish to make you all doubly interested in the subject to-night. My father would have been delighted to have been with us, and from him there comes a very hearty welcome to you all.

"We are glad that Leipsic has followed the leading of Vienna, with reference to the recent discoveries that have been made in the brain, and we rejoice to see that Leipsic has awakened to the fact that there are centres of association and sensation in the brain. Dr. Gall discovered many cerebral centres nearly 100 years ago; it is gratifying that the Rectus Magnus in Leipsic has also brought forward his researches on the brain, because we see that cerebral physiology is receiving more and more attention. We need to be alive to the interests of the coming age. Why? This is an age of economy in labour and thought, and on that account we ask you to take an interest in Phrenology. There is a progressive and an aggressive interest in the concerns of men of to-day, and therefore the programme of the world will not be complete until we have Phrenology or Mental Science as the basis for work."

Mr. Elliott then spoke on Phrenology in Quality and Temperament. "I am pleased to be present and to see so many friends of Phrenology, for I take it for granted that you are such. You are all probably acquainted with the science. I believe, Mr. Chairman, that Phrenology has a grand future; people are beginning to wake up to its usefulness. They have previously thought too much that Phrenology was simply a subject that only a few scientific people in particular knew anything of whatever; but, thanks to the earnest efforts of Mr. L. N. Fowler, and his co-workers, we have many Fellows, Associates, and Members of the Institute, who are thoroughly acquainted with the theoretical and practical parts of Phrenology. We cannot have too many well-qualified phrenologists, as the usefulness of mental science is great to the parent, teacher, employer of labour, &c., in putting the right person in the right place. (Mr. Elliott here related a case that recently came under his hands, of a young man who, had it not been for Phrenology, would have been in his wrong sphere.) We also need enthusiasm amongst phrenologists, also to centralize our forces and work heartily for this good and noble cause. I am glad that the Fowler Institute has been able to

accomplish so much in the past five years—five short years I might say. This, I think, augers well for the future. What we want is more faithful, earnest men and women to promulgate the truths of Phrenology, because its influences are elevating to the mind, and it is useful to all, and so it helps us to understand our fellow-men physically, morally, and mentally, and we cannot estimate the amount of good we shall do in the world if we give our attention to this subject in advising our fellow-men as to their present and future welfare.”

Miss Dexter then spoke on Phrenology and Education. “We all know at the present day that women are striving to widen the sphere of thought and activity of their lives, and I think that we, as phrenologists, are glad of this, so long as the true womanliness of woman does not suffer; and yet I think that we all agree that a woman’s greatest power lies in home and social influences, and it is in wielding this power that woman has great need of Phrenology to aid her strong intuitions. George Combe, in one of his works, speaks most beautifully upon Friendship, showing how a true friend will bring his higher faculties to bear upon the object of his affection, so arousing the similar faculties in that friend, and it is in some such way that all women wishing to influence for good can succeed, for, understanding the natures of those with whom she comes in contact, she will be able to bring forward the best side of character, and to check less favourable traits of character. I know that there are many women who yield this good influence without ever thinking of Phrenology; but I cannot help thinking that if they had the aid of Phrenology its great influence would be strengthened, and also be more systematic. Then, secondly, to the great moulder of character—the mother—phrenological knowledge is of very great value. Her love is a great agent urging her to the use of phrenological knowledge in order to develop the beautiful character in her child. It is rather astonishing that more mothers do not seek the aid of Phrenology to help them in the training of their children. Then again as a teacher, woman needs practical phrenological knowledge, and it would be well if all teachers knew or understood at least the outlines of Phrenology. In the family and in small schools, the teachers can have very great pleasure in studying the different developments of her charges, and she can benefit them very largely by her knowledge; and in our large schools, the teacher can be greatly helped by her knowledge of Phrenology in teaching and managing her children; it does good in our schools for the mentally weak, that the children are benefited largely from phrenological knowledge. In these schools the numbers are very greatly restricted, I believe, one teacher undertaking the care of only five children, so that each teacher could very well make her children the subject of phrenological study. And lastly, I should like to say that if women who do work in any way on phrenological lines would give Phrenology its due, and would try and let their friends know how they are benefited by Phrenology, and would try to spread the science among their acquaintances, it would be a very good thing for Phrenology.

(To be continued.)

Children's Column.

BE THOROUGH.

WHATSOEVER you find to do,
 Do it, children, with your might.
 Never be a *little* true,
 Or a *little* in the right.
 Trifles, even lead to Heaven,
 Trifles, make the life of man.
 So in all things, great or small things,
 Be as thorough as you can.



MY DARLING CHILDREN,—

I am going to tell you some facts this month about some well-known characters in history, and when you have read them, I want you to tell me what kind of heads they must have had. For instance, Christopher Columbus was the son of a weaver, and was one himself; what kind of faculties are necessary for a weaver? Claude Lorraine was brought up a pastry-cook; what faculties are necessary for such a business? Cervantes was a soldier; what faculties must a soldier have prominently developed to make him desire to enter the army? Demosthenes was the son of a cutler; what faculties do you principally use in this occupation? Now my little friends, I have given you enough questions to make you busy for this month, and by thinking over these questions you will find your interest in Phrenology will increase. It has been suggested that a Children's Phrenological Guild be formed of children under 15 years of age. The object of the Guild is to form a nucleus of little people who are interested in Phrenology, and who intend to make a more thorough study of themselves and play-mates year by year.

Another object of the Guild is to induce others to take an interest in Phrenology, and further, to write essays and poetry and tales on Phrenology. Write and tell me if you like the idea.

Your loving
 AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

How many faculties have we in the Perceptive group?—Twelve. And what are they?—Individuality, Form, Size, Weight, Eventuality, Time, Colour, Order, Calculation, Locality, Tune, Language.

(1.) Individuality is found at the root of the nose, in the lower part of the forehead, and when we have it large it helps us to notice everything we see; it makes us want to know a little about everything.

Some little children have this part too large, and then it makes them too curious and inquisitive about things.

When you have it neither too large nor too small, you want then to know all about things so that you need be no longer "ignorant."

Use this part more by all means if you have it small.

I'm afraid that only two readers of this page have it large, or I should have had more replies to my questions, and those two were Miss Mabel Cox and Master William Sparkes. Try and be like them, my dear children.

(2.) Form is found between the eyes, and when large it gives width there. It helps us to remember shapes of things, or faces, or anything else, well. Master Willie Knight, who sent me a beautifully finished drawing the other day, must have this part large, as he has exercised it very well. Artists always have this part large.

(3.) Size is found almost above Form, and when we have it fully it helps us to judge distances, lengths, &c.

Children generally have it large, but when they have Spirituality large as well they are very fond of making things seem bigger than they really are. "Oh, the snow is deep," I heard a little boy say the other day, "nearly over our heads"!!

As we grow older we use it better, for we are then able to judge better.

(4.) Weight comes next to Size (over the eye), and it helps us to walk properly in dangerous places—to keep our balance as they say.

You have heard of Blondin, who used to walk over a tight rope, placed across very dangerous places. He must have large Weight.

Children are fond of climbing trees and other things, but they do not always reach the top safely, because, of course, they are not "cautious."

(5.) Colour is next to Weight, and it helps us to distinguish colours and to love using beautiful colours. God taught us a good lesson on "colour" when He created this world, for He used the various colours without making any mistakes—that is, in determining the various colours of plants, trees, &c., that they should not look "horrid."

When children first begin to paint, they have not much idea of colouring—say—pictures; they will use the paints any how, because they have not yet begun to use the part of their brain called "Colour."

(6.) Order comes next to Colour, and when children have it large they are very neat and tidy in everything they do.

Some children like to have a drawer of their own to keep their things neatly in; others like a little cupboard to keep their books in, in order to be secure from dirt and from being torn; but there are some children who are so very fond of leaving their things about, and then blaming others if they are lost.

We should all have Order large. We *must* all learn to be neat and tidy or we will find it very hard to become so when we grow up to be men and women.

Notes and News of the Month.

SIX candidates have this year sat for examination at the Institute.

* *

THE Phrenological Almanack and Calendar can still be had for 1d. each, post free 1½d.

* *

T. W. WRITES: "I was well pleased with the *Annual*, also sheet Almanack, which is useful to stick up in workshop or office, and bring Phrenology more before the public. I hope it will."

* *

SOME very tasteful calendars have been sent in from W. Hull King & Son, Marcus Ward & Co., Simmons & Co., and W. J. Hutchings. The former is the most unique ivory pocket tablet and memorandum that we have seen. They are all exceedingly well got up.

* *

THE block of the Hon. Mrs. Eliot Yorke was kindly lent us from "*Wings*."

* *

ON February 6th, Mr. James Wells will lecture on "Form," illustrated by diagrams.

* *

MUCH interesting matter has been crowded out of this month's *Magazine*: (1) Notes on Recent Newspaper Articles; (2) Character Sketches of the Late Miss Frances Buss and the Late Mr. Louis Stephenson; (3) Mr. Fowler's Lecture on "Some Differences in the Chinese and Japanese," and the remarks of the Chairman, Mr. John Lobb; (4) Lecture on "Women of the Twentieth Century," with the interesting discussion which followed its delivery; (5) Sketches from Photos and Handwriting; (6) Hygienic Notes, &c.

* *

SPECIAL notice is called to Mr. Brown's article on "The Organ of Spirituality," and Mr. Webb's article on "The Uses of Phrenology."

PRIZE OFFER.

IN 1836 a very interesting list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without a careful compilation of names and addresses. Some estimate approaching the number may be arrived at if every subscriber will undertake to make this enquiry in his or her own circle of friends. We therefore offer *Three Prizes*, varying from £1 1s., 10s. and 5s., to any three subscribers who may succeed in securing the *Largest Number of Names and Addresses* of those who are interested in Phrenology, during the next three months. We hope our friends in all parts of the world will take up the competition, so that we may have to considerably increase the number of prizes in

June. Names and addresses to be sent in to the Editors of the *Phrenological Magazine* by May 31st, 1895.

We are desirous of making this as widely known as possible and we ask for the co-operation of all our subscribers. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

What Phrenologists are Doing.

LEICESTER INSTITUTE OF PHRENOLOGY.—Members' Meeting every Thursday at 8 o'clock; on Saturdays a 3 o'clock class. On January 3rd, Mr. Allen read his paper on "Methods of Manipulation," shewing the Scientific Phrenology as compared with "Bumpology." It was very interesting and instructive.

ON Dec. 21st, Mr. D. T. Elliott, of Bank's Town, gave a most interesting and instructive lecture on "Phrenology," at St. Paul's Bible Class, which was listened to with untiring attention. Rev. D. Reakes paid a high compliment to Mr. Elliott for his able address, and Rev. G. Whyte supported the proposition, which was carried with acclamation.

PUBLIC HALL, TREBOETH.—Under the auspices of the Manselton Phrenological Society, Mr. W. A. Williams, F.F.P.I., delivered one of his popular lectures on the Science of Phrenology to a large and appreciative audience.—*The Cambrian*.

Character Sketch from Photograph.

D. D. (Forfar).—Your photograph shows that you have an enterprising mind, are quick to receive impressions, and wide awake in all you do and say. Your temperaments are favourably balanced, with a leaning toward the Mental. Your aims and ambitions will be centred upon an elevated kind of work. You will want to be engaged in one of three lines of work. First, in speaking, teaching, and preaching; secondly, in inventive, electrical, and mechanical work; and thirdly, in an artistic, poetic, creative kind of work. You have energy of mind and activity of brain. You have a very inquiring mind, and puzzle many an older head than your own. You know how to show taste, and always desire to have things done in apple-pie order. You are cautious, but not timid; you are ready for emergencies. You are perceptive in your thoughts, and yet you like to probe things to their core by the aid of your active reasoning faculties. You have a sagacious and intuitive insight into everything new, and as a student of human character you will be successful. You will have a very intelligent way of expressing yourself, and it will be easy for you to understand complicated subjects. Your head indicates that you are very fond of music, and could excel in it if you could give your attention to it; you have also a good ear for tunes and sounds. You do not lack ability, the trouble will be for you to concentrate your efforts in a few special lines of work. If your photo does not flatter you, you show a distinct leaning to professional work. You have a fine future before you if you are careful of your habits, associations, and diet.

THE
Phrenological Magazine.

MARCH, 1895.



THE RIGHT HON. CECIL RHODES, P.C.

COMPARATIVELY few men rule the world when we look around us out of the multitudes who clamour for position. Those who rule the British Empire are Lord Rosebery, Mr. Balfour, Lord Elgin, and Mr. Rhodes.

In the subject of our character sketch we see a powerful organization, one that is full of vigour, enterprise, and enthusiasm.

His constitution is strong and active ; he has motive nerve power joined to a wonderful stock of vitality, which he will be able to put into use by his large and comprehensive brain.

His shoulders are broad, thick, and deep, giving ample breathing capacity, and ability to generate good circulatory power.

From a front portrait is observable the intellectual force and scope of his mind. There is width not only between the eyes, but also from one outer angle of the eye to another, which gives him breadth of vision in all matters perceptive and practical. He is not the man to be easily deceived as to probable profit and loss, the value, the outlay, or the proportion of an important scheme on a large scale. Such a mind should be able to reduce an estimate to a science.

He is a pioneer in the true sense of the term, for he goes at once to the main point at issue in his work, and does not procrastinate if he holds the reins himself. He will shirk no important duty. He likes to look at finalities, hence will use his energy, courage, pluck and resolution, to a good account; these qualities will be found to be large from the width of the head over the ears, just behind, and slightly above them, and the height of the transcoronal portion of the head.

He is not short of basilar force, and should be able to bring great energy to bear on any enterprise before him; his head is not long and narrow, but brachycephalic in type, hence there is phenomenal strength and indomitable persistence to such a nature. Taking a line from Order on the corner of the eye to the organ of Constructiveness, then upward through Ideality to the top of the head, we find a large degree of Constructive talent combined with systematic precision and taste about everything; and his plans will be weighted with common sense.

There is a full degree of appreciation for and ability to judge of the value of property, but not the avaricious desire to appropriate great wealth himself — at least his practical intellect and keen sympathies will be on a broad scale, and he would be likely to be as liberal in disposing of it to advantage, instead of amass it from an ambitious point of view. He is not a Vanderbilt or Astor or Stewart, neither would his sympathies be easily awakened or distributed over small philanthropies.

He has breadth of head in the centre of ossification of the parietal bone, &c., by passing the imaginary tape over the centre line of the forehead, it will cross the lateral portion just mentioned, and also the well-developed centre of Sublimity, which faculty, combined with Benevolence, gives his *human* interests, and predictions a broad rather than a microscopic character.

He is better adapted to large undertakings than small ones,

though he is not unmindful of details when they are important.

His head indicates a great amount of independence of character and ability to take responsibilities. He feels the full force of circumstances, and yet will not show ostentation or pride in his own attainments, as one often finds with so much energy, life, and force, and practical insight.

It is possible that, owing to the height of his head, his determination of mind may lead people to suppose that his persevering efforts are the outcome of selfish desires only, but such does not appear to us the true rendering of his character, or the right understanding of his ambition for Africa.

The occipital region is the least influential, and it is evident that he allows his intellect and practical sympathies to take the place of mere sociability and domesticity. He will always prefer an occupation that requires his brain pretty much as a whole, rather than one that will employ only a part; hence in the law, as a judge, he would be a sharp administrator of justice; or a versatile leader or manager, an aggressive statesman; a cool and reliable surgeon; an enterprising commercial business man. He will not waste many words where a few will tell the story; for his language, though capable of supplying him with needful copiousness, is not redundant.

In short he will be known for great tactfulness, power of resource, superior energy, reserve force, practical insight, and breadth of conception.

J. A. F.

SOME DIFFERENCES BETWEEN THE JAPANESE AND CHINESE.

A LECTURE OF L. N. FOWLER'S,

** Delivered January 9th, at the Memorial Hall. John Lobb, Esq., F.R.G.S., in the Chair.*

EVIDENTLY we have as much to learn about the science of living from the Japanese as they have from us, if not more.

Their condition is in broad outline a prophecy of what peace and prosperity will produce in every country with the fertility necessary for the support of a large population.

* For some of the facts in the above article I am indebted to a recent letter from E. S. Patton, of Yokohama.



We can already see in America that increasing population - limits taxes severely the production of meats, and suggests, what is the truth, that the trend of the world is towards vegetarianism. Whether this is desirable or not it is inevitable, because the land necessary to support a beef will feed a human family an entire year under intensive cultivation.

The Japanese live largely on the cereals, on beans and peas, rice, fish, fruit and vegetables. The diet is simple, but they are perhaps the most comfortable people in the world. They are no doubt the politest and kindest to each other, and it is very hard to be either polite or kind when the digestive apparatus is not at ease.

Undoubtedly the Japs might teach us a number of things in political and social economy if we would let them.

The Aborigines or Ainus, the hairy people of Japan, are driven up to the most northern island of Japan, called Jesso. They are much despised, and all wear thick beards and moustaches, and because the women cannot grow moustaches they tattoo their upper lip to resemble them. They are harmless, peaceful people, with a different language, and totally different habits and customs from the Japanese. They hunt and worship the bear, of which there is a large black species on the island. They are miserably poor, and despite the charitable efforts of the Catholic and Protestant Missionaries to ameliorate their condition, they are evidently doomed to extinction, there being 30,000 left at the present time.

Character.—The Japanese are superior to the Chinese, not merely in a physical, but also in a moral point of view. Thimberg characterises them as intelligent, prudent, inquisitive, industrious, ingenious, sober and temperate, domestic, cleanly, sincere, just, honourable, suspicious, superstitious,

proud, revengeful, brave, nay invincible; and their heads (those I have examined) indicate as much. Writers who are much less disposed to draw a favourable picture of these people, cannot deny them many of these valuable qualities.

There is a curiosity that rises to a real desire of knowledge; cleanliness, courage, sincerity, and fidelity, which indeed are but too frequently accompanied with pride. It has been moreover admitted for centuries that the Japanese are brave, even to the sacrifice of their own life, and for this reason the country has never yet been subdued by a foreign power.

In every skull or picture, three organs in the Japanese head strike you so much as let loose to reign supreme—Approbativeness, Combativeness, Destructiveness.

The disregard of death, which they prefer to the slightest *disgrace*, extends to the very lowest classes, and to both sexes.

When a person is conscious of having committed some crime, and apprehensive of thereby being disgraced, he puts an end to his own life, to spare his family the ruinous consequences of judicial proceedings.

If two Japanese are passing up the palace stairs, and one quite by accident treads on the other's foot,—jumping at once to the conclusion that it was an insult,—he says, “Stay, I will show you my sabre is sharper than yours,” and instantly kills himself.

The profound contempt of death is imbibed from their earliest years. The sons of people of quality exercise themselves in their youth for five or six years, with a view that they may perform the operation in case of need with grace and dexterity.

Combativeness or Courage.—In the schools from early infancy, “Courage” is the one chief and special quality constantly inculcated, so much is made of it that you would think that there was nothing else to learn. The schoolmaster holds up every great character, every hero, every successful commander almost for worship. The invasion of the Tartars in 781 and 1281, and their grand and complete victory, a holiday commemorate. In the squares also before their very doors, all these figures are placed. Is there any wonder such a quality is so prominent?

Destructiveness or Executiveness.—The Japanese are a most energetic people, in fact tremendously so, especially too, when you consider the climate. But it has its evil effects also. The duty of revenging an injury was formerly transmitted from generation to generation, till the descendants of the injured party found an opportunity of taking vengeance.

The Japanese themselves, however, assert that at present this foolish propensity no longer prevails to such a degree.

Imitation.—Imitation too, is large in the general Japanese head. They can copy well from others, and quickly adapt themselves to any people, or nation, among whom they may be situated. Their ships were utterly unfitted for sea, even for their own shores. A pilot from England, William Adams, sailing in a Dutch vessel, put into one of their ports, was detained by the Emperor. The Japanese quickly learned all he had to teach, and ships were constructed after, in a very different manner. He started from Texel in 1598 and was two years making the voyage.

This is just an example of what they are in everything—quick, apt, practical, ingenious.

Pride.—Their pride is very great, it is a predominating quality.

THE JAPANESE AS STUDENTS.

The Japanese are charming pupils, they are so attentive and intelligent, and so anxious to improve themselves.

A most interesting ceremony takes place on the Emperor's birthday, November 3rd, when the whole of the teachers and students at the Imperial Academy of Music, Tokio, meet in the large concert hall of the Academy to do homage to the portraits of the Emperor and Empress, by bowing deeply before them. The whole ceremony is most impressive, but no stranger is allowed to be present.

The activity of the Haruka, Empress of Japan, in personally directing the humane work of the Red Cross, while the Emperor has gone to the front, is a source of pride among the Japanese officials in this country.

They say the Empress secured the introduction of the Red Cross into Japan about twelve years ago. When the Kago-shima war broke out, in 1877, she sent an immense quantity of lint of her own preparation for the use of the wounded soldiers.

It is noted also that in her present Red Cross work, she does not confine her humane offices to the Japanese wounded, but to the enemy as well, who happen just now to be most in need of such relief.

The Empress's labors during the war are in line with those in which she has been identified in peaceful times. She practices silk culture in her house in order to share in the labor of the poor silk-workers of Japan. She is also the head of the charitable and educational movements, the girls' normal school, the girls' high school and the Tokio charitable hospital.

The Empress of Japan is as noted for her philanthropy as the Emperor is for his progressive spirit and ready assimilation of Western ideas. She is highly intellectual, of great personal beauty and strength of character. She has jet black hair, her face is long and thin, her forehead is high and her head is finely formed.

Her particular hobby has been the Peeresses' School, established by her in Tokio, in which she has a suit of apartments, and for which she wrote a song.

She is forty-four years old, two years older than the Emperor. They celebrated their silver wedding last February, when the Emperor, who appreciates his spouse's qualities of head and heart, took pains to establish a precedent intended to overturn the custom of separating husband and wife socially. The ceremonies were on a more elaborate scale than had ever been known, and the Emperor in every way showed that he believes the wife's place is beside her husband, on a level with him.

JAPANESE RECOGNITION OF WOMEN.

The Japanese have taken an advance step in the direction of the recognition of women. One of the regulations framed beforehand to govern the Japanese Parliament, prohibited the presence of women as listeners to its debates. When Parliament convened, however, one of its first acts was to annul this regulation, and on December 8th, 1890, three ladies were present for the first time; since that time ladies have been constant attendants on its sessions.

The Japanese seem to be further advanced than we are, for technically the ladies' gallery is outside the House of Commons proper. This is shown by the fact that when for any reason, strangers, including reporters, have been ordered to withdraw, the speaker has had no power to order the ladies to withdraw, because they were not recognized as being present, and their gallery was not in the House. We, therefore, must congratulate the Japanese on having so quickly removed an injustice which might soon have been sanctioned by custom, and thus have been hard to destroy.

The Japanese baby is a funny brown creature, with snapping black eyes, and plenty of stiff black hair. His head is generally shaved so as to leave too little tufts at the sides, and a larger one on the top of his head. He is seldom carried in his mother's arms, but from the time he is two or three months old he goes around on the shoulders of some older child, a brother, sister, or nurse. Japanese children, as well as grown people, wear a loose garment called a *kimono*,

opened in front, with wide sleeves, very much like a dressing-gown, and which is tied on by means of a long sash wound several times round the waist. The *kimono* is so loose that the baby can be tucked inside on the back, and tied on with the sash, and thus he is carried around, peering curiously with his bright black eyes over the shoulders of the one on whose back he is carried.

JAPANESE PROPERTY.

On a territory about the area of Montana, Japan supports 40,000,000 people in comparative comfort. Reckoning the American area at twenty-four times that of Japan that country at that rate would support 960,000,000 people.

Japanese property is rarely insured. The houses being of such inflammable materials the insurance is very high so that people prefer taking the risk, so when a fire happens it means utter ruin and the beginning the world again. A great fire broke out in June last which destroyed a great portion of the Japanese houses at the foot of the Bluff, and quite a number of Japanese tradespeople and workmen were utterly ruined at Yokohama.

EARTHQUAKES.

Following the great fire in June, which in itself was disastrous enough, came the earthquake at Tokio. The destruction to property and life was great, some being injured while endeavouring to escape from the falling houses.

SCENERY.

Some of the islands are so beautiful and so shifting that there is a saying no painter can paint them. The scenery is described to be like fairyland.

The Sacred Island is memorable for pilgrims: 30,000 visit the island every year. It is second only to Fugiyama as a spot for pilgrims. It is only quite recently that women have been allowed to look at the island, far less set foot on it; and even now there is an ascent to the top that women are not permitted to make.

In the islands you do not hear the English tongue spoken, and the people are so pleasant, simple and unsophisticated, besides being thoroughly fair and honest in their dealings. One thing that strikes a stranger very forcibly is that it is from the events of their own national history, the traditions of which linger in such islands, that the Japanese show the intense patriotism which is their distinguishing characteristic.

Foreigners are apt to forget or to ignore the fact that the Japanese have a past as full of deeds of heroism and self-

sacrifice as our own, and the country people are reared from childhood, among these traditions, and thus their patriotism is handed down one generation to another. There is not a Japanese in all Japan, but values his own life as nothing if it were necessary to sacrifice it for his country's good. At this crisis, all political party feelings are forgotten, and the most fervent loyalty to the Emperor and their country is the one universally predominant feeling. They are a most interesting people, but their character is greatly misunderstood by foreigners.

Omedeto means a wish for happiness.

TEMPERANCE IN JAPAN.

In the little Japanese Island Okushiri the people are farmers and fishermen. Until 1884 they had been large consumers of the native intoxicating liquor, saki, spending about £600 a year for it. Sensible of the evil of this, some of the leading men, in July, 1884, induced the people to enter into a covenant to abandon wholly the sale, purchase and use of alcoholic beverages for five years to test its utility. Order thenceforth reigned completely, and prosperity came with rapid strides. The population increased fivefold in five years, and the capital invested in the fishing industry tenfold. Reed thatches were replaced by shingles. Four large granaries were kept full of rice, and, in addition, each house had stores of its own. There is now stored in the island rice sufficient to support the people three or four years, even though the herring fishery should fail entirely. Roads have been constructed in places where nothing of the kind existed before. The principal school has been greatly improved, and several branch schools have been established. New lands have been brought into cultivation, and hemp to the value of £400 is grown annually for the manufacture of fishing nets, which before had to be imported entirely from the mainland. A large community of settlers in the neighbouring island of Ezo, pledged themselves to a covenant similar to that of Okushiri, and with similar results. When the five years expired it was renewed for another term of five years.

PLACE FOR JAPAN.

By their victories on land and sea the Japanese have demonstrated in the only acceptable way their right to a recognized place in the family of nations, says the *New York World*. Henceforth a new power must be reckoned with, and if her career of conquest is not arrested by European intervention, a warlike and aggressive people, flushed with

victory, may completely change existing international relations in the far East. There is a prevalent impression that the Western powers will not allow the contest to proceed much further; but if they intervene it will be without excuse. As the Japanese Consul-General said in his interview recently published in the *World*: "Not one of the great powers of the earth has the shadow of a right to mix itself up in this matter. It is the great Asiatic problem at white heat and it must be settled by Asiatics."

If Japan goes on to the triumph which now seems within her grasp there is little likelihood that she will be content to remain an island power, playing a minor and unobserved part in the great drama of history. Her people are already pleased to think themselves the English of the Orient, and they will undoubtedly follow England's example in reaching out for territory on the mainland of Asia and in the islands of the Pacific. With a strong navy the Philippine Islands will offer a great temptation. The possessions of Spain and Holland in those Eastern waters will not be secure against a nation of 40,000,000 people, conscious of power and eager to prove it. We already know that Japan has cast covetous eyes on the Sandwich Islands, and will Australia be content to remain a British colony when her interests, perhaps her safety, may demand freedom of action in her relations with a powerful neighbour?

In commerce, as in international politics, Japan will have to be considered. She has stepped forth from the poetic Oriental dreamland and has become one of the forces in the world of civilization. That she will be a growing power is evident to all who have studied her progress since Commodore Perry persuaded her to open her ports to commerce and her mind to Western ideas.

THE WAR.

The war is, with the Japanese, the all-absorbing topic of the day. The foreign community does not appear to be much affected by it, except the business people who suffer through it.

The whole forty millions of the Japanese people are as one man in regard to the intensity of their feelings on this subject. Men, women and little children, are all alike interested in the glory of their country. The men would all, to a man, go and fight if they could.

The women endure without a murmur the privation entailed upon by the loss of their bread-winners, and even the little children are quite excited, when one asks them, Will you go.

and fight the Chinamen? The toy-shops are full of martial toys, and the hat-shops have burst forth into bright scarlet and blue caps, and cocked hats for the little boys to wear.

At first the feeling amongst the foreign community was that of contempt for the apparent foolhardiness of the small Japanese people in commencing hostilities with such a mighty nation as China, and remarks were dropped as to the hope that the Chinese would give them a good beating to take some of the conceit out of them. But since the little Japanese have shown themselves so much in earnest, so brave, so well disciplined, so heroic, and so magnanimous to their enemy when prisoners fell into their hands, public opinion has quite turned round, and now the foreigners would be very sorry if the little people get the worst of it.

The Japanese feel fully convinced that the eyes of the whole world are upon them, so they are endeavouring to act up to the highest standards of civilized warfare.

THE JAPANESE DESCRIPTION.

In general they are of a medium stature, surpassing the standard of the lower class of the Chinese, but not as tall as the average Chinese.

The head is usually large, the neck short, the hair black, thick, and shining with oil; the nose, though not flat, is thick and short.

Their complexion is sallow, and more or less swarthy, according as they are more or less exposed to the heat of the sun.

Upon the whole the Japanese cannot be regarded as handsome, though to this observation most of the grandees form exception.

(To be continued.)

THERE is no difference between knowledge and temperance, for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate, but they who know well what ought to be done and yet do otherwise are ignorant and stupid.—*Socrates.*

PROVERBS are the literature of reason or the statements of absolute truth without qualification. Like the sacred books of each nation, they are the sanctuary of its intuitions.—*Emerson.*

ACCORDING to careful estimates, three hours of close study wear out the body more than a whole day of hard physical exertion.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE III.

ON THE ORIGIN OF THE MECHANICAL APTITUDES, INSTINCTS, PROPENSITIES, TALENTS; OF THE MORAL AND INTELLECTUAL FACULTIES OF MAN AND ANIMALS, IN GENERAL.

IT is impossible to treat with propriety of the moral and intellectual faculties of man, without having a just idea of their origin. Philosophers have always regarded the following questions as the most important to be treated of in the philosophy of man.

Is man born without determinate faculties, a *tabula rasa*, a blank leaf, entirely indifferent? Does he bring into the world with him, the dispositions, which he manifests at a later period, or, does he acquire his faculties only by his relations with the external world? To what extent are the impressions, made on the senses, the source of his sensations and ideas? What is the origin of moral good and evil? Is man born entirely good, or entirely wicked, or, with a mixture of contrary dispositions? Are all men endowed, to the same degree, with the qualities essential to their nature, or, are the differences observed in this respect, due to the influence of accidental causes posterior to birth? Are these differences, on the contrary, determined in the womb of the mother? And if they are innate, how are we to cultivate, to perfect them, to repress or to direct them, according to the demand of individual or general good?

These questions, when they are resolved, will infallibly lead to the knowledge of the true sources of our propensities and our faculties, and, consequently, the prime motives of our actions. They therefore merit the most serious attention on the part of religious and moral instructors, judges, legislators, philosophers, and physicians.

The importance of these questions having been generally recognized, it will be impossible to avoid, in this work, the recurrence of some ideas which are found insulated in other authors, such as Bonnet, Georges, Leroy, Reimarus, Herder, Cabanis, &c. But, on this subject, so vast and so worthy of our meditations, we have, as yet, had only scanty materials; we have wanted sufficient data; those, which we seemed to

have, were too contradictory, to deduce from them the sure principles, which should serve as the basis for a complete and consistent doctrine. I shall support each of my propositions with such a number of positive facts, that they will not at all present simple opinions, but will have the character of remarkable truths, which, at all times, will be able to stand the test of experience, and, consequently, will be of permanent utility.

The mechanical aptitudes, instincts, propensities, talents in general, the moral qualities and intellectual faculties of men and animals, are innate.

After having clearly indicated, in the preceding pages, the faculties which form the object of my researches, the reader cannot any longer confound what I understand by dispositions, and by innate faculties, with the expressions, *ideas, innate notions, and innate principles*. Thus it will be superfluous to fatigue him with metaphysical discussions of the hypotheses of Plato, Aristotle, Pyrrho, Zeno, Descartes, Leibnitz, Malebranche, Bacon, Locke, Condillac, Buffon, Helvetius, &c., on the origin of the faculties of the soul and mind, and on the origin of ideas.

It will be seen, also, that I am far from understanding with M. Laromiguière, by dispositions and innate faculties, a simple passive capacity, such as that of a block of marble, which submits itself to the caprice of the sculptor, according as he wishes to make of it a Satyr or an Apollo. I understand by innate dispositions, mechanical aptitudes, determinate instincts and propensities, determinate faculties and talents. I understand, what I shall prove in the following pages, that each cerebral organ is impressed with a determinate tendency; that each organ enjoys an internal perception, a force, a faculty, an impulse, a propensity, a feeling, peculiar to itself. Here, there is no vague and uncertain result either of an exterior influence, or of an interior abstraction. As soon as the relative organs have acquired their perfect development and entire activity, the functions which result, are as determinate as the dispositions themselves, of which these organs are the depositaries.

“Do not believe,” says M. Laromiguière, “that it is necessary to recognize and register as many faculties or capacities, as we remark acts or modifications of the human mind. In place of enriching the science, this would be to annihilate it. What would be thought of an anatomist, who, having observed that the fibre of the eyes which produces red is not the fibre which causes blue; or, that the fibre of the ear

which gives one tone, is not that which gives a different one, should see in this observation the greatest of discoveries? You have believed, till now, he would tell us, that you are reduced to the small number of five senses. I am going to teach you that nature has been more liberal to you. How many organs of sight has she given you? I see in the first place, seven principal ones, destined for the seven primitive colors."

As M. Laromiguière admits only three intellectual, and three moral faculties, he alludes in this place to the fundamental faculties, of which I already recognize from twenty-seven to thirty, and which he would qualify as simple modifications of his six faculties.

It is certainly not necessary, nor allowable, to admit as many particular fundamental dispositions, as we can remark acts or modifications in the human mind. Yet, it may be maintained, that the example taken from the eyes and ears, is singularly inconclusive. Bonnet believes, and it seems very probable, that each nervous fibre has its proper functions; that is, that each fibre of a nervous organ modifies the action of this organ. Why, otherwise, should nature have created it? The modifications of the functions of the senses explain themselves, in this view, in a sufficient manner; and we can conceive, why certain persons are incapable of perceiving certain colors, or certain sounds, while they perceive others very distinctly; why such a man finds very agreeable, what shocks the taste of another; why the same senses in different species of animals, and even in different individuals, are susceptible of flavors, odors, &c., of a nature altogether different, and so on. A more extended development of the same conjecture, might dispose the reader to consider each nervous fibril, whether in the nerves, or in the brain, as a little peculiar organ, destined to a small part of the total function.

But the question is not respecting the modifications of the functions; it relates to functions and dispositions essentially different. All the modifications of vision are owing to the general organ of sight; in the same manner as all the modifications of digestion, and of the seminal secretion belong to their organs: but who will dare to say that sight, hearing, taste, smell, touch, the seminal secretion, and digestion, are simple modifications of the same function? Who will venture to make them depend on one single source, one single organ? In the same manner the mechanical aptitudes, instincts, propensities and talents, which I recognize as fundamental or primitive forces, manifest themselves under thousands of modifications; but every thing is opposed to

our regarding the instinct of propagation, that of the love of progeny, the carnivorous instinct, the talent for music, poetry, calculation, the feeling of justice and injustice, &c., as simple modifications of a single faculty.

Thus, as it is necessary to admit five different external senses, since their functions are not simply modified or transformed sensations, but functions essentially different and belonging to distinct organic apparatuses, so is it finally necessary to recognize the various industrial aptitudes, instincts, propensities, talents, not as modifications of desire, preference, liberty, attention, comparison, and reasoning, but as forces essentially different, belonging, as well as the five senses, to organic apparatuses, peculiar and independent of each other.

The innateness of the fundamental forces, moral and intellectual, is the basis of the physiology of the brain; for, if in place of being able to demonstrate that they are innate, we could prove that they are only the accidental product of external things, and external senses, it would be useless to seek their origin and seat in the brain.

To give an extended demonstration of this first principle, I shall first throw a rapid glance upon inanimate nature. I shall then continue to compare man with animals, when any points of analogy appear between them.

It is to Philo Iudæus that we owe the doctrine, that nothing can subsist without certain properties. It is only the metaphysical theologians, that have embraced the error, that all activity and all action is owing to a spiritual being, and that inertia is the essence of matter. The weight of earths and metals, their attractive and repulsive forces, the laws of their forms, their affinities, their antipathies for other substances, &c., are properties which result from the mixture, form, and proportion of the integrant particles of these bodies, and which are so intimately identified with them, that the extinction of these properties necessarily involves the dissolution of the bodies; take away the properties of any substance whatever, and the idea of its existence disappears.

It is the same with the *nidus formativus*, or the plastic soul, which the ancients admitted in the vegetable kingdom. The laws, by which the fructification of plants is produced, according to which their germ is formed, developed, and finally acquires its whole increase, their specific irritability, peculiar relations to each other, and to other beings, are properties essentially inherent in their nature.

If we thence pass to animals, and reflect on the instincts, on the mechanical aptitudes, which they manifest, from the

moment they see the light, it is evident that these instincts, these mechanical aptitudes, are innate. The spider, when hardly hatched, weaves his web; the youngest ant-lion digs his conical hole in the sand; the bee, before going for the first time into the fields, raises himself into the air, and turns to reconnoitre the position of his abode; the young quail and the young partridge, from the moment they quit the egg, run with admirable address in pursuit of insects and seeds; the duckling, and the tortoise, still dragging the remains of the egg from which they have just emerged, make their way to the nearest water; the new-born infant seeks its mother's breast, and presses it with its hand to force from it the nutritious fluid; it seizes and sucks the nipple, as the young dog and the calf do the udder; the calf alternately draws and repulses the teat; the puppy presses by springing the udder of its dam, &c. All these things act thus, not because they have calculated that these processes are necessary to their preservation, but because nature meets their wants, and has united the knowledge of them intimately with their organization. In all these cases, there are no previous habits, no instruction, no experience.

When, still later we see the insects in their metamorphoses, weave themselves an envelope; when we see the bee, at his first coming out, seek the willow and the strawberry, construct hexagonal cells, as the bird builds his nest, and the beaver, his hut; when we see the bird bruise the worm with his beak; and the monkey cut with his teeth, the head of the coleoptera (the beetle), before devouring him; the hamster lay up provisions; the dog conceal his superfluous food; the squirrel open the nut at the pointed extremity, and detach the scales of the cone of the savin at the base; the hog devour, with avidity, the first acorn he finds; the goat throw himself on the cytissus which he meets for the first time; the hound, without any previous instruction, pursue and seize the boar; the ferret, though brought up on milk and in a cask, becomes furious at the first sight of a rabbit; and the rabbit, who likewise at the first glance recognizes in this animal his natural enemy;—we must allow that all these actions show us the result of instincts given to these individuals, and without which, they would ere long disappear from the face of the earth. The conduct of animals in these circumstances, requires neither a previous examination by the senses, nor an innate idea of the object of their appetites, nor a comparison and choice among several objects. How should they have an idea of that, which they have never in any manner experienced?

In the same way as a dish at the first impression, pleases or disgusts us ; so animals and children choose or reject the objects of the external world, according to the laws of sympathy and antipathy which exist between these same objects, their nutritive organs, and their senses.

To the same cause are owing the sensations and emotions, which men term affections. Satisfaction and discontent, pleasure and pain, joy and sorrow, desire, chagrin, fear, shame, jealousy, anger, &c., are so many states of our internal organization, which the animal and the man do not determine, but which both feel before having thought of them. These sentiments spring from the natural disposition of the animal and the man, without any concurrence of their will ; and they are as decided, as strong, as vivid, the first time, as after having been often repeated. All which passes on this occasion, is an arrangement produced by nature, and calculated with reference to the external world, for the preservation of the animal and the man, without any consciousness, reflection, or active participation, on the part of the individual. The animal and the man are organized for anger, hatred, grief, fear, jealousy, &c. ; because there are objects and events, which, from their nature, must be detested or loved, desired or feared.

It is for this reason, that the different states of the soul and its various affections, when they have a certain degree of intensity, are accompanied with peculiar external acts, such as gestures, movements, attitudes, which, likewise, take place involuntarily and without consciousness, but which always correspond, agreeably to the design of nature, to the preservation and the wants of the individual. The limbs are drawn backwards, when one is threatened by a dangerous object, though there has been no time to think of the danger, and of the means of escaping it. Do we see an object on the point of crushing us, and which we cannot avoid, we bend the back before thinking of the resistance we offer in taking this position. The infant who is still ignorant of the existence of its mother, and of the care which she takes of it, cries when it is hungry, or when it experiences any necessity. Puppies, though destitute of hearing for the first fourteen days of their life, and though not knowing that their cries are heard, still cry, and thus succeed in bringing their dam to their assistance. It is the same with the affections of the adult being. The expression and the gestures which accompany these affections, have been calculated to refer themselves either solely to external objects, or to analogous beings, which surround the animal or the man, and to produce a reaction which tends to preserve them. Neither man nor the animal

takes any other part in this, than to obey the natural impulse which results from their organization.

When man begins to exercise his faculties with a distinct feeling of consciousness, of personal co-operation and will, each one is inclined to imagine that he produces these faculties himself. Yet, if we first confine ourselves to considering the qualities common to the animal and to man, the comparison established between them does not permit us to doubt, that these faculties are innate. Now we find in animals a number of propensities common to them with man ; that of the mutual loves of the sexes, of the care of parents for their offspring, of attachment, of mutual assistance, of sociability and the conjugal union ; the propensity to peace and war, that to mildness and cruelty ; of the pleasure found in being flattered ; of the forgetfulness and the recollection of ill treatment ; we cannot therefore imagine, that in man and in animals, these qualities, wholly similar, should have a different origin.

(To be continued.)

HISTORY OF THE PROGRESS OF PHRENOLOGY.

NO. III.—PHRENOLOGY IN GREAT BRITAIN.

DR. SPURZHEIM first landed in England in 1814. The time of this first visit was not propitious. The nation was still smarting from the scars of war ; many circumstances combined to prejudice it against the lore of Germany. It was very sensitive and jealous upon the subject of quackery. Hence the obstacles against which Spurzheim would of course be obliged to struggle, in propagating his peculiar views, were considerably increased. He commenced by dissecting a brain at the rooms of the Medico-Chirurgical Society, in Lincoln's Inn Fields. The novelty, as well as the truth of the demonstration that this viscus is composed of fibres, created no small surprise among the learned audience. This was the most judicious mode of entering upon the subject, since it placed it at once upon a respectable footing, by making an appeal to science. The effect in its favour, however, was not such as might have been expected. When a course of lectures was delivered, not more than forty auditors were present ; nor did a second course attract a more numerous company.

It is said that Dr. Abernethy “fully acknowledged the superiority of Dr. Spurzheim's anatomical demonstrations

over every previous method of dissecting the brain," and that he "directed the attention of his class to Dr. Spurzheim's anatomical labours, as most important discoveries." And certain it is, that in his *Surgery* he speaks, in unequivocal terms of approbation, of the philosophical principles of Drs. Gall and Spurzheim, respecting the nature of man and animals.

From London Dr. Spurzheim proceeded to Bath, Bristol, Cork, and Dublin, where he was well received, and lectured with success.

In 1815, an article appeared in the *Edinburgh Review*, in which Gall and Spurzheim were most severely reviled and abused. Its object was the annihilation of Phrenology; but this was not to be accomplished by general denunciations and opprobrious epithets. The article was too severe for its own purpose; and it is interesting to mark the tone of this journal at that period, and observe its subsequent changes. No language seemed too violent, no epithets too opprobrious, to express the distorted views and feelings of the writer. Such epithets as *thorough quackery—absurdity—unparalleled boldness and effrontery—gross ignorance—without truth, connection, or consistency—incoherent rhapsody—trash—despicable trumpery*—are the emphatic words, and constitute the point of many a rounded period. In fact, many of these are crowded into a single sentence. We quote the concluding paragraph, in which is condensed, as it were, the essence of the piece.

"The writings of Drs. Gall and Spurzheim *have not added one fact* to the stock of our knowledge respecting either the structure or the functions of man; but consist of such a mixture of gross errors, extravagant absurdities, downright misstatements, and unmeaning quotations from Scripture, as can leave no doubt, we apprehend, in the minds of honest and intelligent men, as to the real ignorance, the real hypocrisy, and the real empiricism of the authors."

The appearance of this article confirmed the desire of Spurzheim to visit Scotland. With a letter of introduction he called on the writer (who was himself a lecturer on anatomy), and obtained liberty to dissect a brain in his presence. The place was his own lecture-room. "There, before a crowded audience, with the *Edinburgh Review* in one hand and a brain in the other, he opposed fact to assertion. The writer of the article still believed the *Edinburgh Review*, while the public believed the anatomist. And that day won over near five hundred witnesses to the fibrous structure of the brain, while it drew off a large portion of admiring pupils from the antagonist lecturer."

Having thus commenced his successful labours among the Scots, Dr. Spurzheim was accustomed to remark to them, "You are slow, but you are sure; I must remain some time with you, and then I will leave the fruit of my labours to ripen in your hands. This is the spot from which, as a centre, the doctrines of Phrenology shall spread over Britain." These predictions proved true. Converts flocked in on all sides: the incredulous came, and were convinced.

After a residence of seven months of great activity and success in Edinburgh, Dr. Spurzheim returned to London in 1817. He then delivered another course of lectures; but the interest in the science had not much increased in his absence.

After a short stay he returned to Paris, where, having every facility for study, and valuable opportunities to teach his doctrines to students from every part of the world, he determined to pass the remainder of his life. He remained there till 1825. During this year the French Government, in its consummate wisdom, permitted no lectures without its special sanction. Finding his field, by this measure, very much contracted, he determined to revisit England.

On arriving in London, he immediately commenced a course of lectures. Since his last visit (1815), the public press had materially changed its tone. It was now respectful and candid in its allusions, and, what was still more gratifying, public opinion no longer treated the subject with ridicule and neglect. The *Medico-Chirurgical Review*, the *Lancet*, and some other periodicals of high reputation, were not afraid to speak, in unequivocal terms of approbation, of the science of Phrenology, and of the improved manner of Dr. Spurzheim in dissecting the brain.

During the years 1825-6, Dr. Spurzheim published in English his principal works on Phrenology, some of which have passed through several editions, and have been deservedly popular.

In 1826 he visited Cambridge, where he was "received with honours seldom bestowed before." "He was feasted in the college halls," said an eminent scholar of Cambridge, "every day he was here. Our anatomical, and, I believe, our medical professors, are among those most favourably disposed to his science."

The four succeeding years, with the exception of a few months, during which he visited the continent, he spent lecturing in different parts of the kingdom. Some of the principal places honoured with his presence and his labours were London, Edinburgh, Bath, Bristol, Hull, Dublin, Glasgow,

Manchester, Derby, Nottingham, Sheffield, Wakefield, Leeds, Belfast, and Liverpool. He was uniformly received with great respect, and listened to by highly intelligent audiences. In 1831 he left for France, whence he shortly after embarked for the United States.

From this brief account, it will be seen that no nation received so much direct influence from the founders of the science of Phrenology as the English. Although both Gall and Spurzheim spent much time in Paris (the former from 1808 till his death, in 1828—the latter, about half the same number of years, at different times), yet, from the distracted state of the nation, and the illiberal conduct of the Government, they appear to have been much restricted in their influence. Circumstances were different in England. In addition to this consideration, the works of Spurzheim were published in the English language; thus a better foundation for the future progress of the science was laid in Great Britain than in any other country.

(To be continued.)

THE FOWLER PHRENOLOGICAL INSTITUTE SOIRÉE.

(Continued from page 84.)

AFTER a selection of music, including pianoforte solos, songs, &c., by Miss Batchelor, Miss Clara Colesby, Miss Carrie Andrews, Mr. Baker and Mr. Whellock, and a quaintly interesting reading in Sanscrit by Mr. Desai of Bombay, and just before the interval, Miss J. A. Fowler made two blindfold examinations of gentlemen chosen from the audience after Miss Fowler's eyes were covered. Of the first gentleman (who was a doctor), Miss Fowler said, he possessed excellent judgment, but lacked confidence in himself, was good in diagnosing character, and in understanding complicated subjects; was sympathetic to a fault, that he was very versatile, &c., &c. The truth of these and many more points was wonderfully corroborated by a friend of his in the audience. Of the second gentleman Miss Fowler remarked, he will be a long time making up his mind to any changes, however much he wants to make them, &c. His nephew said he had lived in London twenty years, and had been all this time trying to decide to buy a house here, but has not been able to make up his mind to do so yet. His wife, who was sceptical to Phrenology, became thoroughly convinced of its truth by the thorough examination of her husband's developments.

After the interval for refreshments and the examination of curios, skulls, brains, &c., Mr. Sly called upon Miss Crow, who

then spoke on Phrenology and Home Life. She said: "There are many people who do not believe in Phrenology, but there are also many who do believe in it. Now, whether Phrenology be true or not, it is at any rate worthy of one's earnest attention. In conversation one has only to mention the word Phrenology, and at once you are asked whether you believe in it, and whether you think it can be relied upon. Those who do not believe in Phrenology are most ready to tell you so. You will find, if you sift the matter, sceptics may generally be divided into two classes: First, those who immediately they hear of anything new (I mean anything a little out of the usual rut of life), condemn it without waiting to hear if there be any real arguments for or against it; and secondly, there are those who are by far the greater in number, who disbelieve Phrenology simply because they know nothing whatever about it. If you ask most people what they mean by Phrenology, they will tell you the art of reading character by the bumps of the skull, and, putting their fingers on the nearest cranium, will tell you they can't feel any, as though one's head were a sort of mountain chain. To tell people that were it possible for two heads to be exactly alike in point of faculties those two people would be as different in character from each other as an apple is from an orange, provided the one had a strong mental and the other a strong vital temperament, or to tell them that two men may each have the faculty that we call Acquisitiveness developed to the same degree, that is, large, the one would be a liberal man because he had a large social brain and large Benevolence, and he would be willing to have that he may give to others, while the other man would be a miser simply desiring to hoard and possess, because Benevolence was small, is to reveal to such people facts which the general public do not stop to consider before giving their opinion. It is also thought that to be a phrenologist means that you are more or less treading on dangerous ground. That a lady who dares to be a phrenologist is of necessity 'a strong minded woman,' a strong believer in woman's rights, a neglecter of her home duties, to say nothing of a sceptic. Such people forget that to study Phrenology, Physiology, Anatomy, Ethnology (and you must study these subjects with Phrenology to really read character correctly) and all such kindred subjects is to study man, and to study man is to study God.

"If Phrenology is not true! if there is nothing in it! why are not all mankind equally capable of doing the same thing? Why are not all men doctors? and all equally clever in diagnosing the same disease? Why are not all men artists, musicians, engineers, and naturalists? Is one man to be an artist to be in his very element, while another man dislikes the very thought of such a work, and lives, as it were, in and for his piano.

"Now I believe that those who have the opportunity of publicly speaking on the science of Phrenology have a grand opportunity open to them of doing good in the world, but I would like to impress upon those who do not care for a public life, and I speak now particularly to my own sex, I believe if each one will study this subject for herself

she will find it of the greatest benefit in the home, it is of benefit in the choice of servants (which is much wanted just now), governesses and friends. It is of benefit, and of great benefit in the right training of children, it is of benefit in the maintenance of that great secret of home life, harmony amongst its members, and last, but by no means least, the development of one's own personal character. Now, ladies of all others have a grand chance of using Phrenology and of spreading it. If you have been benefitted by it don't lose any opportunity of saying so and advising others to study it, teach it to your children, speak of it to your friends, talk of it at your afternoon tea parties and At Homes, instead of wasting time in useless gossip, and let others realize that Phrenology is no fraud. I think one of the great benefits of studying Phrenology is that it broadens one's ideas, it opens up the mind to other traits of thought, giving one a thirst for wider knowledge and deeper thought, and prevents one from taking a narrow idea of others and of life. Surely any subject which encourages one to be more charitable, more forgiving, more sympathetic, and to endeavour to live a higher and nobler life, is not without its use and benefit, and this most assuredly Phrenology does. Study it for yourself, and the pleasure you will derive from it alone will amply repay you for the time and trouble you give to it. If you do think of taking up Phrenology, and I strongly advise it for everyone, if you would simply take it up for the pleasure of it, I am certain you cannot do better than go to the Fowler Institute; I am a Fellow of that Institute, I have been through its classes, I know what the work is, and I must personally say it has been of great service to me in many ways."

After more music—

Mr. J. Taylor, of Morecambe, was then asked to speak on Phrenology and Physiology. He said: "It gives me very great pleasure to be with you to-night, I may say it is the first chance since I have been an associate of the Fowler Institute, that I have had to say a few words publicly in London. There are one or two points that I would like to press home to you. I am to say something on the combined use of Phrenology and Physiology, to me they are so linked together that I cannot separate them, I have never tried in fact, for they are both necessary if we would understand man. The study of the temperaments is such an important matter for they exert such an influence over man. To the physician and doctor, a knowledge of Phrenology is of immense value. Physiology of course gives us a knowledge of the laws that govern our human frame in every detail, which after all is a very important point. I am very glad to see we are making such rapid strides in teaching Physiology in our schools; we are advancing in this—that we are teaching the rising generation how to live wisely, certainly that is a most important matter, and I believe the time is not far distant when Phrenology will be recognised and taught in schools also, and the one thing that will surprise everybody is this, Why has Phrenology remained so long in the dark? only the few know much about it, although it has been known for 100 years, yet only a few are prepared to take it up. We have tested it in

hundreds and thousands of cases, and there are in all parts of the world men and women whose lives have been made happy by their knowledge of Phrenology. I myself owe a great deal of gratitude to Phrenology. I started at 17 years of age with an ambition to do as much good for the country as possible. I started out as an evangelist, and worked with my whole heart and soul, but my health gave way. I then consulted a phrenologist, who showed me what I was doing to my health, and he strongly recommended me to take up Phrenology as a profession ; he said I ought to. He knew my desires and all about me, and he succeeded in persuading me to do so, and I am glad to say I have never had cause to regret his advice. Mr. Fowler's works have been an immense inspiration to me, and I feel that I owe to him and his writings a very great debt of gratitude." Mr. Taylor here referred to one important case that came under his notice some years ago of a father who brought his son to be examined, and after a great deal of coaxing and persuasion at last got him into the consulting room. Mr. Taylor explained to the father that he was what might be called a diamond in the rough, and he believed too could be trained so as to be a useful member of society ; he also told the father he did not properly understand him and gave him advice and instructions for future training. At the close of the examination the father stated that he had put the lad to twelve different occupations and spent no end of money on him and there he was, none the better. Mr. Taylor persuaded the father to give him one more chance and put him to a forming engineer, the father took his advice and to-day the lad is doing well. " Phrenology was of benefit to that father, thousands of parents could say the same thing. Phrenology does not ask you to believe more than it can prove, we have so many facts and so much on our side, we have so much to defend, for the harvest is great but the labourers are few. I ask the young people here to put more energy into the work, we are in need of at least 2,000 more well-educated phrenologists in the Kingdom, when we can get these people they will then begin to recognise the value of Phrenology, because they will then know something about it. Those who know the least of it say the worst about it, and those who know the most about it speak the most for it."

Mr. Berwick, of Folkestone, then spoke on the Highest Aspect of Man. He said : " Five minutes has been allotted me to say what I have to say, and it is not wise for me to spend more time than that, seeing that the hour is somewhat advanced, and that there are one or two more items on the programme to get through.

" Mr. Taylor asked just now why Phrenology had been so long in the dark. I am inclined to think that the answer is this, that people are not prepared to make the most of life and to look at the higher side of life ; we live on the whole too much on the lower plane, instead of trying to get higher and higher, and looking for the best. See the sculptor in front of a lump of marble—to our eye there is nothing in that marble—but he can see something, he sees with the sculptor's eye, which develops the beautiful side, and I think that Phrenology takes the place of the sculptor with regard to the human character ; Phreno-

logy takes the man as he is, but it does not regard him as contented to be what he is to-day ; Phrenology sees in man great possibilities, Phrenology looks at the cast of an individual, and says, If you will you can become so and so ; Phrenology does not lead to despair, it encourages man to hope. If a man, conscious of the low tenure of his mind will give all the qualities examination, and will think his character out definitely, and will work for the weak points that have troubled him so much and then set himself to improve his character, to give more attention to those points that have cost him so much trouble, you will easily see that Phrenology will be of great assistance to him to enable him to aim higher in his life, for Phrenology does not remove from a man responsibility ; it places responsibility upon him ; it causes him to feel that he is capable of improvement, and by his own earnest and carefully guided effort of becoming a higher, nobler, purer, diviner man. Phrenology leads to a higher life ; it gives an object to study. How many men and women there are to-day who are not giving their share to the world of thought, of intellect, of worth ; the world is robbed of so much thought. Each of us can contribute to the world's worth of thought, and its moral worth, and all that pertains to the highest, noblest, and best. Phrenology can help us in those things that have already been pointed out to us.

“ Again, Phrenology can contribute very greatly to contribute to man's authority and his moral and spiritual character in that it can aid in the all-important question of marriage. I am sure we are all interested in this subject, every one of us, whether we are married or single. Phrenology can help very decidedly on this side of the question. We all know how much marriage helps to raise or lower us ; when men and women enter into proper conjugal relationships it helps the other to rise higher, it intensifies and purifies the tone of mind, it raises the character and desire for higher thought and feeling, or leads to a misplaced affection, it means the down tendency, degradation, it means all that is unsympathetic, all that is unsocial and it leads the man and robs the mind of that continued strength and force which it so much needs, therefore I say that Phrenology is of practical use with regard to the marriage relationship. The more we can understand the character of the one we purpose to win, the more we know about them, the more we shall realize that there is something that meets our natural mind and something that will help us.

“ Let me in conclusion tell you that Phrenology of all sciences is a science that will help us more fully to carry out the great truths and principles laid down by the Word of God.”

Miss Fowler then gave two delineations of character of ladies, who though too modest to speak publicly concerning the examinations, afterwards gave facts which had occurred in their lives which verified Miss Fowler's statements.

THE first step to knowledge is to know that we are ignorant.
—Cecil.

Hygienic and Home Department.

ENGLISH WOMEN ON BICYCLES.

ENGLISH women of fashion, with the conservatism of their race, are only just now formally adopting the bicycle craze after the smart dames of Paris and Newport are probably half through with it. A fashionable "cycling school" near Hyde Park receives most of the pupils from the aristocratic social ranks, and duchesses and countesses sprawl and tumble recklessly from their machines in their efforts to attain proficiency. No English woman permits herself to be seen riding in public until she is thoroughly mistress of her wheel. Part of their outfit is a tailor-made skirt, neatly rolled and carried on the handle bar, to be quickly buttoned if the rider dismounts. Mrs. Jack Leslie, formerly Miss Jerome, a sister of Lady Randolph Churchill, is a skilful rider, as is the Duchess of Manchester. Lady Jeune is said to be fond of the sport and takes early morning spins almost daily. Mrs. Asquith has long been an accomplished wheelwoman.

PRINCIPLES OF HEALTH.

1. BATHE with fresh water every morning before breakfast. Poor-blooded persons may use in winter a very little warm, but never hot, water. In bathing, rub all parts of the body with a rough towel from head to foot. Do not use soap daily.

2. Do not put on dyed underclothes. Wash or change them at least twice a week. Night clothings and beddings should be well aired. Ladies should use loose garments.

3. Abstain from fish, flesh, fowl, eggs, all intoxicants, wormy fruits, sour silk, impure water, codliver oil, much use of medicine. Besides distilled water, filtered, boiled, deep-well water is preferable. Take moderate quantity of good food. Live upon cereals, pulse, fruits, vegetables, and milk; *i.e.*, adopt the Vegetarian system of diet. Eat when hungry. Eat slowly and chew well.

4. Take systematic daily exercise without exhaustion. Bodily and mental occupations may be in due alternation. Give reasonable rest to body and spirit by refined pleasures, so as never to be weary and lose the capability for enjoyment of life.

5. Take sufficient rest, sleeping at least six hours about midnight. Early to rise and early to bed. Keep the air in sitting and bedrooms always clean and fresh with a window

open day and night, if there be no other ventilation. Keep no kind of lamp or fire burning in the bedroom.

6. Be in sunny air, and avoid artificial light as much as possible. Practise deep-breathing through nostrils with closed mouth.

7. Keep the feet always dry and warm and the circulation of the blood regular. Be regular in eating, drinking, sleeping, studying and working.

8. Cultivate calmness, cheerfulness, and generosity. Help others in thought, word, deed, and example. Aspire to the good and the beautiful.

9. Study science and appropriate one of the exact sciences. Elementary knowledge of hygiene and medical science is necessary.

10. Do not be absorbed in material, but raise your thoughts to higher things also.—From *The Harbinger*, published at Lahore.

HOW TO TREAT TYPHOID FEVER.

THE DIGESTIVE APPARATUS SHOULD BE CLEANSED BY FREQUENT IRRIGATION.

WATER is for many things a simple but sure remedy. Dr. Elmer Lee of Chicago, first proposed curing cholera in Germany about a year ago by cleansing the stomach constantly with sterilized water. Sterilizing kills all germs in anything. The same doctor now proposes this treatment for typhoid fever, and on this subject says :

“Fears were formerly entertained by me, as they are to-day by some of my contemporaries, that something would be burst by running a large volume of water into the bowels of persons sick with typhoid fever. No harm has ever been done, and neither is it likely to be caused. Several hundred cases have been so deluged by me with large quantities of water, and in no instance has the result failed to be beneficial. The fear of doing harm may be entirely and for ever dismissed.”

It is specifically stated that the temperature of the water used for cleansing and washing the bowels should always depend upon the temperature of the body. If there is high fever, the water is more agreeable and useful to the patient when it is cool—viz. 75 degrees—but if the patient is chilly or has a low temperature, the water should be at blood heat, nearly 100 degrees. During the first week of illness the irrigation of the bowels should take place in the morning and again in the evening of each day. After this one douche of water should be given each day until convalescence. The co-

operation of the patient it readily accorded. The treatment takes hold of his reason, which lends both hope and help to the management of the case.

Bathing the body is performed at regular intervals. The bath-tub may be used when the patient is strong enough to be assisted to it. Where otherwise, sponging with cold water is very refreshing and useful to maintain strength and lower the heat of the body. As to the internal treatment, let there not be so much restraint in administering water. Torturing fever patients with thirst is happily being abandoned on all sides in medical practice.

Typhoid fever is in many parts of the country, and particularly in the high and well drained hilly and mountainous regions, but too often the cause of widespread and fatal epidemics. There should be abundant opportunity to test the irrigation treatment, and it seems to merit careful examination.

Children's Column.

MY DARLING CHILDREN,—

I thought you would like to know something about the little boys on the other side of the world. The boys of Japan are the same fun-loving beings that they are everywhere, and they play all the English games and many others. They play ball, marbles, jack-stones, hop-scotch, prisoner's base, battle-door, and shuttle-cock, and whistle with their thumbs. They are artists in kite-flying, and such kites as they make! They would be the envy of every English boy. The kites are twelve feet across, made like old men's faces, or like griffins, or like birds. O, how they sail through the air! There is one day in the year when the sky all over Japan is filled with kites.

The Japanese boys' birthdays are celebrated on the same day. The day is May 5th, and is called "Sekku." For two thousand years this has been the custom. It does not make any difference how young the boy is, and I do not know when he gets too old for the birthday festival.

Boys are very good acrobats and jugglers. They love to go round in bands of three or four, one playing a funny little drum or thumping blocks of wood together.

The boys are model baby-tenders. Often when one is not older than



five years a young baby will be fastened to his back, and for hours he must have this burden on. If he wishes to go and play it seemingly makes no difference. They play tag, dodging around trees, just missing the bare head or grazing the tiny red feet. The baby is never left at home ; it always goes on the backs of the boys or mother until it is large enough to take on its own back another baby.

Boys are very useful in shops ; they deliver goods in packs on their backs, and take to ladies' homes silks, crapes, and embroideries for them to make selections from.

You see hundreds of boys from nine years old embroidering handkerchiefs which come to this country. They paint on fans, patterns of silk, paper, and decorate porcelains. They make the white " Tabi " or sock they wear ; they sit on the floor holding the work with the big and second toes of the right foot. They make the straw hats and sandals, or wooden shoes ; they weave mats for the floor, and a hundred other things.

These boys, who work all day, have the free night-school to attend, and it is very seldom a boy misses a night. There are thousands of boys who do not work but attend school. You see them in groups of hundreds going home from school with their books on their satchels just like our boys. In all the schools the English language is taught and music also.

The Japanese boys are very polite ; they are never rude to old people, and are kind to animals. They are seldom seen fighting or quarrelling. If you give them a smile they will quickly say, " Kownichiwa ? " (How do you do ?) and add, " Gomeunasi " (Please excuse me).

Now think what faculties the Japanese boys must have large and small and let me know.

Your loving

AUNTIE MARJORIE.

ALICE replies that " a Weaver should have large Perceptive Faculties, a Pastry Cook, large Alimentiveness, Ingenuity and Ideality."

HARRY says " a Soldier should have Destructiveness, Inhabitiveness and Combativeness."

WILLIE thinks " a Cutler should be sharp and have large Constructiveness."

FRANKLIN was a journeyman printer. Daniel Defoe was a hosier and son of a butcher. What faculties do you use in these different kinds of business ?

A. M.

FORTUNE gives too much to many, but to none enough.

—*Martial.*

Fowler Institute.

MEMBER'S NOTES.

*“There is a history in all men's lives,
Figuring the nature of the times deceased.”*—SHAKESPEARE.

THE usual Monthly Members' Meeting of the above Society, took place on Wednesday evening, February 13th. Considering the intense cold there was a good gathering of Members and friends present to hear Miss Maxwell, F.F.I., read her excellent paper on “Phrenology as a Profession.”

Some time ago she read a paper to the Members of this Institute on “Ideals,” showing the need of having something high to aim at to bring out the best in man, and taking Phrenology as an Ideal Profession she hoped to prove that she had good grounds for the selection, and expressed the hope that in the near future Phrenology would be included among the sciences taught at Universities, and that Professors of the Science would hail from Oxford, Cambridge, Newnham, and Girton.

Phrenology was the Ideal Science, because it treated of the mind, and there was a wonderful future before it.

Not only must a phrenologist have a knowledge of the human body and brain of man, with all the diseases to which they are both liable—he must have an extensive knowledge of the world and all departments of labour. Not only should he be able to advise a man as to the work to which he is best fitted, he should be able to advise the best way to begin or to what country to emigrate to, and the state of the labour market, &c., &c.

She said some phrenologists will excel as lecturers, examiners and teachers; others as specialists in training children, criminals, and the insane. It was not a profession to be taken up lightly. All good work takes time; but she had not the least doubt that the phrenologist of the future would be so thoroughly respected by the whole of the community for his great usefulness that quacks on the sands would be a rarity.

An interesting discussion followed, in which Mr. Harper (who occupied the chair), Mr. Eland, Mr. Ellis, Mr. Piercy, and Miss Crow and Miss Fowler took part. Suggestions as to what a phrenologist should be and do were fully enlarged upon. A vote of thanks was heartily awarded to Miss Maxwell for the amount of thought she had given to her paper, and the suggestions she had thrown out.

A MEMBER writes:—“I shall feel obliged if you will give me an opportunity of calling the attention of the readers of the *Phrenological Magazine* to what I believe is an addition to the small number of well-established physiognomical signs of character. The stage of development of the faculty of Benevolence is, I think, shown by a corresponding

development in the upper lip on each side of the centre where is located the well known physiognomical sign of Concentration. This is a faculty generally possessed in a large degree by phrenologists themselves, and many of our members will therefore be able to test the correct location of its physiognomical sign 'in *propria personâ*' as well as in their friends and subjects. I trust that some of my fellow members will be able to corroborate the accuracy of what my observations lead me to believe is true."

I shall be glad to receive as many suggestions as possible upon this very interesting point early in the coming month, that they may be given in our next issue.

* *
*

A MEMBER has kindly forwarded the following item of news :—

"A number of skeletons, with manacles attached to the leg and arm bones, have been found at a small depth below the surface of the ground in the courtyard of the Customs House of the port of St. Petersburg. A similar discovery was made in the same place 15 years ago, when a number of instruments of torture were also brought to light. The explanation is that in the last century the famous 'secret chancellery' of the dreaded regent Biron, favourite of the Empress Anne, was situated where the Customs House now stands. The casemates where persons who had resisted the Regent's tyrannical orders were tortured stood also on the same site."

* *
*

SUCH instances as the following tend to prove that even the brains of some brutes are much more complicated and developed than others :—

"Dr. Marks of St. Louis has a greyhound, and also a parrot that is a very good mimic. The parrot has been in the habit of waiting until the dog was asleep when it would whistle and awake the greyhound. Reilly, the dog, developed a great dislike for his disturber, but until recently was at a loss to find any means of retaliation. The attendant, whose duty it is to look after the parrot, had taken the cage down and set it on the floor. Reilly trotted in, and, after noticing that the parrot was within his reach, stopped to deliberate as to what should be the fate of his enemy. Apparently the greyhound concluded that he would overlook past offences and show the bird some mercy. It then crawled under the register and went to sleep. He had been there only a few minutes when the parrot's shrill whistle disturbed his slumbers. He jumped up and ran around the room two or three times before he was thoroughly awake. The doors leading to the office were open, and the greyhound picked up the cage and trotted off down the corridor, while the bird cried in loud tones, 'Oh, Doctor!' The parrot's screams attracted the attention of the attendant and he watched the dog, which paid no attention, but ran down the hall until he reached the ward for insane patients, when he took the bird into a cell and set it down. The parrot was calling in its loudest tones, and the greyhound capered about for awhile and then trotted back to the office and went

to sleep. The parrot was rescued after it had screamed until it was hoarse, and the hospital surgeons are contemplating trepanning the dog's head to get a glimpse of the workings of the instinct that taught him that the insane ward was the proper place for a noisy bird."

* *
*

RELATIVE SENSIBILITY OF PALATE.—Professor Bailey, of the Kansas University, has been making some interesting experiments on the relative-ability of whites and Indians to taste certain substances, such as quinine (bitter), sulphuric acid (sour), bicarbonate of soda (alkaline), cane sugar (sweet), and common salt (salt). The Indians had great difficulty in distinguishing between salt and alkaline, the latter taste being one not known to most of them. But otherwise the order of delicacy is about the same in both races. Bitter was most easily detected, then acid, and finally salt. The Indians, however, contrary to what was the case among the whites, detected an alkaline taste more readily than a sweet one, while the white's taste was more acute for any substance in very dilute solution than was that of the Indian. When one remembers the red man's appetite for spirits, even to the extent of getting drunk on patent medicines of which the basis is alcohol, one is not surprised at this non-sensibility of palate. Finally, the males of both races are more acute in tasting a small quantity of salt than the females. But in all other cases the lords of creation are endowed with duller sensations than the weaker sex.

* *
*

WE should be glad to know if any of our Members have made Dogs their special study and could give us reasons for the following:—

“The sense of smell is the most highly specialised faculty possessed by the dog, and it is one of the laws of development that the more highly specialised a faculty is, the more it suffers in proportion from any cause that tends to disturb the nervous equilibrium. A long sea-voyage, with its total change of scene, environment, and climate, the motion of the ship, the lack of proper exercise, and the constant stimulation of the saline air, acts very powerfully as such a disturbing cause. The functions of the olfactory lobe become weakened and disorganized, and the sensory nerve-endings in the mucous lining of the nose lose their delicate powers of discrimination. Added to this, the dog usually lands in a different climate to that from which he started, and so the injury done on the voyage, so far from being lessened, is sometimes made chronic.”

E. CROW.

Notes and News of the Month.

FOR Character Sketch of the late Lord Randolph Churchill, see pamphlet, by L. N. Fowler, price 1d.

* *
*

REPORTS of lectures (given in various parts of London, before various

Societies) which have appeared in the *British Weekly* and other papers, are unavoidably held over this month.

* * *

I AM requested to state that if any subscribers who fail to receive their *Magazines* by the 2nd of the month will communicate with the office, the proprietors will be greatly obliged.—ED. P.M.

* * *

THE *American Journal* has appeared in a new dress, which is most artistic and becoming. The additional pages of reading matter make, along with the well executed illustrations, an excellent monthly. We wish it every success, which its high character merits.

* * *

PAPERS RECEIVED, FEB.—We beg to acknowledge the following papers :—*Vegetarian Messenger, Herald of Health, Medium and Day-break, Journal of Hygiene, Phrenological Journal, Wings, The Two Worlds, Parents, The Review of Reviews, &c.*

* * *

THE Manselton Phrenological Society regret they will not be represented at the Annual Meeting of the Fowler Institute on March 13th. The Secretary writes : “ I should feel very pleased to be there myself, and hope at some future time it will be convenient ; with our best wishes for a successful meeting of the Institute, I remain, yours truly,
EDWIN REES.

* * *

THAT the Vegetarians have increased in numbers, was shown recently by their Annual Meeting and Conferences. Excellent papers were read on the various aspects of the subject of “ Diet and Health.” The President is an excellent example of what work can be done without meat, and many pioneers of the cause adorned the platform on the occasion of the above-named meetings.

* * *

PRIZE OFFER.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Three Prizes*, varying from £1 1s., 10s. and 5s., to any three subscribers who may succeed in securing the *Largest Number of Names and Addresses*, during the next three months. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editors of the *Phrenological Magazine* by May 31st, 1895.

We are desirous of making this as widely known as possible. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

* * *

THE *Daily News* of Jan. 25th contained the following notice :—

NEW MAGISTRATE.—Mr. R. S. Sly, Chairman of the Board of Guardians, St. George's-in-the-East, and President of the Liberal and Radical Association of that district, has just been made J.P. of the county of London. At a meeting of the Association on Tuesday last a vote of congratulation was passed to the new magistrate, who for many years has been to the front in all parochial and benevolent work of this river-side constituency. Mr. Sly was a member of the first County Council, and also of the Metropolitan Board of Works.

We congratulate St. George's-in-the-East on its wise selection of Mr. R. S. Sly, F.R.G.S., Vice-President F.I., as one of their magistrates, for he is in every way qualified to fill such an important office; we need more of such men on the Bench. All magistrates should be practically interested in Phrenology, and local authorities are certainly improving in their selection of men. It was some few months ago that we had to congratulate the town of Wellingboro', on its choice of Mr. Wm. Brown as their new magistrate, who is also a Vice-President of the Fowler Institute. We rejoice that two such able men have been placed on the Commission of the Peace for the County of London and Northampton. For a character sketch of Mr. R. S. Sly, see December *Magazine*, 1894.

* * *

MR. S. M. BURROUGHS.

A GOOD EMPLOYER AND A SUPPORTER OF LAND REFORM.

WE regret to announce that Mr. S. M. Burroughs, of the firm of Messrs. Burroughs and Wellcome, the well-known manufacturing chemists, died suddenly from pneumonia at Monte Carlo. Mr. Burroughs was an American by birth. He was one of the keenest and most successful business men in London. He started many years ago in a comparatively small way as a manufacturing chemist, and now his firm owns a splendid factory at Dartford, and the well-known premises in Snow Hill give further evidence of the value and importance of the business. As an employer Mr. Burroughs was ever generous and considerate. Every year a definite percentage of the profits was paid to the workmen. At the factory at Dartford every care is taken of the workpeople, recreation is provided for them at the firm's expense, and the understanding between employer and employed is nowhere better. He had advanced views on the land question—his admiration for Henry George was unbounded—and he was a generous donor to the funds by which many reform movements are sustained. His own efforts to spread "single tax" views lately took the form of sending Henry George's book free to anyone who wrote for it.

He took a great interest in Phrenology, and expressed from time to

time his admiration of the work carried on by Mr. L. N. Fowler. He was also a friend to the Temperance cause.

* *

RUSKIN ON EDUCATION.

“RUSKIN on Education. Some Needed but Neglected Elements Restated and Reviewed by William Jolly.” (George Allen.)—This is a very good summary, clearly arranged, of a few of Mr. Ruskin’s most useful sayings on the subject of Education. Mr. Jolly sometimes rewrites the passages by way of expressing his agreement with them. This interests us less than his frequent endorsement of Mr. Ruskin’s views by references to Froebel, Thring, and other educational authorities. Beneath Mr. Ruskin’s paradoxical vein, and behind much of his most fanciful dreaming, there is often a profound stock of common sense, and many of his chapters on Education are, as Mr. Jolly says, well worthy of attentive reading. But more valuable still is the pointed eloquence with which Mr. Ruskin sets before his readers the real aims of all true Education. He insists, for instance, that “Education is the leading human souls to what is best, and making what is best out of them; that these two objects are always attainable together, and by the same means; and that the training which makes men happiest in themselves, also makes them most serviceable to others.” “What is chiefly needed in England at the present day,” he says again, “is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, conferred, and laborious. We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves whether they will be happy in it, and have resolved to seek, not greater wealth, but simpler pleasure, not higher fortune, but deeper felicity.” Mr. Jolly, as an Inspector of Schools, knows how much such lessons as these are needed in this age; and if this little book (which we are glad to see is published at a cheap price) finds its way into the hands of our elementary schoolmasters, he will have assisted to teach the teachers many of the things which most pertain unto our peace.

* *

A STORY OF A CZAR.

THE Emperor Nicholas of Russia was in the habit of travelling about *incognito*, accompanied only by one of his generals, in the diligence. On one of these occasions they were told on arriving at the postal station that the next piece of road was so bad the diligence would take quite three hours to reach the town, but if they liked to walk through the woods they would get there in half that time. As the weather was fine, and the path through the woods was said to be a very good one, the Emperor and the general set off on foot. By and by they came suddenly to a rapid river, but they could see no bridge. A peasant happened to come by, and the Czar asked him where the bridge was.

“There is none,” said the peasant.

“Then is there no way across?”

“ No—only through the water.”

“ Well, I'll give you 10 roubles if you'll carry me over.”

The peasant immediately took the Czar on his shoulders, and in a few minutes landed him on the opposite shore.

“ Now, 10 roubles more to bring my friend over.”

The peasant waded back, took the general on his shoulders, and started with him. When they got to the middle the Emperor called out :

“ I'll give you 20 roubles to drop him into the water ! ”

In a moment the general was splashing in the river.

“ A hundred roubles to carry me on,” gasped the general.

The peasant picked him up again, but had not gone three steps before the Emperor shouted :

“ Two hundred roubles to throw him in again ! ”

The peasant stood still in perplexity.

“ Five hundred roubles to carry me to the bank ! ”

“ Eight hundred roubles to drop him ! ”

The peasant began to slip the general off his back, but the general clutched him tightly and cried :

“ A thousand roubles to put me on the bank ! ”

The Emperor was laughing too much to say any more, the general was put on shore, and the two, guided by the peasant, reached the town. After they had lunched the general made up his official imperial accounts. In them were these items :

“ To carrying his Majesty over the river, 10 roubles ; to carrying General A——, under difficulties graciously created by his Majesty, 1,000 roubles.”

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

At the meeting of the British Phrenological Association on Tuesday, the 5th inst., Mr. Brian Hodgson read a paper entitled “ Three Letters on the Nature of Mind.” The title suggested a theoretical treatment of the obtruse problems arising out of a consideration of mental processes ; but the audience was agreeably disappointed. The paper dealt with the strictly scientific aspects of Phrenology, and was confined to fundamental principles copiously illustrated with facts. The three letters dealt respectively with (1) Physiology, (2) Evolution, and (3) Derival and Co-ordination.

On his early acquaintance with the subject, Mr. Hodgson obtained from Sir James Crichton Browne an answer to a letter in which he

summed up what he considered to be essential to the phrenological hypothesis from a physiological point of view. Sir James admitted these in a courteous and lengthy letter. They were (1) That the brain is complex in the performance of its functions. (2) That its complexities always retain the same relative position one to another. (3) That size is the first index of power. (4) That the brain is not coerced by the skull. He also admitted that the phrenologists had done good work in pointing out the structure of the brain, but that *so far as he knew anything* of modern Phrenology it was mere quackery. Mr. Hodgson deduced from the above admissions that the shape of the *brain* must be proportional to the nature of mind as a mathematical necessity, and that the skull must be taken to show this shape at least approximately.

He therefore made further study, and at length obtained an introduction to Dr. Francis Galton, F.R.S., to whom he addressed a letter emphasising the above considerations, but dealing more especially with the evolutionary aspects of the chart.

He showed that the material order of the faculties in growth upon the spinal column must be deemed to be conducive to survival in the same order, and that each higher faculty was of progressive value to the animal, and branched to contiguous areas. Dr. Galton, in his reply, referred to Ferrier's experiments as repudiating Phrenology, ignored the evolutionary evidence, and suggested as a means of testing the hypothesis that two independent investigators make examinations as to some particular growth, and that conclusions should be arrived at only where there was an overwhelming coincidence. Mr. Hodgson pointed out that Ferrier's experiments in no sense refuted Phrenology, and that Dr. Galton's suggestion was the very one used in establishing the science. In further treatment of the subject he met with the evidence of Dr. A. R. Wallace, F.R.S., and quoted the experiments of that naturalist upon phreno-mesmerism, which he claimed gave a conclusive experimental corroboration of the chart. Finding, however, that Dr. Wallace had ignored the phrenological evidence when treating of the derival of the faculties by evolution, in his work on "Darwinism," Mr. Hodgson wrote him a lengthy letter in which he pointed this out and asked if he had had occasion to reconsider his first position. Further emphasising the evolutionary value of the evidence, Mr. Hodgson showed the facility of analysis of the common acts of daily life by means of the chart; that the mathematical, musical, and artistic faculties must be deemed to be co-ordinate and not elemental manifestation; that each element was clearly traceable to the necessities of animal life at some period of its struggle. Dr. Wallace replied fully concurring with Mr. Hodgson's view, and stating that he had himself overlooked the fact of the complex nature of the mathematical manifestation, but agreed in viewing it in that light. He gave instances in his own experience of the value of the chart, and concluded by expressing the hope that the study of Phrenology would be generally revived. In reply to one of Dr. Wallace's strictures Mr. Hodgson dealt with the nature and origin of the faculty of Wit, giving his preference to the term Mirth as best describing the faculty. In con-

clusion he summed up the evidence deduced from these letters, and made a bold claim for its general recognition as a science. He emphasised its value in the study of sculpture, biographical history, coinage, and all matters of antiquity bearing upon man ; its value as a light upon man's origin, and the service it would render to education by directing the class of study in individual cases ; also the saving it would effect in matters of technical education ; and finally by giving us a knowledge of ourselves and of each other lead us to live in greater harmony and truer charity.

THE Manselton Phrenological Society held its fortnightly meeting last Saturday evening, the 16th inst., at the Belgrave Temperance Hotel, Manselton. The meeting was opened by one of its members, Mr. T. Williams, who read a paper, the subject being the Selfish Group and its effect upon the present age, after which the members present took part in discussing the subject, when there were some very edifying and instructive remarks made as to the havoc they play upon the present age, when unrestrained by the Superior Groups. Since its formation the Society has been the means of assisting young men how to live according to right principles. Mr. Edwin Rees is its Hon. Sec.—*Daily Leader*.

THE engagements of Mr. J. B. Keswick are as follow :—To March 5th, Albert Hall, Portsmouth ; March 6th to 26th, Corn Exchange, Cheltenham ; March 27th to April 11th, Jubilee Hall, Bath ; April 16th to May 6th, Corn Exchange, Gloucester ; May 7th to 28th, Shaftesbury Hall, Bournemouth. He has completed his engagements at New Swindon and Gosport, where he lectured during January and February.

PHRENOLOGY.—Mr. W. A. Williams (Swansea), has just delivered a very instructive and interesting lecture on “Phrenology and Education,” in the Tinplaters’ Institute, Cwmavon. Councillor John Thomas presided. The subject was treated in a very able and entertaining manner, and the science of Phrenology expounded with masterly skill and convincing eloquence. During the lecture several diagrams and skulls were produced and explained, and also the delineation of the character of a gentleman present.—*Mid-Glamorgan Herald*.

NORWICH PHRENOLOGICAL SOCIETY.—Last Tuesday evening Mr. S. H. Jolley lectured on “Paderewski, the King of Pianists,” who explained his subject with masterly sketches on the black-board the particular faculties which constitute peculiar musical genius, and explained that musicians were born as well as made, that particular capacities are brightened, polished, and perfected by hard study, steady application, and persistent aim at perfection. We may add that this Society gives free lectures weekly, in the Gordon Hall, Duke Street.

OXFORD HALL, KILBURN.—On Saturday, under the auspices of the Gospel Temperance Mission, a lecture was delivered by Mr. R. J. Eagle, A.F.I., phrenologist, the subject being “Total Abstinence, from a phrenological standpoint.” The lecturer pointed out the effects produced upon the brain by strong drink, and then divided his lecture into three parts:—1, domestic misery; 2, hereditary diseases; 3, the influence we have on society. The lecture, which was exceedingly interesting, was intently followed by an attentive audience. Subsequently Mr. Eagle delineated the characters of two gentlemen from the audience. A hearty vote of thanks was awarded the lecturer, and the meeting closed in the usual manner.—Kilburn *Echo*.

At the Memorial Hall, Farringdon Street, E.C., on Wednesday evening, Jan. 23rd, Miss J. A. Fowler gave for Mr. L. N. Fowler his lecture on “The Workman and his Chips.” This lecture contained the “tit-bits” of a life experience, and showed how and what kind of chips various kinds of workmen make. It contained some valuable advice on different kinds of trades and professions.

ON Wednesday evening, Jan. 30th, Miss J. A. Fowler gave her lecture on “The Discovery of the Selfish Faculties,” and at the close illustrated her previous remarks by some lantern slides, which showed the anatomy of the brain, the residence of the organs touched upon, and well-known characters in whom the faculties were well developed.

ON Feb. 6th, Mr. James Webb lectured on “The Organ of Form,” and brought with him a number of beautiful copies of celebrated paintings and the likenesses of the painters. As the lecture will be printed in a future number of the *Magazine* we will refer our readers to the subject matter *in extenso*. A hearty vote of thanks expressive of appreciation of the interesting lecture, was awarded to Mr. Webb at the close. He then explained that he had been successful in forming a Phrenological Society in Leyton in which were included members of every religious and scientific body in the neighbourhood, with the vicar, Rev. W. T. H. Wilson, M.A., as President. We congratulate Mr. Webb on his efforts in this direction.

Book Notice.

“THE Training of Teachers in the United States of America.” By A. B. Bramwell, B.Sc., and H. Millicent Hughes. (Crown 8vo, pp. xii., 198; price 3s. 6d. Sonnenschein & Co.)

There can be no doubt that those who are interested in the training of teachers—and who is not now-a-days?—have great reason to be

grateful to Miss Bramwell and Miss Hughes for the very careful and interesting account which they have given of work of this kind in the United States. Here and there one writer gives a fuller account of an institution than the other—Miss Hughes, for instance, is evidently much more impressed by Col. Parker and his work than Miss Bramwell is—but that is all.

Miss Bramwell bears in mind more constantly the problems we have to solve on this side the water, and goes more closely into the nature of the processes and results which she describes; while Miss Hughes devotes most of her attention to the organization of normal schools. Both writers, however, bring out very clearly certain salient points. There can be no doubt that the training of teachers occupies a much more prominent and honourable position in the public mind in the States than in England, and that in especial the American Universities are far in advance of those in the British Isles in the provision which they make for raising and improving the whole work of teaching. On the other hand, there is the same difficulty in the States as with us in getting the public to clearly differentiate between what belongs simply and solely to general education—or, as the Americans would say, “academic studies”—and what belongs simply and solely to the professional training of a teacher. And the chief cause of the difficulty in solving the problem is just the same, viz., that the students who come to be trained—especially for work in the common or elementary schools—for the most part come with a very incomplete general education; and even in the better cases the knowledge possessed has not been selected and arranged with a view to its use in teaching. Without a sound general education training of the best kind is impossible. And so it comes to pass that in the Normal Schools, as in our own elementary training colleges, the lion’s share of the time is devoted to general or “academic” studies. Miss Bramwell brings out with great clearness the hopelessness of the attempt to train by practice alone, unpreceded by and unaccompanied with a liberal course of theory. The young teachers, or would-be teachers, do not know how to observe, what to observe, and how to interpret what is brought before them. They cannot see or hear or understand. Very cramping, too, is the endeavour to train mainly by setting students to listen to the lessons of just one or two teachers, however skilful. Such a plan, when too exclusively used, leads to imitation—often not very intelligent—instead of to thoughtful, self-active effort on the part of the young teacher. Lastly, we have theory without practice, which is as unsatisfactory as physics without a laboratory. Something, no doubt, may be accomplished in this way, but very little of really high or permanent value.

It must not, however, be supposed that these are predominant characteristics of all American institutions for training, or that the writers of the book we are noticing deal only in censure. Of many of the places of training—and the variety of these is very great—it is noted that they are healthily free from all, or, at least, from most, of these

defects; while both writers single out the City Training Schools for particular praise. In connection with these last, the plan of allowing the more advanced students to act occasionally for short periods as *substitutes* for the regular teachers in the ordinary city schools is worth our attention. It brings home to the student as nothing else can the *reality* of the problems which have to be dealt with and solved.

We have touched on only a few of the topics in this very interesting book, and have had no space to do more than refer to the University training of teachers. But we trust we have said enough to induce our readers to go to the book for themselves. It is full of information and suggestiveness, and cannot well be passed over by those who in England have the training of teachers at heart. J. ED.

Miss Bramwell was examined some years ago at Sheffield, when Mr. Fowler told her she would do well whatever she attempted, and that she could do many things equally well. She has shown herself equal to everything she has attempted; she has passed examination after examination with ease, until she has succeeded in passing her B.Sc. degree. I believe she has now the desire to become a Doctor of Science.

Handwriting.

[Persons sending handwriting must observe the following rules: The handwriting must be clear and distinct, and accompanied by a remittance of 2s. 6d. for the leading traits of character, or 6s. for a fuller delineation, when the *MAGAZINE* will be sent for twelve months, free.—Letters to be addressed to L. N. FOWLER.]

J. E. (Paterson, U.S.A.).—The handwriting of this gentleman evinces great perseverance, energy, and ability to improve in everything he takes up. He will not be easily deterred in any good work he undertakes. He has the elements of order and system, and will work out a business on sound principles and a definite plan. He does nothing by halves. He wears the heels of his boots evenly on both sides. He carries out what he says he will.

M. S.—Your writing indicates that you are much influenced by your surrounding circumstances, and by atmospheric changes. Your mind is receptive to new ideas, you will not remain where you are now, in mental development, but will “go with the times.” You are interested in the beautiful, the poetic, and artistic, especially anything grand in scenery. You do not show off equally to a good advantage, hence may be misunderstood and not properly appreciated.

CRIME AND PHRENOLOGY.

To-day has made some forward suggestions which bear on Phrenological grounds as follows :—

“When a criminal is convicted, he is then sentenced. The only merit that I can see in that system is that it saves time. After the man is convicted, but before he is sentenced, he should be made the subject of an inquiry ; his antecedents, environment, character should all be taken into consideration. The First Offenders Act is really a step in this direction. Two men may commit precisely the same crime and receive precisely the same punishment ; yet the guilt of one man may be much greater than the other, and the punishment may be really unjust. Last week I spoke of the frequent futility of short sentences and frequent injustice of long. A man sentenced to seven years may turn out to be really fit to be released in one ; it may be certain that the remaining six years will do him more harm than good, and through him will do harm to society, for the protection of which the sentence was passed. After the inquiry I mentioned has been held, let the judge advise a sentence—not definitely pass a sentence—and let it be in the power of the authorities at the prison—or, as I should prefer to call it, reformatory—subsequently to modify the sentence advised, whenever in their opinion, such modification is needed.

“The intellectually defective and physically defective are accustomed to receive individual attention from skilled men. But the present system of treating the morally defective is almost as absurd as it would be if every patient in a hospital were given exactly the same medicine, and that medicine had been prescribed by a lawyer and made up by a commissionaire. . . . There would be work in the reformatories for those who cared to undertake it, and they would have to be men of ethical stability and intelligence, firm and sympathetic ; this work would not be less noble than the noble work which is performed by doctors and nurses. They would do their best to keep alive in the criminal that self-respect without which there can be no improvement ; let a man be ashamed of going into a prison, if you will ; but if you want him to do anything in the world, make it the business of the prison to give him back his self-respect.

“Convicts should work harder than they do now, but they should be given an interest in the work itself and its results. The use of military drill and discipline might be tried ; it would help to give that regularity and obedience which are rarely found in the criminal ; and it would be no hard thing if the disgraced man, who once called himself a gentleman, had a chance of redeeming his character on active service. The question of moral insanity should be fully dealt with by men of science ; the disease should be treated as a disease, instead of being punished as a crime, and the present legal definition of insanity in criminal cases should be revised. Side by side with a more reasonable treatment of the criminal we should have more reasonable methods adopted for the prevention of crime. The children of habitual criminals should be taken out of the control of their parents, and their environment arranged to counterbalance bad hereditary tendencies.”

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

H. B. (Durham).—The photograph of this gentleman indicates superior perceptive powers and ability to work by the eye. He has developed more of the Vital temperament of late years, though he has a fine organization and strong physique. Any physical weakness will come through organic rather than structural disorders. He has a sympathetic mind and his disposition to help and assist others will be a strong feature of his character. He will be liable to err in this direction, and allow people to impose on his good nature. He does not place a sufficiently high value on himself. His head slopes off where Self-Esteem should round out the crown of the head. He must cultivate a little more dignity, self-respect, and manliness, and not make himself too cheap and he will be valued more in the long run. He may say he has sufficient for his present needs, but his character is not so complete and harmonious as it would be with more power from the above mentioned faculty. He is free and easy in his style of conversation, he is not so suspicious and critical as many, hence will believe people to be what they appear to be. Others will sometimes take advantage of his knowledge and candour, and when it is too late he will see the necessity of cultivating more tact and reserve in business matters. He does not pretend to be a monitor to others. He does what he thinks is right himself, and leaves others the same freedom. He does not make any artificial religious pretensions. He is practical in what he believes and does not pay much attention to forms and ceremonies, creeds and doctrines. His piety will consist more in doing a good turn to his friend or neighbour in distress than in going to church for the look of the thing. He should be a total abstainer ; if he is one already he will have many reasons to be thankful for it. If he were not, his good nature would many times lead him to "treat" and show hospitality to friends, and join them himself, when he could be just as hospitable in other ways, without injuring himself. He will be fond of his home if it yields happiness and he selects the right kind of mate. He has a scientific rather than a metaphysical turn of intellect, hence he will seldom forget what he has seen or examined, though will not have so much patience to sit down and read solid philosophies. He needs a wife who is willing to make home cosy and attractive, one who is economical and even tempered.

A. E. (London).—The photo of this gentleman indicates great versatility of mind, a rapid change of thought, and ability to take hold

of many new subjects and kinds of work, and an equally versatile way of letting them drop for other more fascinating ones—to his own hurt, perhaps. Few are so capable of allowing their minds to come under certain faculties as he is. His Spirituality and Sublimity are not sufficiently under the control of his Cautiousness, or prudence, reserve, and judgment. He appears to be one who lives too much upon his imagination, at least, there will be a liability to inconsistency of thought and action. Things will be real to him that are invisible to others. He lives upstairs too much, and must be willing to call in play his practical and controlling qualities to balance his extraordinary impressible ones. He appears to have great energy and dogged determination.

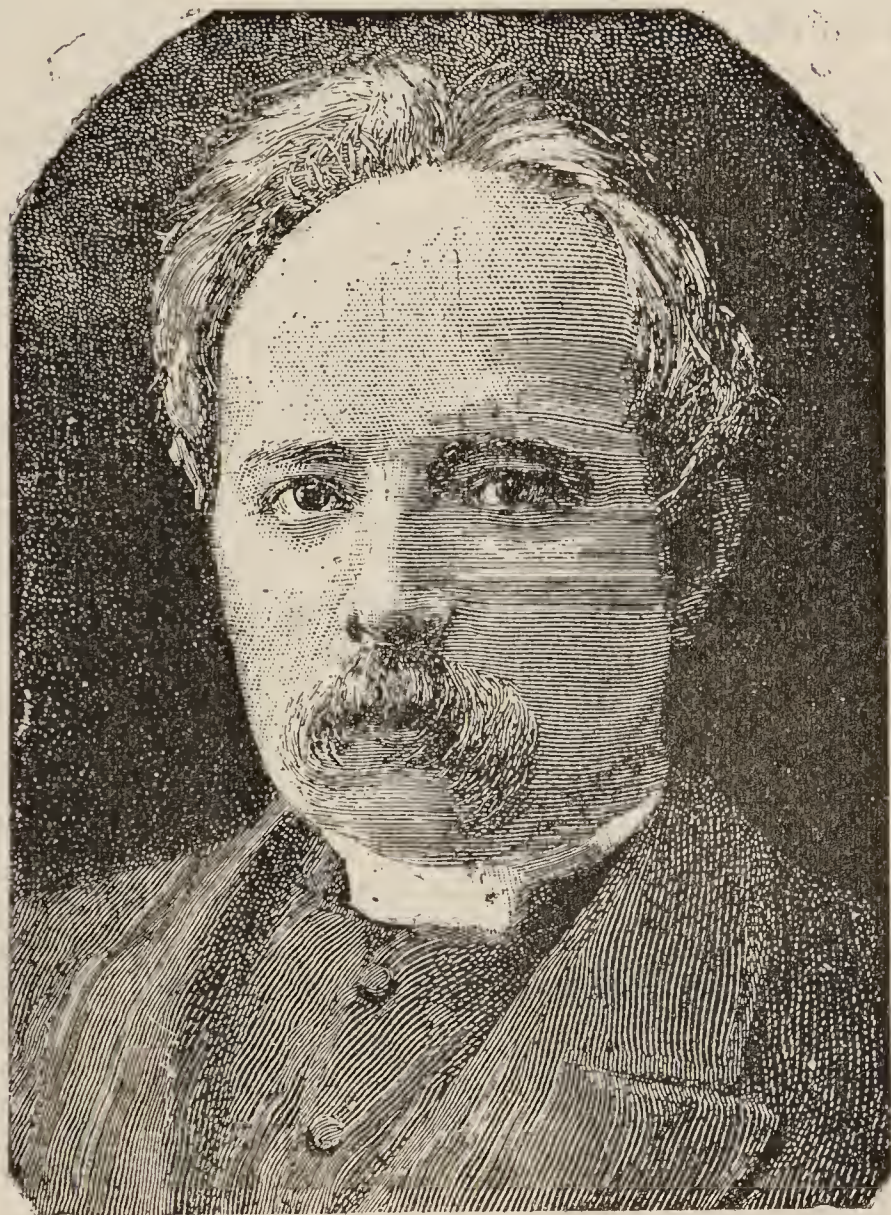
A. R. (Market Weighton).—This photo represents a fine little fellow. He has his share of vitality, energy, force, courage, and determination of mind, and a favourable combination of temperaments. His head is high in the crown and along the superior region, hence he will be the master of the household, of business, and the society in which he is placed. He must be guided and reasoned with, not forced into obedience. He has a capable mind, a remarkable memory, a ready sense of wit, large intuitions, keen sympathies, and a good business, trading, commercial head ; but business will not suit him entirely—he will desire to enter the profession of law or medicine. Let us see his photo again sometime.

JACK (Paisley).—The photo of this gentleman indicates a solid utilitarian mind. He is thoroughly practical. There is nothing artificial about his talk. He speaks plain English, and means what he says. He is fond of examining the exact sciences, and comes to practical conclusions. He will never be a rich man, unless someone leaves him a fortune, for he is ever ready to help those who appeal to him, and it is hard work for him to control his Benevolence by his Acquisitiveness. He is fond of reading, but does not get through many novels in a year. He is a faithful friend, though he does not say all he thinks about the good qualities of his wife and children. If he is in business for himself he should do the planning and organizing, and get someone else to do the financial part.

Dr. Bain, of Aberdeen, says that in that city there are as hard heads and as hard workers as in any other part of Great Britain, but that four hours' steady mental labour is as much as is good for them. Sir Walter Scott declared that he worked for three hours with pleasure, but beyond about four hours he worked with pain. Dr. Dally, of Paris, says that a man twenty years old cannot do any intellectual work with profit beyond eight hours daily. Beyond this limit there will be fatigue, cerebral anæmia, or congestion, disgust, and impossibility to work. Generally it is necessary to limit the time six hours, or even less. But in these times of hard driving and high pressure, many men for long years have to exert themselves far beyond the limits laid down as those of safety.

THE
Phrenological Magazine.

APRIL, 1895.



REV. W. R. NICOLL, M.A., LL.D.,
EDITOR OF THE "BRITISH WEEKLY."

THERE are various ways of presenting truth, and there must necessarily be different minds to explain it. Some men seem to be the culmination of many generations of ability and force, whilst others, with mushroom growth, are brilliant for a time, and then rapidly pass out of sight. There is a great variety of combination in the faculties of the minds of those who represent and enlarge on various thoughts and ideas. The

late Professor Blackie was as different a man to Thomas Carlyle as we could possibly imagine in two men of extraordinary genius, and the character sketch of Dr. Robertson Nicoll introduces us not only to a man of marked ability, but one adapted by his organization and mental quality to hold a unique position.

Genius without a good foundation of bodily power and physical stamina will not survive the test of hard labour ; but given those two, a man well balanced in organization has a superior advantage over others if he can add quality to his genius.

Although not particularly robust in health, Dr. Nicoll has the Nervous-sanguine or Mental-vital temperament, which gives him more than ordinary grit, enthusiasm, warmth and ardour to whatever work he undertakes. It would not be difficult for him to measure his strength by his enthusiasm, and thus prematurely exhaust his health ; but with a proper understanding of his own powers, and by limiting his intellectual desires within the scope of his organization, there is no reason why he should not live to a ripe old age. One of his strong mental characteristics is industry, which is shown by the breadth of his head over the ears, and also by the wealth of power which is given to him by the superior height of his head. His moral aspirations keep him continually at work, for he has a superior half-inch of brain to work with in the superior region of his brain. His sympathies are very broad and liberal. He cannot take contracted views of subjects ; hence he is capable of understanding the wants of the whole world, and must be in touch with those who live many thousand miles away from him. He is rich in the conception of his ideas ; at least, his head indicates this.

He has large Ideality, Sublimity, Spirituality, and Intuition, which faculties enable him to see the beauties in nature, in art, oratory, and music ; and he should know how to give the right colouring, and point to any important article or subject upon which he may write or speak.

His Language shows itself in the varied ways by which he can communicate his thoughts to others rather than in showy language or in much repetition. Such a man knows the art of consolidation both in giving and in working out schemes and plans. He could not very well be a supporter of the sweating system for he treats his fellow-men too much like brothers of one family. As a Christian Socialist, he should have a distinct opinion on the progress of future enlightenment, especially in touching on questions of

spiritual enlightenment and the history of the Church of the future. His ideas with the "living wage" should be practical, judging from the present development of his mind.

He has the rare geniality of mind which is exceptional in men of decided views. His intellect joined to his sympathy makes him a winner of souls and a magnetizer of hearts, especially amongst the young who are just beginning to think for themselves.

He has great originality of mind and should be terse and clear in his style both as a journalist, speaker, or teacher.

Ingenuity must have helped him considerably in bringing his gifts to the front, but he is so earnest in his work that he will always be apt to forget his own strength in the interests of the moment. He should be known for his inspirational talent, his ability to catch the force and intelligence of a meeting and the hunger and thirst of an audience. Although he is intensely in earnest he should be able to appreciate a high sense of wit, when it is consistent with the subjects before him. He knows how to concentrate effort and power in a nut-shell, and by this means he should be able to be of great practical service to busy business men. His mind is rich with tenderness and he should know how to express it in many ways. His criticisms are keen, logical and practical, hence his advice can be carried out and relied upon. His Veneration should be a source of continual enlightenment to his mind, giving him a sense of praise, adoration and trust in a divine and living Father, but the moral faculties as a whole, which include Conscientiousness, Hope and Spirituality, are all rich in development, which he must have inherited from the maternal side of the house, unless his father was very much like his mother.

THE EDITOR.

"A phrenologist has a grand work in his hands—better than healing bodies—to heal the mind. Higher than pure and sanitary homes are pure and wholesome natures. Better than tunnelling mountains, bridging oceans, &c., is to turn fermenting genius into channels that will help to reform the world—to use the materials that are wasting around us. If ever earth cried out to man 'Come and till and reap me,' human beings in this London of ours are crying out for a better use to the fullest extent of their marvellous powers."

SOME DIFFERENCES BETWEEN THE JAPANESE AND CHINESE.

A LECTURE BY L. N. FOWLER.

(Continued from page 99.)

THE CHINESE.



THE Chinaman has an individuality peculiarly his own.

He possesses a strong outline of head, and an equally strong one of face, the features being unmistakable wherever they are found.

The characteristics noticeable are (1st) height of head from the opening of the ear to a direct line over the top of the head. Firmness in the form of perseverance is particularly strong. (2ndly)

There is breadth between the centre of the parietal bones where Cautiousness is particularly well developed. (3rdly) A slope is particularly noticeable where the posterior, anterior, or frontal bone joints the parietal, which indicates a lack of the refining faculties, sympathy, philanthropy and kindness, and sense of culture and perfection. (4thly) An almost perpendicular posterior or occipital region, which shows a decided want of cultivation of the social and domestic propensities. Inhabitiveness appears the strongest faculty of the group.

The Chinese head shows a development of some of the basilar faculties, but it is so strikingly uneven and unbalanced that the peculiarities appear much more prominently than as if the same large developments were surrounded with more uniformity in the other faculties.

Conservatism is shown to a remarkable degree, and the elements of progression are lamentably wanting. Any anti-phrenologist must see the difference in the shape and quality of the Chinese and Japanese heads, and this difference is one of the greatest proofs of cranial-psychology. A large degree of reserve and perseverance, full Veneration and small Imitation, Language, Agreeableness and Approbativeness, makes the Chinese keep to everything as it was about a thousand years ago.

If a new city were planned, the walls round it would be of the same height, width and material, as the oldest in existence. These walls are wonderful in structure ; they are from thirty to forty feet high, from twenty to forty feet thick, and surrounded by wide moats, and towers, and parapets.

Their large Secretiveness shows itself by the cunning tricks the Chinese employ to get their sons to pass in the competitive examinations. Essays better than they could write are written for them. In other things they show their want of frankness and communicativeness, and their want of backbone.

When the English have gone to the Emperor after war, and battle-ships had done their work, solemn promises were agreed upon and drawn out in writing, but unless the war-ships were still in the ports, the promises were too easily forgotten.

The perceptive faculties, which would, if properly guided and educated, show observation, yield a want of the practical in their character, while the lack of Combativeness or courage, working with their large Cautiousness, gives them a cowardice which, until thoroughly shaken out of them, makes their better points to flag.

Their ignorance is everywhere an effectual bar to aspiration and improvement, and the Chinese are especially deficient in knowledge in what foreigners call "modern progress." The eyes of the world have often turned to China as a field for investments in railroads and public undertakings, but how can the world get them to see such things are for their own advantage and progress ?

The exports are mainly two things, tea and silk, consequently their imports are much greater than their exports, which keep the country poor, and without money to enter into new and greater things, even if their conservatism and ignorance did not keep them back.

Wise and experienced men can see that all this could be reversed, and where they now send out two main articles they might in their land produce twenty.

There is a hope that the Chinese scattered in England and so many countries will help to bring about a better state of things.

Education is known for being few in subjects, and narrow, the language not being alphabetical, the student is compelled to learn to read by rote, as well as to remember by heart.

The memory becomes in this way abnormally developed, and is trained at the expense of all the other faculties.

Intelligence of the Chinese.—The Chinaman's natural in-

telligence, although dwarfed and misdirected by a peculiar if not pernicious system of social and political government, is sufficient to vie with other races, provided he is willing to make the necessary changes. He is full of the conceit and prejudice engendered by ignorance, but is no fool and has never been charged with being one.

He is shrewd and bright at whatever he turns his mind, and whenever relieved from the incubus of old custom, having health and strength, he may be expected under proper leadership to play his full part in the future history of the world. So limited is their education that not one man can read or write in a hundred, and not more than one woman in a thousand. One curious custom they have of showing Veneration is the custom and law which require a public official to retire from all public employments for three years upon the death of his mother.

Constructiveness is fully represented, and some of their cutting and devices in ivory are unequalled by any nation, and many other things attest the same skill.

Liberty.—Liberty is an unknown quality, and slavery exists everywhere in every form. The streets after nine in the evening are silent as the grave. No Chinaman is allowed out for walking except under a special police escort. Government is not constituted upon principles of equity, and throughout the country justice is unknown, cruelty abound, the helpless and the poor have no redress to bear and suffer their continual lot.

Epidemics.—Epidemics of cholera and diphtheria sweep periodically over the land, and the people are powerless to stay their progress or to diminish their intensity. They have never yet learnt, in the words of Harvey, "to search and study out the secrets of nature by way of experiment." In the presence of cholera instead of taking any medical precautions, they have recourse to charms and to the worship of their gods. No care is taken to isolate the patients; no such safeguard is invoked as the destruction of the clothes of the victims, whose dead bodies are frequently allowed to remain uncoffined in the dwellings of the survivors.

Lymphatic Doctors.—Happily for the patients their race is heir to a lymphatic temperament, which preserves it from many of the evils which would certainly arise from the treatment of the doctors. For instance, so soon as the physician has made up his mind that a particular bone or muscle is in a state of inflammation he thrusts a substantial steel needle into the part affected and stirs it ruthlessly about. A Chinese doctor does not hesitate to thrust also the needle

into a person's stomach or liver, and the system of blistering wounds thus caused adds considerably to the danger surrounding the operation. Amputation is never resorted to, it being thought that any mutilation of the body is an act of disrespect to the parents from whom it was received.

A NEW CHINESE MEDICAL SCHOOL.

It is a matter for sincere satisfaction within the ranks of the profession when, without prejudice to existing institutions, a new school of medicine arises in answer to the demand of a local need. We who are watching with some anxiety the slow and halting growth of a metropolitan teaching centre can well sympathize with this feeling. We can therefore cordially appreciate the genuine advance which is indicated by the establishment of such a centre, similar in aim if less ambitious, in Hong Kong. This institution has been founded by resident British practitioners, and is intended for the instruction of native Chinamen in scientific medicine. Alike in its history as an independent creation and in its purpose, it therefore illustrates the developmental characters of several deservedly reputed European schools. As regards the necessity for its formation there can be no question. Chinese ideas of medicine, as of many other matters, are of the most quaint description.

The Emperor is called "Son of Heaven," "Supreme Ruler," "August Lofty One," the "Celestial Ruler," often entitled "Lord of Ten Thousand Years." He acknowledges one higher than himself, "God." One day in every year all the people of the land worship him.

The day a Chinese baby is born it is called one year old. When the next New Year's Day comes, even if it happens to be the day after it is born, it is two years old, and thereafter every New Year's Day is its birthday. The winter cradle is shaped like an hour-glass, open above and below. The waist holds the child in, and the hands are left free to play with odd-looking rattles. If the baby is a boy the top of his head is shaved when he is four weeks old, and after that is shaved once a week.

The great curse aside from ignorance and the non-application of the laws of cleanliness and sanitation, is the Opium traffic. Donald Matheson, Esq., has stated that from 90 to 95 houses out of 100 would contain Opium smokers, and that during the past five years 10,000 piccals more than the previous five years had been sent out from India to China.

Dr. Maxwell, who for seventeen years has been a medical missionary in China, remarked that any attempt to limit or

suppress this awful iniquity which comes short of attacking the thing at its root would be utterly useless ; the only thing which could put an end to it would be the absolute prohibition of the growth of opium in India by the Government for purposes of debauchery, and the consequent complete suppression of the export trade to China.

The Rev. Marcus Wood said that some of the pro-opium speakers had alleged that if opium was denied to the Chinese they would be equally ruined by the drink, but after many years in China he could say that as a rule the Chinese were not addicted to drink ; it was a rare thing to see a drunken man in China, while it was very difficult to find those who were not opium smokers, especially among the working-people. For instance, when he needed two carriers, and requested that they might not be opium smokers, he was answered they would not be carriers if they were not opium smokers ; it was those who had ruined themselves by opium who had become carriers. The province of Schium has been cited as one in which an enormous amount of opium is consumed, and yet the people are not to be seen in the same emaciated condition as in other parts of China. This is perfectly true, but the fact is the people in this province are more wealthy, and therefore more able to secure nourishing food, whereas, when the labouring men take to opium smoking, and the fearful craving takes possession of them, it always becomes a question whether the money they earn shall go in opium or food. They must have opium, and so they neglect nourishment, and rapidly lose all power of mind and body.

In short, what I wrote thirty years ago of the Chinese as a class of the Mongolian, is true to-day. Phrenologically they have a smaller brain than the Caucasian ; they are sarcastic, cautious, and suspicious, and have a great reverence for their own mode of worship. They have not so much attachment for their young as most nations, but make rigid laws which their children have to obey, the infringement of which brings a heavy penalty, even death when a child raises its hand to strike a parent.

The father sells his daughters with no compunction or regret. The Chinese are shy in disposition, do not easily become acquainted with strangers, and for many years have kept the walls of their city practically closed against the admission of strangers.

The authentic history of the Chinese commenced about 3,000 years before Christ. The reign of Fohi commenced B.C. 2,207. The people are described as a wandering horde living in the forests of Shen-see, at the foot of the

Tartar mountains, upon the spoils of the chase. One of their chiefs, Swee-gui-shee, discovered accidentally the production of fire by the friction of two pieces of dry wood, and taught them to look up to Tien, the creating and destroying power.

The Chinese eat rice, currie, pig, and fish. They get their fish from Siam.

The plague which seized so many of the Chinese was caused by the filth in connection with their old buildings, and the custom they have of burying their dead around them. They die soon after they take the plague. The Europeans were hardly affected by it.

They buy and sell their women and children, but this custom must and will change.

They are very careful about their dead, and either take them back or pay for them to be buried carefully.

SCIENCE OR MAGICAL ARTS AND THE SUPERSTITION OF THE CHINESE.

With a profound ignorance of physical science, it is not surprising that the Chinese should be firm believers in the magical arts. Second sight, miraculous interpositions, and supernatural appearances are common - places in their systems of belief. Messages from the land of spirits are delivered by means of planchette which is skilfully manipulated and interpreted by the cunning professors of the art, and the arts and features of individuals whom the gazers desire to see are produced in mirrors by the exercise of that ready imagination which belong to the credulous.

CHINESE AND JAPANESE ART.

A gentleman of Boston, who has been a great traveller, and a keen observer and thinker, says :

“ It is natural that we should sympathize with our friends the Japanese in their quarrel with China, but that sympathy does not justify those who assume that the Japanese are in every way the superior people. Wide as the difference seems to be between the Chinaman and the Jap, great as is the superiority of the Jap in many directions, the Japanese are indebted to the Chinese for their civilization, for their literature, for their art. Their debt to China is as great as ours is to Greece and Rome. Before they assimilated Chinese culture they were as barbarous as the Germanic tribes were in the fifth century.

“ The Chinese have done much for civilization. Both Japan

and Europe are indebted to them for an art in making pottery that has never been equalled ; for silk weaving, and, as the most competent antiquarians have ceased to doubt, both for printing and gunpowder. It will not do to despise the Chinese mind. It lacks breadth, but it has a marvellous nicety in some things, and a phenomenal capacity for patient labour."

We trust that the day will dawn when all our foreign missionaries will have a thorough knowledge of Phrenology—for those visiting China would be greatly helped by such a psychological basis.

In short we observe that the Japanese have more evenly-developed heads than the Chinese.

The heads of the Chinese are high in proportion to their length, while the heads of the Japanese are long in proportion to their width.

The heads of the Chinese are nearly straight in the posterior occipital region ; in character they care but little for their young, for society or for their wives, but they are fond of their country in a superstitious way.

The Japanese on the contrary are very domesticated, exceedingly fond of their family circle ; they protect their wives and families and are disposed to put the former more on an equality.

The Chinese are high in the top of the head and are very patient, persevering and determined, and when once roused are courageous, but it takes something to rouse them.

The Japanese are broader above and behind the ears, and they are large in Combativeness (or Courage) and Destructiveness (or Energy), hence their pluck is easily kindled and they are quickly on the defensive, and they place honour before the preservation of life.

The Chinese have a proportionately broader head in the posterior lateral portions where the experimental scientists have located the motor centre of Fright ; they are more cautious than the Japs.

The Japanese are high in the crown of the head, and are proud of their attainment, and they show their Self-Esteem in their independent spirit and consciousness of their own importance ; and their large Approbativeness in their ambition and vanity and desire to make a good appearance and stand high in the eyes of the world.

The Chinese having large Secretiveness, are reserved, secretive and retiring, and keep much to themselves, and are uncommunicative.

The Japanese having large Imitation, called the "Imitative centre," are well able to copy the ways and manners of

others, and adapt what they see others do, and are very ingenious in their work.

The Chinese have large Veneration, and are more conservative and their religion, their customs, their old stereotyped ways of doing things are less liable to change.

The Japanese have less Veneration, are willing to introduce education, variety of work, progress, &c.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE IV.

(Continued from page 106.)

LET us admit, that these qualities are ennobled in man ; that the animal desire of propagating the species, is transformed in man to moral love ; that the love of the females of animals, for their offspring becomes, in women, the amiable virtue which inspires their tenderness for their children ; that the attachment of animals changes in man to friendship ; their sensibility to caresses, into ambition and a sentiment of honor ; that, from the song of the nightingale, there results in man the art of music ; from the nest of the bird and the hut of the beaver, man's temples and palaces ; we shall still see, that the gradual improvement of the organization affords a measure to the elevation of these faculties, and that the employment and direction of these, acquire more dignity in proportion as more elevated faculties join themselves to the first. Man consequently presents in all this only modified phenomena, and it is doing violence to reason, to place him out of the domain of nature, and to subject him to laws essentially different from those, to which the primitive faculties, common to man and animals, are subjected.

If, in fine, man has faculties which essentially distinguish him from the animal, and which give to him the peculiar character of humanity, he also offers in his brain, especially the superior and anterior portions, parts which animals have not ; and the difference of effects is thus found to be explained by the difference of causes. All anatomists and physiologists agree, that the faculties augment in animals, in proportion as their brain becomes more compounded and more perfect. Why

should man alone form an exception to this general rule? If we see in man a being, who compares different ideas and notions, who searches into the causes of phenomena, who deduces consequences; who establishes general laws and rules; if we see him measure the revolutions of worlds, their duration and their intervals, traverse the whole surface of the ocean, estimate the merit and demerit of actions, bear within him a judge to which he is subjected, dictate laws for himself and for his fellow-men, in fine, exalt himself to the knowledge and adoration of a God, let us beware of thinking that these faculties are the work of his invention, or that of the accidental action of the external world. This would be to suppose that the Creator has abandoned man to himself, in matters the most important, or, that he has made his perfectibility depend on simple accident. No; in this as in other respects, God has traced for him the circle in which he must act, and has directed his steps. It is for this reason that at all times, and among all nations, man represents the same essential qualities of which he could not have conceived the idea, without the predetermination of the Creator.

Everywhere this plan of nature makes itself known by signs so evident, that it is impossible to call it in question. "We see," says Herder,* "that from the stone to the crystal, from the crystal to the metal, from this to the plant, from the plant to animals, and from them to man, the forms of the organization still go on improving; that the faculties and inclinations of beings augment in number in the same proportion, and end by finding themselves united in the organization of man so far as this can include them. This analogy, however, is not sufficient; it is easy to recognize in man organs of more elevated faculties; we may indeed demonstrate their existence. Thus it is impossible not to admit, that the fundamental dispositions of the properties of animals and of man, are innate, and that the activity and the manifestation of these faculties, are predetermined by the organization.

Exposition and refutation of the different opinions on the origin of instinctive forces, moral and intellectual, in man and animals.

The anatomical and physiological knowledge of the brain, even to our times has been so defective, that no relation could be developed between it and the ingenious aptitudes, the instincts, propensities, sentiments, talents, or, in general, the moral and intellectual faculties of man and animals. Hence

* L. c. Th. i. s. 265.

it has happened, that the anatomists and physiologists themselves have presented to the metaphysical philosophers, as so many positive facts, fictitious phenomena, which these last have employed in order to give weight to their false doctrines. Buffon advanced that the brain of the orang-outang does not differ from that of man ; Bichat and Sprengel doubt whether the superior parts of the brain or the circumvolutions of the hemispheres, contribute in any respect to the moral and intellectual functions : these two authors and their followers, go so far as to maintain that we might remove large portions of these parts without the faculties being impaired. We still hear of brains ossified, and even petrified ; of brains, the half of which was reduced to pus ; of skulls, the whole cavity of which contained only water,—and it is added, with full confidence, that the will and intellect did not suffer. Willis having found in an idiot a brain five times smaller than that of a man of sound mind, pretended to say, and Sprengel has repeated it after him, that this brain had the same parts as a complete human brain. Even authors who pretend to have made a particular study of comparative anatomy, have yet recently advanced that the brain of mammiferous animals is composed of the same parts as that of man.

The specious hypotheses, originated and diffused by philosophers of the first order, on the influence which the senses and education exercise on the source of ideas and faculties, must, necessarily, have contributed to facilitate the adoption of these errors, and to turn away the minds of men from the true origin of our moral and intellectual forces.

Let us first examine what the influence of the senses can be on our moral and intellectual powers, whether Aristotle was correct in saying, “Nihil est in mente quod non olim fuerit in sensu.”

The senses and the sensations, received by external impressions, cannot give truth to any ingenious aptitude, any instinct, propensity, sentiment, or talent, any moral or intellectual faculty.

In the first volume of my large work I have considered, not only the anatomy, but also the functions of the five senses.

Thus I may refer my readers to it for all these objects. Here I shall confine myself to extracting what concerns the five senses, under their physiological and philosophical relation.

We call *external senses* the nervous systems, which, besides their internal action, receive, by means of external apparatuses,

the impressions of the exterior world, and produce in the brain the sensations and ideas of these impressions.

Consequently, these systems reveal to the living being the objects, which exist out of himself; with each sense the animal discovers a new world; thus the creation grows larger or smaller for him, according as he is endowed with senses, more or less numerous or perfect. Without the senses, animals and man would remain shut up in themselves, and all their consciousness would be limited to their internal life. But, provided with senses, they enter into communication with the immensity of nature; associate with all the beings which surround them, and a continual action and reaction are established between animate and inanimate beings.

What can interest man more than his senses, to which he owes so many sensations, so many enjoyments? Thus have they always been the object of his most assiduous researches. Yet, who would believe it? Not only has he remained behind in the knowledge of their interior organic function, as I have proved in my anatomical description, but farther, he has not been able to agree with himself in their peculiar functions, and the influence which they exercise in the development of our minds. On this point, the most extravagant, the most vague, and the most irreconcilable opinions, exist. It is true some errors have been corrected, from time to time, but no author has yet established principles, which, in a physical and physiological view, have offered a system carried out and complete.

Sometimes it is said, that we cannot, without the aid of the senses, receive any idea; all our knowledge, all the faculties of our minds and our souls are the work of the external world; and sometimes, again, we are allowed sensations and ideas, but such as cannot be excited without the mediation of the senses. In both cases, the perfection of the intellectual faculties of man, of the different species of animals, and of the individuals, is regarded as a result of the perfection and harmony of their senses. Sometimes, again, the senses are only instruments, and the mind, freely and independently of all organization, modifies the impressions which are transmitted to it; sometimes there is admitted an external and internal source of our sensations and ideas, and they are both more or less subjected to the laws of organization. We continually hear complaints repeated against the illusion of the senses. Finally, some reject absolutely, the evidence of the senses and all judgment which is based upon it; the external world then becomes the deceitful image of our internal; the sensible world is rejected,

as the least worthy object of the research of man, and it is only, when the philosopher has learned to construct from himself the external world, that he can elevate himself to general, necessary, and eternal truths.

If this last proposition be true, there is no need of our collecting such numerous facts, in order, by degrees, to deduce from them laws and principles. In a short time the spring of our own imagination will raise us to a rank higher than that, to which the longest and most active life would enable us to attain, by the path of meditation and of experience. But, if we receive our ideas and all our knowledge solely from the senses, then man and animals are the perpetual sport of external fortuitous and versatile objects ; the measure of the faculties has no other basis than the perfection of the senses ; and education, the end of which ought to be to render individuals and nations what it is desirable they should be, has no other secret than that of duly calculating the action of the external world on the senses.

If the material conditions of the faculties of the soul and mind are bounded to the mere organs of the senses, it is an idle project to seek in the brain and its parts, the organs of the highest faculties. If we must seek, without any reserve, the principle of all the actions of men and animals, in their internal and innate nature, and if, in consequence, we have not sufficient regard to the influence of surrounding objects and social institutions, we are in manifest contradiction with the history of all ages and all individuals. If, in fine, we admit that the senses procure numerous materials, that the mind works by means of the most noble implements, and if we can establish that the internal man himself is endowed with a number of dispositions, we must seek for our ideas and our knowledge, partly in the phenomena of the external world, and their judicious employment, and partly in the innate laws of the moral and intellectual faculties : by pursuing these two rules we shall arrive at practical and general truths. We cannot, then, under any point of view, regard, as an idle enterprise, the efforts of the physiologist, who seeks to determine with precision, how far the senses extend their influence, mediate and immediate, on the functions of a superior order. In order to be able to deduce surer principles and more general consequences, I have laid down in my treatise on the functions of the senses (vol. i., 4to ed., p. 149, &c.) what belongs, and what does not belong, to each sense in particular.

(To be continued.)

THE LATE MISS FRANCES MARY BUSS,
THE WELL-KNOWN EDUCATIONALIST.

NEW SERIES.—No. I.



(By kind permission of Mr. Lambert, Camden Town.)

ONE of the great privileges of my life has been to study psychologically the minds of great teachers and leaders of thought, and one of that number whom I have admired, has been the late Miss Frances Mary Buss. Having lived near to her for many years, and being "chaired" by her on one occasion (when I delivered a lecture before her old scholars in her spacious Lecture Hall, Sandall Road),

I have had many opportunities of making observations of her head and character, and for the benefit of our readers her portrait will serve as a guide to the following remarks:—

Her temperament was particularly suited to the accomplishment of her life-work, for the mental-vital or nervo-sanguine temperament generally accompanies certain prominent mental qualities, such as those that give warm sympathies, keen susceptibilities, a genial temper, a strict and honest regard for duty, an intense intellectual social nature, and with these Miss Buss was fully endowed.

Her forehead was full, as well as high and broad, which particularly indicated a clear understanding of principles, a ready comparison of facts, deep logical insight, remarkable intuition,

systematic arrangement of details, wonderful comparative memory, and an appreciation for humour, among other things.

If we regard the outline of the head from another standpoint we shall see its remarkable height from the opening of the ear to the crown of the head. This height in Miss Buss was phenomenal, for seldom do we find so much moral power, combined with such executive force, with a feminine organization.

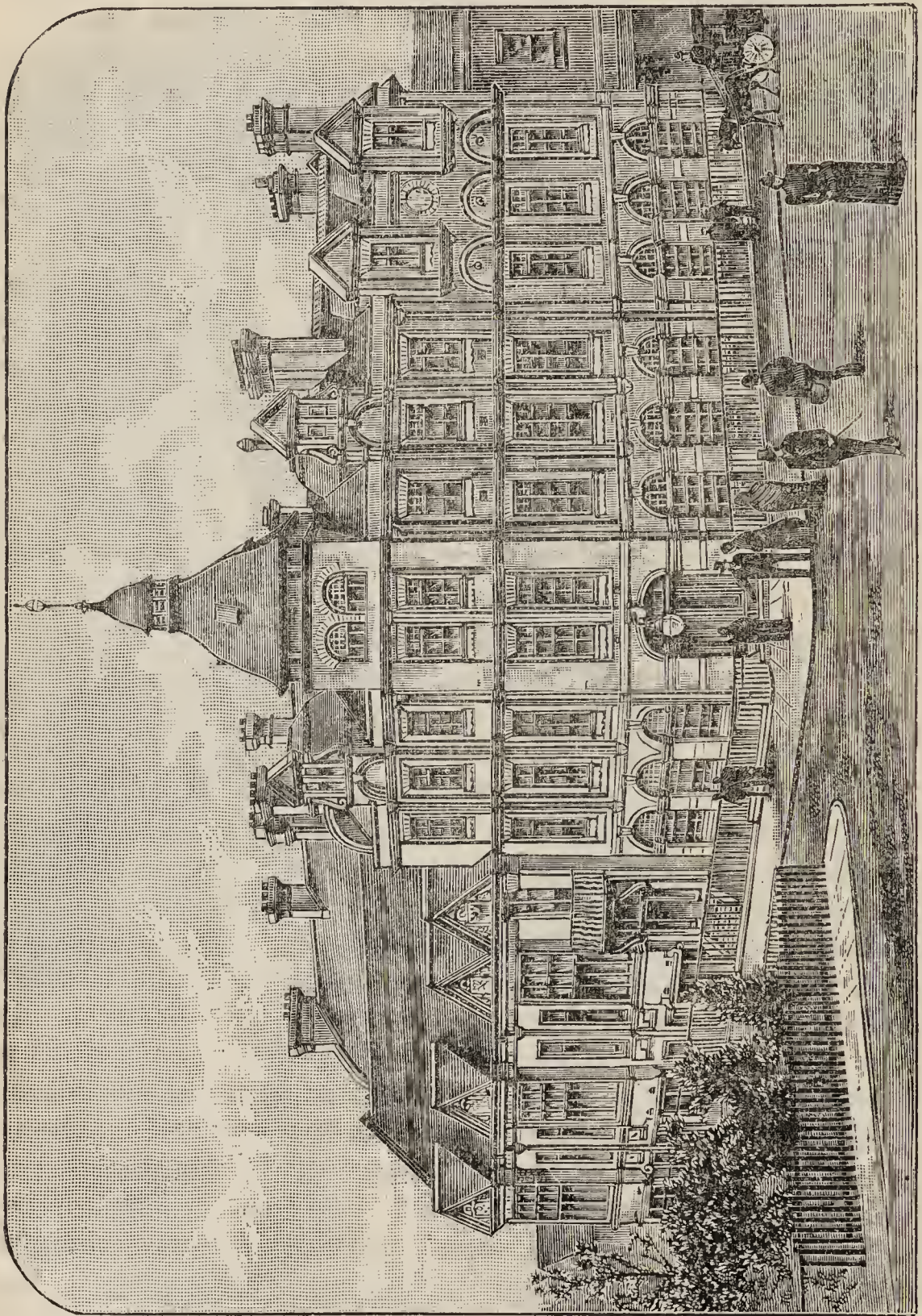
When the ear falls so low, and there is so much height above the centre of the forehead and the rest of the head, there is generally found a unique power for leadership, which has always been known to conquer in moral warfare and carry all before it.

No one will deny, when giving an estimate of Miss Buss's character, that she possessed exceptional moral and intellectual courage; and it was the outcome of this stimulus that raised her into the front ranks as a teacher and disciplinarian. She conscientiously carried out every real and self-imposed duty. She was never found asleep when duty pointed to any particular work on hand. She had the courage of her convictions, and yet enjoyed universal esteem. She also possessed great perseverance and tenacity of mind.

Another characteristic feature of her head is in the posterior-anterior-frontal area, which it will be seen was broad and well developed, especially in the upper portion. This enlargement gave her wide-awake sympathies, buoyancy, faith in the unseen, and power to enter upon new lines of work with confidence. Her mind was open to new ideas, and this her head substantially proved was the case. As a proof of this let the sceptic compare her head with that of an Australian native, whose lateral slant resembles the sloping roof of a house. Her ingenuity was particularly adaptive in its nature. Another psychological point in her character that calls for comment here was her ambition, which was more influenced by her strong intellectual and moral faculties than by her selfish propensities; hence it was not for herself, but the cause of womanhood that made her work so devotedly for her sex. Her strong womanly and social qualities were represented in the occipital region of her head, and also in the features of the face. Her large open eye saw everything before anyone could tell her of it—an eye full of tenderness, trust, and affection. The well-formed Grecian nose was straight until it reached the curve at the end, which gave it its womanly setting. The lips betokened sincere attachment to family and friends, regard for those who needed help, and the firm, kind, and sincere

elements in the chin completed the outline of one of the most lovable of faces, and one that did not lose its refinement or beauty by hard and continuous intellectual work.

All things considered, hers was an unusually well-balanced mind and character.



NORTH LONDON COLLEGIATE AND CAMDEN SCHOOLS FOR GIRLS.

(Kindly lent by the Committee.)

It is forty years since Miss Buss and her mother opened a school in Camden Street, and in that long period educational influence has steadily grown, and indeed passed far beyond the immediate work of her schools. There has not been a single movement of any practical importance for the educa-

tional betterment of women during the past forty years in which Miss Buss has not played an important part.

When the Cambridge University Local Examinations were opened to girls in 1863, Miss Buss was foremost among those who availed themselves of this advantage, and her pupils commenced that series of successes which has been continued to the present time. In 1864 she was summoned as a witness to the School Inquiry Commission with the view of obtaining endowments for the education of girls. About this time the Brewers' Company were contemplating the foundation of a school for girls in St. Pancras, as in that parish they had large estates. When the matter came before the Charity Commissioners it was suggested that it would be better to help an established school than to create a rival; and to this the members of the court cordially assented. The North London Collegiate School for Ladies had been removed from Camden Street to more spacious premises in the Camden Road; and in the houses thus vacated, the Camden School for Girls, recently founded by Miss Buss, was located. A trust was formed for carrying on the schools as the North London Collegiate and Camden Schools for Girls, and it was these schools that were chosen as the recipient of the Brewers' bounty. By the endowment thus provided and supplemented by the Clothworkers, the present commodious hall and class-rooms were erected.

When the Girls' Public Day Schools Company began its excellent work of establishing first grade girls' schools throughout the country, the North London Collegiate School was taken as the model to be visited and studied at the outset by newly-appointed head mistresses.

Among the first to take advantage of the women's colleges at Cambridge was a contingent of pupils from Miss Buss's school. In the earlier years this contingent sometimes formed as much as one-third of the total number at Girton College, and scholarship winners from North London have always been conspicuously present on the college roll and on the Tripos lists. Miss Buss with Miss Davies, Miss Clough, and Miss Beale, are known to this generation as the veteran leaders in the movement for the higher education of women.

In 1870 the University of London provided special examinations for women, and it was a pupil of the school over which Miss Buss so ably presided who took the first certificate that was obtained. In 1879 the University in the completest sense was open to women, and since then North London scholars have taken a full share of the honours thus made available.

Miss Buss took an active part in all movements for the development both of the profession of teacher and the art of teaching. The Head Mistresses' Association was one of the earliest organizations of the kind, and its formation was largely due to her energy and insight into the needs of her time.

She was also one of the most active promoters of the Teachers' Guild, to which she gave much of her time and labour, and she was a zealous worker on the council of the College of Preceptors, of which she held the diploma of fellow. She was ardent in her aspirations for the development of scientific educational principles and the Maria Grey, and still more, the Cambridge Training College for Women owe much to her support and assistance in the initial stages. Moreover, she maintained the principle that the teacher should be trained for her work in the most effective of all effective ways, by requiring that all her more recently-appointed assistants should be trained.

But the effect of the work and influence of Frances Mary Buss was much more than can be sketched in a summary of the facts of her life's work. It can only be gauged by the devoted admiration of all her co-workers in every field, the colleagues of her own school who showed daily her inspiration, the mistresses of other schools who gladly came to her for counsel, and the great multitude of girls and young women who have enjoyed the inestimable benefits of an education under the stimulus of her great personality.

From one of Miss Buss's earliest pupils, when the former was only 22 years old, comes to me the following tribute to her memory, "that although she was much to later girls, no one can tell what she was to us—companion, friend, and adviser. She took no rest in the hour we then used to have for luncheon, but walked and talked with us in turn, and we girls used eagerly to wait for a chance of an hour. The teaching was a revelation in those days when it was customary for the pupils to learn only by heart. The history and grammar, geography, and especially religious addresses, not only instructed us, but induced us to read for ourselves on such interesting subjects."

She was verily the inspiration of hundreds of bright and intelligent girls, and hundreds of women are blessing her memory to-day for placing them in positions which they now hold in the educational world. She was a pioneer, and she lived long enough to see her efforts crowned with success.

JESSIE A. FOWLER.

THE ANNUAL MEETING OF THE FOWLER
PHRENOLOGICAL INSTITUTE.

THE Annual Meeting was held on Wednesday, March 13th, at the Memorial Hall, Farringdon Street, London.

A Council of Fellows was held at 7 o'clock, and at 7:30 the Chairman, Mr. Elliott, F.F.P.I., of Sheerness, took the chair. There was a good attendance, the room being crowded. The Chairman first called on the Secretary to read the Yearly Report and the letters from absentees, whose names were as follows :—Mr. Wm. Brown, J.P., Vice-President ; Mr. R. Sly, J.P., Vice-President ; Mr. Hull King, Vice-President ; Misses Maxwell, Russell, Linington, Ashby and Berwick, Fellows ; and Messrs. Harper, Hainsworth, Ramsey and many others.

The Secretary then said :—Mr. Chairman, ladies and gentlemen, in presenting the Report of the fifth year's work of the Fowler Phrenological Institute, I am pleased to say we can report *marked* progress. It is gratifying to know that so many of our old Members continue to help and give their support to Phrenology in every way possible. Many new Members have been enrolled, and two new Societies have affiliated with us, viz. :—Manselton (near Swansea) and Hastings. The *total increase* of Members during the year is fifty-two. During the year two courses of instruction have been given in the classes, besides several private pupils in London and various parts of the country ; and not the least interesting of the Students are one in Hamburg and two Spanish ladies from Buenos Ayres.

Examiners' Report.

Papers—Well written ; well and intelligently expressed ; a thorough acquaintance with the subject.

Fair general knowledge of the subject, but needs to cultivate a better style and manner of expressing himself in the theoretical and practical exposition of Phrenology.

Well and briefly expressed ; good grasp of various branches of the subject.

Subjects well understood ; well and intelligently expressed.

Very fair understanding of the different sections. Manner of expressing defective in the written and practical examination, and needs cultivation in this respect. Should also cultivate the faculties of Form and Order.

Some of the questions exceedingly well answered, and had all received the same attention the candidate would have qualified for a Diploma ; superior experience shown in the practical examination.

At the *Midsummer Examination* held in July, 1894, Mr. W. A. Williams, of Aberavon (S. Wales), gained the Diploma, and the Rev. Gilbert Surman, of Healing Rectory, Lincolnshire, obtained the Certificate.

The following is the Examiners' Report :—

One manifests a considerable acquaintance with all the subjects examined in, and had he answered all the questions as fully as he might have done he would have succeeded in obtaining honours.

Another appears to be well up as regards the theory, and his answers are generally very accurate ; but in the practical portion of the examination he manifests a lack of system and definiteness, and more varied practice, with a better choice of language, will no doubt soon remedy this.

(Signed) JOHN ALLEN, L. N. & J. A. FOWLER,
WM. BROWN, and WM. HULL KING.

Extracts from the Examiners' Report.

At the *Winter Examination* held on January 18th and 19th, 1895, six candidates presented themselves for examination. Mr. J. E. Berwick, of Folkestone, carried off the Diploma with honours, having outstripped all former candidates in the position he has gained, and Mr. J. W. Taylor, phrenologist, of Morecambe, a Diploma. The Certificated Members are Mr. Harper and Mr. Whellock, of London ; Mr. Pritchard, of London ; and Mr. Hainsworth, of Bradford, Yorks.

One branch of work is the Members' Monthly Meetings, which have been ten in number, and include the January Soirée, the Annual Meeting, and the specially-attended Meeting at Grove Park which was a unique and representative gathering.

These Meetings have been taken in hand by Messrs. Sly, Baldwin, Elliott, Misses Dexter and Maxwell.

Another important branch of our work is the Wednesday evening Lecturettes, of which thirty-two have been given during the past year ; when Mr. Brown and Mr. Webb have each given two lectures out of the number.

Miss Fowler has attended several Bazaars, and has been greatly assisted in this work by the Misses Maxwell and Dexter. Lectures on behalf of the Institute, have been given by Miss J. A. Fowler at Walham Green, Lee, Forest Hill, Catford, Finsbury Park, Holloway, Camden Town, Bloomsbury, Snaresbrook, Parkhurst Hall (Holloway), Cockermouth, Keswick, Ambleside, Folkestone, Fulham, Grove Park, Birmingham, Blackheath, Clapton, Lewisham, Sydenham, Bedworth, Brixton, Charing Cross, Clevedon Hall, Caversham, City of London College, West Norwood, Chatham, Pioneer Club, Kilburn, Romford, John Street Chapel and Westminster, making over fifty-six.

During the year successful Lecturettes have also been given in Schools and Drawing-rooms by Miss Fowler, who has also visited Asylums and Reformatories, and has examined the heads of Governors, Doctors and Matrons.

The Fellows have again done good service for the Institute at various places in and around London, at Holloway, Camden Town, Shaftesbury Avenue, Dulwich, Walham Green, &c.

The *Magazine* receives encouraging reports and criticisms from the Press, and an increase of circulation in new quarters, each month bringing fresh evidence of its usefulness. Notices of it come in from all parts of the world, yet more can be done in circulating it in literary societies, &c., &c. One gentleman ordered five hundred extra copies of the February number, and another is taking a hundred per month. Are there any other Members or friends who will similarly help its circulation?

During the year valuable additions have been made to the Collection of Crania by a Member from the Orkney Islands, who when travelling through Labrador secured two fine human skulls, a walrus, an esquimaux dog, and a minx, together with some needlework curios, all of which are very much appreciated.

The meetings have been attended by friends from all parts of the world, and to-night we have with us two missionaries from America, who are leaving on Friday for work in the Congo River District, Africa. We rejoice they are interested in Phrenology so as to spread the Phrenological Doctrines to the natives and friends abroad.

By the foregoing Report we are very much encouraged to take up the work with renewed interest at the commencement of the new year, and we can by united effort do a great deal more than we have already done, and if each Member will do his or her best during this year to introduce at least one new member, we shall have double the strength at the end, and there is no reason why we should not accomplish this.

We must not look upon the year's work as our work only, but as a result also of the hard and valued work of our President, who has given so much thought and experience to the science during the whole of his life-time, and to other noble workers and Societies. We are looking forward to a year of renewed energy, and we trust of benefit and usefulness, in this and other countries.

The following gentlemen have kindly consented to become Vice-Presidents of the Institute, viz., Mr. P. Thompson, of Keswick; Mr. Samuel Hoyland, of Sheffield; Mr. John Allen, of Kilgrimol, St. Annes-on-the-Sea.

Two Vice-Presidents have, during the year, been made J.P.'s, Mr. Wm. Brown, F.F.I., and Mr. R. Sly, F.R.G.S.

In future the Institute will be known as the NATIONAL PHRENOLOGICAL INSTITUTE (Fowler Institute).

The third Report of the Aberavon Phrenological Society (affiliated to the Fowler Institute), was as follows:—

The officers of our Society have great pleasure in presenting you their *third* Annual Report.

In doing so we are pleased to state that though the year which now closes has been so disastrously bad to the trade of our neighbourhood, our Society has very effectively got through a large amount of work, for the science of Phrenology, and our Institute.

Since the issue of our last Annual Report, the Society has not only been engaged in the ordinary routine of work—reading, discussing, and studying the science of Phrenology and its relation to other great questions, neither has its efforts been confined to its own immediate circle, but we have the satisfaction of knowing that its sphere of usefulness has been more varied and extended than in former years by the assistance rendered in the formation of a Society at Manselton, and its affiliation to the Institute; the opening of a Welsh branch of the Institute at Swansea; the delivering of public lectures at various places, and the defence of Phrenology in the Press.

During the past year our roll of membership and library show a little increase, and our collection of crania and portraits has been considerably augmented.

In conclusion we rejoice to learn through the columns of the *Phrenological Magazine*, of the formation of other Societies and their affiliation to the parent Institute, and believing there is no surer and better method of raising Phrenology out of an empirical into a scientific atmosphere than the quiet investigative work of such Societies, we sincerely trust all persons interested in this science will soon combine with our Institute, and endeavour to devote more time and attention to this particular kind of work, so that our united efforts in this direction will eventually be crowned with success. We regret we shall not be represented at the Annual Meeting.

Permit me to subscribe myself on behalf of the F. P. Society,

Yours sincerely,

WILLIAM A. WILLIAMS, F.F.P.I.

The first Report of the Manselton Society was then read :—

The officers of our Society have much pleasure in presenting you their first Annual Report.

Since the Society's formation much good has been done towards achieving the object it has in view, *i.e.*, the propagation of the Sciences of Phrenology, Physiology, and kindred subjects.

Great effort has been done to awaken people to its truth, and to get them to understand and apply the principles of Phrenology, and to raise it to a higher standard than has hitherto been done. We find that during our brief term of existence eighteen meetings have been held, at which very interesting and edifying papers were read, addresses delivered, and discussion conducted on various topics. We are also in the hopes of having another Society formed a few miles from Manselton.

Good result has attended our effort in securing a collection of books on Phrenology and Physiology, also through the promised assistance of several prominent gentlemen who have become hon. members.

We have to regret that three Members have left for other fields of study; but we have had the pleasure of enrolling three since our formation.

Looking to the future we hope to advance as we have done in the past, gaining wisdom and strength. We also press upon our Members and friends the necessity of assisting in the useful work in which we are engaged by advocating its claims.

Enjoined to this report you will please find the statement of accounts, also a list of the books in our library, and permit me to subscribe myself

Yours sincerely,

EDWIN REES, Hon. Sec.

The Report of the Leicester Phrenological Society :—

I am sorry we cannot possibly be at the Meeting. We are now preparing for our Fourth Annual Banquet on 21st, when Councillor Vorley will preside.

We have increased the interest in Phrenology and kindred subjects in Leicester and district by letters and articles to the local press and our usual routine of lectures to Schools, Missions, Good Templar Lodges, and P.S.A. Men's Meetings.

We have increased our circulation of *Phrenological Magazine*, as each local Member takes a copy and lends it to friends after reading, to get them interested. We have opened Central Consulting Rooms at the Temperance Hall. During the year we have lectured in several towns and manufacturing villages in Nottinghamshire, Derbyshire, Yorkshire, Lancashire, Staffordshire, Wales, and other districts, and have frequently contributed to the press in these districts anent Phrenology, &c., and are editing character sketches of Town Councillors, business men, &c., in *Leicester Ratepayers' Journal*, monthly, also "Phrenology in our Lyceum," and occasionally to other papers, &c.

We hold weekly meetings Thursdays and Saturdays, and are increasing in membership. Our principles are unity, organization and mutual help, and we believe that the best method to advance Phrenology will be to combine with all earnestness and with one aim, viz., the interest of the science, and to make it a worthy recognition side by side and on an equality with any other profession.

We wish you every success and a very happy meeting. Should have liked to have been present, but must wait another event. The great lock-out in the shoe trade will paralyze the business here a while and is already making its impression. With best wishes,

Yours sincerely,

THOMAS & MRS. TIMSON.

Mr. Berwick wrote :—

Mr. Chairman, Members and friends, it affords me very great pleasure to address a few words to you this evening.

I shall ever feel grateful for my connection with the Fowler Institute, for by that connection I am linked with an institution, having

for its object the advancement of truth—an object which lies very near my heart. There is quite enough of error in the world to make one sicken at its enormity, and we grieve because the most painful feature is, “That men love darkness rather than light, because their deeds are evil.” Let us do what we can to lighten the darkness, and displace the evil by the good.

I am proud also to address you for the first time as a Fellow of the Institute. Instead of regarding the Diploma, however, as the climax of my studies, it but lies at the base of the hill called “Mental Science,” in the ascent of which, there shall open out to me more expansive stores of truth, as my feet tread the winding pathway upward.

To those who have entered upon the study of Phrenology I would say that the only way to retain what knowledge you already have, is to grasp after more; and I would encourage the Associates to press forward to the attainment of the higher degree.

I should just like to say a word with reference to our work as practical phrenologists, in which I think you will all agree, *i.e.*, that in order to our being of the greatest use to others, we must first apply the teachings of Phrenology to ourselves.

“ I must myself be true
If I the truth would teach.”

It is quite as true of the phrenologist as it is of the Christian minister that no amount of principles, proofs, rules, or rhetoric can atone for any lack of reality and nobility in our own characters, and he who is not prepared to address himself to self-government and self-evolution is unworthy of the profession.

Then, too, the phrenologist must be a man or woman equal to the emergencies of opposition. We have to face opposition in high places, and we must study carefully the anatomical and physiological side of the question to successfully combat the objections of men representing these branches of science.

Then there are the objections dealing with the moral aspect of the question. These we must be able so to meet as to positively turn our enemies into staunch friends.

In conclusion let me offer a word of tribute to those most responsible for the conduct of the Institute's work. Too much praise cannot be given to Miss Fowler for her unstinted and painstaking treatment of the subject with her pupils.

Mr. Chairman, my last word to each and all is, “Stick to the Fowler Institute, and that will stick to you.”

Mr. Taylor wrote :—

Mr. Chairman, ladies and gentlemen, I sincerely regret that I am unable to be present at the Annual Meeting to-night. It has been a real pleasure to me to be (for the last three years) an Associate of the Fowler Institute, and now that I have become a Fellow of the Institute my interest in its work is still greater. Personally I feel the

study and preparation to obtain the Diploma has better fitted me for my work as a practical phrenologist.

I have for the last three or four years been considering what to me seems a very important question, namely, the Examination and Registration of Phrenologists. I think we should urge all who think of taking up Phrenology to sit for examination and registration in order to protect the public against charlatans and so-called professors of Phrenology who know next to nothing of the subject.

The sooner all phrenologists who wish to do honour to the science of Phrenology will associate with the Fowler Institute the better for themselves and the public good. We shall be glad when, first, the State examines the claims of Phrenology, and calls upon its advocates to prove and apply its principles; secondly, when the State assists in examining and registering qualified phrenologists; and thirdly, when Phrenology will prove itself worthy of being taught in our schools, because (*a*) it indicates what a child's abilities are; (*b*) it shows how to develop latent powers; (*c*) it shows how excesses can be restrained.

No one who has had the chance and practice of applying the principles of Phrenology will deny the foregoing statements, as they have been proved in thousands of cases.

The subject of Phrenology demands the attention of every philanthropist, statesman, and scholar.

I trust that this Meeting will be a decided success, and that numbers of earnest workers will be added to our Membership.

The Chairman said he was sure we had all been deeply interested in the report and letters that had been read, and Mr. Piercy had acquitted himself most admirably, because reports were generally rather dry reading; the letters were certainly very interesting, and at the same time very encouraging to the friends of Phrenology. He had now to tender the Members' heartiest thanks to Miss Crow, the editor of the Member's Column of the *Phrenological Magazine*, for the services she had rendered them during the last twelve months. The proposal was made by Mr. Coleman, and seconded by Mr. Eagle.

Miss Crow was again unanimously elected (by thirteen votes to one) to fill the same position during the next twelve months.

The Chairman then called upon Miss Jessie A. Fowler, the Lady-President of the Institute, for an address, and to read Mr. Fowler's Presidential one in his absence. It was as follows: "I am thankful to see you again in spirit as the old year closes and the new commences, and I trust that a continual growth in Phrenology will be the order of the day. I was thinking the other day of this great principle of growth, and how many degrees of Human Nature are manifest in men in various parts of the world, and I would commend this thought for your consideration, as it is a study that needs looking at from all standpoints. As Students, some of you have only just begun the journey that I have been taking nearly all my life, for I have always been interested in the manifestation of mind, and I trust you will never weary of your researches

in the Phrenological field, but will go onward, and add interest to interest, experience to experience, and that you will look back to the year 1895 as the starting point in a new era of your lives. Go on from strength to strength, labour and be spent, and you will all feel the better prepared for the life that is to come, for having made the most use of your powers in the present one."

Miss Fowler then said, this subject of growth meant a great deal ; it cannot be fully comprehended by those who are only just beginning the work of Phrenology, and therefore it was a study for all as Students and also as friends of the science to take home and work out in their own individual spheres. She should just like to say a word first to the Fellows and certificated Members.

She heartily congratulated them on their success, and the Institute on its addition of three Fellows and four Associates.

The study was more difficult each year. New departures of science and advancements in all scientific subjects necessitated an increasing advance in the subjects taken in our examinations. This would be done, for *subjects* only just touched upon would be more testing and searching, and anatomy and physiology would be particularly studied.

In glancing through the year's work we saw the varied character of the interests that have called for our attention. It was not simply one kind of work that the Institute had to do ; it branched off, and seemed to touch every subject in which members and friends were interested. The friends present to-night who were going out to the Congo were taking Phrenological knowledge with them ; other friends who were going out to South America would take the study to that part of the world, so that our influence was not limited to the surroundings of London only ; we had the world to study, and we had the world in sympathy with our endeavours. The reports which had been given manifested cosmopolitan and universal interest. We were looking forward to the time when Phrenology will be freely accepted by the State and by those who are thoroughly acquainted with all the bearings of the subject, and particularly the scientific, anatomical, and physiological side of the question. Miss Fowler then forecasted by explaining we were about to celebrate a grand centenary. We had, as an Institute, been thinking and planning for this coming event for some time past, and she was anxious as another year opened to us to make a special effort with regard to the labours of Dr. Gall. It would soon be a hundred years—his centenary—to the time when he commenced his labours in Vienna. We owed him a deep debt of gratitude for his work in this Phrenology. He and Dr. Spurzheim laboured continually to promulgate the principles that we are able to enjoy to-day, and therefore the Institute wished to give wide expression to his centenary. One way of doing this was to collect some testimony or evidence from everyone who was interested in Phrenology, and she called upon all present to help them in this effort. To collect a million signatures during the year meant an expenditure of much energy and time, but still much more than that could be done.

During the year they had had to sow seed in new ground, and had also had the pleasure of examining the heads of children whose parents were examined 30 years ago by Mr. Fowler in various parts of England, and it was encouraging and most interesting to note that these had never forgotten the examinations that were then made. Only this last week she had had in a gentleman from Kettering who gave her his testimony with regard to the benefit of the examination of his head 25 years ago ; he brought in his son to be examined as he had done with all his children. That was only one instance of many that indicated the increasing interest in Phrenology which we were reaping to-day, as a result of the labours of the last hundred years.

Part of the work during the year had been in visiting schools, and increasing the interest of those who came in contact with the young, and the result amongst teachers was a very encouraging one. She had had that day a very striking testimony with regard to Phrenology and the Institute. She gave it because, being unsought it was all the more valuable. She had had a call from a great divine who was well known, and who occupied a very prominent position in London. He said, "I knew your father many years ago, and I have said to myself there is only one Fowler, and there will never be another ; but your analysis has been the most complete one I have ever had, and I am glad to congratulate you on being an able successor to your father." She said this in all humbleness of mind, because she felt the great responsibility of undertaking to do the work that had been so magnificently begun by her father, and because she felt that her inspiration had come from him, and therefore all result is due to him. She hoped all who were present might be inspired with some thoughts that might induce them to take up Phrenology and study it in earnest. She asked all friends for further opportunities of speaking in the various churches, school-rooms, lecture halls, and drawing-rooms in the neighbourhood to which they belonged, and begged all to use their influence in the work. To-morrow afternoon she was asked to speak on Mental Science at the Mansion House, which she considered a great privilege and an advance for Phrenology, for it to be recognised along with the sister Arts and Sciences.

The Chairman then read the names of the successful candidates. The Diplomas and Certificates were read and nominally presented to the successful candidates, who were as follows : — Mr. William A. Williams, Diploma (July) ; Mr. J. Ed. Berwick, Diploma with Honours (Jan.) ; Mr. J. W. Taylor, Diploma (Jan.) ; Rev. G. Surman (July) Certificate ; also Messrs. Harper, Whellock, Pritchard, Hainsworth, Certificate (Jan.).

Miss Fowler then presented Mr. Whellock with his certificate, with a few appropriate words of encouragement.

Mr. Whellock in replying said it was needless to say that he was very happy at having received the certificate. He had taken up Phrenology as his hobby for several reasons : one was because there was a great deal of use in it. He thought it was of great practical service to people — it had been so to him already ; if people would study Phrenology,

and examine it with unbiassed minds, they would find that there was great benefit to be gained from it, and they would soon see the beauty in it. He thought that phrenologists should be a little more enthusiastic, they were not enthusiastic enough, and needed to throw a little more energy into it ; they should try to interest their friends and others as much as possible. He really thought it was a good thing that there was a Register of Phrenologists at this Institute. He was going on still further, and hoped next year that he should be successful in gaining the diploma.

The Chairman said they should be pleased to have a few remarks from a very sincere friend of the Institute, and one who has worked for it from the commencement, namely, Mr. Coleman.

Mr. Coleman said, he need hardly state that it gave him great pleasure to be there that evening. He thought no one who was at all interested in the subject we all had so much at heart could hardly fail to have considerable interest in the very encouraging remarks they had heard from their Secretary, and also from Miss Fowler on behalf of her beloved father and herself. We had all, he thought, been very pleased with the intelligent position that the Institute holds, and we had every encouragement for the future. Such meetings as these brought out valuable thoughts, as we had already heard, from the Members of the Institute, and from these thoughts we gained much useful knowledge. In studying Phrenology (and he had had the intense pleasure of doing so now for some few years), he felt that perhaps the most important item to be gained from it was, first, that it gave us a knowledge of self. He said he hardly needed to repeat the very oft-quoted expression used by phrenologists, known to the ancient Greeks, about the importance of self knowledge ; but he thought that every true Phrenologist would recognise that it was of the greatest importance. He thought that to improve ourselves, and he supposed that all had this desire to a greater or less extent, we must commence by having a knowledge of ourselves—this was the first study. Secondly, we must have the desire for the improvement of others. It was in this desire and in this struggle that lay the very elements of happiness, and in securing that happiness was the object for which we all ought to try. Some were striving vainly and some successfully ; but to be successful oneself, or improve the condition of another, we must have systematised knowledge and a systematic way of going to work. Now this systematised knowledge was before us under the name of Phrenology if we only once appreciated and grasped its vast utility. He thought we had made vast strides. He daily felt the utmost importance of self knowledge and self examination ; and before we were capable of correcting or pointing out the faults in others (they were generally so enormous in ourselves) we should first examine ourselves. He was very pleased to hear the remarks from Mr. Berwick, one of the new Fellows, on this subject, and he quite agreed with him upon it. In the study of Phrenology we were able to see the deficiencies in our own characters, and rough points which needed to be smoothed off, and the deficiencies made up, so as to strive for the

harmony of disposition, and the harmony between mind and body. He thought perhaps many were very apt to strive to do too much for the mental at the expense of the physical. He thought that the capacity for the improvement of the human mind was so vast that we hardly knew how far to gauge it. If we will only employ the physical in combination with the mental, we should get that beautiful harmony that we sometimes see. Unless we have this harmony, and if we present eccentricities of character we were more or less open to other people's criticisms; and he thought in pointing out the faults of others we should first know where these deficiencies are in ourselves. He considered it was our duty to endeavour to perfect our own characters with the information that we had. It was so important that it was one of our first duties that we should look to, especially in studying and endeavouring to promulgate this science. If we wanted to prove to others, as we did, the true beauty and utility of this subject, and the capacity for the improvement in the human intellect, the human mind, we must first live out these truths that we have grasped ourselves, otherwise we shall undoubtedly fail. He thought that in the life, like that one which we so much admired—Mr. Fowler's—he has preached Phrenology and he has lived Phrenology, and that is what we all ought to endeavour to do and follow out; we now enjoyed the benefits of his long, true, good, and healthy life, and he really thought that we owed a debt of gratitude to Mr. Fowler for his life's struggle and his self-sacrifice, and especially for his work in connection with this Institute. He should like to propose that the best thanks of this meeting be conveyed to Mr. Fowler for his noble work connected with Phrenology, and especially for the benefits we were now reaping in the Fowler Institute. He thought that a monument, if only a metaphorical one, should be raised to a man before he died; he should be allowed to know that we appreciated his efforts, and efforts they must have been, for few men had lived and laboured in this work so long and so well as Mr. Fowler, and he hoped some one would presently second this proposition. He would say that he was one of the original Members of this Institute. The first meeting was a very small and very unique one, but very interesting to him, and he felt specially indebted to Mr. Fowler and to the Fowler Institute for much knowledge and pleasure that he had derived at its various meetings. It was at a similar meeting to this, three years ago, that he had the pleasure of first seeing her who was to share his troubles and multiply his joys during this life, and if for that reason alone he felt that he should ever be indebted to Mr. Fowler and the Fowler Institute.

Mr. Eagle, A.F.I., said he had great pleasure in seconding the proposition made by Mr. Coleman, also should like to suggest that the name of Miss Jessie Fowler be coupled with it. He could assure them that he owed a debt of gratitude to Miss Fowler; of course they knew that it came from Mr. Fowler first, but we had Miss Fowler with us to-night. It was two or three years ago now since he first commenced to study Phrenology, and he was proud to say that Miss

Fowler was his teacher, and the study had been a great help to him in his business. I think, therefore, it was quite true what some of our friends had said to-night, that it does cheer us up, and we see things in a different light. Our friend had said to-night, "Know thyself"; we had a lot to study before we could read character aright. He had great pleasure in seconding the resolution before the meeting, and he hoped he should live many years to be a Member of the Institute. (A voice : I hope you will.)

The Chairman said, he was very pleased that Mr. Coleman should have thought of that. He thought it was only right that we should send a message to-night to Mr. Fowler; he should like Mr. Fowler to know that we remember him, and that we tender him our warmest thanks and also gratitude that he is able at his advanced age, to take an interest in Phrenology, and also in the work of the Institute. Those who approved of the resolution would please signify in the usual way. (Unanimous.) He was sure Miss Fowler would convey to her father the sentiments of this meeting.

The Chairman then called upon Mr. Moody as one of the first Members of the Institute, to say a few words.

Mr. Moody said the Chairman had mentioned that he was one of the first Members; that was quite correct, and he was glad to say he had enjoyed many of its meetings. He was right down glad to see that Phrenology was decidedly gaining headway, and was presented in a practical manner, almost everyone was prepared to receive it. Of course there was much we had yet to learn. He wished to thank the Chairman for calling upon him, and he wished every success to the Fowler Institute and all connected with it.

Mrs. Morris, of Jersey, was the next speaker, who spoke of the great benefits she had received particularly from reading some of the late Prof. O. S. Fowler's works on health. She thought the next best thing to seeing him was to get an introduction to some of his relatives, and so she became a Member of the Fowler Institute. Mrs. Morris also gave some sound advice on diet, hygiene, and dress.

Mrs. Coleman was next invited to make a few remarks. Mrs. Coleman said, it was about eight years since she first became acquainted with Mr. Fowler, although previous to that she had studied his works very carefully, and she told him he was the only man who ever really understood her. She was very thankful that she became acquainted with Mr. Fowler, and she should always esteem his memory whether living or dead. She had very great pleasure in saying that anyone who had never studied his works could not do better than begin at once and follow his most valuable instructions. He showed her how to live, and she was thankful to say she was a new woman to what she was eight years ago, and a great deal of that she owed to Prof. Fowler.

Mr. Elliott said he thought we had had a very interesting meeting, though they had missed the humorous eloquence of their esteemed friend Mr. Sly, and the matured wisdom of Mr. Brown, but notwithstanding their absence we had had a very enjoyable evening, and he was sure that the Students of Phrenology present would be stimulated

in their work, and the friends present who were perhaps merely spectators, would have a still deeper interest in Phrenology. He was pleased to hear their friend, Mr. Whellock, say he was enthusiastic upon the subject; that was what we wanted, more enthusiasm, more energy. We wanted as phrenologists to realize that we could do some good in the world by speaking about it, by practising it in our daily life, by advising and giving suggestions to our friends and those with whom we come in contact from time to time, on the method of right living and how to control their passions and also their intellects and their moral sentiments for good. We needed to be more enthusiastic upon the subject.

The meeting terminated with a very hearty vote of thanks to the Chairman and the ladies and gentlemen who had spoken.

THE "BRITISH WEEKLY" ON THE COMING WOMAN

"A RECENT debate at the Pioneer Club was on one of those grave and important subjects which never fail to attract a crowd of members. Trivial matters, such as the abolition of the House of Lords and the spread of Socialism, are sometimes allowed to engage our attention, but it is the theme of Woman—Woman past, present, and to come—which makes Pioneer brains glow and Pioneer hearts expand. Knowing that we were to consider 'The Woman of the Twentieth Century—what she will have to be and do,' I expected to find both drawing-rooms full, and I was not disappointed, for when the debate began there was hardly standing room. Among the members who dined at the Club was the Viscountess of Canterbury, but she took no part in the discussion.

The opening paper was read by Miss Fowler, a well-known phrenologist. Beside her, on a table, were the signs of her profession in the shape of a group of skulls! Miss Fowler's paper might have been headed 'Our Noble Selves,' for as the twentieth century is so near, one hardly cares to say 'Our Noble Successors.' If her prophecies turn out correct, the woman of the twentieth century will be a very remarkable person. For one thing, she is to see life steadily and see it whole. 'A great change is already passing over our minds. Women are less trifling and more earnest; less oppressed and beaten down; more respected and feared. In the coming century woman will be no more a slave or a drudge; she will walk erect in a noble freedom. She will be delivered from all the unnatural, legal and social restraints under which she now labours.'

Miss Fowler was kind enough to tell us that she does not agree with the scientist who says that the woman of the future will be ugly. 'Intelligence is the true beautifier. Equal opportunities for thought and work will bring out all that is best in woman's nature.' We learned with some disquietude, however, that the feminine head of the twentieth century is to be considerably larger than that of the nine-

teenth. A dismal recollection passed through my mind of a picture in *Punch* of the human beings of the future—nothing but a huge hand and an abnormally developed head. If such things are coming, some of us may yet be grateful that our lot was cast in these slow, lazy, unprogressive days.

‘In the coming time,’ we learned, ‘women will take their places with ease and confidence in every department of life.’ A brief *resumé* of the spheres in which women have distinguished themselves was introduced by the remark that the degrees of B.A. and M.A. were now mere child’s play to our sex. English Universities were called on to follow the noble example of the University of Michigan, which, in choosing its professors, had resolved to make no distinction of sex. We all cheered very heartily at this, even those of us who were conscious, like Mr. Roscoe, of mixing up Achilles and Agamemnon, and of a hazy impression that Priam was found sitting in the ruins of Carthage, saying something to a slave.

The ministry is to be another field for woman’s energy in the twentieth century. We were reminded of the number of ‘ordained women clergy’ in the Congregational body in America, and the remark of a Rev. Dr. Smith, to the effect that a certain lady-preacher ‘spoke better than two D.D.’s,’ was quoted amid loud applause. Next we found ourselves considering the precise meaning of the apostolic injunction to women to learn from their husbands at home, but the President told us that the women in the early Church asked so many needless and troublesome questions that the heads of the congregation had not time to deal with their ignorance, and bade them seek an explanation from their husbands. The text had no bearing whatever on ourselves.

Astronomy will be a branch of science in which the woman of the twentieth century may be expected to work wonders. ‘Caroline Herschell discovered seven comets—how pleased most people would be to have discovered one! She catalogued 560 stars not previously named in any catalogue, and—she died at ninety-seven.’ Miss Fowler evidently agrees with Dr. Clifford Allbutt that the women of the future will not be neurotic, sickly faddists, but Dianas for strength and comeliness. She went on to tell us that her heroine will be a total abstainer—(cheers from Mrs. Massingberd); a non-smoker—(mingling cries of ‘Yes’ and ‘No’); and, above all, *she will have the vote*. The skulls were then passed in review, and the debate was thrown open.

One member told us in a slow, hesitating, anxious voice, that ‘the women of the present day do not wish to be men.’ ‘My father kept for many years,’ she continued, ‘a kind of bull-book, which afforded the family much amusement. One of the sayings was from the great Dr. Leifchild, at the time an eminent preacher in this part of London. “Morrison’s Pills,” said Dr. Leifchild, “have made a new man of my wife.” Now I am sure that if Morrison’s Pills could be guaranteed to produce that effect, not one of us Pioneers would ever touch them!’

Mrs. Henry Norman, in a charming little speech, found fault with

Miss Fowler for having spoken slightly of the skull of the mole, and for having dealt unduly on the fact of its Destructiveness. Whose fault was it that the mole was destructive? Mrs. Norman, who may be better known to some of my readers as Menie Muriel Dowie, is now one of the most regular attenders at the Club, and her remarks are always heard with interest.

'Is there any chance of the woman of the twentieth century being a trifle more logical than the woman of to-day?' asked a scoffer. Another member threw out the appalling hint that doctors were inclined to believe that the woman of the future would have a third eye. The little German girl Dreiauglein is apparently to have innumerable successors. Mrs. Sheldon Amos, who has lately been elected to the vestry, dwelt complacently on the fact that the business papers of the vestry are addressed to 'vestry men.' Quiet people went away from the debate with the impression that the twentieth century will be a very serious time to live in, and its women much too bright and good. My readers will be well advised to make the most of the happy present."

The National Phrenological Institute.

(Fowler Institute.)

MEMBERS' NOTES.

"He has no power that hath not power to use."—BAILEY.

It was with great pleasure that we again celebrated the birthday of "The Fowler Institute" at the Annual Meeting, held in the Memorial Hall, Farringdon Street, on Wednesday, March the 13th. The chair was taken by Mr. Elliott, F.F.I. After the Yearly Report was read by the Secretary, Mr. W. H. Piercy, Miss Jessie A. Fowler (Lady-President of the F.I.) was called upon to read Mr. L. N. Fowler's Presidential Address, and also gave an interesting address herself, after which the Certificates and Diplomas were presented to the successful Students of the Winter's Examinations. Short speeches were given by Mr. and Mrs. C. B. Coleman, Mrs. Morris of Jersey, and others. For further particulars see another column of the *P.M.*

* *

THE Institute will in future be known as "The National Phrenological Institute" (Fowler Institute).

* *

FIRE AT KENSAL GREEN.

A CHILD SERIOUSLY BURNED.

ON Saturday afternoon Mr. R. Eagle, perceiving smoke issuing from the first floor of the house, 37, Greyhound Road, rushed up the stairs, and on entering the back room found William Elliss, the three-year old

child of Mrs. Ellen Elliss, in flames, and the surrounding bedding in a blaze. He at once raised an alarm, in the meanwhile extinguishing the fire of the child's clothing, and with the help of several pails of water also putting out the fire in the room. The child, who appeared to have been playing with the fire in the temporary absence of its mother, was severely burnt about the face and body, and was conveyed to St. Mary's Hospital. The little fellow was at once seen to by the house surgeon and detained for further treatment.

The poor little fellow, who was fearfully burned, died from the effects of the shock produced.

* *
*

THE *Post and Kilburn Echo* says :—The above account is another proof of Phrenology, for Mr. Eagle writes that Mr. L. N. Fowler told him when he examined his head a few years ago, "that he would run risks," &c. This he did in saving the poor widow's house, and not without a few burns and scars on his hands and face.

* *
*

I WOULD like to say a few words on the physiognomical sign of Benevolence, of which a Member of the Fowler Institute writes in last month's Members' Column :

I have now before me some 200 sketches of lips, &c., &c., and since reading a "Member's" letter I have persistently set to work to examine every lip and mouth in my collection, with the object to discover the sign above spoken of. I have also devoted two whole days in looking over 100 good photographs of friends, relations, and some individuals (F.R.S.'s, A.R.A.'s, Drs., &c.) whose real characters I know only too well. I have also given some time to life-sized pictures (in oils) of persons of note.

The sign of Benevolence, of which a "Member" speaks, is seen on many of these lips, and the faculty is manifested in their every-day life. Out of 100 persons I found 80 with the sign strongly developed ; but, alas ! there is not the slightest sign outwardly manifested to show either sympathy, generosity, or liberality in the characters ; in fact, they are intensely selfish !

Now here I have ten photos of certain gentlemen, one an eminent electrician (now deceased), and two lawyers, and the remainder bankers. Their mouths are not large ; and every one of their upper lips gives no sign of Benevolence ; they are thin and as straight as a piece of very narrow pink ribbon. All these gentlemen are known for their wide sympathies and kindness in every way. Here the physiognomical sign fails to put in an appearance to justify the gentlemen in their acts of Benevolence.

Some days ago I was conversing with a gentleman of "the Church," and in the course of our conversation I managed to introduce the subjects of Phrenology and Physiognomy.

"I know nothing whatever," he said, "of Phrenology, but what I have heard of its usefulness it must be worth a person's while to inquire into its principles and test the truth of it. For my own part I

never declaim against anything of the kind until I have thoroughly sifted the subject." And before we parted, this gentleman showed by his conversation that his sympathy was with the much abused science. His acts of kindness are known far and near ; yet his upper lip is thin and straight, not even a gentle curve visible on the upper line of the lip.

I know another young person in this parish, whose generosity, whose sympathy, is almost the ruin of him. His lips bespeak no kindness. Of course I know some persons with the sign of which a Member writes, and they are very generous, but the great majority, in my observation, do not prove the sign of Benevolence on the upper lip a true sign of generosity in the person possessing it.

In all the above mentioned cases, I always direct my eye to the region of the head where is situated the phrenological organ of Benevolence. Phrenology speaks the truth of the person's kindness or unkindness ; Physiognomy is very often at fault. And had I judged the character of those persons by the physiognomical signs alone, I should have given them weak points where I should have assigned them strong ones.

The mouth, lips, nose, and eyes, each taken as a whole indicate a good deal ; but in the minor signs on these organs I place but little faith. In all my observations I have never lost sight of taking into consideration in judging of character, that most very important point, the temperament of the persons observed, for the signs on the face are considerably modified by it. I therefore beg to submit this letter to you, sir, and if you see fit to publish it in the *Phrenological Magazine*, you are at liberty to do so.

I am, sir,

Yours respectfully,

ALBERT H. COATES, A.F.P.I.

P.S.—I enclose specimen of my sketches.

* * *

At the April Members' Meeting Miss Crow will read a paper on "Some important aspects of Phrenology."

* * *

ALTHOUGH not with us in practical form, Mr. Lepage did his utmost to arrive in time from Venezuela in photographic form. It appears that hard work and a warm climate agree with him.

* * *

A SPECIAL Meeting on the 1st of May, Wednesday, is being arranged, when a Conference will be held at which papers on Phrenology will be read at 6 p.m., followed by a special meeting at 8 o'clock.

* * *

MR. KESWICK, M.F.I., has been lecturing with his usual success in Southsea, and has succeeded in winning many biassed minds to the true light of the usefulness of Phrenology. Mr. Keswick has done much to increase the circulation of the *Magazine*.

HAVING been again elected editor of this column, I take this opportunity of thanking the Members for their kind appreciation of my efforts during the year that is past. It is my desire to make it interesting and useful, and I would urge all Members to remember that much may be done by united efforts on their part towards this end. All items of phrenological interest, and all phases of character which give special proof of the science, or which otherwise attract attention, I should be glad to receive if forwarded to me at the Institute. I also thank all who have so kindly contributed matter to this column during the year, and I feel sure I may depend upon their further support in the future, as well as help from others.

E. CROW.

Children's Column.



WE'S TWINNIES.

Roger and I,
We's twinnies !

When God opened up a bit of blue sky
To let one little boy angel by,
There was two slipped out, and that's
just why

We's twinnies !

Roger has blue eyes, and I has black.
Papa was going to send me back.
Mamma cried so, when he took that tack.

We's twinnies !

More little dresses had to be made,
Two little chairs set out in the shade,

Two little childrens to be afraid.

We's twinnies !

Papa comes home quick every night.
Roger's is left knee ; mine is right.
We squeezes him up most awfully tight.

We's twinnies !

We puts our arms round his neck, just so.
He says he don't want to see us grow ;
Won't be so cute when we're men, you know.

We's twinnies !

— *Womankind.*

MY DEAR CHILDREN,—

I mentioned the desirability of our forming a Children's Guild. The following children have consented to join the Guild, and we hope to swell the ranks :—Edwin H. Burgess, Rosalind Burgess, Alfred W.

Cooke, Sydney Austen Roberts, Mabel Cox, George Cox, Ernest Cox, and Willie Knight.

Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

(7.) *Calculation* comes next to Order, and it helps children to be able to do arithmetic, as well as to calculate other things.

In a class of children, I often find some boys who can do arithmetic well, and others who cannot do any at all.

This is because they have not got large Calculation, but by practice they generally become able to do their work.

(8.) *Locality* is found just over Weight and Size, and is used to remember places, towns, and all about the world in which we live.

Some children can remember all about a place, even if they have only been there once, and they could easily find their way about almost anywhere. Then they can remember the names of the streets, or the shops, or the houses, and where they are situated—this is because they have large Locality.

Some children easily get lost,—you see they are not like the carrier pigeon, which has large Locality, and so is able to fly with notes in its beak from one place to another.

(9.) *Eventuality* is just above Individuality, which we said was at the root of the nose, and makes us like to hear stories, or to read history, or know all about what is going on in the world.

Some little children love histories of all kinds, and will long to hear stories from the Bible, or about the kings of England, long since dead and gone.

We should be careful what, and how much we read, for if we try to remember too much, we shall soon find that it is not possible for our brains to hold everything.

(10.) *Time* is next to Locality, and helps us to remember different things. Children who have large Time, are, as a rule, punctual, and always remember what they have to do and where they have to go; others who have Time are not so punctual.

We should remember what we have to do each day, because we must also remember that our time is precious—that is, it will never come to us again.

“Tick, the clock says, tick, tick, tick!
 What you have to do, do quick,
 Time is gliding fast away,
 Let us *act* and act *to-day*.”

“When your mother says ‘obey,’
 Do not loiter, do not stay,
 Wait not for another tick,
 What you have to do, do quick.”

(11.) *Tune* is just over *Locality*, and helps us to love music, and all sweet sounds.

We find some children who can easily learn songs or hymns ; others can easily remember their tunes ; and others can easily play them. We know of great men who were able, when quite little, to play, and also to compose music.

We all should be fond of music, for we know that God is very pleased with it.

(12.) *Language*, when large, gives the eye a very full look, pressing it out under the eyelid.

It helps people to be able to tell others about different things, by speaking to them, and by writing books.

Children with large, full eyes, always remember things well, can recite, and are great talkers.

Look at the pictures of any clever men who have—say—written books, and then notice their eyes. You will soon observe that what I have told you is true.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

THE Third Annual Meeting of the Aberavon Phrenological Society will be held on Good Friday, April 12th, at the Public Hall, Aberavon. In the evening at eight the Secretary (Mr. W. A. Williams) will lecture on “Phrenology and Man” in the above Hall ; his worship the Mayor (Lewis Lewis, Esq., J.P.), who is an hon. member of the Society, is expected to preside.

THE LIVERPOOL PHRENOLOGICAL SOCIETY.—We are glad to be in a position to report, from a letter from the Hon. Sec., that the meetings during the winter have been well attended, and have evinced a good deal of interest in the subject. Medical men have not hesitated to come to the monthly lectures, and the meetings have been freely open for discussion. The subjects chosen during the past section have been, “Phrenology : its truth and use” ; “Phrenology : health and disease” ; “The Old Phrenology and the New” ; “The only true Phrenology” ; “Phrenology in the Light of Religion” ; and have been given by the Rev. W. W. Howard.

PHRENOLOGICAL SOCIETY, MANSELTON.—The usual fortnightly meeting of the Manselton Phrenological Society was held the other evening in the society’s room at the Belgrave Temperance Hotel, Manselton, under

the presidency of Mr. James Eynon. After the meeting was opened, friends were admitted. The subject for the evening was "The Temperaments of the Human Body," which was dealt with in a very able manner by the secretary, Mr. Edwin Rees, who dealt particularly upon the characteristics of the Motive temperament. An interesting discussion followed. The society is making great progress in the neighbourhood.

LEYTON PHRENOLOGICAL ASSOCIATION.—A public meeting was held recently in the Schoolroom of the Congregational Church, Grange Park Road, to adopt the suggestions of the Provisional Committee as to the establishment of a local Phrenological Society. The Rev. W. T. H. Wilson, M.A., the Vicar of Leyton, was to have presided, but in his absence James Gallaher, Esq., J.P., F.R.A.S., the Chairman of the Leyton District Council, took the chair. The Chairman thought there was much in Phrenology which was worthy of constant study in order to bring the science to perfection. The society should prove very successful, as an interchange of thoughts upon such a subject could only be beneficial. The result of the meeting was that a society was established. The objects are to be the investigation and promulgation of Phrenology and kindred subjects. The President is the Rev. W. T. H. Wilson, M.A. (Vicar of Leyton). Mr. Webb is an active member.

MR. W. A. WILLIAMS lectured on "Phrenology and its Teachings" at the Assembly Rooms, Merthyr Vale, on Tuesday, March 12th. The Rev. H. P. Jones presided. Mr. Williams has also visited Bridgend during the month, and much good work has been done at both places.

MR. ALFRED HUBERT has been lecturing at Folkestone for ten days, in the afternoon and evening, in his usual popular style. We are glad the people of Folkestone thoroughly appreciate his efforts in Phrenology.

LECTURES IN AND AROUND LONDON.

ON Monday, Feb. 25th, Miss Fowler lectured at Maida Vale.

Wednesday, 27th. She gave Mr. Fowler's lecture for him on "Phrenology and Insanity," at the Memorial Hall (in the afternoon visited Earlswood Asylum).

Thursday, 28th, at Romford, when the Rev. J. Westlake took the chair. He said he had Mr. Fowler's works in his library, and was examined by him in the West of England thirty years ago.

On Wednesday, March 6th, Miss Fowler lectured at the Memorial Hall, on "How Phrenology helps the making of a Perfect Man," for Mr. Fowler.

On Thursday, 7th, at Bedford Row, W.C., Mr. Strong in the chair.

On Monday, 11th, at West Norwood.

On Tuesday, 12th, at John Street, W.C., the Chairman being Mr. J. H. Downing.

On Wednesday, 13th, the Annual Meeting was held at the Memorial Hall.

On Thursday, 14th, at the Mansion House, for the W.T.A.U.

On Wednesday, 20th, at a Bazaar at 4 p.m., and in the evening, on the "Discovery of some of the Moral Group." Illustrated with lantern slides.

On Thursday, 21st, at Haringay, N.W.

Notes and News of the Month.

THE *Drapers' Record* contains a useful reference to Phrenology.

* * *

THE photo of C. Rhodes, Esq., P.C., in last month's *Magazine*, was from a photo by Russell & Sons.

* * *

NOTICES from Grimsby, Newcastle, Leyton, Ashton-under-Lyne, Ireland, *Reynolds's Newspaper*, Dundee, and Southampton, have been received.

* * *

THIS number contains a full account of the Annual Meeting, with Reports, &c. Will the Members kindly circulate it as widely as possible? (Special terms per doz.)

* * *

BOOKS RECEIVED.—Swan & Son, Farringdon Street, E.C., have sent us in some beautiful reproductions of half-toned process from photographs, which highly recommend the work which they produce.

* * *

PRIZE OFFER TO SUBSCRIBERS.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Three Prizes*, £1 1s., 10s., and 5s., to any three subscribers who may succeed in securing the *Largest Number of Names and Addresses*, during April and May. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editors of the *Phrenological Magazine* by May 31st, 1895.

We are desirous of making this as widely known as possible. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

Book Notices.

MR. W. CROSS has just brought out a 1s. book called "Popular Phrenology." It is well worth a perusal, and is illustrated with many practical diagrams which show the earlier located faculties of the mind, but the more recent divisions have not been included; also sketches of well-known people. We predict for the book a ready sale. It recognizes the efforts of Mr. Fowler in establishing his Phrenological Institute for the further promotion and elevation of the science.

WE are glad to see in the *Phrenological Journal* the various faces of children. Mr. Sizer has a splendid article in the March number on "Children, Hard and Easy to Manage." The more child-life is studied from a scientific standpoint the richer will be the reward in the rising generations. Fig. 205 carries away our hearts by storm, with his "Talent, positiveness, power, and push." Miss Mary Ann Parrott has an article on "Hair Culture," which should prove very helpful to hundreds of bald-headed people.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

SADIE (Glasgow).—Your photograph indicates that you are a live young lady. You are thoroughly enthusiastic and are favoured by your temperamental conditions. Your Motive and Mental predominate slightly over the Vital, hence show a distinct degree of energy, force, pluck and resolution, which sharpen your mental perceptions, and ability to acquire knowledge. There are no rooms to let in your brain, in fact they are exceptionally occupied. You have great responsibilities because you are specially organized for action, work, thought, criticism, and interest in social and moral reforms. You ought to show some of real Scotch fervour—enough to make you teach and preach one of these days. Go out on some of the Scottish hills, and declaim on some social reform, and you will find the inspiration come to you. You are a Christian Socialist, and whatever you touch you gladden and throw lustre into it. You are cautious and far-sighted, yet could ride on a Shetland pony bare-backed without being thrown. Intellectually, your gifts are in teaching, explaining and loving your fellow creatures with an intense desire to improve and elevate them. You are singularly free from false pride and hypocrisy. You distinguish between refinement and artificial

airs. Your photo shows considerable ingenuity and constructive ability, also artistic taste, and power to ornament or decorate things appropriately. You study the utility of things with scientific skill and make everything yield its proper proportion of worth and value. You talk common sense and are logical in your arguments.

MR. WEAVER STEPHENS.—The photo of this gentleman indicates a favourable amount of vitality and a predominance of the Vital temperament, which gives him a genial and live interest in everything he does. His perceptive faculties are large, hence he should be thoroughly practical and observant in everything he does. He has large Human Nature, which is indicated by the height and fulness of his central forehead; it should enable him to gauge and properly estimate the people he is with. He knows how to adapt himself to strangers and makes other people feel at home with him. He possesses large Weight, Ideality, Comparison, Time and Tune, which should give him taste, expression and power to understand the light and shade in musical composition and artistic appreciation of how it is performed by others. He possesses remarkable critical powers which he can show to a good account in literature, art or music. His head is high, leading him to take a deep interest in philanthropic work. He is kind and sympathetic as well as firm and persevering. He values property and money for what it can give, but he does not appear to have capacity to hoard in a close or miserly way, and when he gives a present or entertainment, he would want to do so in a hospitable and lavish way. He should be a leading man, one who has influence over others, in a direct way. (The above was written before reading the accompanying sketch, and aside from his musical talent, several points noted, such as his Human Nature, his critical ability, his artistic taste, are very true. The whole has been done from a Phrenological survey of his photograph.)

A. M.—Your photograph indicates that you have a large head, and a very active brain. You possess unusual force and energy, also exceptional perceptive and mechanical power. Your ingenuity will show itself in many ways, not only in using up material and inventing new ideas, but also in musical and literary capacity. You are ardent, enthusiastic, and thorough in what you undertake. Your head is broad in the outer part of the forehead, hence you should be known for humour and ability to see the point of a speaker and author. Your own wit is off-hand and spontaneous, and comes out when people least expect it. You are shrewd, intuitive, and see everything that is going on. You are broad between the ears, which gives you force, stamina and enterprise. The indication of large Language should enable you to show this faculty in expressing your thoughts in writing as well as in speaking. The centre of the forehead is well developed, which indicates certain critical power and intellectual judgment. The prominent features of your face—the nose, chin, and ear—bespeak longevity, and your constitution as a whole indicates strength and the Motive temperament. You are restless when out of harness.

THE
Phrenological Magazine.

MAY, 1895.



REV. GUINNESS ROGERS, D.D.

ONE of the most striking things in all nature is the difference that exists between the various individuals of the same nation, and still greater is the difference between those of various nationalities. It is said that if our power of vision were sufficiently acute, we should see that no two blades of grass, no two grains of sand, no two drops of water were precisely similar. We know this to be true of everything which comes within the scope of our observation, both in the organic and inorganic worlds, and it is only reasonable to believe that the same law reigns through the entire universe. These differences become more obvious to us as we become more familiar with the type. We easily recognise the variations in the trees of the forest, in the birds of the air, in the beasts of the field, in the features and forms

of the men and women who surround us, and the oftener we observe, and the more closely we scrutinize them, the greater is the diversity that we discover between them. No two minds run in the same channels, or think exactly each other's thoughts. Truth is many sided and multitudes of men and women stand still viewing continually but one of her phases. The same sun shines upon the snowdrop, the violet, and the rose, yet each flower has its distinctive difference in colour, shape, and scent. So every human brain is composed of the same number of organs, and the mind of each individual contains the same number of faculties. Is it to be wondered at that character is so diverse and that we find ourselves surrounded with men of such unique calibre as the Rev. Guinness Rogers? In him we observe several distinctive characteristics. His quality of organization is of a superior kind, and joined to this he has a very wiry constitution, which enables him to go through and endure what would exhaust two ordinary men. His temperament being mental, rather than vital or motive, is conducive to thought and mental work rather than that of a physical nature. He has length of fibre in the frontal lobe, which shows his remarkable intellectual power and scope of mind. Causality and Comparison are stimulative in their effects, and widen his conceptions of thought, and broaden his sphere of usefulness. He cannot take narrow or contracted views, and must delight in comparing, analysing, and discriminating between one subject and another; for he has unusual fulness from the ear forward, especially in the upper and central portions of the forehead. He sees most things with a comparative eye, and knows how to draw nice distinctions between thoughts and ideas. Had he been an inspector he would have made a very keen one, and his deductions would have been logical and thoughtful. As a Professor of Mental Science or Philosophy he would be very penetrating and far-sighted. He delights in seeking for new and hidden truths, and searching for first principles. He does not take things for granted simply because they are stated as facts. His mind as a child must have been a very inquiring one, and with his added experience and research his head indicates at present exceptional mental curiosity and power to probe things to their centre. An examination of the top or superior portion of his head, shows at once the strong sympathy he possesses, his criticisms are tempered with it, and his religious and political views must be greatly broadened by its influence. He has a mind full of tenderness for others who are seeking for light and truth, also for all suffering ones. He is the friend to those who

have but few to help them. The height of his head is so remarkable that his Benevolence must penetrate every sentiment of his mind, and were it not that his force of character and vigour of constitution gave him toughness, courage, resoluteness and presence of mind, the frontal lobe in the region of Benevolence would be too powerful in its influence. As it is he lives for the masses rather than for selfish motives, what interests the great bulk of humanity touches him. He is cosmopolitan in spirit, and philosophic and profound in thought.

He venerates true worth in character and respects talent and genius, but he has no admiration to waste on artificial show or useless ceremonies. His scrupulousness is a marked characteristic of his mind. He cannot get away from his convictions of duty and his consciousness of right, and his sincere regard for principle.

He has a full degree of Perceptive power, and it serves his reflective mind with data and accurate information. He is a keen observer of men and the signs of the times, and does not miss the mark when judging from cause and effect. He has great taste for literature, and possesses superior refinement and intellectual judgment. He is not so fully developed over the ears or just back of the horizontal central line of the head from the ears, hence dislikes to see bloodshed or the devastating effects of war. He would defend his friends, principles and opinions more readily than show inclination to attack simply for the love of it. He would be a hard enemy to conquer were he once pledged to a cause, for he would not give in or give up, he would prefer to die in the attempt than fail. He has the indications of longevity, and must have come from a very superior stock, one in whom purity of life, simplicity of taste, and sincerity of beliefs were noticeable features.

L. N. & J. A. F.

The Edinburgh University has just conferred the degree of Doctor of Divinity upon the Rev. J. G. Rogers, the well known Congregational preacher. Dr. Rogers has just completed his fiftieth year of ministerial service, and numerous have been the letters of congratulation received. One of these came from the church at Prescott, Lancashire, where, fifty-three years ago, the reverend gentleman preached his first sermon. Another was from St. James's Church, Newcastle, the scene of Dr. Rogers' first pastorate. Dr. Rogers' name and work are well known not only to Congregationalists, but to the religious world at large. Amongst his own people the doctor is universally loved and respected.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

No. IV.—PHRENOLOGY IN GREAT BRITAIN AND
SCOTLAND IN 1836.

Mr. Combe states the manner of how he first became interested in Phrenology. Notice of Phrenological Societies and books, testimonials of medical and other distinguished men, among whom are Archbishop Whately; Dr. Welsh; Hon. D. G. Hallyburton, M.P.; Prof. Hunter; Hon. Judge Crampton; Dr. J. Mackintosh, Surgeon in Ordnance Department, North Britain, &c.; Dr. John Elliotson, F.R.S., Professor of Medicine, &c., in the University of London; Dr. James Johnson, Physician Extraordinary to the King, Editor of the "Medico-Chirurgical Review," &c., &c.

"MY first information concerning the system of Drs. Gall and Spurzheim was derived from No. 49 of the *Edinburgh Review*. Led away by the boldness of that piece of criticism, I regarded their doctrines as most contemptibly absurd, and their authors as the most disingenuous of men. In 1816, however, shortly after the publication of the *Review*, my friend Mr. Brownlee invited me to attend a private dissection of a recent brain, to be performed in his house by Dr. Spurzheim. Dr. Spurzheim exhibited the structure of the brain to all present, among whom were several gentlemen of the medical profession, and contrasted it with the bold averments of the reviewer. The result was a complete conviction in the minds of the observers, that the assertions of the reviewer were refuted by physical demonstration. The faith placed in the *Review* being thus shaken, I attended the next course of Dr. Spurzheim's lectures for the purpose of hearing from himself a correct account of his doctrines. His lectures satisfied me that the system was widely different from the representations given of it by the reviewer, and that, if true, it would prove highly important; but the evidence was not conclusive. I therefore appealed to nature by observation, and at last arrived at complete conviction of the truth of Phrenology."

Mr. Jeffrey, editor of the *Edinburgh Review* (no mean authority), thus compliments Mr. Combe:—"He seems to be decidedly next in rank to Spurzheim himself—has displayed powers of so high an order, that we have often been tempted to wish they were exercised upon some object of less

equivocal value." To him, and other defeated opponents of Phrenology, Mr. Combe thus modestly, but forcibly, replies :

" You greatly overrate the extent of my ability—for my strength lies in the goodness of my cause. I have *studied Phrenology*, and read its doctrines directly in the page of nature. What I assert in point of fact, I have seen ; and what I maintain in argument, I have found confirmed by experience. Those who have attacked the doctrines, on the other hand, have not studied them as science ; they have not read the facts, on which they found their objections, in the book of nature ; they have not tried how their arguments would harmonize with other established truths ; nor have they ascertained to what results their principles would lead, if carried into practical effect. Full of confidence in themselves, and of contempt for their adversary, they have come to the combat without arms and without armour ; and if, in some instances, they have reeled back from the encounter, their defeat must be ascribed solely to the inherent weakness of their cause ; it deprived them of the advantages of their talents, while truth added to the strength of the party assailed."

The following are Mr. Hewit C. Watson's tabulated figures on Phrenological matters :—

AGGREGATE NUMBERS.

Phrenological Societies now in existence	...	...	24*
Meetings of such Societies each year	...	...	550
Members of Phrenological Societies	...	...	900
Avowed Phrenologists	...	...	5,000
Believers in Phrenology	...	...	100,000
Phrenological works	...	...	66
Do. do. including different editions	...	...	95
Volumes presumed to have been sold	...	...	64,000
The printed copies of Mr. Combe's five works alone	...	...	41,415
Authors of Phrenological works	...	...	24
Writers on Phrenology	...	...	75
Phrenological casts, busts, &c.	...	...	15,000
Do. do. do. excluding duplicates	...	...	5,000
Phrenological lectures, 1815-1836	...	...	1,000

PECUNIARY VALUE, &C.

Income of Phrenological Societies	...	...	£400	0	0
Value of Phrenological works (single copies) to 1835	...	...	21	0	0
Value of a copy of each edition	...	...	25	0	0
Value of all the volumes sold	...	...	18,462	10	0
Value of Mr. Combe's alone	...	...	7,531	2	6
Paid for lectures, 1815-1836	...	...	5,000	0	0

* In an appendix the author adds five more. From other sources of information we learn that the number of Phrenological Societies in Great Britain is *upwards of thirty*. Although he says "*Societies* now in existence," it is evident, from his remarks in coming to this estimate, that he is speaking of Great Britain only.

PROPORTION OF MEDICAL MEN.

Members of Phrenological Societies	...	...	1 in 6
Authors and Writers on Phrenology	...	...	2 in 3
Lecturers, probably more than	...	...	2 in 3

In a note to this table the author adds : The present year (1836) has already produced, or promises, five societies, ten works, six editions.

These estimates, we have already remarked, are said by competent judges to be too low. We have the personal testimony of one intimately acquainted with the book business in Great Britain, that previous to May 1st, 1836, upwards of 43,500 copies of Mr. Combe's works alone had *actually been sold*. These works were—1st, System of Phrenology, 2,750 copies (another large edition had just been published, which was selling off rapidly); 2nd, Elements of Phrenology, 4,500 copies; 3rd, Outlines of Phrenology, 5,750 copies—new and large editions of the above two works had then just been published, and were rapidly selling; 4th, Constitution of Man, upwards of 29,000 copies; 5th, Lectures on Popular Education, 1,000 copies.

In addition to these, 2,000 copies of Macknish's Introduction to Phrenology, when first published, were sold in a single month. "Large editions of Dr. Spurzheim's works" (says Mr. Combe in a note, p. 69 of his volume of Testimonials in favour of his being elected to the Edinburgh Logic chair), "have been sold in Britain, but I have not the means of knowing the exact number."

Aggregate numbers do conclusively show all that is said, thought, and done on the subject in the nation. There are other indications of public interest on this subject, which cannot be made the subject of arithmetical computation. We quote a paragraph from a writer in the *Edinburgh Phrenological Journal*, whom we believe is familiar with the subject of which he speaks :—

" . . . Nothing in this money-getting age and nation can be a more convincing proof of the popularity of a subject or invention, than a general exposure to sale, in the greatest public thoroughfares, of the instrument for acquiring a knowledge of that subject or that invention. How far, then, will this observation be found to bear upon the subject in question? Not to mention the enormous and unprecedented sale of Mr. Combe's works on Phrenology, no one can walk along the streets of the Metropolis and not be struck with the number of situations in which *phrenological busts and casts* are exposed for sale. Is there a bookseller, a modeller, a druggist, who does not conspicuously exhibit these in his shop window? It is truly remarkable, that while most other articles of sale are confined to some one or two lines of business, the instruments of Phrenology are articles of universal sale, and of course of very general purchase. . . .

These are strong facts, and tell vastly more than a host of mere verbally expressed opinions."

The tone of the press ought not to pass unnoticed. This same writer remarks :—" To our certain knowledge, a phrenologist in London was recently *requested*, by a conductor of one of the most popular of metropolitan newspapers, to supply his paper with a series of letters on Phrenology."

And again (*Edinburgh Phrenological Journal*) :—

"In the middle classes of society, the familiarity with the language of the science is so great that expressions of surprise or incredulity on the introduction of the subject are seldom heard. If they are occasionally uttered, it is, as before stated, with respect and temperance, and not with contempt or irony. The expression is frequently heard—'No one thinks of denying the truth of your science altogether.' We have been much surprised at the frequency of this and similar expressions. Unless the opposite party to the discussion be one in whom Self-Esteem is largely developed, and the reflectives very moderate, or unless he be one of those already pointed out as interested parties, you may be sure of a free hearing and impartial discussion of your opinion."

" . . . It was a matter of congratulation to observe, that, during the late meeting of the *British Association* at Bristol, the subject was very frequently noticed by some of the most eminent scientific savans present."—*Edinburgh Phrenological Journal*.

But, after all, perhaps a more important point of enquiry is, what is the opinion of those whom we know to be competent judges, and who have taken time to investigate the subject? If the question, "what is truth?" were to be decided by vote, there is not probably an important truth, in either moral or physical science, which, at some period of the world, would not be rejected as false. On any question of science, and especially the one before us, the decision of one competent, candid mind, which has gone into the investigation, outweighs the declaration of a nation who take things upon trust, or of thousands who possess even equal ability, if they have never given a particular attention to the subject.

We enquire now, what is the decision of distinguished men in Great Britain in regard to Phrenology? The following is the language of the Rev. Dr. Welsh, Professor of Church History in the University of Edinburgh—a man among the very first of his profession, and, as we have been told by one personally knowing to the circumstances of his reputation, highly popular as a scientific lecturer in his department :—

"I have found the greatest benefit from the science as a minister of the Gospel. I have been led to study the evidences of Christianity anew, in connection with Phrenology, and I feel my confidence in the truth of our holy religion increased by this new examination. I have examined the doctrines of our church also, one by one, in connection with the truths of our new science, and have found the most wonderful harmony subsisting

between them. And in dealing with my people in the ordinary duties of my calling, the practical benefit I have derived from Phrenology is inestimable."—*Edinburgh Phrenological Journal*, vol. 5, p. 110.

The following expressions of opinion in regard to Phrenology are taken from the "Testimonials in behalf of George Combe as a candidate for the Chair of Logic in the University of Edinburgh," and "Documents laid before the Right Honourable Lord Glenelg, by Sir George Mackenzie, Bart., relative to the convicts sent to New South Wales."

The design of the "Testimonials" was to show to the council, upon whom devolved the duty of electing to the vacant Chair of Logic in the University of Edinburgh, the importance of Phrenology to one who should attempt to fill that responsible station, and recommending George Combe as a person, from his acquaintance with that science, eminently worthy of their choice.

These "Testimonials," as they appeared in the volume, were from about seventy individuals. Of these, forty-nine are from Great Britain, of whom about twenty-six are medical men, including some of the very first in the profession; the remainder are literary or scientific men, and some of them among the most distinguished in the nation.

The object of the "Documents" laid before Lord Glenelg, Secretary for the Colonies, was to induce the Government to make use of Phrenology in classifying the criminals sent to New South Wales. Great atrocities had recently been committed by the convicts. According to Sir George Mackenzie's plan, the more desperate, as pointed out by Phrenology, were to be kept at home, and such barbarities prevented for the future. The "Documents" were furnished by about ninety individuals: they are all favourable to the plan of Mackenzie, and, with few exceptions, express the decided belief that a skilful phrenologist can easily, from an examination of the head, point out those convicts of a more desperate character, whose transportation and subsequent management in New South Wales is attended with the greatest danger. A part of the names are common to both classes of documents. Both lists comprise about one hundred and thirty different individuals: about one hundred of these are names of British subjects. A few express themselves with reserve, as having given but little attention to the study of Phrenology; but by far the greater portion, especially the medical men, give it as their decided belief that Phrenology furnishes the only true *foundation of mental science, and a correct physiology of the brain.*

The following is the language of Dr. Whately, Lord

Archbishop of Dublin, who, by his works on Logic and Rhetoric, has established a right to be regarded as the highest British authority on the philosophy of the human mind. The letter is addressed to George Combe.

“I have no hesitation in repeating what I have often said before, that I have derived both entertainment and instruction from the perusal of your works. In some points I differ from you, and in several others I remain in doubt ; but much that you have said I consider as highly valuable. The anatomical and physiological portion of Phrenology—what I believe you call Organology—demands more attention than I have had leisure to bestow, to enable a cautious enquirer to make up his mind upon it. But I am convinced that, even if all connection of the brain with the mind were regarded not merely as doubtful, but as a perfect chimera, still the treatises of many phrenological writers, and especially yours, would be of great value, from their employing a metaphysical nomenclature far more logical, accurate, and convenient, than Locke, Stewart, and other writers of their schools.

“That the religious and moral objections against the phrenological theory are utterly futile, I have from the first been fully convinced.

“That clever article in the *Edinburgh Review*” (in No. 88, by Lord Jeffrey), “to which you replied, I consider you as having completely and decisively refuted. Your answer did not indeed establish your theory, nor appeared to have such a design ; but in repelling those particular objections against it, you were triumphant.”

From the Hon. D. G. Hallyburton, M.P. for Forfarshire, to the Lord Provost of the city of Edinburgh :—

“ . . . I need not, I am persuaded, state to your lordship, that those enquiring and competent judges who have dispassionately, and with the sole love of truth, investigated the subject, agree almost to a man in maintaining that Phrenology, as a true science, rests upon evidence that is irrefragible, and next to demonstrative ; and that the time is not far off when all philosophy of mind, which shall not rest upon *it* as a *basis*, will be put aside as very incomplete, and in so far fallacious.”—*Testimonials, &c.*, p. 49.

From William Hunter, Esq., A.M., late Professor of Logic, &c., in the Andersonian University of Glasgow :—

“I am convinced that Phrenology is the true science of the mind. Every other system is defective in enumerating, classifying, and tracing the relation of the faculties. I consider this science indispensably necessary in teaching any branch of education properly. I find it eminently useful in giving instructions in ancient and modern history ; in Greek and Latin, in connection with our vernacular tongue ; in Logic and Rhetoric, with the analysis of argumentative works on the most dissimilar subjects ; and it is signally effective in exciting and directing the faculties of the mind, without having recourse to corporal punishment, or even a peevish or resentful expression.”

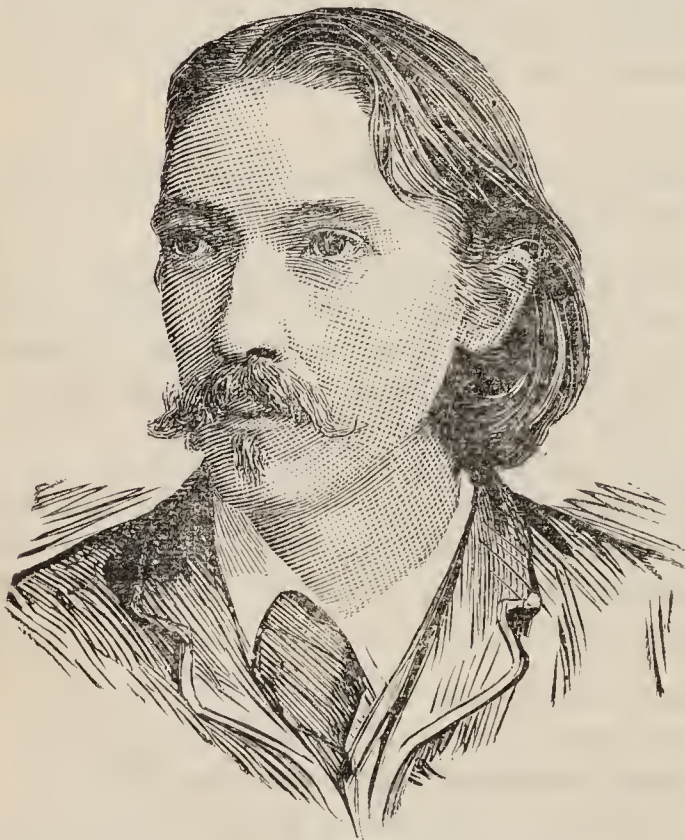
PHRENOLOGY will aid young men and women just starting in life, who are full of zeal, strength, and courage, in selecting proper pursuits, in which their abilities can be used to the best advantage, thus securing the best results of their efforts, and gaining honour and happiness.

NOTABLE MEN.

THE LATE DR. R. W. DALE.

THE Nonconformists have been bereft of one of their leaders in the untimely death of Dr. Dale, who nominally belonged to Birmingham, but literally and practically belonged to the whole world, so universally circulated were his writings. He was a man of marked ability, and his character manifested itself in his strong and active brain and distinctive head. He possessed a broad square forehead, bespeaking logical practical insight. He was no admirer of any unnecessary form, ceremony, or functionary display. He was a man of great energy, and his head showed great executive powers and industry. It also showed broad sympathies and liberal-mindedness. He was not only a great preacher, but a splendid worker, and was respected for the beneficent influence of his personal character whereby he raised the tone of public life and public opinion. It will never be forgotten of him "how lavishly he spent his wealth of faculty" in the interests of the town he loved so well, and of the nation at large.

THE LATE ROBERT LOUIS STEPHENSON.



THERE is something pathetically sensitive and feminine in the outline of the head and face of the subject of this sketch, and that something is suggestive of premature development. He was of a highly Nervous-mental temperament, which was like a piece of porcelain that could not do with much rough handling.

Such a delicately-organized mind was liable to be too highly strung to permit of great age. Some concentrate a life-time into a short life of forty years,

(By kind permission of Mr. J. Hawker, Bournemouth.)

while others spin out their career to eighty, and manage to live more harmoniously. When the cup of vitality is exhausted so early as was that of the late Louis Stephenson, the power and genius is centralized or focussed in a way that indicates intensity of mind. The forehead was clearly chiselled and defined, and the line of the superior portion of the head strongly developed. He was a man of remarkable intellectual sensibilities, a man in whom great taste was a paramount feature. We notice in such a head the height above the ears, breadth in and above the temples, and height in the central line of the forehead, which developments give to his character great penetration, intense sympathy, exquisite style in everything he did, and criticism above the average. Such a mind was not content with ordinary work ; it soared into a rarified atmosphere, and took of superior food. His musical sense must have made his life a joy, yet a sorrow, for his keen appreciation for rhythm in more things than music must have made discordant sounds grate on his ear when in company, and also have made him appreciate melodious tones of voice in speaking, though he may never have struck a note on a musical instrument. He was painfully developed in criticism, and everything he did was subject to the most painful scrutiny, through his large development of Comparison, Ideality, Order, and Human Nature which made him difficult to please, and equally dissatisfied with himself. The arch to his brow indicated large perception of matters and things, and a gift of getting hold of facts ; and by the aid of his imagination he could play upon old facts with new and varied charm.

His energy was greater than his stamina. His organ of Language was not large. He preferred the choice of words and sentences rather than a great deal of expression or fulsomeness.

THE LATE PROFESSOR BLACKIE.

WE regret the severity of the weather has again thinned the ranks of our leaders of thought in many departments.

The late John Stuart Blackie was one of the number who has stood out like a rugged boulder or some mountainous peak for many years past. He was one of the most characteristic, patriotic, and learned of Scotsmen, and one of the most genial, kindly, and lovable of men ; no one was more widely respected or better known in his own sphere. His venerable figure, wrapped in his shepherd tartan plaid, was

one of the most familiar in the streets of Edinburgh, and many social and literary circles in the northern capital will hardly seem the same without him. He possessed a brain of unusual vigour, great independence, intense patriotism, keen humour, clear practical insight, and strong sympathies.

THE LATE LORD RANDOLPH CHURCHILL.

L. N. FOWLER observed in 1884:—

It is still a matter of inquiry among philosophers why it is that there is so much difference among men when they are alike in general make-up and in number of organs and functions. The phrenologist accounts for it by the temperaments, stock, health, strength or weakness of the different faculties and functions.

Lord Randolph Churchill is a marked man. He stands alone in having a peculiar organization. He is medium in stature, with a strong neck, a prominent brain, and a predominance of the motive-mental temperaments with less of the vital; hence he is not so strong in controlling animal impulses and passions; but he is active in body and mind, and under the control of the more vigorous and positive powers of his nature. He would create work rather than sit down and take life easily and do only what was necessary. Physically he is active, easy of motion, and has good control of his muscles. His brain is the controlling power of his organization, and his mind is as restless as a Voltaire or a Pitt. The speciality of his mental operations is not deliberation and comprehensiveness so much as quickness, boldness, and force. He has about eight prominent developments of brain, which should have a marked influence on his character and actions. They are Language, Individuality, Causality, Ideality, Firmness, Self-reliance, Combativeness, and Destructiveness, and they are none too much restrained by his sympathies, respect, and circumspection; hence they stand out in bold relief, and give him his peculiarities of mind. Language is so large as to enable him to talk easily and copiously, even though he has not much to talk about. He has several of the elements of the orator—not of the John Bright kind, but more of the style of the Earl of Chatham. He could not easily be a smooth, graceful speaker; for, like Chatham, he is too individual and pointed in his style and manner of speaking. His Combativeness and Destructiveness give force, severity—even to harshness—and sarcasm; while his strong self-reliance and great will-power dispose him to speak with authority, and without any qualification.

Were there more cautiousness, circumspection, blandness of mind, consciousness of superiority, feelings of sympathy and tenderness towards others, and power of intuition, with less bluntness and directness of remark, his character would appear much more perfect; but

he is as he is, and will make his mark. The danger is that he will overstep that mark, carry too much sail, try to do too much in too short a space of time, and thus weaken his influence and shorten his days of labour, &c., &c.

The above was written eleven years ago, and were Phrenology mere guess-work the estimate would not have been so true.

THE LATE MR. JAMES BURNS.

A MEMORIAL service in memory of the late Mr. James Burns (Editor of the *Medium and Daybreak*), was held in the Holborn Town Hall on March 10th, when a very large audience attended. The service consisted of hymns, solos, and addresses by well-known Spiritualists and others.

A memorial number of the *Medium and Daybreak* was issued on March the 22nd, price 2d. Those who would like to know something of Mr. Burns' life-work should procure a copy of this issue, price, post free, 2½d., from Mr. J. Burns, Jun., 56, Great Queen Street, London, W.C., and from L. N. Fowler, 7, Imperial Arcade, E.C.

ORION.

Poetry.

FORGET - ME - NOT.

THOU lovely turquoise gem of earth,
Of Spring the sweetest flower ;
"Forget-me-not," thy magic worth
Oft charms a weary hour.

Oh, purest blue of sweetest hue,
Unrivalled thou alone,
Whose early flowrets sip the dew
Distilled by midday sun.

Thy tiny petals all unfold,
To greet his morning rays,
When struggling with the biting cold
Of early April days.

With Summer's sunlight soon will come,
The signal of decay,
As in the midst of heat and bloom,
Thy beauties fade away.

W. HULL KING.

THE ORGAN OF FORM.

BY MR. JAMES WEBB.

Paper read at the Fowler Institute Feb. 6th.

THE pre-frontal area of the anterior lobe of the brain is concerned with the mental faculties that are subject to the will—those faculties that can recall impressions by an act of the volition : for we cannot directly call back a *feeling* that we have already experienced, and experience it over again merely by willing it. We have however the power of concentrating our attention on such facts as may help us to recollect our impressions. We may not, for instance, be able to recall the sensation of a series of sounds or odours, of feelings of fear, respect, or gratitude ; but we can recall *at will notions of things*—their shape, size, colour, and number. Certainly we can remember that there are differences in odours and sentiments, but we cannot recall their exact impressions. To do this the things themselves must affect our senses, feelings, or sentiments as the case may be ; but in the case of things we have observed with the intellect—things we have learnt by experience—we can recall them more or less vividly according to our intellectual capacity. And it must be remembered that an inexperienced observer of the intellectual organs cannot judge of the size of those organs by a front view of the head only, for it is in the profile that we observe whether the mass of brain be frontal, coronal, or occipital. Just as a front view of the head is necessary in judging of the defensive, preservative, and restraining faculties, so is a side view essential to the right appreciation of the size of the frontal lobe, the seat of the knowing and reasoning faculties.

I need hardly tell you that persons with the observing faculties large, have a stronger tendency to learn by observation than those with these faculties less amply developed. A person interested in the colours of objects is so because he has a correspondingly developed organ of Colour ; but if his organ of Size be more largely developed, then he is more interested in the *size* of things than in their *colour*, and will remember them by their size rather than by their colour. When the organ of Form is larger than either Size or Colour in an observer, he will remember things by their shape, contour, or figure, rather than by their size or colour.

Dr. Gall observed that the eyes of a girl who was known to have a wonderful memory of the appearances of all the persons she met, were pushed outwards, and that other persons with similar eyes—eyes more distant from each other than those of people generally—were fond of looking at pictures and collecting portraits.

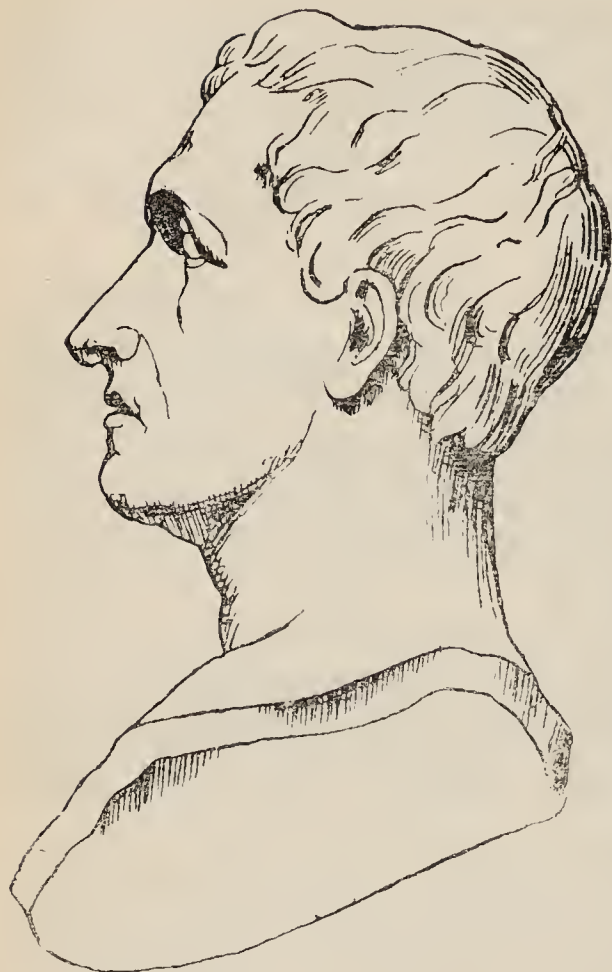
In the human brain the organ of Form lies immediately over the inner angle of the eyelids, and according to its development or size determines the distance of the intervening space between the eyes themselves, and, when large, pushes the inner part of the eyeball downwards and outwards. This is seen to be very apparent in the Chinese, who possess a large development of the organ.

The part of the brain referred to is the inferior or basilar portion, or the foot of the first frontal convolution. Dr. Spurzheim marked this most carefully on his diagrams of the brain, and every fact touching the faculty and its location confirms his marking.

This portion of the first frontal convolution lies on each side of the *crista galli*, which is a pyriform process of the interior plate of the ethmoid bone. Under this organ the filaments of the olfactory nerve pass through the cribriform lamella of the ethmoid bone. The thickness of the root of the nose is often taken as a sign of the size of this organ, but this is not a sufficient sign; for the thickness of the nasal bone depends on the breadth of the ethmoid bone, and not on the size of the part of the frontal convolution now under consideration. The depth of the interior angle of the orbit, and the width between the eyes corresponding to the interior space between the *crista galli* and the orbital plates is the external sign of the size of this portion of the brain. When the organ is small the *crista galli* and the orbital plates are much nearer to each other than when large, and the part of the orbital plate on which it lies is more convex: when large, the orbital plate is farther from the *crista galli* and less convex.

One of our greatest of living painters, Alma Tadema, wears folders. In his portraits the glasses are seen to be too small for him. He does not look through their centres, but rather through their outward extension. He has a very large organ of Form.

No artist, be he draughtsman, painter, architect, sculptor, engraver; no zoologist or mineralogist of any note has had a small organ of Form. I have found a large organ of Form in all authentic portraits of celebrated designers and civil engineers.



CANOVA.

This organ is not judged by the width of the nose. Canova's nose was not broad. Byron's was not broad. But Canova's organ of Form was very large : whereas in Byron it was only moderate. Gall's nose was moderately broad, but *he* had a rather small organ of Form. In Canova, the internal angle of the eye was far deeper than in Gall or Byron. Lord Byron had far less pleasure in beautiful forms or handicraft than he had in that which was phenomenal and sublime. He could illustrate his large organs of Language, Sublimity and Destructiveness, and his over large cerebellum in his writings, but beauty in exquisite drawing or sculpture he but imperfectly discovered.

I will read his lines on the Dying Gladiator to illustrate what I mean : you will see with him the expressions of pain, despair and death—the *attitudes* rather than the art. He does not notice the delicate chiselling, the correct anatomy, the shapely limbs. He said :—

“ I see before me the gladiator lie,
 He leans upon his hand—his manly brow
 Consents to death but conquers agony,
 And his drooped head sinks gradually low—
 And through his side the last drops ebbing slow
 From the red gash, fall heavy one by one
 Like the first of a thunder shower ; and now
 The arena swims around him—he is gone
 Ere ceased the inhuman shout which hailed the wretch who won.

“ He heard it, but he heeded not—his eyes
 Were with his heart, and that was far away :
 He reck'ed not of the life he lost nor prize,
 But where his rude hut by the Danube lay :
 There were his young barbarians all at play ;
 There was their Dacian mother—he their sire,
 Butchered to make a Roman holiday.
 All this rushed with his blood—shall he expire
 And unavenged ? Arise ye Goths and glut your ire ! ”

Byron cared little for beauty of form for its own sake

He cared rather for friendship, affection, love. I will read a line or two of his so that he can say for himself whether this be correct. He wrote :—

“I’ve seen much finer women ripe and real
Than all the nonsense of their stone ideal.”

And,

“I have been accustomed to entwine
My thoughts with nature rather in the fields
Than art in galleries.”

On the other hand, some authors are celebrated for their minute descriptions of the personal appearance of those they have written about. We may instance Sterne and Rogers. It is well known that Rogers enriched his house in St. James’s Place with works of art—beautiful in shape and colour—pictures, busts, and gems, with all kinds of articles of vertu. One of the pictures that he bequeathed to the National Gallery, a Titian, cost him near £1,000. This organ of Form and his large Benevolence were the impelling motives for the benefactions he heaped upon all and sundry artists requiring his help. Compare the following account of his tastes with Byron’s account of *his* tastes already quoted. Rogers wrote of himself :—

“Nature denied him much
But gave him at his birth what most he values,
A passionate love for music, sculpture, painting,
For poetry, the language of the gods,
For all things here, or grand, or beautiful.”

Charles Dickens had large organs of Form, Wit, Ideality, Individuality, Imitation, Eventuality, Size, and Benevolence. Dickens visited Doncaster in the race week of 1857. The most famous of betting men, perhaps, Wm. Palmer, had recently filled the civilized world with horror, and the combination of organs in Dickens’s head just referred to—Eventuality, Form, and Benevolence—particularly caused that eminent writer to put on record his feelings. He said, “Everywhere I see the late Mr. Palmer with his betting book in his hand. Mr. Palmer sits next me at the theatre; Mr. Palmer goes before me down the street; Mr. Palmer follows me into the chemist’s shop where I go to buy some rose-water after breakfast, and says to the chemist, ‘Give us soom sal volatile, or soomthing o’ that soort, in wather—my head’s bad!’ And I look at the back of his bad head, repeated in long, long lines on the racecourse, and in the betting stand, and outside the betting rooms in the towns, and I vow that I can see nothing in it but cruelty, covetousness, calculation, insensibility, and wickedness.”

Mr. Froude has also a very distinguishable organ of Form. In his description of Southey he writes : " A lean, grey, white-headed man of dusky complexion ; unexpectedly tall when he rises, and still leaner then ; the shallowest chin ; prominent snubbed Roman nose ; small care-lined brow ; huge bush of white-grey hair on high crown, and projecting on all sides ; the most vehement pair of faint, hazel eyes I have ever seen ; a well-read, honest, limited (straight-laced even), kindly hearted, most irritable man."

Here is Froude's portrait of Dickens, where you will see the effect of large Size on a large organ of Form :—" He is a fine little fellow—Boz—I think. Clear, blue, intelligent eyes ; eyebrows that he arches amazingly ; large, protrusive, rather loose mouth ; a face of most extreme mobility, which he shuttles about, eyebrows, eyes, mouth and all, in a very singular manner while speaking. Surmount this with a coil of common coloured hair, and set in on a small compact figure, very small, and dressed *à la d'Orsay*, rather than well—this is Pickwick. For the rest a quiet, shrewd looking little fellow, who seems to guess pretty well what he is, and what others are."

The possession of a large endowment of this organ of Form is essential to the portrait painter : the caricaturist requires good Wit and Comparison also. The landscape painter, not only requires these organs largely developed, but also Ideality, Locality, Size, Imitation, and Colour. The draughtsman and engineer may succeed with a moderate degree of some of these organs, but added to a necessarily large organ of Constructiveness he *must have* a large organ of Form. Brassey, Brunel and Stephenson had large organs of Form, Constructiveness, Size, and Weight.

Thomas Brassey, the great railway contractor, was endowed with large organs of Form, Weight, Number, Size, Locality, Order, Constructiveness, Time, and Tune. He was exceedingly well developed in the frontal brain and the quality of the brain equalled its size. Anyone looking at his portrait must be struck with the amplitude of the organ of Form. The use it was to him in his large engineering undertakings I need not further refer to, except it be to say, that the present Lord Brassey owes his large fortune to the wonderfully-developed perceptive and constructive faculties of his hard-working father, who raised himself from the position of architect's apprentice to the king of modern engineers.

The portrait of Hogarth represents him as having a large organ of Form ; his talent for catching a likeness was most remarkable, in fact he may be considered as having spent his

whole life in the study of physiognomy. He could draw a striking likeness with a few strokes of his pencil, as Tintoretto, with his broom and bucket, with a few splashes of the broom could cover a large canvas or a wall with a work of art in the shortest space of time possible. Hogarth's portrait of Mr. Willkes, the Radical Member for Middlesex, was so life-like that Willkes himself admitted that he seemed to get liker Hogarth's portrait every day. Hogarth had the Sanguine temperament, and possessed large Humour, Language, and Combativeness. He was a born caricaturist.

That most famous of wood engravers, the celebrated Bewick, had a very large organ of Form. In Audobon's Ornithological Biography, vol. iii., page 300, we read that Bewick's "eyes were placed further apart than those of any man I have ever seen."

Bewick's portraits confirm the opinion of the author. The value put upon his work was of the highest.

In the later editions of Combe's System of Phrenology there is a portrait of William Dobson, an English painter in the reign of Charles I., in whom the width between the eyes is very great. He was celebrated for portraits. Charles I. called Dobson "the English Tintoretto." Dobson was born in 1610, not many yards from Chancery Lane, in St. Alban's Parish. He was apprenticed to Sir Robert Peake, a painter and dealer in pictures. He soon took the liveliest interest in painting and exposed a painting of his own in the window of a shop in Snow Hill where, on passing it, it was seen by Vandyke. This celebrated painter found him at work in a garret from whence he was taken and presented to the king. He followed the king to Oxford, where his majesty, Prince Rupert, and several noblemen, sat for their portraits. Dobson's hopes were shattered by the civil war, and his habits being somewhat dissipated he fell into the debtor's prison. The author of "Art and Artists" remarks that his pictures "are undoubtedly fair transcripts of nature." He died in 1646.

In sculptors the organs of Form, Size, and Weight, are always large. I have already referred to Michael Angelo, Chantrey Canova, and every sculptor whose portraits I have seen had these organs large. Canova had the organs of Size and Weight immensely developed.

About the middle of the 13th century Cimabue, the father of modern painting, was born. He was entirely dependent on his own natural talents for his success. He had no teacher. In the history of Italian art Cimabue occupies a similar position to that of Chaucer in English poetry. He painted a

Virgin Mary for his native city—Florence. It was so much admired that he was treated as more than man, his painting being carried in solemn procession to the church. That was a red-letter day in the history of Florence, and of Cimabue, who was the cause of it. You will see by his portrait that the organs of Form, Individuality, Size, and Colour, mark his personality.

Giotto, his pupil, was equally well endowed with the organ of Form. It is said when the Pope heard of his ability he sent messengers to Giotto to ask for some specimen of his ability. Giotto took his pencil and paper, and in a moment drew a circle and handed it to the messengers, who expressed their fear that such a simple specimen of his art would be unappreciated by his holiness. Giotto refused to give any other specimen. But it turned out that that simple circle was perfectly round, as though it had been struck with a pair of compasses. That circle could only have been drawn by a pencil directed by a large organ of Form. Giotto rivalled the fame of his master.

The organs of Weight and Constructiveness, Imitation, Form, and Individuality, must necessarily be large for a person to succeed as a sculptor.



MICHAEL ANGELO.

Michael Angelo had all these organs largely developed. He stood in the front rank of painters, sculptors, and architects. His Individuality, Form, and Size, were immense. Perhaps his organ of Colour, though very large, was not so large as the three organs just named. He had a large head, though the propensities were weak owing to the relatively much less occipital region and small cerebellum as compared with the region of the intellect.

So large was the organ of Form in Michael Angelo that "he remarked himself that a sculptor to whom he sat for his bust, must have mistaken the true position of his eyes, for he had placed them so wide apart that the form could not possibly resemble nature." The sculptor no doubt followed nature as closely as he could, for Michael Angelo's portraits, including one painted by himself, exhibit this characteristic.

Michael Angelo appears to have been the prince of architects in modern times. His quickness of eye was very

wonderful. He often said that a sculptor should carry his compasses in his eye, for "the hands do the work, but the eye judges." On one occasion he asked a stonecutter to bring a block of marble to him, and to cut away certain parts and polish others. A beautiful figure seemed to start out of the block. The stonecutter beheld it with wonder and admiration. The great artist said, "Well, my friend, what do you think of it *now*?" The mason, who had under his instructions cut out the figure, replied that he did not know what to think of it, adding that he was under infinite obligations to him for making him discover in himself a talent he was unaware of possessing.

In the early part of his career Michael Angelo had confined himself almost entirely to sculpture.

Julius wished Michael Angelo to embellish the Sistine Chapel in the Vatican with frescoes. At first he refused, but after very considerable pressure he consented. He called fresco painters from Florence to his aid, who taught him what they could, and then he destroyed all they had done and commenced anew. To give you an account of the paintings on the ceilings of this chapel would take up all our evening.

Michael Angelo was but one of a galaxy of Italian painters who flourished in the fifteenth and sixteenth centuries: Leonardo da Vinci, 1452-1519; Raphael, 1483-1520; Correggio, 1494-1534; Titian, 1477-1576; Tintoretto, 1512-1594. Michael Angelo died in 1564, aged 89.

Every one of these painters had a large organ of Form, and also a large organ of Colour.

(To be continued.)

TALENT AND COURAGE.—Sidney Smith once said that a good deal of talent is lost to the world for the want of a little courage. Every day sends to the grave a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering, and thinking of the cold and danger, but jump in and scramble through the best we can. It will not do to be perpetually calculating the risks and adjusting nice chances. It did very well before the Flood, when a man could consult his friends upon an intended publication for 150 years, and then live to see its success afterwards. But at present a man waits, and doubts and consults his brothers and particular friends, till one fine day he finds he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice.

THE RECENT HEROINE OF THE "ELBE" DISASTER.

DURING the recent Bazaar at Cannon Street Hotel, in aid of the Sailors' Institute, I had the opportunity of examining (through the kindness of Mr. and Mrs. George C. Prior), the head of Miss Anna Böecker, the only lady survivor of the "Elbe" disaster.

Women have come to the fore of late with wonderful pertinacity and rapidity; and if anyone can beat the record in a new departure, publicity is given to the fact, and it is not unnatural that many should enquire as to the merits and personality of the lady of this sketch, whom even the Queen and Empress Frederick expressed a wish to see, and who arranged for an interview. I was agreeably disappointed in Miss Böecker, for naturally enough I expected to see a masculine young lady, and one with extraordinary physical powers, but to my surprise I found a retiring, self-possessed, and an exceedingly womanly woman. Of her physique I observed a full degree of strength and toughness, but no extraordinary development. This led me to at once examine her head to see how much influence her mind had over her character. She has a very perceptive mind; her large observing faculties stand out prominently, and the greatest anti-phrenologist could not but see there is more than a frontal sinus in the development. A second characteristic that struck me was the great self-possession that was manifest through her large Secretiveness and Cautiousness. Yet the whole of the organ of Cautiousness was not strongly developed—the back part giving timidity or fear, was not at all active, and this proves the wise necessity of understanding and studying the divisions of the organs.

Again, her Self-Esteem is developed in that part that gives independence of character, but small in self-assurance, assertiveness, dignity or pride. A third characteristic is her sympathy, which is at once noticeable in her large development of Benevolence; she has great tenderness of mind, thought and consideration for others.

A fourth characteristic is her large Conscientiousness, which gives her a decided regard for duty and moral obligation. Her firmness is also very strongly represented, which accounts in a large measure for her great determination of mind, persevering spirit, remarkable tenacity, and reliability of character. She is decidedly domesticated in tone of mind, yet not forward in society. She has a great love of place,

country, the family circle, and also for children. In short, her mind is a well-balanced one, and shows extraordinary reserve power, self-possession, a persevering spirit, perceptive talent, conscientious regard for duty, executiveness, and the indications of longevity.

J. A. F.

ONE INCIDENT OF THE COLLISION.

The transatlantic steamship "Elbe," of the North German Lloyd Company, was proceeding from Bremen in Germany to Southampton, *en route* to New York, and at 6 a.m. on January 30th was run into by the steamer "Crathie," and sank in twenty minutes' time with 374 souls, and only twenty were saved.

One incident of the collision shows Miss Böecker's self-possession. When the crash came at 6 a.m., she was in her cabin, fully dressed, assisting Mrs. Saunders, who was ill and undressed. Miss Böecker rushed out of the cabin, and had just reached the companion ladder, when she was told to go on the deck at once, as the ship was sinking. She, however, returned to the cabin, where she remained, as she thinks, for about ten minutes, assisting Mrs. Saunders to dress. Taking up a few of her own articles, including a dressing gown as a protection against the cold, she rushed on to the deck, where she saw a man shivering with the cold, and to him she passed her dressing gown, telling him to wear it. To the best of her belief, the boat into which she first got was full of women and children, and she still adheres to her statement that there was no cowardice on the part of the crew. On the capsizing of this first boat she fell into the sea, and was dragged into a second boat, which was rescued five hours afterwards by the "Wildflower." It is somewhat curious that, though Miss Böecker is generally a victim to sea-sickness, yet on the occasion of her voyage in the "Elbe" she was free from that malady; despite the tempestuous weather.

HOW A BOY CAN GET ON.—Russell Sage's advice: "By (1) getting a position; (2) keeping his mouth shut; (3) observing; (4) being faithful; (5) making his employer think he would be lost without him, and (6) being polite. That is a good way to begin after he gets there. If he lives up to these rules he will not want a friend at court for any length of time—in fact, not at all." Jay Gould's policy: "Keep out of bad company and go to work with a will. The boy who does that is bound to get on in the world." Cyrus W. Field's scheme: "Punctuality, honesty and brevity, are the watchwords of life."

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE V.

*(Continued from page 147.)**Of the Functions of the Senses in general.*

THE impressions, whether they come from the external world through the senses, or from the internal by the general organs of sensations, must, then, be considered as indispensable conditions, without which no perception and no thought can take place. But, no impression from without, no irritation from within, can become a sensation or an idea, without the concurrence of the brain. The faculty of perceiving impressions, of retaining and comparing ideas, and making application of them, is by no means in proportion to the senses either in men or animals as is proved by the example of idiots and simpletons. Thus, could we even have it demonstrated, that man, of all animals, has the most perfect senses, we should not thus obtain the explanation of his surpassing all others in intellectual faculties. Accordingly Condillac has been obliged to say, "that the senses do not suffice to obtain a knowledge of nature; for the same senses are common to us all, yet we have not all the same knowledge."

The author of the treatise on the senses is, therefore, wrong in saying, "all the senses have, likewise, produced the arts to satisfy, to perfect, and to guard themselves from painful impressions. What arts has not the sense of touch produced? These dresses, these palaces, these convenient carriages, are all the creations of its delicacy."

We shall oppose to him an observation of Helvetius, much more judicious. "Experience,"* says he, "does not show that the mind is always proportionate to the greater or less delicacy of these same senses. Women, for example, whose skin, more delicate than that of man, gives them greater acuteness in the sense of touch, have not more genius than a Voltaire, &c. Homer and Milton were blind at an early age; but what imagination can be stronger and more brilliant? Among those whose sense of hearing is most acute, are any superior to S. Lambert, Saurin, Nivernois? Those, whose

* De l'homme, de ses facultés intellectuelles, et de son éducation. Lond. 1786. T. i. p. 185.

senses of taste and smell are the most exquisite, have they more genius than Diderot, Rousseau, Marmontel, Duclos, &c.? In whatever manner we inquire of experience, she always answers, that the greater or less superiority of mind, is independent of the greater or less perfection of the organs of the senses."

To prove still more amply that all our ideas come from the senses, it is said, with Locke, that the very expressions for the peculiar functions of the understanding are borrowed from material objects. "The words imagine, comprehend, attach, conceive, instil, disgust, trouble, tranquillity, are all borrowed from the operations of sensible things, and applied to certain modes of thought." And with him it is asserted, that, in all languages, the words employed to express things not within the domain of sense, have derived their first origin from similar ideas. In this sense is continually repeated the maxim of Aristotle, *that nothing arrives at the mind without having passed through the senses.*

I am, myself, convinced, that many expressions which serve to designate internal acts, are borrowed from the external world. But, if we have established a comparison between two sensations, does it follow that it was external impressions which produced these similar internal sensations? It seems to us rather, that, in a great number of cases, it is difficult to decide whether a certain expression has first been invented for an internal sensation, or for an external impression; for man is alive to himself, as early as he is to the external world, and acquires sensations and ideas from within and without at the same time. It was necessary to designate the motion and rest of the eyes, of the tongue, as well as the motion and rest of an animal; the heart beats as well as a hammer; a stone does not oppress us more than heavy undigested food weighs in the stomach; the painful feelings of distress, pricking, dragging, tearing, and distortion, may affect us from within as strongly as when they are the result of external impressions. Who, then, will dare assert that the expressions, *strain, cold, warm, chill, palpitation, trembling, &c.*, have been designed to designate rather the qualities of external things, than those of internal sensations?

(*To be continued.*)

"A CHANGE of work is as good as a holiday," is an old saying, and is applicable to both physical and mental labour.

Hygienic and Home Department.

HEALTH AND WORKING HABITS OF MR. GLADSTONE.

BY HIS DAUGHTER.

“TAKE it away. How can I do two things at once ?” These are perhaps the very first well-authenticated words ever used by Mr. Gladstone. He was then a small boy doing his lessons, when he was interrupted by the entrance of a nurse, bringing him a dose of physic. The words will seem to some a foreshadowing of the astuteness of the “old parliamentary hand,” who can find an escape out of any situation ; but to those who know Mr. Gladstone more than superficially, they contain one of the secrets of the sureness and success of his work.

“*Never overload your ship: never let your business overlap.*” That has been his first rule. His second rule, but not second in importance, is “*Whatsoever thy hand findeth to do, do it with thy might.*”

So it has come to pass that each person who meets him on his own subject or work in life feels that that is the subject in which Mr. Gladstone’s real heart lies. Nobody who has watched him and taken note of the intensity with which he throws himself into the subject in hand can be surprised at this. The theologian, the scholar, and the politician, each in turn would say that Mr. Gladstone was before all things a theologian, a scholar or a politician, while even subjects unimportant in themselves, when brought before him, are treated for the moment with the same characteristic energy and earnestness.

At the same time, as has been said by a friend : “No words can exaggerate the extraordinary charm and brilliancy of his conversation, especially when anyone is present who will resist the temptation to be a silent listener and will leap into the arena, take up the cudgels, throw in questions and criticisms, or in any other way act as steel to flint.”

There is nothing peculiar or elaborate in Mr. Gladstone’s method of working. Interruption is almost fatal to him, but his power of concentration is so great that conversation, so long as it is consecutive, may buzz around him without his being conscious of any disturbance. He is unable to divide the machinery of his mind, as so many can do, working several smaller parts at once ; he concentrates the whole upon the one thing.

When asked a question he often pauses so long before answering that he gives the impression of not having heard ; but if his interlocutor is patient, he will get his answer in course of time—the train of thought must be finished.

But it is in truth difficult to say in Mr. Gladstone's life what is work and what is play. Everything he does is characterized by energy and intense vitality.

When some one asked him lately what gave him his first incentive to work, he replied, "Being sent up for good by Hawtrey when I was twelve years old." "Sent up for good" is an Eton phrase, signifying that a boy's Latin verses have, on account of special merit, been sent up to the head master. And he has often said that the chief gift he received from the university training at Oxford was the appreciation taught him there of the value of intellectual truth.

One reason why he gets through in one day more than most people do in a week, is his economy of time. This is a habit which must have been acquired as long ago as in the year 1839—that of the double marriage of Mr. Gladstone and Lord Lyttelton to the sisters Catherine and May Glynne—the two brothers-in-law surprised their wives, and awed them not a little, by filling up all odd bits and scraps of time with study or work. Out of their pockets would come the inevitable little classic at chance times of leisure.

Mr. Gladstone's day has often been described, but it would be an omission not to give it here, especially as the accounts in newspapers and reviews are seldom accurate.

No member of the Hawarden household can for a moment compete with Mr. Gladstone in regularity and punctuality. Always in his library, his "Temple of Peace," by eight o'clock, he has, if in his usual health, never been known since the year 1842 to fail to appear at church, three-quarters of a mile off, at half-past eight, for morning service. Nothing but illness has ever hindered him from daily attending this service. This is only carrying out a principle which was exemplified in his earlier days by the daily prayers which he had with his two servants when, a young man, he lodged in the Albany, in London.

His correspondence is sifted by the son or daughter living most at home, and soon after breakfast a selection from his letters is brought to him. An average of one-tenth only of the postal arrivals is laid before him, and of these he answers about one-half. An interesting collection might be made out of the remainder; for probably no public man was ever addressed or consulted on so many hundred subjects.

When he was in office, the system was more elaborate.

The whole morning, whether at home or on a visit or holiday, was given up to business; and after two o'clock luncheon he resumed work for an hour or so, and till lately, occupied the recreation time with tree-cutting, which he chose as giving him the maximum of healthy exercise, in the minimum of time. But for the last few years he has generally spent the afternoon at his new library.

What is to be the future of this library is a secret, still locked within Mr. Gladstone's own breast. But whatever it be, the library is certainly in no sense adapted to become what is now termed "a free library," being, first and foremost, distinctly theological in its character.

To this building, erected a few years ago close to the church, he has transported twenty-four thousand books, every single volume of which has been put into its place with his own hands. Only those who have arranged their own few hundreds or thousands of books will realize the expenditure of thought, time and labour which this signifies. Fixed shelves, book-cases projecting into the room, an arrangement by subject rather than by size or authorship, are his principles in arranging a library.

Every day he looks over a number of booksellers' catalogues, and there are certain subjects—anything for instance about witchcraft, strange religions, duelling, gypsies, epitaphs, marriage, Homer, Shakespeare or Dante—which are sure of getting an order. For first editions, he has no special appreciation, nor for wonderful or elaborate bindings. His copy of the *Odyssey* has been rebound several times, as he prefers always to use the same copy.

He usually has three books on hand at once, of various degrees of solidity, the evening one probably being a novel. Aristotle, St. Augustine, Dante and Bishop Butler are the authors who have most deeply influenced him—so he has himself written.

After five o'clock tea, a very favourite meal, he completes his correspondence.

Dressing is accomplished in from three to five minutes, and dinner over, the evening is spent in the cosy corner of his Temple of Peace, reading, with occasional pauses for meditation with closed eyes, which not unfrequently become a nap.

Once in bed, he never allows his mind to be charged with business of any kind, in consequence of which he sleeps the sound and healthy sleep of a child, from the moment his head is on the pillow until he is called next morning. This absolute power over his thoughts, won by long and strict habits of self-control, must be one of the principal causes of his fresh-

ness and youth. As an instance, he went home in the early morning after the defeat of his Home Rule Bill of 1886, and slept, as usual, his eight hours.

There could not be a better illustration of his mind than his Temple of Peace,—his study, with its extraordinary methodical arrangement. Away from home he will write an exact description of the key or paper he requires, as: "Open the left-hand drawer of the writing table nearest the fireplace, and at the back of the drawer in the right-hand corner, you will find some keys. You will see three on one ring. Send me the one with such and such teeth."

His mind is arranged in the same way; he has only to open a particular compartment, labelled so and so, to find the information he requires. His memory, in consequence, is almost unfailing. It is commonly found that in old age the memory may be perfect as regards times long gone by, but inaccurate and defective as to more recent events. But with Mr. Gladstone the things of the present are as deeply stamped on his brain as the things of the past.

He read and greatly enjoyed Mr. Robert Louis Stevenson's "Treasure Island" when it was first published, and one member of his family has had to re-read it two or three times, to keep pace with him in discussing the different methods of the fifteen different murders.

When worried or overdone with business, his reading has always been of inestimable value to him. During the general election of 1892, this resource was, owing to an accident, denied him, and it was interesting to note that he was able to turn on the writing and thinking machines of his brain, to take its place.

During the Midlothian campaign and general election, and through the cabinet-making that followed, he was writing an article on Home Rule, written with all the force and freshness of a first shock of discovery; he was writing daily on the Psalms; he was composing a paper for the Oriental Congress (read in September by Professor Max Müller, and "startling the world by its originality and ingenuity"), and he was preparing his Oxford lecture on "The rise and progress of learning in the University of Oxford"—a subject necessitating the most careful investigation.

As an example of this patience and thoroughness of work may be given the fact that he spent two hours in searching through Hume for one single passage. He writes usually with rapidity, reads slowly, and his manuscript sheets are as a general rule marred with but few corrections.

It is difficult to select from the mass of interesting facts.

which teem and bubble in the memory, but perhaps what has been said will be enough to give some idea of Mr. Gladstone's daily life, and to impress especially upon the young the lesson of self-control which is the chief element in its example.

In his own words: "PRECEPT FREEZES, WHILE EXAMPLE WARMS. PRECEPT ADDRESSES US, EXAMPLE LAYS HOLD ON US. PRECEPT IS A MARBLE STATUE, EXAMPLE GLOWS WITH LIFE,—A THING OF FLESH AND BLOOD. THERE IS ONE KIND OF EXCHANGE AT LEAST, BETWEEN NATIONS, WHICH HOSTILE TARIFFS CAN HARDLY CHECK, THE EXCHANGE OF HIGH PERSONAL EXAMPLE."

In applying these words to Mr. Gladstone himself, the question naturally arises, What is the underlying secret of this "high personal example"? It will, I trust, not be thought presumptuous, if I venture to answer that the secret is to be found in the words recently written by him to a young American inquirer: "All I write, and all I think and all I hope, is based upon the Divinity of our Lord, the one central hope of our poor wayward race."

MRS. MARY DREW, *in Youths' Companion.*

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET.

LUDGATE CIRCUS, E.C., MAY, 1895.

BRAIN WORKERS.

THE *Medical Age* says that the most frequent fault of the brain worker is excessive application to work. "The most intense and fatiguing of toils is pursued almost uninterruptedly, food is neglected, and the claims of exercise and sleep are but imperfectly admitted. Two hours' exercise in the open air, daily, is probably a minimum, and might prudently be exceeded. The brain worker must live sparingly rather than luxuriantly, he must prefer the lighter classes of food to the heavier, and he must be very prudent in the use of alcohol. Tobacco and tea are apt to be favourites with him, and their immoderate use may require to be guarded against. It is a nice question whether he needs more or less sleep than other men. Many men of genius are light sleepers, probably in some cases a misfortune, but there seems some ground for the notion that more than a moderate indulgence in sleep is unfavourable to successful mental effort."

A commentator upon the above remarks says that he cannot

fully agree with them. Mental effort, he says, causes waste of tissue elements quite as much as bodily exertion, and this demands a full supply of food. What with dyspepsia and absence of appetite, the results of deficient exercise, and the influence of preconceived ideas as to the use or disuse of special articles of food, the brain worker is very apt to receive too little nutriment to make up for the waste. Especially is this the case when he unconsciously, perhaps, replaces food by the use of tobacco, tea, alcohol, or opium.

Some advise to go supperless to bed. This most medical authorities of the day think is a wrong notion. It is a fruitful source of insomnia and neurasthenia. The brain becomes exhausted by its evening work, and demands rest and refreshment of its wasted tissues, not by indigestible salads and "fried abominations," but by some nutritious, easily digested and assimilated articles. A bowl of stale bread and milk, of rice, or some other farinaceous food, with milk or hot soup, would be more to the purpose. Any of these would insure a sound night's sleep, from which the man would awaken refreshed.

SECOND-HAND
SKULLS. MANY of our readers will doubtless be amused to learn that in the window of a certain maker of anatomical instruments in London—its exact vicinity does not matter—is to be seen this inscription:—NEW AND SECOND-HAND SKULLS, AND OSTEOLOGY FOR STUDENTS. What comprises a "second-hand" skull? and when does a skull *become* second-hand? Is it when its original owner, having no further need of it, reluctantly bequeaths it to Mother Earth? or does it retain its *newness* long years after it has bade farewell to its former osseous companions? Perhaps some of our readers can enlighten us.

Talking of skulls, we learn from an American paper that a Chicago lady has developed a taste for collecting those somewhat gruesome articles. It does not transpire that it is for phrenological purposes, or that the lady is in any way interested in the science. It goes on to say that the skulls of eminent people and animals are preferred. We cannot but wonder a little how she obtains possession of these eminent relics, if we may so term them. When hearing of the death of a person of note does she, with her letter of condolence, send a gracefully-worded little request for the "dome of thought" that once crowned the shoulders of that eminent individual? or does she wait till the grief of the

bereaved relatives has become somewhat assuaged before presenting her petition? As a contemporary of the *Westminster Gazette* remarks, "How delightful for her friends to call for afternoon tea and to find her in the midst of a decadent Golgotha!"

CRIMINALS. MUCH has of late been said upon the question of Religious Instruction in public schools. Shall the Bible still be allowed a place upon the book-shelves of our schools? or, shall it be put on one side, and scientific works of greater importance (?) take its place? In these days of advanced thought, when the printing press almost hourly throws off some new scientific or philosophical treatise, the study of that ancient work, with its old-fashioned doctrines, its quaint precepts, and its unworldly wisdom, cannot but be considered a waste of time. Give the children something that will benefit them, something that will be of practical value.

Such is the attitude that many to-day assume when the question of biblical instruction in public schools crops up for discussion. These wiseacres would have us believe that the teachings of the Old Book are of no practical value, and as far as we—or shall we not rather say our children?—are concerned, can be ignored altogether. But is such the case? Is it possible that knowledge is, after all, to be the besom that will sweep away all traces of impurity, crime, and brutality? Sir William Marriott is evidently of a different opinion. In his article in the new number of the *National Review* he endeavours to prove that "Godless education" produces criminal citizens. We are told that, in this country, where religion has its place in elementary education, "crimes among young people, under eighteen years of age, have diminished almost in proportion as education has advanced." We are further informed that in France, where secular instruction is more common the case is reversed and that in provinces in which are found the largest number of schools are to be found also (in proportion to the population) the largest number of criminals. If such are the facts surely the wisdom of those well-meaning persons, who maintain that to open schools is to shut up prisons, is at fault, and the Book of Wisdom, with its lessons of compassion, its solemn notes of warning, its tender words of love, its sweet assurances of forgiveness, after all, may be proved to be of such practical value and importance that all will acknowledge its rightful claim to a careful perusal in our public schools.

The National Phrenological Institute

(Fowler Institute.)

MEMBERS' NOTES.

"In conversation always think of your audience. It takes two to make a truth."

WE have to thank one of our Members for the following item of interest:—

CAN ANTS TALK?

I was one day standing in my garden near the trunk of an old willow-tree, up which a scattered line of ants was crawling. After a time I observed an occasional straggler coming down in the opposite direction. Here and there a couple of ants, ascending and descending, chanced to meet; but there was no stoppage and no talk. Presently, at about five feet from the ground, I smeared a little hollow in the trunk with a large spoonful of thick treacle, to see how long it would remain undiscovered. I then went away for a short time, and on my return found about a dozen ants busily feasting on the treasure. A minute or two later, one of the feasters crawled slowly down the trunk with heavy feet, and when near the ground met a friend whom he suddenly arrested on his way up, and with his antennæ, which he plied vigorously, held a good talk. What was said I know not; but the friend knew, and thereupon marched steadily on up the tree to the newly-found treasure. Meanwhile, the bearer of the good tidings made his own way quickly back to the nest a few yards off in the grass, to which I watched him. He was soon lost to view, but, beyond all doubt, soon spread the news of treasure-trove throughout the colony. Within half-an-hour of that time, a long unbroken line of hungry ants was marching direct to the tree, making straight for the feast, remaining there for a time, and then returning to the nest in another line on the other side of the willow. This process of ascending and descending termites went on for some hours; in fact, until dusk, when the numbers of advancing guests grew less and less, and finally ceased. Before it was dark not a single ant was to be seen, though early the next morning a fresh band of adventurers set out in the same fashion, coming and going all day until every morsel of the sweet had disappeared. Here, therefore, clearly some talk about the surprising dainty had taken place between the two ants meeting on the road to it; while tidings had been carried to the colony, which at once roused all the inmates to go forth direct to the feast, possibly led by the very guide who had first discovered it. So much for the general intelligence which enlightens and guides the whole life and work of this wise nation of insects.

We see no reason why ants should not talk, or any other creature, and quite possibly every animal has as complete a language current amongst its species as has man, and doubtless they would be less inclined to abuse it.

MR. J. W. TAYLOR, of Morecambe, in a recent letter, says it has now become quite a popular method for editors to comment on Phrenology, &c., &c., and refuse nearly all replies. So it seems to me the only way to check this kind of unfair work is to give now and then a reply through your columns. He therefore sends us the following remarks :—

“I have read with interest the reply to Xtoper on Phrenology, in *Great Thoughts*, of March 23rd.

“The writer says, ‘The early phrenologists jumped at conclusions without an adequate knowledge of psychology.’ I think this statement applies to himself with equal force. He is evidently ‘without an adequate knowledge of Phrenology,’ as is shown by his reference to ‘feeling bumps.’ Strictly speaking, Dr. Gall may be considered the founder of psychology, however much some psychologists may wish to disown him. At any rate we must admit that he gave the science of psychology its basis. In the latter clause the writer says, ‘And with a most insufficient analysis of the mental faculties.’

“Phrenology is a new and complete system of mental philosophy, and up to the present time has given the most correct analysis of mental faculties. Phrenologists have made mistakes in the past—mistakes which I venture to say are not more serious than have been committed in other branches of science. Is not every other system of mental philosophy defective in explaining the faculties of mind? Nothing but Phrenology can give a satisfactory and complete analysis of the mental faculties. There are a great number of questions respecting man which neither philosophy nor psychology ever touch, simply because they have no means of explaining them. Therefore unless we study Phrenology we have no solid basis to rely upon in working out the contrasts in human nature. Why are some clever in one direction and not in another? We meet with some who are gifted in mathematics, but deficient in musical talent. I know an engineer who has made thousands of pounds by his inventions, yet he cannot write his name; and we ask how can these questions be answered by psychologists? Phrenology only can give the true answer. Dr. Gall was the first to investigate brain physiology, and teach the fundamental principle ‘that the brain had a plurality of functions.’ He also discovered the fibrous structure of the white nervous substance. Has this proposition been disproved by recent investigations? The experiments conducted in various countries by independent investigators like Hitzig, Munk, Ferrier, and others, though not of themselves of great service to the psychologist, are important as having settled beyond dispute the possibility of localization of centres of motion and sensation. The study of the brain in health and disease has (up to date) proved the correctness of the phrenological principles.”

* * *

MR. MAYO writes that he has been winning a glorious victory for Phrenology in a recent debate in Cardiff. We are glad to hear of his success.

MR. BERWICK, F.F.P.I., of Folkestone, is opening a centre for Phrenology in the above town. Anyone wishing a Phrenological Delineation cannot do better than give Mr. Berwick a call; he has been and is a most earnest student of the science, and his work we feel sure will give every satisfaction. Books, busts, &c., can be obtained at his new office, 13, Coolinge Road, Folkestone.

* * *

MR. TIMSON, of Leicester, is writing a series of articles on Phrenology in the *Leicester Pioneer*, and also giving Character Sketches in other papers.

* * *

DURING March the Institute was kept busy with Bazaars, and Misses Maxwell and Dexter assisted Miss Fowler in making fresh converts to Phrenology, and winning a good reputation for successful examinations.

* * *

AT the Sailors' Bazaar in Cannon Street Miss Fowler had the pleasure of an interview with Miss Böecker. Annie B. Swan's, and other noted heads, passed under her observation, and character sketches will be given from time to time in the *Magazine*.

* * *

AT Fulham Miss Maxwell had a good number of children and babies to examine, and proved that there was character even in babies of three and six months of age.

* * *

THE Fellows and Members of the Institute are waking up to the fact that there is work to be done for the science, and are doing their part nobly in keeping up the reputation of their honoured President.

* * *

LECTURERS and Examiners cannot be made all at once: it takes time to develop, and practice to make perfect; but in time it is hoped that the Institute Fellows will be a power felt all over the world.

* * *

AT the Members' Meeting held April 10th, in the Memorial Hall, Miss Linington, F.F.I., read a paper on "Adaptation in Marriage." After touching upon the domestic misery (almost everywhere apparent), that a wrong choice in marriage is the inevitable cause of bringing about, the lecturer proceeded to show that such need not be the case; that if Phrenology were consulted, and its teachings rightly applied, matrimony would be productive of happy results only. The temperaments were taken first into consideration, as they form a foundation upon which the entire character rests. Phrenological developments were next taken into account, and their influence considered. A short discussion took place, followed by an examination of the character of a lady from the audience. A hearty vote of thanks was given Miss Linington for her interesting paper.

E. CROW.

Children's Column.



OUR BABY.

BY ALICE PEASE BATES.

DEAR little face, so pure and fair,
 Framed in silken, shining hair,
 Eyes of deepest violet hue;
 Lips like a rosebud fresh with dew,
 Dimpled hands so soft and sweet,
 Two little snowy, restless feet,
 Form that a sculptor would love to trace,
 Is it a wonder we call her Grace?

MEMBERS OF THE CHILDREN'S GUILD :—Edwin H. Burgess, Rosaline Burgess, Alfred W. Cooke, Sydney Austen Roberts, Mabel Cox, George Cox, Ernest Cox, Willie Knight, Hettie Bink, Charlie Bink, and Alice Bink.

MY DEAR CHILDREN,—

I am glad you have decided to take not only an interest in Phrenology yourselves, but also to try and interest others in the subject by talking about what you know of it. That is the object of the Guild, and we hope many more little readers may be induced to join our group. We are looking forward with great expectations to the future of the rising generations, and know you must be its leaders some day. Try and master the location of one organ a month and learn its definition as well as location, for by this gradual method you will lay a sure foundation.

Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

I NOW come to the *Reasoning Parts*. They are four in number—Causality, Comparison, Human Nature and Agreeableness.

(1.) *Causality* is just above *Locality*, and makes us desire to know why this and that was done. Children in school will listen very carefully when they are being told something new, because they want to learn something fresh to them.

When children have it too large it makes them want to know too much, and then we say that they are very "inquisitive." Some children do not take the trouble to learn anything a little hard—as they think, and this is because they have only average *Causality*.

(2.) *Comparison* is just above Eventuality, and in front of Causality, and it helps us to compare one thing with another.

One little boy will say to another, "My top is better than yours, because it is a new one." There's comparison for you.

Another little boy will say: "I like Leatherhead better than London, because it is not so full of people." Comparison again. If one little girl gets a better prize than another, she soon finds, by comparison, how much better it is than the others. We are always comparing, although we seldom notice it.

(3.) *Human Nature* is just above Comparison, and helps us to understand people when we first see them. We can easily tell a sly boy or girl from a kind boy or girl. Something in their look always tells us.

Little children—and of course, people too—that like Phrenology, have large Human Nature.

I hope some of you will join the Children's Phrenological Guild, which desires to have the names of children who are willing to learn all they can about Phrenology.

It is very nice to be able to tell anyone's character from their head, as, you know, Auntie Marjorie can.

Four children—three boys and a girl—have given me in their names.

(4.) *Agreeableness* is just over Causality, and helps us to do all we can to please ourselves and our friends.

Some children are much loved by their playmates, because they are good, kind, and pleasing.

I hope you all try to be these, for such a child is a pleasure to his or her parents.

Try to do all you can to please those who love you and care for you, and also those whom you love.

You remember our Lord's words, "If ye love me, keep My commandments."

"A new commandment give I unto you, that ye love one another."

PRIZE OFFER TO SUBSCRIBERS.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Three Prizes*, £1 1s., 10s., and 5s., to any three subscribers who may succeed in securing the *Largest Number of Names and Addresses*, to the end of May. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editors of the *Phrenological Magazine* by May 31st, 1895.

We are desirous of making this as widely known as possible. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

NOTES OF SPEECH BY JESSIE A. FOWLER, ON
 "MENTAL SCIENCE" (AND TEMPERANCE),

At the Mansion House, March 14th, 1895.

(1) "GIVE me the women of England for the Total Abstinence cause," said a celebrated man, "and I will soon win over the rest of the community." To-day we say, Give us the women's brains freed from alcoholic taint, for the Total Abstinence cause, and we will soon persuade the rest of the inhabitation of the British Isles of the injurious effects of alcohol.

(2) It is because I am so intensely interested in the motherhood of our land, that I am repeatedly ringing the alarm bell of our Total Abstinence Union to try to save our women from selling their birthright, and damaging their brain-power from the insidious chains of alcohol.

(3) Mental Science has made me a firmer believer in Total Abstinence to-day than ever before. Years ago, when I was studying practical Anatomy and Physiology, in the dissecting room I had conclusive proofs that alcohol hardened the tissues, membranes, cerebral matter, nerve cells, and before I could properly dissect the brain it had to be hardened in alcoholic spirit. Some argue that what effects the inanimate and lifeless matter will not equally effect the living matter. This is not borne out by scientific facts.

(4) The living matter is even more sensitive to foreign stimuli, therefore the brain, the physical medium of thought, should be entirely free from every disturbing element.

(5) Alcohol is, to all intents and purposes, a cerebral poison, and of all the people in the world who cannot afford to take alcohol it is the brain workers, and who are not brain workers to-day? and who will not be brain workers in the 20th century?

(6) Those who wish to do the best and clearest work will follow Edison's example. He is a total abstainer because he wants a clear brain to work with. In my experience in Mental Science, I have seen only too clearly that the intellectual vision is dimmed, the judgment is less reliable, the grasp of thought less vigorous, when alcohol is indulged in. The judgment, the reason, the conscience, become perverted from their normal condition.

(7) When visiting asylums—for epilepsy, idiocy, insanity and paralysis, I have made special enquiry with reference to the causes of weakened mental power, and I have found that the reason given has corresponded with Earl Shaftesbury's testimony, that 60 per cent. of the inmates are in the asylums on account of the direct and indirect influence of alcoholic drink.

(8) A large number of people of all classes have come before my notice in my work in Mental Science, who have lost the control of their talents through the medicinal use of alcohol (taken daily).

Alcohol seems to have a special affinity for the brain.

(9) A Chief Inspector in the Admiralty once told me he never took any wine or spirits for luncheon or dinner if he had any important work to do afterwards. I asked him why, wishing to hear his reason; "Because I wish a perfectly clear brain to do my work," said he.

(10) A splendid business man told me the other day he was suffering from the alcoholic inheritance of his mother, who was a hard drinker; her mother had died a drunkard; his aunt had died a drunkard; and his brother also, and he himself gave way to it unless he was continually employed.

(11) For the sake of a noble womanhood in the 20th century, we plead for your interest in our Total Abstinence cause to-day.

(12) When you have overcome the influences of Social Customs, Grocers' Licences and Doctors' orders, you have another great octopus stretching out its great arms, and that is "*Heredity*," and the results of heredity we see when visiting large asylums like Darenth, Earlswood, and many others. Therefore if not for yourselves, we ask you to give a thought to the claims of others upon you.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

LEICESTER INSTITUTE OF PHRENOLOGY.—The fourth Annual Banquet and Entertainment was given at the Temperance Hall on March 21st, 1895. Councillor Vorley presided. A good muster assembled, both members and friends. Councillor Vorley opened with a very appropriate speech; and referring to Phrenology and its application in the treatment of the insane, he gave descriptions of "persons now in the asylum who were his old school-fellows, and who were quite sane upon some things, while they were particularly insane upon one or two particular subjects, and that proves some of the claims of Phrenology," and he would hail any science that might relieve in any measure the thousands who were in this dreadful condition. The evening was very enjoyable, songs, recitations, solos, duets, sketches and short speeches

interspersed by character readings from heads, faces, photos, &c., and refreshments during the interval. Messrs. Ison, Cooper, Moody, Allen, Adams and Underwood, and Misses Stanley, Gadsby, Hollis and other members, with Misses Biggs and Miss Grange took part in the interests of the evening. Professor Timson gave several public examinations, which were applauded, and the meeting concluded very successfully. We were sorry that Miss Matts, one of our most energetic workers, was unable to be with us.

REPORT OF THE HASTINGS PHRENOLOGICAL SOCIETY.—October 6th, 1894, Entry of Members and Public Examination by Miss Mallard; 15th, Paper on "Phrenology," by N. Southan; 22nd, Paper on "Hereditv," by Miss Dexter, of Fowler Institute, read by Miss Mallard; 29th, Paper on "Lobes of the Brain," by Miss Ward. November 6th, Paper by Miss Beckett on "Perceptive Faculties"; 12th, Paper by Mrs. Pettitt on "Reflective Faculties"; 19th, Paper on "Moral Organs," by Miss Morris; 26th, Paper on "Lobes of the Brain," re-read by Miss Ward. December 3rd, Paper by N. Southan; 10th, Paper by Miss Mallard on "Quality"; 17th, Public Examinations by Members of the Class. January 7th, 1895, Social Evening and "Phrenological Charades," by Members; 14th, Business Meeting; 21st, Paper on "Poles of the Face," by Miss Ward; 28th, Paper on "The Skeleton," by Miss Mallard. February 4th, Paper on "Phrenology *v.* Physiognomy" (by Miss Russell, of London, F.I.), read by Miss Mallard; 11th, Paper by N. Southan on "Physiology"; 18th, Paper on "Temperaments" (by Professor Elliott, of F.I., London), read by Miss Mallard; 25th, Paper by Miss Morris on "The Nose." March 4th, Paper by Miss Mallard on "The Eyes"; 11th, Paper by Miss Ward on "Conscientiousness *v.* Veneration"; 18th, Paper by N. Southan on "The Lungs"; 25th, Paper by Miss Beckett on "The Chin." April 1st, Paper on "Physiology," by Miss Mallard; 8th, Paper by Miss Ward on "Digestion"; 15th, Paper by N. Southan on "Acquisitiveness *v.* Benevolence"; 22nd, Mrs. Dale read a paper on "Education."

THE WOMAN OF THE TWENTIETH CENTURY.

"WHAT woman was coming to?" was being asked by men as well as by women; by some in joy and confidence, by others in fear and trembling. Women were no longer slaves—creatures guarded and kept to minister to man's pleasure and passion; shut up behind a lattice-work as in the East or in the English Houses of Parliament. Yet were they less womanly, less motherly, less gentle? Ask their husbands, their children, their lovers. No country could be truly great unless it had a truly noble womanhood. In the 20th century women would be the best friends of man, all the more so because they would have equal opportunities for their development as thinkers and citizens. Miss Fowler prophesied that the 20th century woman would be ably equipped both physically and mentally. The dress of the 20th century

woman would be a serious item ("It is so now," murmured a man, mindful perchance of dressmakers' bills). Miss Fowler declared herself to be no adherent to tailor-made attire, but her ideal woman's dress would be hygienic, convenient, suitable—for was not outdoor exercise to help make her a Juno or a Venus? Recognising the necessity of training for whatever work she took up, the 20th century woman would have the advantage of her predecessors. A University degree would be a matter of course; women would be doctors, ministers—despite St. Paul's assertions—lawyers, and, as now, guardians of the poor, factory and sanitary inspectors, artists, litterateurs. They would manage their property, as the President of the Pioneers had shown a woman could do. Mr. Samuels took up axes for the maligned mole, Mr. Samuels calling its destructiveness by the more polite name of energy. The same speaker prophesied that in the 20th century the average woman would be like the Pioneer of to-day, and congratulated the Club on its good work for womankind, and for society at large.

Woman will be allowed to use her intellectual faculties; the coming woman would be queen of her home, not unmindful of the glories of womanhood, modesty, tenderness, purity, and wisdom. Turning to her skulls, Miss Fowler showed on one of these—she called it a typical skull of the 20th century woman—how clearly women had developed the bumps of independence and self-esteem. The skulls included, for the sake of comparison, a man's skull—a Scot's, with evidence of the perseverance, caution, and energy of the race—the skull of an orang outang from the Zoo, and, finally, the tiny skull of a mole, with marvellous development of the bump of Destructiveness. She apologised for the skulls, but they were necessary if woman was to study herself from all points.

Miss Whitehead and Mrs. Sibthorpe both pleaded that Spirituality and Intuition should be developed as well as reason and intellect, Mrs. Sibthorpe declaring that Intuition would be woman's greatest power. No speaker, she added, had gone so far as she should in describing the coming woman, for when once she began to rise there would be no limit to the heights to which she would attain.

In replying, Miss Fowler defended the faddists as enthusiasts, as workers ahead of public opinion; those who stand to be shot at that the next generation may rejoice—a declaration that should bring comfort to Bruton Street, to those martyred by irreverent reporters. For Miss Glyn's benefit she quoted the pluck of a Scotch woman who had managed a ship in an emergency. "Let woman," said Margaret Fuller, "be all and do all that she is capable of being and doing." As to logic and intuition, the 20th century woman would be a fine blend of both—not a whit less intuitive for being more logical. To have gone as far as Mrs. Sibthorpe desired would have been interesting, but in the time allotted her impossible, and with Mrs. Morgan Dockrell's opinion she concurred. Women still needed enlightenment.

One of the audience is still asking herself a question about that 20th century woman. Will she have the courage of her opinions, and, fearless of even impressionist reports, live up to the motto of Bruton Street?

—*The Sunday Times.*

From *Shafts*.

The address by Miss Fowler, on "What Women of the Twentieth Century must be and do," created a profound interest. It may be said to be *the* subject occupying most minds at present, and creating both gladdening and anxious thought.

Miss Fowler drew an outstretching horizon of great scope for women in the coming century, keeping nevertheless somewhat within the old lines, in which many of us think she was wrong. She advocated the highest education for women, and showed how education developed the brain. She promised larger brains to the women of the future. (Is size of brain material? Is it not rather quality than quantity?) The lecture was clever and exhaustive on its own lines; it touched upon women becoming temperance upholders, vegetarians, non-smokers, and sketched many lines of thought and reform within which women would work. Miss Fowler is not only an able lecturer, but a distinguished phrenologist, delineating the human head in a manner both forcible and pleasing. She has a great command of language and a manner most sweet and courteous. Several skulls were exhibited, phrenologically marked, and illustrating the different points upon which she dwelt. Altogether a very fair and hopeful career was held before the woman of to-day, in the next century, either for herself or those to follow her.

The new woman, the Pioneer, wars not with man, as man, she wars with the *masculine* spirit of domination. Subdue this, she must, for the time has come. She regards man, however, as her brother and her son, from whom she expects better things in the future. Though she *does not* look upon him as having been *good* in the past, though she plainly sees into what a pitiful condition his attempt to occupy a usurped throne and to rule, has brought this world of ours; though she recognizes and deplores the evils his unrestrained self-seeking have called into existence; though she has raised her voice against the continuation of such things, once and for all time, she never forgets that she is the mother of men, and she seeks the good of man as well as her own in all that she does.

Notes and News of the Month.

WE have to thank Messrs. Taylor Bros., Colour Printers, &c., Leeds, for a beautiful and useful Card Calender that has just come to hand.

* *
* *

THE *Phrenological Journal* for April contains several articles of interest. "A Study of Mouths," though occupying but three columns of the journal, is well worthy of perusal. "The Elements of Blood," "The Spectre of Heredity," "Health—Happiness," and "Avoidance of Stimulants during Hemorrhage," are all short treatises on health, each containing information of vital importance. "Hopeful Candidates,"

by Nelson Sizer, deals with child culture. The photographs of four children are given, their characters phrenologically delineated, and advice as to training, food and clothing given for each. The article is comprehensive and instructive, and should be of peculiar interest to parents, and those having the welfare of children at heart. To students of Phrenology "William Walton," a biographical sketch by Mrs. Charlotte Fowler Wells, will prove of keen interest. Mr. Walton was one of the earliest contributors to the *American Phrenological Journal*, and a few extracts taken from a series of articles entitled "Predominance of Certain Organs in the British Poets," plainly testify that he must have been a man of unusually keen perception. The phrenological developments of Moore, Scott, Byron, Coleridge and Crabbe, are then compared and commented upon. The whole subject is treated in a masterful manner, clear, simple and concise, and its perusal cannot possibly fail to both interest and instruct. We are glad to find that the subject is to be continued in the number for May.

* *
*

THE special May Conference and Meeting advertisement on the cover is one that should gather together a large number of Phrenologists and friends of the science.

* *
*

THE Lecturettes that follow on during May will be full of interest to teachers, ministers, and students of character.

* *
*

MISS FOWLER is back in London after a three weeks' tour in Ireland, so the Lecture on May 8th will be well worth hearing.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

M. Y.—Your photograph indicates that you possess an exceedingly sympathetic nature; you are very affectionate, tender-hearted, and compassionate; and can hear of no case of distress or sorrow without having your sympathies awakened. You will do for others far more than they will do for you, and your benevolence will often be imposed

upon. You are confiding, by no means suspicious, and, as a rule, find it quite easy to trust those with whom you come into contact. You are a little given to day-dreams, and are not above building castles in the air when you have time for that form of recreation. You are very refined, have excellent taste, and a positive aversion for that which is coarse and vulgar. Are firm, persevering, and have a good amount of application when you call it into active exercise. Are bright, fond of fun, rather fond of talking, and, when you choose, can be a very interesting companion.

J. R. (Morpeth).—The photo indicates that the lady has a vivacious disposition, an active temperament, and a bright wide-awake manner. She is very hopeful, and when things go a little wrong she quickly recovers her cheerfulness. She very seldom goes to meet trouble, but is content to wait till it comes to her. She is lively, a little pert, and fairly quick at repartee. She is independent, rather positive, likes to have her own way, and is somewhat quick tempered. She can be led by kindness, but is difficult to manage if harshness is employed. She is very affectionate, and would be very true in love matters, though a little given to teasing.

“JENNY.”—The photograph indicates that the young lady has an affectionate disposition, is very warm-hearted, sympathetic, and rather impulsive. She very often speaks first, and thinks afterwards, when the reverse should have been the case. She is very fond of talking, usually has much to tell, and can express herself very well. She is very fond of children, and would make a good nursery governess. She is fond of praise, rather sensitive, and is easily wounded by censure; is very impressionable, and can often tell what others are thinking about her. She is not of a suspicious nature, but is confiding, and quite willing to believe that others are as sincere as herself. She has a rather sharp temper when roused, and can speak her mind freely, as well as be a little sarcastic when she chooses.

MR. J. W. POWELL (Barrow-in-Furness).—This gentleman has a good endowment of the Mental and Motive temperaments, which give him endurance, tenacity, and a taste for mental pursuits. He may not be so quick as some to grasp a subject, but he is very sure, and the knowledge he gathers is never of a superficial character. What he knows he ought to know thoroughly. He is very observing, and suffers but little to escape his notice. He also possesses good powers of reason, and likes to go deeply into things. He has much power to overcome difficulties *when* he calls it into activity, but the photograph indicates that it is not as a rule very quickly roused. He is a man who improves as he goes along. If he were a preacher, the second half of his sermon would be better than the first. He needs more vitality, warmth, and ardour. He is cautious, prudent, far-seeing, somewhat reserved, rather critical, very independent and self-reliant, is good-natured and sympathetic, and will be likely to do more for others than they will do for him.

THE
Phrenological Magazine.

JUNE, 1895.



(From a Photo of Kamcke, The Hague.)

QUEEN WILHELMINA, OF HOLLAND.

HISTORY repeats herself very strangely. We have recently been favoured by a visit to England of the young and exceedingly interesting Queen Wilhelmina, of Holland, and her mother, who acts as the Queen Regent, and will continue to do so until her daughter reaches her legal majority in two years time, when she will be seventeen years of age.

Like the Queen of England, Queen Wilhelmina will commence her reign at a very early age, and during her recent visit she has become much interested in hearing Queen Victoria relate the early experiences of her reign. Queen Wilhelmina's head indicates that she will show as much vigour and interest in public matters as Queen Emma.

She has already become imbued with the intellectual spirit of the age, and with the wise training she has had at home there is every reason to believe she will develop into a sensible and accomplished woman, beloved by her people, and in return will give them her best attention and interest.

Phrenologically and physiologically speaking, she has a well-developed organization, a distinct character of her own, and great individuality of mind, which she will express in an original way.

Her temperaments are favourably blended, which give her vitality, vigour, and capacity to enjoy life as she goes along. The vital temperament shows itself in the rotundity of her form, and the fullness of her features. The motive temperament does not manifest itself so strongly by angularity or spareness, but it gives a good frame-work, an excellent mechanical power, and a stature above the average. The mental temperament is prominently coming to the front, and is indicated by her size of head, and quality of her organization.

She has length of fibre from the basilar to the superior portion of the brain, also from the opening of the ear to the frontal region, and is not deficient in the occipital part.

She will be dignified, firm, persevering, and independent ; she will be a leader.

Her independence, which is strong, will show itself in intellectual work, as well as in a determined spirit. It will be with some difficulty that she will control her own desires and mind at times. She will not be so brilliant, showy or fashionable, as she will be dignified, conscious of her own importance, anxious to have an influence, and be respected by others.

She will not give herself up to frivolity in order to attract attention, but she will be sound in judgment, very tenacious in carrying out what she has agreed to do, high-minded, exalted in her view of things, and be slow to change her opinions. She will have more than ordinary strength of character, and will sustain herself in the course she chooses to pursue.

She appears to have a favourable balance of organization with the exception that she has excessive firmness, tenacity of will, independence of mind, and ambition to excel and gain proper appreciation. She will show great tenacity in carrying out whatever she considers to be her duty and obligation, and she will be a strict disciplinarian. She will act every inch a queen. She will have ready judgment in deciding on things. She will not be devoted to the fashions or artificial life. She will know how to appreciate fun under favourable circum-

stances, but not at the expense of character. She will not be behind the times, and will be original in her ideas, and capable of giving advice and administering justice as the occasion requires. Cautiousness is not so large that she will be afraid to take her place and despatch her duties, and overcome obstacles in her way.

She is social, companionable and friendly. She would rather be doing something beneficial than go into society for its own sake.

She is musical, artistic, and literary in her tastes.

She is as great a proof of Phrenology as we have seen of late years.

L. N. FOWLER.

THE FAMILY OF WILLIAM III. OF HOLLAND.

Wilhelmina I., the Queen of Holland, is the daughter of William III., late King of Holland, and his second Queen, Emma, daughter of Prince George Victor of Waldeck and Pymont, and was born at the Hague on August 31st, 1880, so that she is under fifteen years of age, and, with the exception of the King of Spain, the youngest monarch living. This marriage was a happy one, and great was the joy of his subjects over the birth of the Princess Wilhelmina Helena Pauline.

Queen Emma, from the time of her daughter's birth to the present, has been extremely solicitous regarding the child's education, and this has not always been an easy matter, but the mother has been firm with her, and has to a great extent succeeded in subduing the strong impulses of her nature. She specially desired to make her daughter a courageous Queen. Before the late King's death, while they were riding in a carriage, the horses ran away, and the coachman was thrown from his box, and the Queen with Wilhelmina just escaped. She quietly ordered fresh horses to be brought; "for," said she, "if we do not start again, my daughter will learn the meaning of the word 'fear.'"

By the special command of the Queen, the little Wilhelmina was treated by her pastors and teachers not as a princess, but as a pupil. During lessons they were strictly forbidden to call her anything but "Fraulein." Her education has been directed by an English governess, Miss Saxon Winter, since she entered her seventh year, prior to which she was entrusted to the charge of a French governess. Music is one of Queen Wilhelmina's accomplishments—a taste inherited from her father. Besides her ponies the Queen takes great interest in

her pigeons, which she looks after and feeds herself; while in winter she may be found skating over the ice for hours together.

One of the favourite residences of the two Queens is the Château of Loo, and here every 31st August—the Queen's birthday—is a sight well worth seeing, for all the children in the district are invited to share in the festivities, the two Queens exerting themselves to make the little ones happy. This is a unique spectacle as it is not adopted in any other Court. Both Queens are early risers and the Queen Regent works indefatigably at State duties and business. On Sundays the royal coach—a most sumptuously decorated vehicle—takes their Majesties to one or other of the churches; and as it is never known beforehand which of these edifices the Queens are to attend, the inhabitants are kept in a state of expectancy as to which will be the favoured church.

KNOWLEDGE IS POWER.

“KNOW what thou can't work at,” says Thomas Carlyle in that living, writhing life-picture of his—“Sartor Resartus,” and let *me* know what I can work at? is the ceaseless though oft unconscious cry of every earnest soul down here, and to such these words are addressed by one now learning the lesson. For years distressed, uncertain, lacking the health and energy to make any decided move, knowing not indeed which way *to* move, the writer aimlessly drifted on—on to the quicksands of emptiness and utter void. But “there is a tide in the affairs of *all* men,” and the crisis came, and the knowledge came, that it must be life or death now, to do or to die.

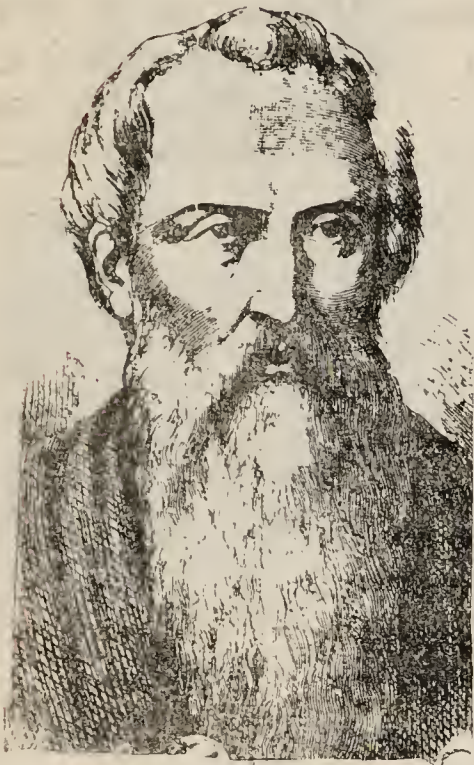
But what next? Hurry off as so many have done before to this or the other eminent Teacher or Divine, and expect them to take the burden for us, and help those who never yet attempted to help themselves? Not so, for is not each a responsible being, and does not the burden fit his shoulders and no other's? Rather let me know what I can do, and then, be it ever so commonplace and ordinary, I will *make* it turn to gold.

But how to know?—like lightning came the answer, *Phrenology* can help you to help yourself, provided you are in earnest, if not, leave it alone until you are, else its truths will merely be as pearls cast before swine.

So to the Phrenologist the writer went, and in gratitude can only say to the *earnest* reader of these lines, a totally different being came out of that room to the aimless object that entered it, and with work and patience, light ever brightening is seen in the far horizon.

PHRENOLOGY IN THE CHURCH. (No. II.)

GIVEN BY WM. BROWN, ESQ., J.P.*



BASIL THE GREAT.

IN describing phrenologically the workers who had made the history of the Christian Church, Mr. Brown first introduced us to

BASIL THE GREAT, BISHOP OF
CÆSAREA, B.C. 328,
who was one of the early defenders
of the faith.

“He had a calm philosophical expression. Goodness, morality, and piety were in evidence, and a calm insight and inflexible will are stamped upon his features.

“His mother must have been a good woman and devoutly pious. Basil was tall in stature, spare in form, and possessed a distinct Mental temperament, with a small degree of the Motive. He was

refined in his tastes, and sensitive to surrounding circumstances. He was deliberate in his manner, and self-possessed, composed, quiet and reserved in his style of working and speaking, and although he threw himself into the busy scenes of University life at Athens, yet he was of an ascetic turn of mind.

“He must have been known as a peacemaker, for he laboured for the extinction of disunion in the Eastern Churches of his day.

“There was a little severity in his nature which enabled him to discipline those under his charge, owing to his keen sense of duty. His Benevolence was active, and his Acquisitiveness only moderate, and his liberality among the poor preserved the lives of many.

“His Moral and Spiritual faculties were large, and his reverence and love for the Holy Scriptures were great. He possessed a calm insight into Scripture and its truths. His Intuition was developed to a marked degree, and helped him powerfully in his work. By his labours he greatly increased the literature of the Church.

“‘He was great in deeds ; great in words ; great in character.’

* Notes of an address given at the Fowler Institute Annual May Meeting, in the Memorial Hall, May 1st, 1895.



JOHN CHRYSOSTOM, B.C. 347.

He needed more physical strength, and more Combativeness and Destructiveness. He was only fifty when he died, and his end was perfect peace. His last words were, 'Into Thy hands I commend my spirit.' His work still lives. He took up the work that Athanasius left."

JOHN CHRYSOSTOM, B.C. 347.

Another of the early Christian fathers was then brought before our notice. He was John Chrysostom. "He was a man of good quality of organization. His father was a Greek of noble descent, and his mother was a Christian.

"His early life was moulded by coming into contact with Melitius, Bishop of Antioch.

"He was a man with a large head, a piercing eye, and a talking mouth.

"He suffered from physical weakness; his voice was melodious and pathetic. His large spiritual faculties found little sympathy among his own people, so he sought refuge in a cave on the mountain side, and for two years devoted himself to the study of the Bible, to meditation and prayer.

"As a preacher he was methodical; he first gave the true and literal sense of his text; he then applied the words in a fearless way to human conduct, and made use of the circumstances and needs of the hour. He was a practical man, and possessed a good memory, large Imitation and Constructiveness. His language reached the point of eloquence. He would describe the city life, and sketch with rapid and brilliant touch the homes of the rich, the life in the streets, the amusements of the people, the hippodromes and the theatres. He was high in the moral region, and would exhort to Christian virtue, and in a very outspoken and forcible way. His Agreeableness or Persuasiveness was very large. He would beseech his hearers on behalf of Christ to be reconciled



JOHN WYCLIFFE.



HUGH LATIMER.

to God, and live, sober, godly, and consistent lives. His moral courage was great. He told people of their sins in an earnest way. His Benevolence, however, was also very large; he found large revenues in the Church, and took them for the benefit of the poor. His Veneration was active; he was a man of *prayer, faith, and trust*. Who has not heard of the prayer of St. Chrysostom? He had lofty ideals, and rose above his brethren. Had his Self-Esteem, Combativeness, and Destructiveness been larger, and his physical condition stronger, he would have been able to accomplish even more."

JOHN WYCLIFFE, 1324 TO 1384.

In John Wycliffe we were shown what a thorough-going Reformer we had; in fact, he was the moving spirit of the Reformation. "He was awakened by the intolerable exactions of the Papacy, and he had integrity, courage, and boldness; in him you have the apprehensive and aggressive nose, and the large forehead. He believed in the Bible, and spoke out what he believed, let the consequences be what they would. He was a theologian, and translated the Scriptures from the Latin Vulgate into English. He had large Firmness, and very large Conscientiousness, and no one could drive him. He was a finger-post in history. His Alimentiveness was small, and he was a very abstemious man. The chemical part of the face was weak, and the physical gave way before he had finished his work. He was a scholar, patriot, preacher, and practical reformer."

HUGH LATIMER.

We were next introduced to Hugh Latimer, the John Knox of England. "He had naturally good abilities, and was a keen observer of men and women. He was more wiry than robust; his hair was straight. He had a Mental-motive



WILLIAM TYNDALE.

temperament, large reasoning faculties, and large Ideality, Spirituality, Constructiveness, and Conscientiousness. He had a very orderly mind, and belonged to the practical type of preachers. He was energetic and eloquent when roused, but was a little slow in making up his mind but when it was once made up he acted upon it. Like Knox, he was fearless of consequences, and spoke out his mind; he did not use much flourish of language, but was plain spoken. His Benevolence was active, and he was in sympathy with the common people. He was sincere, and had a faithful zeal for the truth; he rebuked the faults of his hearers, and his sermons made a deep impression on them; though people do not make many friends when they speak plainly. He had a good memory of facts, and used anecdotes to illustrate his teaching. His humour was naturally active. Prison life enfeebled his never too robust constitution, and he showed out his life-long zeal by dying at the stake for his principles."

WILLIAM TYNDALE, 1484.

We now began to feel at home with the 15th century's worthies, for William Tyndale was the apostle of England. "He had a fine broad intellect, a thoughtful mind, and amiable disposition, for his Agreeableness was large. He had a decidedly mental temperament, which generated thought. He began to think early in life, and came into the world just in time to take up the work Wycliffe had begun and had to lay down. As stated, Wycliffe went to the Vulgate for his New Testament, but Tyndale went to the fountain head, the original Greek.

"It was the comprehensive mind of Tyndale that gave the ruling desire of his life, the translation of the Word of God. After mastering the Greek language at the feet of Erasmus, he went to Wittenberg and there translated the New Testament into English. He was a scholar and just adapted for the work. His mind went back to the origin of things, and Causality, Comparison, Constructiveness, and Wit were all large. His subjective faculties were stronger than his objective ones; his head was high above the ears giving inspiration. He had a planning mind, and was given to invention. Tyndale's life was one of faith; he accomplished a work he came to do and died a martyr."

JOHN KNOX, 1505.

We were next taken to Scotland and introduced to the apostle of the Scots—the Gospel beacon-light of Scotland. "He had the advantage of a good heredity, and was early



JOHN KNOX.

truth as he had lived."

thrown into good society. He drew his early inspiration from Jerome, Augustine, and the Gospel of John. His figure was small and frail, and a Motive-mental temperament. He was a very positive man, and fire and energy are stamped in his countenance, and his nose indicated that he was a leader. He was discreet, thoughtful, and quick of apprehension. His Conscientiousness was large, as shown in the width or squareness of his head. He was firm and unbendable, and knew no fear. He accomplished his end, and freed the Kirk from the tyranny of Rome. He shook the royal conscience. He was a man of personal faith, and died as firm in the

PHILIP DODDRIDGE, 1702.

Very truly was P. Doddridge described as an amiable man. "There was cheerful humour and open-heartedness ; he had an unsuspecting nature, and strong piety. There is earnestness in his face, and the form of his head is of a practical and forceful type. His mind was clear in its action. There is a fine balance of temperaments : the intellectual and moral faculties giving literary power and divine aspiration blended. He was a *ready* man, and possessed large Individuality and Eventuality ; hence remembered people whom he had met, and could recall anecdotes and facts. His face indicated firmness and resolve. He would not undertake a thing unless he thought he could carry it through. His Friendship and Conjuality were the largest faculties of his social brain, which were all very active. His Ideality gave him a sense of perfection, and he enjoyed the society of good men of every creed, and lived to bless others. He was a man of distinct individuality, and was ready for



PHILIP DODDRIDGE.



BISHOP CROWTHER.

anything new. His spiritual life was of the trustful character, amounting at times to spiritual ecstasy. He was a man of prayer, and it is related he spent a whole day in prayer before his marriage. He caught an early inspiration when sitting on his mother's knee as she related to him the Bible scenes depicted on the old Dutch tiles of the fire-place. He was a sound Nonconformist, and his work and memory abides."

BISHOP CROWTHER, BISHOP
OF SIERRA LEONE.

The native name of the bishop, we were told, was ADJAI. "When a boy he had good natural abilities for a negro, and was sent to school at Bathurst. In six months after he had begun to study he could read the New Testament. In 1825 he took the name of Samuel Crowther, after Samuel Crowther, Vicar of Christ Church, Newgate Street, who interested himself in slaves.

"It is a difficult ethnological question to settle whether the negro is an original variety or not, but observation and experience tell us that the present mental condition is simply the result of years of adverse circumstances. So far as the moral capacity is concerned, it is plain that when Christianity is introduced, its power is quickly observed in the change that takes place by rightly directing the faculties.

The lecturer here sketched the outline of the Bishop's face before development and education had made their stamp upon it, and afterwards showing the deep impression left by intellectual culture. The nose, the forehead, width of head, giving force but not selfishness, and the intellect, were all touched upon.

"Bishop Crowther compiled a dictionary, and by his industry, zeal and moral enthusiasm, set an example to the whole negro race of nobility, of conduct, and majesty of thought. In short, his head indicated a vigorous mind and active brain, a well-balanced intellect, a practical penetrating insight into men and things, a positiveness in expressing opinions, a conscientiousness in following out his principles; largeness of sympathies; power of organization; earnestness in work; a good combina-

tion of temperaments ; and an analytical and critical intellect.”

Mr. Brown then rapidly sketched the three types of heads that accompany the three temperaments—the Oblong, the Round, and the Pyriform. The first, he said, indicated a strongly-marked character and Motive temperament, large Firmness, perseverance, action, energy, perception, conception, and leadership. The Round shape, he said, indicated the Vital or Nutritive temperament, and gave an ardent, impulsive, versatile nature, with more elasticity than firmness, and more brilliancy than depth. The third or Pyriform shape indicated brain and nerve, activity of mind, thought, literary capacity, and art. These clear outlines, together with the previous designs, were received with hearty applause and appreciative attention.

CUMBERLAND HEADS.

(Paper read at the May Conference of the Fowler Institute.)

BY MR. J. W. HALL.

CUMBERLAND heads are large heads, are broad heads, are long heads, are high heads, are hard heads.

The head of the native of Cumberland is generally well adorned with hair, often of a dark-brown or black colour. It often precedes the rest of the body “in a manner indicative of fulness,” as an authority well known to us all would say.

The skull is firm and the bones well knit together. The frontal sinus in the man is often present, the parietal and frontal eminences are prominent, and the orbital ridge well marked. The side head (over and about the ears particularly) is full, and the back head well developed. The coronal brain and the frontal are both marked—the frontal most in the upper or reflective region.

My observations, which extend over a period of something like twenty years, and have been made on families who have resided for generations in one locality, members of which until the declining years of life had never seen the sea, that is to be near it, or had not travelled twenty miles from the place of their birth, force me to the conclusion that the Cumberland head is decidedly above the average in size and power. A firm I am well acquainted with have to have hats and caps made in special sizes, 7 in. to $7\frac{3}{8}$ in., whereas the size $6\frac{7}{8}$ in. is the average.

I may also state that amongst my acquaintances are several gentlemen whose heads measure from $22\frac{3}{4}$ in. to $24\frac{1}{2}$ in. in circumference with a proportionate length and height.

This, I think, confirms my opening statement that Cumberland heads are large, broad, high and long.

The Motive-vital temperament of the Melanic type generally predominates with a good degree of the Mental. Sometimes, however, the fair variety of the Motive temperament prevails, and when such is the case the Motive is most marked. The superciliary ridge, frontal and parietal eminences, occipital protuberances and mastoid process are very decided, as are also the molar and maxillary bones. I have, however, found this variety, although most pronounced in bone, not so dense nor so well knit as the dark variety, although—especially where there is a fair degree of the Mental temperament—greater susceptibility to surroundings.

The organs usually prominent are—Amativeness, Philo-progenitiveness, Inhabitiveness, central portion of Friendship, Self-Esteem (back part), Firmness, Conscientiousness, Veneration, Benevolence, Sublimity, Alimentiveness, Destructiveness, Combativeness, Vitativeness, Secretiveness, Cautiousness, Acquisitiveness, Causality, Human Nature, Form, Locality, Weight and Order. Time is more developed than Tune. The artistic faculties are deficient, including which are Ideality and Imitation. Language is only moderate, and Agreeableness is often deficient. Hope is not a prominent organ; Constructiveness varies. Nowhere will you find the formation of head peculiar to the male and female more pronounced than in the Cumberland head.

Such being the general formation of the Cumberland head, I suppose my next duty is to see if it agrees, phrenologically considered, with the character of the people.

No more powerful agreement, I think, could be adduced in proof of Phrenology than a comparison of the heads and characters of the Cumberland people, and if my description of Cumberland heads be true, then we may expect certain characteristics prevailing.

I have avoided taking a special head (say such an one as George Moore, which might have been cited in some respects as typical), but have taken the head generally met with.

In addressing my remarks to a body of people, all of whom have studied Phrenology more or less, I scarcely think that I shall be understood to say that all Cumberland people possess the development of brain referred to, and the traits of character I will point out, but that such is the general type most commonly met with, subject, of course, to individual

variations. First, then, we find in the Cumberland head the faculties necessary for the propagation and sustaining of life. I have had the privilege of showing our respected Lady President and Miss Dexter the tombstones of several members of one family whose ages were from 80 to 93 years, also several others who had reached upwards of 70 and 80 years.

Not many years ago I used to visit a house occupied by a man, his wife, and his wife's sister, whose united age was 250 years, or an average of 83 years. The eldest of the three was a woman who was never married, never had a doctor, and died a painless death at the ripe age of 86.

There is more strength than style in the Cumbrian; æstheticism, flourish, polish and fuss are detested. Yet there is a tendency to exaggeration and enlarging and drawing out to the biggest possible dimensions. Good and bad are terms scarcely expressive enough.

There is a nobleness and a meanness often co-existing in the same character, for while the giving or spending of a small sum of money would be a thing unthought of, yet it is no uncommon occurrence for actions to be performed for others involving a great deal of time and labour, intrinsically worth gold, while sixpence would be almost impossible to extract from the same source. How much will it cost? is a question often asked. There is often a penny-wise and pound-foolish policy prevailing, yet poverty does not abound to any great extent. For while the people are not speculative nor enterprising they are careful and persevering, and nowhere will you find a more manly and independent peasantry than in Cumberland. Unlike the labourer in the south, who takes his orders with a downcast look, overawed by the big man, the Squire, he meets his employer with a fearless glance and a Yes or No that knows no other meaning.

A most noticeable characteristic of the Cumbrian is his unbending manner, that seems, well, as if it were a question whether to acknowledge your advances or not. Sarcastic and suspicious, slow in giving or receiving confidences, yet ever ready to bestow a homely welcome on such as will accept it, and I venture to say that the finest phases of character are seen in the home life, and that feeling of unwelcome and distrust, so often experienced at first, speedily vanishes on a more intimate home-life acquaintanceship: a true friend when found.

Liberal in politics, yet Conservative in habit; as slow to alter methods and order of life as they are to leave the old homestead.

The home instinct is very strong, and the patriotic feeling

ever present—ready at any time to defend home and family. Not easily discouraged by failure, owing perhaps to the fact that failures are few, as few things are attempted that cannot be accomplished. They court rather than shun opposition, and take pride in surmounting obstacles. Quick to resent and slow to forgive an insult, act of oppression, or act of injustice. Fond of, and powerful in argument and debate, preferring demonstration to mere theory, not verbose but logical and matter of fact, using generally, a dialect that for force and expressiveness cannot be surpassed. They have good diplomatic powers, make good lawyers, scientists, doctors, overseers, generals, and teachers—with a love of stock inbred—preferring to meet the hardships and troubles of life fairly and squarely rather than shun them. Nature has provided well in this respect, as they are fit in every respect to fight the stern battle of life, preferring to give than follow a lead. The names of Dalton and Fallows are well known in the world of science.

And although the idealistic side of character is not a pronounced feature, yet we have had our poet born in this very town, whose serviceable legs carried him over a distance of 175,000 to 180,000 English miles, and wrote, as Coleridge says, “The perfect truth of nature in his images and descriptions as taken immediately from nature, and proving a long and genial intimacy with the very spirit which gives a physiognomic expression to all the works of nature, a meditative pathos, a union of deep and subtle thought with sensibility, a sympathy with man as man.”

“ . . . But hearing oftentimes
The still sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue.”

There is little need for me to urge the advisability, indeed the necessity, of following a profession or work of some kind. It is a law of life, man *must* work, and though I do not go quite as far as one modern writer would have us go and believe that drudgery is one of the beatitudes, it is quite certain that work is not a curse but a blessing, and that the more good work man puts into his life the more delight he gets out of it. Work makes life more intense, more real, more glad, and the work that brings into exercise the greatest number of faculties is the most ideal, and the science that teaches a man how to make the most of *himself* must in the future take precedence of all others.

M.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE VI.

*(Continued from page 201.)**Of the Functions of the Senses in general.*

THERE exists, also, in every language, a number of expressions, which it would be difficult to derive from material objects. Whence come the words *hunger, thirst, truth, falsehood, error, friend, enemy, hatred, love, pride, honour, sin, evil, good, wish, think, joy, grief, fear, hope, &c.*? They serve to revive our internal sensations, and we employ them frequently to depict what passes in the external world. We say that a country is *sad*, that a house *threatens* to fall, that the excessive heat does *mischief* to the trees, &c.

Whence come the words which do not precisely designate determinate ideas, but simply the mode of thinking; the prepositions, conjunctions, interjections, adverbs of interrogation and exclamation, &c., such as *but, and, yet, notwithstanding, for, if, nevertheless, consequently, also, then, thus, alas, yes, no, &c.*?

Do not the deaf and dumb, who possess reason, but who are deprived of the faculty of expressing themselves by articulate language, depict their internal sensations by gestures, which absolutely have nothing in common with the external world?

If all our ideas come from the senses, what becomes of the general and purely intellectual ideas, whose signification is wholly independent of the material world? For example, "there is no effect without a cause"; "nothing can spring from nothing"; "matter can neither be increased or diminished"; "a quality, contrary to a subject, cannot belong to it"; "a thing cannot exist and not exist, at the same time."

In fine, I have already shown in my large work, in speaking of hearing, that the faculty of finding analogies between impressions from without and those from within, supposes a faculty of a degree superior to that of articulating words.

Language, then, also proves, in all its relations, that it is not solely the work of the impressions on the senses, but that it supposes an internal and an external source of our sensations

and our ideas, and, at the same time, an intellectual faculty much superior.

Some authors, persuaded that the impressions on the senses do not suffice to explain all the faculties of animals and of man, admit an internal and an external source of our ideas, and say, with Cabanis, Richerand, &c., that our ideas come to us from two very distinct sources, to wit, the external senses and the internal organs; that instinct arises from impressions received from the internal organs, while reason is the product of external sensations. They also add, that "in animals, the grosser external senses allow instinct to predominate, and that in man, the perfection of the senses gives to the reasoning a marked preponderance, at the same time that it weakens instinct."

But this mode of expression again supposes the error, that man has senses more perfect than animals; and, as, on the other hand, we generally attribute to savage nations the most delicate senses, it would be from them that we ought to expect the most profound philosophy and the feeblest instinct; which will hardly be admitted. But, we must first agree what instinct, properly speaking, is. If, moved by different principles, man is better able to govern his passions than the animals, it does not at all follow, that those passions or instincts are more feeble. In fine, the propensities, the inclinations, the passions, are as much objects of consideration for reason, as the impressions made on the senses; these, also, have need of internal organs, when they do not remain simple material impressions, and must be employed by the understanding for higher functions. The eye and the touch, alone, no more form geometry, than the female creates in the male the instinct of generation, or, than the sheep is the cause of the carnivorous appetite of the wolf.

It is said to have been remarked in the man of Puiseaux, blind from his birth, "that the wonders of nature and the course of the stars, did not induce in him a belief in God, because he was unable to perceive them; that the same blind man had no aversion for theft, except for the facility with which others robbed him without his knowing it, and the difficulty he found in retaliating on others without being detected; that he cared not much for decency; and felt not much commiseration for a man whose blood was flowing." By such examples they would make it appear, that we are indebted to the senses even for our moral faculties.

But, have those animals who possess all the senses which we do, such as the baboon, and orang-outang, have they more decency, and are they more moved in seeing blood flow, than

other animals? Are idiots, who possess their five senses in perfection, more virtuous than the man born blind? Must not every reader perceive, that it is the interior alone which modifies the impressions on the senses, and thus leads us, by a precipitate and limited judgment, to believe their operation immediate? It is for this reason, that external objects act very differently on men and on animals; very differently on the hare and on the fox; on such or such an individual, &c.

The differences of seasons, ages and sexes, produces no essential difference in the number and nature of the senses; why, then, are the intellectual faculties and the passions so different in the child, and in the man, in the young man and in the young woman? How does it happen, that, in animals, it sometimes is the inclination to assemble in flocks and travel, and sometimes, the desire to propagate the species, that predominates? Why does the same bird feed on seeds, in one season, and on worms, in another?

All the functions of the senses are gradually weakened in old age. According to some physiologists, this is the consequence of the senses being habituated to external impressions, so that these successively produce feebler irritations. It is even attempted to explain on the principle of habit, why we have so little feeling of what passes within us in the organic or automatic life. It rather seems to me that nature has designedly taken from us the sense of automatic life; and she has probably attained this end by the tenuity of the threads of communication of the nervous systems of the chest and abdomen, with the nervous systems of the vertebral column, the senses and the brain. But in old age, the functions of the senses are weakened, because the organs of sense themselves diminish. The nervous filaments and their nutritive substance waste, as well as the grey substance generally, and all the nerves begin to experience atrophy. This is the reason why Pinel did not find in the labyrinth of the ear of old men who had become deaf, the pulpos substance, which exists in men who hear. This, too, is the reason why the nerves of aged persons are much smaller than those of persons in the prime of life. This diminution not taking place at the same time in all the nervous systems, it hence results, that all the functions do not diminish equally at the same time; which must happen if they successively become more feeble, only in consequence of the repetition of impressions.

The double nature of each sense does not prevent the sensations we have of objects from being simple; the

consciousness of the soul is likewise simple, notwithstanding the five different functions of the senses.

Bacon, Locke, Hume, Helvetius, Condillac, have found themselves obliged, in order to comprehend in some way, the possibility of the functions of the understanding, to have recourse, not only to the senses which some of these authors had so highly elevated, but likewise to a knowledge of the relations of sensations, or sometimes to attention, experience, reflection, induction. Though they were sometimes greatly in contradiction with themselves, they perceived that none of the faculties which we have just enumerated, could pertain to any of the senses. But if, in this life, no faculty can be exercised without a material condition, as I shall show hereafter in an incontestable manner, we must necessarily suppose a material organization for the exercise of the intellectual faculties.

Men have always regarded, as very important, the researches, which have for their object to determine the organs, by which animals and man receive the material impressions of the external world. Will it be less interesting, less noble, to try to discover the organs of the superior faculties of the mind?

In fine, I will ask, if the five senses, and the faculties of which we have spoken, can serve to explain the various inclinations, the different instinctive aptitudes of animals, as well as all the propensities and all the powers of man; how, by this means, will you explain why the seal, the chamois, and the wild goose place sentinels? Why the bird, the beaver, the rabbit, the ant, construct their abodes with so much skill? Why the quail and the stork migrate and return to the same places? Who can explain to us the love of females for their young, and the indifference of the males of many sorts of animals, while in other species, the males share with their mates, the care of the young? Who can explain to us the sociability of the rook, and the inclination of the pie to live in solitude? the exclusive jealousy of the cock and the bull, and the reciprocal compatibility of hens and cows? Who can explain to us what we call cunning, courage, boldness, rectitude, morality? Is it experience? But all these sentiments precede experience. The spider weaves, the beaver builds, the nightingale migrates, before having any experience. Is it attention, reflection, induction? But why does each species of animal direct its attention to a different and peculiar object? Why do all individuals of the same species fix theirs always on the same object? Why, even, does it not depend on man to acquire a high degree of attention or faculty of

induction for certain objects? Do we not see that it is in all nature, as in the example of the monkey, who has attention sufficient for filling his pouches with fruits, but knows not how to keep up a fire?

(To be continued.)

PHRENOLOGY IN ITS RELATION TO THE CHRISTIAN MINISTRY.

(Paper read at the May Conference.)

BY MR. J. E. BERWICK, F.F.P.I.

By common consent the Christian ministry is regarded as the highest of earthly vocations. All other spheres of toil sink into comparative obscurity by the side of it, because they have reference principally to this life—things material and perishable; whereas the function of the Christian minister is to deal with man himself—the highest creation of God; and that principally, with the highest part of that creation, viz. :—“the spirit in man,” the immortal part—the soul—the mind—that which gives the tone and temper and coloring to everything in man’s outward character.

A vocation so pre-eminently important should only be taken up by those who by nature and grace are qualified to adorn it, and add lustre thereto, and they, having been duly inducted into it, should avail themselves of every means within their power to render their work more and more effective.

We claim that Phrenology is a most important aid to the Christian minister in the prosecution of his work—for it recognises the many-sidedness of human nature; and he who seeks to contribute to the moral, spiritual, social and intellectual aspects of human life, by a proper understanding of human nature, will be most successful and beloved, because he meets the need of men.

Some of the advantages of Phrenology to the Christian minister may be set forth as follows :—

1st. Because Phrenology reveals a man’s constitutional fitness or otherwise for so sacred an office. It can decide whether the natural bent of one’s mind is in a moral and spiritual direction or otherwise. And surely this should be regarded as a pre-requisite to the Christian minister. Unless a man’s nature is responsive to men’s needs,

sensitive to things spiritual and unseen, keen in its perceptions of truth, bright in its anticipations of future bliss—or to use phrenological language—unless he be endowed with a good development of the moral group of faculties, viz. :—Benevolence, Veneration, Firmness, Conscientiousness, Hope, and Spirituality—he had better not turn his attention in the direction of the ministry; for he would assuredly be, sooner or later, disappointed in his choice, and equally disappointing to those who might look to him as their spiritual guide and teacher.

2nd. Having entered upon the work of a Christian minister, Phrenology can further teach him what class of people he could labour amongst with the greatest probability of success. Is he highly intellectual in his tastes and tone of mind? Let him go to those who are more influenced through the intellect than the feelings, who are given to studious habits of life, and are mainly of the Mental temperament. Or is he a warm and ardent soul, strongly social and sympathetic? Let him go to churches largely peopled by similar organizations, who will understand him, and be responsive to his methods of presenting truth.

3rdly. The possession of phrenological knowledge by the minister would enable him to speak more pointedly to those he desires to address in relation to their conduct. Too often preaching and personal appeal are dealt out in general terms, without point and application, to the particular needs of the person or persons to whom the appeal is made. Phrenology steps in, and reveals the weakness of character, the excessive and perverted action of a given faculty, and the warning or advice can be given which is most suitable to the particular needs of the case.

4thly. Phrenology recognises the interdependence of body and mind—that only a pure and healthy well-developed body can sustain the mind in harmonious action and beauty of expression. This fact, properly recognised, would surely lead the minister to give more emphasis to what might be termed “physical sins,” a branch of ethics too often overlooked.

5thly. If there is one thing more than another which helps the Christian minister, it is to be surrounded by a staff of well appointed helpers. In the selection of suitable persons for certain offices, Phrenology can be of immense advantage. Too often in the Church as elsewhere, we see, so to speak, “round men in square holes,” and *vice versâ*, a state of things very prejudicial to the wheels of the Church running smoothly, beside a large amount of wasted energy, and consequent pain to minister and people.

6thly. Last of all, let me say, that by the aid of phrenological principles, the minister can be minute and methodical in self-introspection and discipline, checking the excessive, and encouraging the weaker faculties, as Phrenology points them out, ever bearing towards the ideal character, and thus by the very force of his own pure example, influencing his flock to like diligence to "work out (their) own salvation."

THE ORGAN OF FORM.

BY MR. JAMES WEBB:

Paper read at the Fowler Institute Feb. 6th.

(Continued from page 197.)



RAPHAEL.

IN Raphael there was less of the feeling of the grand and sublime, of the dramatic, of power; but more of the graceful, the enchanting, the spiritual. Raphael, with less power than Michael Angelo, had more sweetness and light. This was largely due to his highly-wrought mental temperament. To his comparatively small Self-esteem and Hope may be attributed his meekness. His large organs of Form, Size, Constructiveness, Weight, Locality, Imitation, Ideality, and Colour were largely the cause of his

excellence as an artist. His reflective faculties were large, as were his Benevolence and Conscientiousness. His domestic propensities were well developed, and on the whole he had a remarkably superior development.

One of Raphael's earliest pictures is his "Lo Sposalizio," in the Brera Gallery at Milan. It bears his name, and the date 1504. It is 389 years old. When I first saw it two years ago I was more than delighted with it. Raphael was only 21 when he painted it. It was done in his first style; it is considered vastly inferior to his later works. George Combe

considered it as somewhat stiff, but added that "in the great elements of composition, drawing and expression, it shows extraordinary powers and attainments." "The most prominent figure is the priest. He is a pure, amiable, dignified character, with a fine combination of vigour with age. . . . The head of the virgin is a perfect model of female loveliness." The coronal part of the brain is large, giving moral and religious feelings; the frontal lobe is large, illustrating her intellectual capacity, and the cerebellum small.

Raphael illustrated high characters by highly-organized



RUBENS.

heads; Rubens, on the other hand, often illustrated them with low heads. Never does Raphael paint a sensual Madonna. In all his representations of her she is graceful, intellectual, and chaste. The intellectual power of Mary is well seen in his "San Sisto," and the womanly feeling, the religious sentiment is well seen in his "Madonna of the Chair."

There is a gem in the Vatican, close by "The

Transfiguration." It is the "Madonna del Foligno." This, and "La Belle Jardiniere" (which is in the Louvre), excited the greatest admiration when I visited them. I have been privileged to see the "St. Cecilia" at Bologna, which, owing to its being re-touched by a less abler hand, is somewhat disappointing. The figures are exceedingly beautiful, but the sky, having been restored, is a comparative daub.

Just as Michael Angelo painted the frescoes in the Sistine Chapel, so Raphael painted the frescoes in the loggie of the Vatican—a series of paintings that excite profound wonder at the assiduity and talent of the painter. In everything he painted he seemed to surpass himself. His "Conflagration of

the Borgo Vecchio" is most masterly. I mention it because of the exquisite grouping of the figures ; the life, the drapery, the burning fire, the wonderful escapes, the despair of the unfortunate, the attraction of the dresses by the current of air produced by the heat ; Leo the Fourth in the balcony, with crowds on their knees before him, the knowledge of the human frame that only a large organ of Form could have delineated, from the woman in the blue dress blown about by the wind and displaying the outlines of a figure that only a genius could reproduce, to the naked man clambering down the wall. These praying children, those struggling men, some carrying their aged parents, others their children, others caring for themselves only—the whole scene is eminently dramatic and exciting. Every figure is life-like, and there is a refinement of work in it that needs only to be seen to be admired for ever.

I must name two of Raphael's most admired paintings—his "Madonna della Sedia" and the "Madonna di San Sisto."

Of all paintings I think these two are the most popular. The "Madonna of the Chair," in the Pitti Palace, Florence, is not a holy family only—it is a *mother and child*. The virgin's head has never been rivalled. It is unsurpassingly sweet and maternal. Different from this and the "Virgin of the Espousal" is the "Madonna di San Sisto" in the Dresden Gallery. In this picture Raphael made an improvement in the upper part of the head, giving greater intellectual power and more firmness and gravity, more of the divine and perhaps less of the human.

One of our ablest writers, Addison, had a very high opinion of Raphael. He wrote :—

"Fain would I Raphael's God-like art rehearse,
And show the immortal labours in my verse,
Where from the mingled strength of shade and light,
A new creation rises to my sight ;
Such heavenly figures from his pencil flow,
So warm with life his blended colours glow."

Sir Joshua Reynolds, one of the best, probably the best, of English portrait painters—possessed himself of a large organ of Form—wrote on his arrival in Rome, "I found myself in the midst of works executed upon principles with which I was unacquainted : I felt my ignorance and stood abashed. All the undigested notions I had of painting which I had brought with me from England, were to be totally done away with and eradicated from my mind. It was necessary that I should become as a little child."

The last, and, generally considered, the greatest work of Raphael—"The Transfiguration"—was undertaken at the

time when Michael Angelo was excusably jealous of him. The picture is complete, chaste, and inspiring, and rightly does it hold a first place amongst works of its kind. The more it is studied, the more it is admired: still, for my part, I like the dignity and quietness of Raphael's Madonnas. "The Transfiguration," with its overflowing action, the grandeur of the composition, and its perfect harmony of colours, appears to me to be too much to put into one picture. But the figures! Their truthfulness to nature is marvellous. All the works of Raphael display their beauties gradually, and improve on examination.

Murillo had a very large organ of Form, and also of Colour. I have an ineffaceable recollection of his "Immaculate Conception" in the Louvre. The virgin is clothed with the sun; the moon is under her feet, and upon her head a crown of twelve stars. Marshal Soult sold this picture for £24,600. But Murillo's paintings are somewhat unnatural and far-fetched in their composition, and so are less pleasing in form—using the word form here in its technical and non-phrenological sense. Religious feeling and comprehension were subordinate to his artistic faculties, though often in very considerable evidence, whereas in the case of Raphael religion and religious feeling, though subordinate to the art principles, elevated the tone and motive of his works to such an appreciable extent that all his admirers feel their power; and this is in accordance with Raphael's Phrenology, for the organs producing fidelity, faith, and religion were large in his brain development. Murillo appeared unable either to invent or select a female head that should harmonize the human and divine.

I have to place before you a portrait of Leonardo da Vinci. I also shew you a copy of his "Last Supper." Time forbids my remarking on his work as I should like. He had large organs of Size, Form, and Colour. I have already alluded to his masterly colouring. The world-renowned fresco in the Cenacolo at Milan is now unfortunately greatly injured—the result of the effect of a 400 years' fight with time and weather. I was most anxious to see it on my first visit to Milan; but somehow when I did see it I felt disappointed and sorry that I found it so injured.

I do not claim to be a judge of paintings, but after a fairly attentive examination of his paintings in Milan, Rome, Paris, and Bologna, as well as the great achievements of Michael Angelo in the Vatican, and the masterpieces of Tintoretto, Bellini, and Titian in Venice, I am of opinion that no one has approached Raphael in beauty of the human form, in the taste he has displayed in his designs and general arrangement of his

colours. As a colourist merely, he is inferior to Rubens, Leonardo da Vinci, Titian, Murillo, and possibly others; in my opinion, as an artist, he excels them all.

Rubens undoubtedly takes the first position as a colourist, and if I copy one or two words that I wrote in my Parisian guide book some fifteen years ago, you will get at my reasons for preferring Raphael's work to that of Rubens, Da Vinci, Murillo, &c.

Standing before Leonardi da Vinci's portrait of Mona Liza in the Louvre after reading Vasari's comment on it, "the eyes have the moist radiance that we observe in living persons; the mouth, the lips, the redness of which blends at the corners with the rose tints of the cheeks—this is not colour, but actual living flesh," I underlined "the lips" and in the margin wrote "too sensual." This remark applies to Correggio's "Antiope and Jupiter disguised as a Satyr," to Titian's "Jupiter and Antiope" in the same gallery. Perhaps I had better call your attention to a painting by Rubens in our own National Gallery which illustrates my remark on this point. I refer to "Venus sleeping among Satyrs." This picture, and others like it, certainly illustrate the large organ of Form of the painters; but they can do what Raphael could not do—they can inflame the passions of visitors, many of whom no doubt have wondered at their motive. Paintings can improve the mind and life of their admirers, and Raphael's paintings have this effect. If any painting fails to do this it fails in its object.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

NO. V.—PHRENOLOGY IN GREAT BRITAIN AND
SCOTLAND IN 1836.

FROM the following testimony we may learn the importance of Phrenology in education, from one who knows and has experienced its advantages. A. J. D. Dorsey, Esq., Master of the English Department in the High School of Glasgow, says—"As education, properly considered, aims at the proper development and regulation of *man's nature*; as it is, therefore, absolutely essential to a teacher's success that he should have a *guide* to the knowledge of *that nature*; and as Phrenology appears to me not only the plainest but the most satisfactory *guide* yet discovered—it is my decided opinion that he who teaches and *trains* on phrenological principles will ex-

perience a constantly increasing attachment to his profession—will invariably secure the affectionate esteem of his pupils, and will, as a necessary consequence, succeed in giving them a thorough *education*, moral, intellectual, and physical. I write this, not in a theorising spirit, but from several years' extensive experience. . . . In History the use of Phrenology is truly valuable. In fact, till I knew something of this beautiful system of mental philosophy, I never taught history properly, or, I may add, *anything else*."

From the Hon. Judge Crampton, formerly Fellow and Professor of Law in Trinity College, Dublin :—

"I can have no hesitation in stating my conviction, that, in the present advanced state of mental philosophy, an adequate knowledge of Phrenology will be found a most useful, I had almost said a necessary, qualification for a professor of logic and metaphysics"; though but imperfectly acquainted with Phrenology, yet "sufficiently so to be persuaded that *it is* amongst the most important of the acquisitions made to the stock of modern knowledge, and upon *it* must be based every sound system of mental philosophy."—*Testimonials, &c.*, p. 63.

Dr. John Mackintosh, Surgeon to the Ordnance Department in North Britain, Lecturer on the Principles and Practice of Physic, Fellow of the Royal College of Surgeons of Edinburgh, Member of the Medico-Chirurgical and Natural History Societies of Edinburgh, of Montreal, Heidelberg, and Brussels, makes the following statement :—"The more closely I study nature, in health and disease, the more firm are my convictions of the soundness of the phrenological doctrines. I regard Phrenology as the true basis of the science of mind."

Dr. Richard S. Evanson, M.R.I.A., Professor of the Practice of Physic in the Royal College of Surgeons, Ireland, gives the following opinion :—"In Phrenology we find united the best exposition of the moral sentiments, and the most approved metaphysical doctrines heretofore taught, while it surpasses all former systems in practical utility and accordance with facts; being that *alone* which is adequate to explain the phenomena of mind."

We might extend, almost indefinitely, these quotations from the one hundred and fifty pages of "*Testimonials*" before us, from men the most distinguished in the learned professions and elevated stations in society. The concurrent testimony of all who profess to have examined the subject is, that Phrenology furnishes the *only sound basis for a correct system of mental philosophy*, and in most cases their language is nearly as direct and explicit as that we have quoted above. We will now give the language of a few individuals who certify that "Phrenology contains a true exposition of the physiology of the brain."

From Dr. William Weir, Lecturer on the Practice of Medicine at the Portland Street Medical School, Glasgow, formerly surgeon to the Royal Infirmary, and one of the editors of the Glasgow Medical Journal :—

“ . . . Being myself firmly convinced, after many years' study of the subject, and numerous observations, that Phrenology is the true philosophy of the mind, I have taught it, in my lectures delivered to medical students, as the correct physiology of the brain ; and I consider it impossible to give a proper view of the functions of the brain on any other but phrenological principles.”—*Testimonials*, p. 37.

From Dr. John Elliotson, F.R.S., President of the Royal Medical and Chirurgical, and of the London Phrenological Societies ; Professor of the Principles and Practice of Medicine and of Clinical Medicine, and Dean of Faculty in the University of London, &c., &c.

Dr. E. remarks, “ That metaphysics or mental philosophy have formed a favourite study with him from his youth, and that he has carefully read a large number of the best writers on the subject ; but that he feels convinced of the phrenological, being the only sound view of the mind, and of Phrenology being as true, as founded in fact, as the science of Astronomy and Chemistry. Twenty years have elapsed since his attention was first directed to it, and not a day during the whole period has passed without some portion being devoted to its consideration. His opinions have been published in his notes to a translation of Blumenbach's Physiology, which has gone through many editions, as well as in papers which have appeared in periodicals. He always taught it in his lectures upon insanity, when he had the chair of the Practice of Medicine in St. Thomas Hospital ; and notwithstanding this was stated, he understands, to the University of London when he offered himself for the chair of the Practice of Medicine in that institution, he was unanimously elected, and has not only discussed the subject of insanity there ever since upon phrenological principles, as the only ones by which a person can have any knowledge of insanity, but has premised a statement and defence of Phrenology on arriving at that part of his course. . . . Those who have studied it know . . . that Phrenology unfolds the only satisfactory account of the mind, human and brute ; that it contributes to establish the surest foundation for legislation, education, and morals, and presents a large department of nature in the noblest, grandest, and the only satisfactory point of view ; and that those who reject or neglect Phrenology are lamentably ignorant of much which they fancy they know, and deprive themselves not only of much intellectual delight but of much practical utility.”—*Testimonials*, p. 47.

From Dr. James Johnson, M.D., Physician Extraordinary to the King, Editor of the *Medico-Chirurgical Review*, &c., &c. :

“ I have long been convinced that the science of *Mind* can only be understood and taught, properly, by those who have deeply studied the structure and functions of its *material instrument*—the *brain*. I am convinced that, in this world, *mind* can be manifested *only* through the medium of *matter*, and that the metaphysician who studies mind, independent of its organ, works in the dark, and with only half his requisite tools.”—*Testimonials*, &c., p. 67.

We need not inform the reader that Drs. Elliotson and Johnson rank among the very first in their profession.

We will trouble the reader with but one brief quotation more. It is from Sir Wm. C. Ellis, M.D., Physician to the Lunatic Asylum for the County of Middlesex.

“ . . . Until I became acquainted with Phrenology, I had no solid basis upon which I could ground any treatment for the cure of the disease of insanity. That residing amidst six hundred lunatics, no day passes in which the truth of Phrenology is not exemplified.”

We could quote other opinions equally explicit, showing the value of Phrenology to those who are engaged in mitigating the evils of that dreadful malady, *Insanity*. But we forbear. A celebrated doctor of divinity remarked, on returning from Europe, that Phrenology was on the decline in England. It had now ceased almost entirely to attract attention from distinguished literary or scientific men. He probably had the same evidence that the science of chemistry, the principles of Copernicus and Newton, were on the decline, as Phrenology. He doubtless heard as much of the latter as of the former. They refrain from introducing their science as a topic of conversation, where it would not be cordially received. The individual to whom allusion is here made would come to a different conclusion, could he read the expressed opinions of nearly one hundred and thirty distinguished literary and scientific men from various parts of the empire. The truth is, the advocates of Phrenology in Great Britain never before embraced a greater number of distinguished men.

The *Medico-Chirurgical Review* and the *Lancet*—two leading medical publications—are decidedly phrenological. The *Edinburgh Phrenological Journal*, a quarterly publication, as well sustained as any periodical in Britain, has reached its 57th number. It is now transferred to London, and is regarded as one of the most valuable publications of the day.

There are many professions and businesses that take a life-time to learn, Phrenology, in my opinion, is one of them. Educated men are doing wonders in raising the Drama to a high level—public taste has become purer and more refined, and we want educated, cultured men and women to work in this profession—the best, and thus to raise Phrenology to its true place, and make it the help it should and must be in forwarding us to the time—

“When the schemes and all the systems, Kingdoms and Republics fall,
 Something kindlier, higher, holier, all for each and each for all.
 All the full-brain, half-brain races, led by Justice, Love and Truth,
 All the millions one at length with all the visions of my youth.
 All diseases quenched by Science, no man halt, nor deaf, nor blind,
 Stronger ever born of weaker, lustier body, larger mind.”

The National Phrenological Institute.

(Fowler Institute.)

MEMBERS' NOTES.

"Nurture your minds with great thoughts, for to believe in the heroic makes heroes."—LORD BEACONSFIELD.

THE Annual May Meeting of the Institute and Special Conference was held at the Memorial Hall, Farringdon Street, on Wednesday evening, May 1st. The Conference commenced shortly after six o'clock. Mr. Richard Sly, J.P., F.R.G.S., who occupied the chair, said that as other societies held their May meetings during the month, it was appropriate that we should show the importance of mental science in moral and religious reform, for it was able to get into the inner life of that work just the same as all the different societies did of their particular work.

Mr. E. Berwick's paper was then read on "Phrenology in relation to the Christian Ministry," which will be found in another column. At the close, Miss Fowler, in Mr. Berwick's absence, explained why he had taken up that subject, that as a layman he had found the need of and the use of Phrenology in the ministry. She also thought that Phrenology could be a great service in deciding who should be our foreign and home missionaries, as some were better adapted to the one than the other. She was glad to be in touch with many of the training colleges which prepared candidates for the ministry. She was glad to say Phrenology had been such a guide to her in giving advice to students, and also in selecting suitable candidates for different localities.

Mr. Brown said ministers should give special study to their health as well as to other subjects. That their work was more successfully carried on when there was a balance of mind and body to help them. He exemplified those who had studied human nature, and how they had successfully benefitted themselves and others by the study of individual character. All were not alike; some were negative and others were positive in their nature, and the diversity of character made the importance of the work of the Institute all the more apparent. A minister must first thoroughly understand what his work would be, whether pastoral or home visiting, literary, scientific, or highly intellectual, before he allowed himself to settle in it, but all needed the help Phrenology could give them.

Mr. Sly said we sometimes found the round pegs in the square holes even in the ministry. Some ministers were good in collecting subscriptions, and some had no personal influence in that work at all. If ministers were Phrenologists they could warn off, figuratively speaking, sailors from the quicksands.

Miss Crow was then asked to read her paper on "Phrenology in the Home." The thoughts expressed in this paper showed how much depended upon the right management and understanding of children

at home. That if a child had his own way at home it would want it at school. Children were often blamed for doing things, instead of being guided and helped over difficult epochs in their lives, especially when they were developing the many conflicting characteristics of their natures.

Mr. Whellock spoke of the benefit of kindergarten training, and thought the physique of young children of more moment than their mental attainments.

The chairman gave some happy illustrations of children's management.

Another member thought the subjective mind of children was brought out more than the objective, and that was injurious. That children were treated too much like herrings in a box.

Another member mentioned Mr. Acland's recent speech on the treatment of children, proving that Phrenological principles were being recognised if not acknowledged.

Mr. Hall's paper was then read on "Cumberland Heads and Characters," in which notice was taken of the large heads, and great ages of the people. The chairman said that perhaps we might be able to find as large heads in London as in Cumberland, that he did not think they had all the good things in the north.

A member said by way of explanation that as the country was the backbone of London, no doubt many of the fine heads of the north found their way south, which was particularly applicable, as one gentleman from Dumfries was present who had that day arrived in London, and who was a good illustration of "what manner of man cometh out of the north."

As time was limited, there was no discussion on Mr. W. A. Williams' paper, "Reply to our Critics," or Mr. Taylor's, "Phrenology and Health"; but as they will appear in print later on, they will prove no doubt fruitful sources for thought and discussion among our various members' meetings.

At eight o'clock Mr. Brown gave a lecture on "Phrenology in the Church," which was fully illustrated with portraits of Basil the Great, John Chrysostom, John Wycliffe, Hugh Latimer, John Knox, William Tyndale, Philip Doddridge, and Bishop Crowther.

Mr. Overall enquired if the first two portraits, Basil and Chrysostom, were authentic! Mr. Brown replied he had secured copies of all the portraits from the Sunday School Union, and they were considered correct, and the most reliable in existence.

The notes of the interesting lecture will be found illustrated in another part of the Magazine. The subject was most appropriate to our meeting, and showed great time, labour, and research in its preparation, which however were highly appreciated by the audience that listened to him. After many practical hints on Phrenology and Physiognomy (which were too numerous to mention here), the meeting was brought to a close by a hearty vote of thanks to the lecturer and chairman.

* *
*

MR. BERWICK writes :—"My debate on Phrenology at the Folke-

stone Literary Society was the most lively evening of the S^éssion. The division (counted out) resulted in twenty-five for, and thirteen against, Phrenology as a true Science."

* *
*

THE third Annual Meetings of the Aberavon Phrenological Society took the form of a course of lectures delivered by Mr. W. A. Williams, F.N.P.I., on Thursday and Friday, April 11th and 12th. The subjects of the lectures were "Phrenology as a Science" and "Phrenology and Education," and were dealt with in a very able manner. The truthfulness of Phrenology as a Science and its great usefulness when applied to the education of the young and other departments of life was presented with very clear and convincing force. The lectures were illustrated by a powerful lime-light apparatus, skulls, diagrams, &c. The lectures were varied by an excellent programme of vocal and instrumental music rendered by Mrs. Daniels (Llinos Afarr), Mr. David Hopkins, and Mr. Rees Thomas. Miss Blanche Moore, R.A.M., presided at the piano. Delineations of character were given after each lecture, and in each case the parents, teachers and friends present testified publicly to their accuracy.—*Glamorgan Gazette*.

* *
*

THE MANSINGTON PHRENOLOGICAL SOCIETY (*affiliated to the Fowler Institute*).—The first Annual Meeting of the above Society took place on May 11th, at the Libanus Schoolroom. Notwithstanding the great depression of trade in the locality, the meeting exceeded the expectations of the promoters. After a social cup of tea, an interesting programme was provided, consisting of music and addresses.—E. REES, *Hon. Sec.*

* *
*

A Garden Party will be held, on the occasion of the members' meeting, on June 22nd, at Grove Park, when Mr. Fowler and family will be pleased to see the members of the Institute. They will also welcome any of their friends who would like to take the opportunity of attending the meeting. Tickets for non-members 1s. each. Several well-known and scientific friends have indicated their desire and intention of being present, among them is Madame Antoinette Sterling. Practical Phrenology will be interspersed with music and speeches. All intending to be present must indicate the same at 4 and 5, Imperial Buildings, Ludgate Circus, E.C., by Saturday, June 15th.

* *
*

WE have to thank W. S. for the following item:—"Many of our friends who have taken the enjoyable excursion to Hythe, Kent, may have visited the crypt that contains such a large number of skulls and other human remains. The Parish Church (under which is the crypt) is noted for its ritualistic tendencies. This building overlooks the town, and people visiting surrounding parts are constantly calling to view the curious relics. Close by the Town Hall in the High Street, stands the Congregational Church, and an amusing incident is recorded of a lady who one afternoon drove up in a 'carriage and pair' to its gates. The

Nonconformist minister, visiting in an adjoining house, had his attention directed to the lady, and it was suggested he should ask whether she wished to gain admission to the building. This he did, and raising his hat, said: 'Excuse me, madam, but if you wish to look over the church I will obtain the key.' Thereupon she said, 'You—ah—have—ah—some—skulls—here.' He, with a suggestive smile, replied: 'No, madam; the church with the 'dry bones' is situated on the hillside.' Without thanking her informant the lady in pompous tones bade her coachman 'drive on.' We have often wondered, and should much like to know, whether she has found the 'dry bones.'"

E. CROW.

NOTABLE MEN AND WOMEN.

REV. URIJAH REES THOMAS,

Chairman of the Congregational Union of England and Wales.

BY A CONGREGATIONAL DELEGATE.

THIS head indicates a good healthy and active brain, which is well nourished by a harmonious and fully developed body, and an excellent working organization.

There is a predominance of the Vital-mental temperament, with a sufficient amount of the Motive to give endurance and activity of all his powers.

His social brain is fully developed; he should be a warm-hearted genial man.

His perceptive brain is prominently developed and capable of understanding the needs of the great human family.

He is a keen observer of men and things, and nothing escapes his notice.

He is receptive, intuitive, and sympathetic in his way of looking at subjects.

His Benevolence and social brain work together, and with so unselfish a nature his mind reaches out to a broader humanity than most men.

He is agreeable in his manner and can easily make friends.

He is positive in his nature, full of activity, and ever ready to combat difficulties of a moral nature.

He is methodical and systematic as a speaker, and his basilar brain is fully developed, which enables him to speak with force, promptitude, and decision.

The moral and spiritual region of his head is large, and with his cheerful disposition enables him to be in living

sympathy with his Heavenly Father, and hopeful for a glorious hereafter.

As a preacher he should be essentially practical, earnest in his work, forcible in his exposition, and sympathetic with others.

JAMES MARTINEAU is certainly a wonderful example of how mental work does not hinder but aid general vigour and activity. Being born in 1805 he has just reached his ninetieth. He has an engaging presence, and at once an emphatic and tender, musical voice. He has a unique blending of sweetness and power which he inherited from the gentle companionship of his father and the brilliancy of his mother, who was "guide, philosopher and friend." He has genius for statesmanship, exquisite patience, masterful tenacity, mellow humour, beautiful graciousness, profound insight into character, and saintly superiority which marks out the spiritual master.

THE LATE LORD SELBORNE.—Lord Selborne had no great love of monuments to men's memory. At the Gilbert White centenary in 1893 he said that he agreed with those who thought that the best memorial of the man was to be found in his work, and that nothing more was needed to remind the world of him. In compliance with the prevailing fashion, which was carried too far, it had been suggested that the centenary celebration should be made the occasion of raising some memorial. But surely Gilbert White might have written with Horace, *Exegi monumentum ære perennius*. His book, said Lord Selborne, would be his memorial to the end of time. Two of the late Earl of Selborne's daughters inherit his gifts as a speaker. Lady Sophia Palmer, his third daughter, has appeared on several platforms recently as an eloquent opponent of disestablishment. She is fluent and persuasive, and impresses her audiences with her sincerity. The eldest daughter of Lord Selborne is Lady Laura Ridding, the wife of Dr. Ridding, Bishop of Southwell. She was one of the speakers at the last Church Congress. She has, besides eloquence, the rarer gift in orators of her sex—humour. Lady Laura has shared her husband's work in his See.

ON the Presentation Day at the London University, several special degrees were conferred on women, and the day was especially noteworthy for the fact that for the first time a lady graduate received the degree of Doctor of Literature. The first man who ever took that degree—Dr. Weymouth, sen., who did so in 1868—presented the lady doctor to the Chancellor for her diploma. The recipient of the degree is Miss Elizabeth S. Dawes, who has passed the various examinations which led up to this degree in a most satisfactory manner. She was a scholar at Girton, and came out in the Second Class of the Classical Tripos. Miss Dawes has for some time studied the connection between ancient and modern Greek, and her thesis for the doctor's degree was a

learned dissertation on the "Pronunciation of the Greek Aspirates." Her sister was the first woman to take the M.A. of London. Miss Dawes was warmly cheered on being presented. Miss Wilson obtained her M.D. degree. She is the daughter of H. J. Wilson, Esq., M.P. for the Holmfirth Division, Sheffield, and is, I believe, the youngest lady who has obtained that degree in England. Miss Caine, daughter of W. S. Caine, Esq., M.P., received her M.B. Degree. The Chancellor of the University (Lord Herschell) offered his congratulations to those who had obtained honours and distinctions at the University, and beyond that had gained the higher object of the improvement of their *mental faculties*.

MOTHERHOOD.

THE literature of the present day is teeming with articles and questions about "The Coming Man and Woman," "The Sexes," "Motherhood," "Marriage," &c. We are fast drifting off our feet and will soon have no anchorage, and no sure foundation to build our homes upon, if we are carried away by the new literature that is gilded so as to attract us for the time being from all that makes home sacred; the thoughts are so presented that a glamour is cast over our higher nature, and the uncertain ring about the modern novels is not healthy. We try to picture the lives of the authors, and see the reflection of unhappy and blighted homes, warped dispositions, overwrought brains, striving after an unreal life to please and take with the advanced day, little thinking or caring about the evil influence that is scattered broadcast.

Now and again some brave soul lifts up a voice and dares to speak against the books that are placed in our libraries, but we have reached such a liberty-loving age, that liberty of the press, as well as speech, is demanded.

The press has a great deal of crime to answer for. What sells a paper so rapidly as a graphically described murder, a sensational trial of one sort and another?

One need only listen to the newspaper boys calling out their papers, "Results of the trial," &c.—the more sensational the better to sell the paper, thus appealing to the passions and lower nature of humanity. Is there any wonder that crime is on the increase? That the Home question is thought so little of, the marriage tie put one side, but as soon as the glamour is lifted what have we in its place? Uncertainty, unhappiness, blighted lives, far more so than in the marriage state.

For if a man and woman are to live together only as long as

a passing fancy lasts, when that is ended, what becomes of the little ones growing up in their homes, with no claim on either side? They become outcasts any moment with no name or position. It seems to me we have plenty of such homes and lives in our midst, and we do not want to create any more of the kind, but rather try and make more healthy and suitable marriages for our children, teach them the laws of life, let them study the minds and characters of their would-be husbands and wives.

Again, women are calling out for their rights. Mrs. H. Ward Beecher says in a recent letter:—"My life has always been a busy one, with no time and less inclination to allow the question of 'woman's rights,' or 'woman's sphere,' in connection with public affairs, to disturb me. My own legitimate sphere in past years has been larger than I have been able to fill to my own satisfaction; and as to woman's rights, I have always had more than I could attend to and would have, at any time, willingly supplied those women who find time hang heavily on their hands for lack of more outside public right."

Women have been a long while trying to get the vote and gain positions in the field of labour side by side with men. There has always seemed to me to have been other things in a woman's life that she needed before the vote, the vote will only give her control over her property and a voice in public matters, but not over herself and the home; we want education with regard to the home and marriage; our sons taught to respect the women that they may make their wives, and not foster the idea that she will belong to him, body and soul, to minister to him at all times and seasons, but that she is a counterpart to him, and together they are to rear children if they are so agreed on that point.

A wife should not be a slave to her husband, neither is she, if there is love between them. No man or woman should marry if there is not love or a prospect of respect and harmony having either; a woman can win her husband to "her views" if she is so minded, and there will be no talk of compulsory motherhood, neither will she drag out a weary existence with too frequent childbearing, her children will grow up to bless their parentage instead of cursing it.

Many parents say they began their married life in ignorance, and did not know the laws of health and heredity, and have had to gain their experience, &c., and their children can do the same, but that is poor reasoning. Their children may have bad health, the girls may not have the strength or constitution to rear a family, and yet marry a man ignorant of the fact, and thus cause one of the many unhappy marriages.

I often hear young ladies say they want to get married, but do not want any children ; there is an unnatural sound about that ; their mother's life may be a warning to them against large families, but what of the child-love implanted in their natures ? We are not all constituted alike, and some are wanting in the organ of love of children. Such women are not adapted to nurse and train children, for the mother-love is one of the strongest loves there is.

What calls out a woman's love so much as to have a little child dependent on her care ? Oh ! ye mothers, train those little ones up in love and purity, but with a knowledge of themselves, so that there will be less crime in our country, and the children of the future will be noble characters. I would say to our girls, study your husbands. Phrenology will help you to read his character, show you what kind of a husband you may expect—kind, considerate, loving, pliable, or selfish, demanding, sensual, exacting to the very letter of the law.

Which would you rather have, compulsory motherhood, or welcome children ? Children that will be a blessing or a curse ?

It is not right for a woman to marry with the intention of having no family unless her wishes are known to the intended husband ; let there be a full understanding before and after marriage, and if children are given to them, let the father take his share in moulding their future health and character before and after birth.

One father said, "Why, we thought it our duty to have as many children as God would give us, but when one little form after another was carried to the grave, we began to think that we owed a duty to our children in giving them health."

Christian men and women, you have a duty to your families as well as to your God. You are sinning daily, but will not see it ; do not let Christianity be a cloak, or think because you have a legal wife, to make her a slave to your desires. Overcome the sensual in you, for your passion is as much a sin, if perverted, as theft or murder ; strive to live for a higher life. I have one family in my mind now, good Christian people carrying out the letter of the Bible according to their rendering of it. There was soon a crowd of little ones around them. I pleaded with the mother, who was a sensitive devoted woman, told her her health was giving way ; the worry of the delicate little children was too great a strain, but the husband would not do his part to help her carry out the advice ; his finer nature was blunted, and he had become irritable, exacting, fault-finding, and the wife, on finding that there was another little life coming, broke down completely, and the home became desolate of the mother.

It is a sad picture, and I am afraid there are many such. What of the little ones thus brought into this world weakened by disease, or strong passions uncurbed, and the moral controlling element weakened? It is to those Phrenology holds out a helping hand, and can help in their future training, for the coming child must be taught self-control, self-denial, and inherit a life worth living. It should be the object of parents to gain perfection for their children. Perfect children cannot be made by certain parliamentary rules and calculations; love and adaptability must be ever present in the forming of the coming child. Love should grow, not decrease, with married life; each should study to keep their love fresh, and overcome the faults that were unknown before marriage.

Marriage should not be "purely a matter of chance," as Millais declares it to be; there should be a certainty. Choose the one you would like to see as the father or mother of your children, and the companion you would like ever by your side.

There are many noble men and women who think aright, but there are still a great many who need educating.

The child born in a home which is the holy ground of his parents, with a father and mother who shall love each other exclusively, and respect each other wholly, and who shall know how best to feed his intellect and his body—the child born and expanding under such influences will stand so high that we cannot picture his boundaries.

There will not need to be laws to protect such mothers in those homes, no pleading against compulsory motherhood, for the aim of both will be perfection in so far as their two lives blend in harmony and love.

LOUISA F. DOW.

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., JUNE, 1895.

THE DYNAMICS
OF MIND.

MR. HENRY WOOD, in a paper under this title, says that the familiar statement that thoughts are things, would be more accurate if it were rendered that thoughts are forces, and from this text he preaches a sermon, of which the most suggestive sentence is the following:—

Thoughts being forces, every mind is a creative centre from which rhythms of qualitative energy are going out in all

directions. By their impact upon corresponding chords in other minds, these are also swept into active vibration. Throw a pebble into a lake, and the placid surface at once becomes vibrant with a series of ever-widening circles, which go out to its utmost boundary. They are never quite lost, or neutralised, though we may be unable to trace them to their final destination.

So every soul is the seat of a great centrifugal current, which is generated and set free in the simple process of thinking. This is true—though less in degree of desultory or aimless thought, as well as of that which is concentrated and projected with definite intent. Every thinker is a battery of positive forces, even though he utter never a word.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

PROF. HUBERT gave his inaugural address as President of the B.P.A. at their monthly meeting, April 2nd. The subject was "On Estimating character." Mr. Hubert said that character reading was a difficult thing, particularly to those whose knowledge of Phrenology was limited to an acquaintance with normal faculties, and their normal functions. With regard to the temperaments, it is not sufficient to know their physical signs, but also their effect on the mental manifestations. Not only must the predominant temperament be decided, but knowledge as to the balance of temperaments is essential. Mr. Hubert further spoke of the powerful influence of education on character. Environment must be understood, the influence of which upon the brain is enormous. In conclusion Mr. Hubert said that practical Phrenologists should be perfectly cognisant of their own idiosyncracies, so as to prevent them looking at people through their own organisations, and judging others by the standard they themselves have attained.

HERR COHEN'S LECTURES.—Herr Cohen's lectures at York on Character Reading continue to attract large audiences in the saloon of the Exhibition. The address was a particularly interesting one, the lecturer giving hints on the reading of character by the eyes, mouth, lips, and chin, and the shake of the hand. The explanatory sketches were materially helpful. The usual personal demonstrations followed, and elicited considerable interest and amusement. This is the third week of Herr Cohen's stay, and the success which has attended his lectures speaks for the appreciation of the general public.

LEYTON PHRENOLOGICAL SOCIETY.—The meeting of the above society, held in May, was a decided success. Mr. Councillor Vince generously lent his powerful lantern, and with it effectively illustrated Mr. Webb's lecture. A large audience appeared to appreciate the value of the photographs pictured on the screen. Very effective portraits and diagrams illustrating the organ of Self-esteem were exhibited, and anyone present must now be in a position to judge of the development of this sentiment in any person they look at in future. At the conclusion of the lecture the Chairman, Mr. Pittam, expressed his pleasure at being present at so instructive a lecture, and proposed votes of thanks to Mr. Webb and Mr. Vince for the interest that had been imparted into it by the collection of portraits so admirably pictured on the screen.

ON Monday night, the 29th inst., Mr. W. A. Williams delivered one of his popular lectures on Phrenology and its Teachings, to a large and appreciative audience at the Public Hall, Cymmer. The able manner in which the lecturer handled his subject, and the graphic description he gave of the character of persons from the audience, speak highly of his knowledge of the science, and thoroughly captivated the interest of his audience.—*Glamorgan Gazette*.

MISS FOWLER'S VISIT TO BELFAST.

PROFESSOR L. N. FOWLER, the eminent phrenologist, was never more cordially welcomed in any part of the United Kingdom than in Belfast, where his genial presence and his fund of wit and wisdom are agreeably remembered by all who had either the pleasure of listening to his charming lectures or the privilege of having met him in his studio. His daughter, Miss Jessie A. Fowler, who is now on a visit to Belfast, inherits his kindly disposition, his sparkling wit, his tact, and his phrenological ability, combining with them the lighter graces which adorn the cultured woman. She has had a training as a phrenologist and physiologist which has fallen to the lot of few of her sex, which is in fact unique, and the hundreds who have heard her lectures or who have been delineated at her hands at the rooms, 100, Royal Avenue, will bear testimony to the fact that she is well capable of maintaining the traditions of the honoured name of Fowler. Since she last visited Belfast in company with her father (who is still, we are happy to say, hale and hearty), she has visited the land of the Southern Cross and gained a reputation for herself amongst our Australian cousins. She is Lady President of the Fowler Phrenological Institute in London, and as such does a great deal to promote the study of mental science. In connection with the Institute, lectures are delivered weekly upon phrenology, anthropology, ethnology, anatomy, physiology, and kindred subjects, and examinations are conducted twice a year. Lessons are also given through the post, and we believe there are at present pupils in such distant places as Jamaica and Kimberley, not to speak of the United States. Miss Fowler also does a large amount of work in delineating the characters of children from photographs, and these are sent to her from the remote corners of the earth. She makes a

speciality of answering, as far as science can go, the question, "The Child: What will he become?" and thus gives a vast amount of instruction to parents as to how to train and educate their children. Miss Fowler is enthusiastic and earnest in her work, and gives no quarter to persons who seek delineations of character out of curiosity. She has come across such people in Belfast, but notwithstanding their professions they generally have a lurking faith in phrenology, and go away impressed with its truthfulness. One gentleman remarked, "I am sure you could not have told me what you did without knowing me unless you had a scientific basis to guide you," and such testimony is general. Miss Fowler says "good heads" are characteristic of the people of Belfast. Great versatility of mind is displayed, but sometimes a lack of "continuity," which causes people to fly off at a tangent with various ideas. The inhabitants of the South of Ireland are not so energetic, not so forcible in their character, nor so business-like, although more polished. In Belfast the people are rough and ready, but earnest and sincere. They are hard workers, very kind, sympathetic, hospitable and social. Miss Fowler's present visit terminates on Saturday, and she returns to London on Monday, bearing with her many kindly messages to her father, and the wishes of the community that she may ere long renew her acquaintance with the people of Belfast.—*Evening Telegraph*, April, 1895.

THE BELFAST PHRENOLOGICAL SOCIETY.

A MEETING was held at 100, Royal Avenue, Belfast, on April 20th. Miss Jessie A. Fowler, President of the Fowler Phrenological Institute, London, was unanimously voted to the chair. Mr. McKnight, M.F.I., was called upon to state the object of the meeting.

"I may say that I have been studying the subject of Phrenology in connection with the Fowler Institute for upwards of two years. During that period many of my friends knew that I was interested in the subject. A number of these have come to consult me phrenologically, and although I have only been studying the science for so short a time; I have been able to give them what they considered very useful and wholesome advice. In proof of this several of those whom I examined have come back and told me how thankful they were for the information they had received and how much they had profited by it.

I then became deeply impressed with the idea that a Phrenological Society would be the means of much good in Belfast, and I longed for the time to come when this would be accomplished. Miss Fowler's visit to the City seemed to be very promising in this direction. It appeared to be too good a chance to let slip. So a few of us who are interested in this work asked her if she would be good enough to call a meeting with the intention of forming a society here. To this request Miss Fowler very kindly consented, and it is with the object of forming a society we are met this evening. And remember, if one from a study of the subject can benefit many, ten similarly engaged could multiply the good done in the same proportion. Then think of the vast amount of benefit our fellow townsmen would derive from our society suppos-

ing it was the means of sending out a thousand members to use their phrenological knowledge for the general good.

I need not say anything more on the subject now unless to express a desire that each of us who are present should do all we can to bring about this happy result. Therefore, with the permission of the chair, I shall proceed to read a copy of the proposed rules, and elect the officers and committee.

The second meeting of the above Society, held on May 6th, was a most encouraging one. The President, W. S. Agnew, Esq., occupied the chair, and commenced the meeting by thanking the members for the honour they had conferred upon him.

The minutes of the previous meeting (the inaugural meeting of the Society) were read and confirmed.

The Secretary read a letter from Miss Jessie A. Fowler, thanking the members for the message of sympathy and esteem from the Society to Prof. L. N. Fowler.

The business, which partook largely of organizing work, was gone through in good style, and, from the nature of the arrangements and the success which has followed our efforts up to the present time, we are encouraged to look forward in strong hope for a very prosperous future.

“Man, know thyself,” seems to be the motive of every member, and we are glad to know that a study of the science of Phrenology and its kindred subjects is, to say the least of it, a good means to this noble end.

Hon. Secretary, H. Leslie Thomas, Lombard Street, Belfast.

Notes and News of the Month.

THE Employment Bureau is still doing good work.

* *

BIRTHDAY AND WEDDING PRESENTS.—A Phrenological Delineation, bound in leather covers, £1 1s. or £2 2s. From photos or the head.

* *

HOLIDAY TOURS FOR YOUNG WOMEN.—The members of the London Young Women's Christian Association and their friends have been afforded exceptional facilities for holiday tours, in co-operation with the Polytechnic scheme of educational travel. A special programme of the Polytechnic tours has been issued for the young women, and can be had through local secretaries of the association, or from the London offices, 16A, Old Cavendish Street, W. Travel broadens the mind.

* *

JULY *Magazine* will contain a Character Sketch of Miss Isabella Tod, of Belfast; a special photo of the Museum; Articles on “Phrenology and Health,” by Mr. J. W. Taylor; and “Reply to our Critics,” by Mr. W. A. Williams.

RECENTLY at the People's Palace, Miss J. A. Fowler examined Madame Antoinette Sterling publicly, a little Kaffir and a Hottentot boy, Rev. Mr. Matthews and many others, interspersed with songs from Madame Sterling and recitations by Madame Chambers. Misses Maxwell and Dexter have been assisting the Institute at several bazaars.

* *
*

DURING the month Miss J. A. Fowler has been to North Finchley, Peckham Rye, Mile End, and, on Friday, May 17th, she read a paper on Heredity, at the Women's Total Abstinence Union Conference.

* *
*

PRIZE OFFER.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Two Prizes*, 10s. and 5s., to any two persons who may succeed in securing the *Largest Number of Names and Addresses*, to the end of September. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editor of the *Phrenological Magazine* by September 30th, 1895.

We are desirous of making this as widely known as possible. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

* *
*

SHAKSPERE'S Centenary was celebrated with great enthusiasm. Nearly twenty thousand persons visited Stratford-on-Avon in the course of last year. Of these a large proportion no doubt were American tourists; but only a proportion. It is a tribute to the universality of the genius of "our myriad-minded Shakspeare" that no fewer than forty nationalities were represented in this throng of pilgrims. The trustees of Shakspeare's birthplace have just held their annual meeting at Stratford, under the presidency of Sir Arthur Hodgson. According to the report of the Executive Committee the visitors who paid for admission to the birthplace showed an increase of 1,700 over the previous year. We know so little of Shakspeare that anything that will throw the least light upon his life is welcome. It is interesting, therefore, to learn that there have lately been presented to the library twenty deeds and documents relating to Stratford-on-Avon and the adjoining township of Henley-in-Arden, dated from 1564 to 1690. The librarian will no doubt act upon the suggestion made at the meeting to examine the registers of the neighbouring parishes. The wonder is that this has not been done long ago.

* *
*

INSTITUTE LECTURES, MEMORIAL HALL.

THE Irish and Scotch characteristics were fully delineated, and

contrasted, photos and specimens of flax, &c., were shown to illustrate the remarks, on May 8th.

* * *

“THE Formation of Character,” was the lecture given at the Institute on May 15th. It was illustrated with brains of various grades of animal growth, and skulls of degrees of intelligence.

* * *

“How Phrenology helps the Selection of Servants for Private and Public Service,” was the subject of a lecture in March, and pointed out the phrenological qualifications of various offices, such as teachers, inspectors, clerks, agents, mechanics, civil service, and engineers, in public work, and domestic servants, nurses, companions, in private service.

TO THE EDITOR OF “THE PHRENOLOGICAL MAGAZINE.”

DEAR SIR,—Many are the reports or notes to be seen in the various papers and magazines, but few they are which do justice to the science of Phrenology. I am pleased to say that the *Ashton-under-Lyne Reporter*, whilst commenting on Dr. Guinness Rogers, also gives the Phrenological Delineation of that gentleman as published in the *May Phrenological Magazine*. This, Sir, speaks well for our locality, showing as it unmistakably does that Phrenology is making progress. Very many are the inquiries made to me on various aspects of the science. Personally and by letter I am pleased to be able to satisfy such inquiries and gain their confidence by dispelling all doubts.

Yours sincerely,

B.

Book Notices.

WE have just published *Phrenology Applied* or made practical, by John Bretherton, price 2d., or post free 2½d. This is a useful and interesting pamphlet.

NEW editions of Fowler's *Self Instructor*, 2s.; *How to Learn Phrenology*, 6d.; the *Phrenological and Physiological Register*, 4d.; and Dutton's *How to Improve the Memory*, 3d., are now ready.

WE have pleasure in announcing that our *Handsome Phrenological Chart* (printed in six colours) can now be supplied mounted on canvas, with rollers, varnished, price 2s. 6d. each, post free; this will be useful for amateur and professional phrenologists as it can easily be hung on the wall or held by hand when explaining the location of the organs, and as it rolls up into a very small parcel it can easily be carried about.

Thoughts in Verse, by Mr. C. Baker, has been received with thanks.

Character Sketches from Photographs.

C. C.—The photo of this lady indicates a full and an interesting development of the Vital temperament, enabling her to thoroughly enjoy life and take an interest in everything that is going on around her. Her nature is an ardent one. She is full of the milk of human kindness and anxious to do all she can to improve society, and is not a trifler but is sincere and devoted to her friends. She has practical judgment, is very sensitive to praise or criticism. She goes heartily into the work that she undertakes, and does not shirk her duty but is mindful of her obligation to others. She has large sympathies, and is thoughtful for others, is kind and tender-hearted. She will need bringing out and be made to feel her responsibility in life. In a home of her own she will show to a good advantage.

K. K.—The gentleman's photo indicates a thoughtful mind, one well adapted to enquire into and investigate subjects. He needs all the health he has to enable him to carry out all his work. He is always ready with some plan or other. He appears to be wiry in constitution, tall and slender, and needs to fill out and take on more flesh to balance his power. He is apt to over-work, and do two days' work in one. He is scientific, observing and practical, and should make a good business man. He can work by the eye, and is methodical and systematic in arranging wholesale plans. He is lacking in language to fully express his ideas, and must cultivate this faculty as opportunity affords, both in business and private life. Yes! you cannot do better. You are both on the improving scale, and will help each other.

"PAST AND PRESENT" (India).—Your photograph indicates that you possess an enthusiastic nature, and are very intense in thought and feeling. There are no half measures with you, but you throw your whole heart into all matters that excite your interest. Still your interest and enthusiasm are not always lasting, but are like fires that blaze fiercely for a time, then burn themselves out. Your affections shew the same characteristic. Less vehemence and more calmness would be of much benefit to you. You are impulsive, rather rash, and often act without a due regard to consequences. Your nature is a progressive one, and your mind is ever open to receive new truths. You can readily understand, and easily apply the practical sciences, and you sometimes astonish yourself by the discoveries that you make. You know many things that you have not learned from books. You are rather fond of reason and debate, observe much, and can criticise minutely. You are also deeply interested in the mysterious and marvellous. You have excellent planning abilities, and good powers of organization. You can undertake work that requires wide scope of mind, yet are equally practical when details have to be considered. Have excellent constructive abilities, and are probably an inventor as well.

THE
Phrenological Magazine.

JULY, 1895.



(Kind permission of "Wings.")

MISS ISABELLA M. S. TOD.

Hon. Secretary Women's Liberal Unionist Association for Ulster.

WHEN recently in Belfast I had the great pleasure of interviewing one of Ireland's noble women, and obtained many interesting facts relative to her remarkable family as well as her own personal history, which I anticipate will give equal pleasure

to the readers of the *Phrenological Magazine*. Miss Tod, who was just recovering from a serious illness, allowed me every facility of visiting her at her home, and readily replied to all my queries.

I found her possessed of a remarkable organization with great toughness of fibre, a wiry constitution joined to a very tenacious mind, and great power of endurance. In saying this, one is inclined to enlarge considerably on such a combination of power. She is one in a thousand for quickness of thought, and power of execution. She is not the one to organize on other people's lines, but will always be ready with ingenious methods of her own.

Her head indicates individual strength in several directions. The breadth in the basilar region gives to her character exceptional executiveness, which must enter very largely into all her plans. It combines with her practical insight into men and things, and makes her in touch with the prevailing thoughts of the times. Her perceptive faculties being so prominently developed cause her to have happy and constant entertainment. She is practical and observant, yet she is not wanting in that fine appreciation for the higher shades of imagination and sentiment, and lifts of fancy in literature.

She is remarkable for the force of her practical knowledge, and also for the inspirational strength of her faith and belief. Her practical mind makes her spirituality more of a realistic faculty than an idealistic one.

Her Individuality, and Eventuality, Comparison, and Language, help her not only to remember facts, faces, and occurrences, but with so active a brain she is able to express herself with fluency.

She is not inclined to waste words or beat around the subject she has in hand, but plunges right into the vortex of an argument at once.

Along the central line from Individuality to the centre of the top of the head the faculties are well represented, particularly the organ of Benevolence, which will show itself in liberality of thought, breadth of sympathy, and a kindness, amounting to a nobleness of action and readiness of support. She is not one to lean upon others, but instead is leaned upon. She is not one to follow, but to lead.

She is more philanthropic than merely sympathetic or charitable, though she is not wanting in these qualities. There is more of the aggressive spirit than of mere tenderness; more of the willingness to stand at the helm and steer in a storm than go below deck and be protected herself from the

spray or danger ; more inclination to say and do what she thinks to be right for the public good than for private gain. She is not one to put herself in front for her own sake, but her conscientiousness being so influential, she is thoroughly self-forgetful, and will work for a cause or stand by a principle, and defend an injustice done to those who are not strong enough to support themselves. Had she lived in the days of the martyrs she too would have suffered and even have been burned at the stake rather than act contrary to her principles. To die for her religion or her country, would have been far more in keeping with her moral strength of character than to live without giving a protest against existing inconsistencies.

She possesses the true Irish wit, which is expressed through several faculties, namely, Combativeness, Comparison and Mirthfulness. If we add to these the influence of destructiveness and conscientiousness, we have a strong intellectual, moral and executive force. She knows how to give utterance to a truism that would not be so readily tolerated from another person, for she realizes when, where, and how to say a thing effectively, and her earnestness, raciness and wit enable her to call out respect even from her opponents. Her mind is so fully alive to any emergency that she can decide what to say, and can partly express an opinion, before another person has taken in all the facts of the case. Another feature of her character is her strong patriotism, and her love for her country is noticeable in her large Inhabitiveness.

So strongly is this faculty represented, that she would be willing to sacrifice comfort, health, and almost all personal considerations of rest and quietness for the love and justice of "dear old Ireland." In short, she will be known for her spiritedness and energy ; for her moral enthusiasm ; for her intellectual repartee and critical discernment of subjects ; for her love of justice, especially to subjects that relate to her country and her religion ; for her large sympathies and well-guided sentiment ; and for her practical insight, quick decision, and keen intellectual judgment, and persevering spirit.

When speaking to her of the Suffrage propaganda in Ulster, she said, "I was more completely responsible for that than any of the other organizations, and it was extremely successful in converting persons of all ranks, creeds, classes, and circumstances."

In the higher education of women, I asked what had been her work ? She said, "My work has been two-fold : first, to urge upon parents the moral and intellectual importance of cultivating the powers of which their daughters are possessed, and the need of making them in some degree independent of

circumstances, and able to make their own way in life ; and second, to advocate the cause with University authorities, Parliamentary authorities, and officials of all kinds, so as to secure admission for women to all educational institutions and advantages. In these matters I have co-operated with those ladies who were doing the actual work of teaching ; pursuing high aims, while hampered with much greater difficulties than the corresponding class in England, and have frequently acted as a kind of 'legal adviser' to the head schoolmistress of Ulster." Thus acting, I thought, in exact accordance with what I had told her and what her head indicated.

I said, "Your head indicates you can take the initiative and even work alone if necessary, is that true?" She replied, "In carrying on the agitations necessary for these movements, while gladly availing myself of the help of Committees, I yet undertook, and carried through, many useful plans on my own responsibility alone. At home I repeatedly held meetings, and lectured in every town and most villages in Ulster, besides assisting at meetings in most other parts of Ireland." Speaking of her work for her country since 1886, she touchingly said, "Knowing Ireland thoroughly, I knew that all the social work in which I had taken so prominent a part for twenty years was in danger, and that most of it could not exist for a day under a petty legislature of the character which would be inevitable. As a citizen also—to whom Ireland, though not a whole nationality, was the nearest and the dearest part of my nationality—I shrank with horror from the revival of religious and racial differences which was certain to ensue. But my duty was plain. As a hereditary Liberal—poorer than I should be to-day because my ancestors did their duty by their weaker neighbours in Ireland—as a Presbyterian descended from those who had given up home and lands rather than submit to a far milder prelacy than that with which we are now threatened, and who, in the very midst of the chaotic misery which followed 1641, joined in forming the Irish Presbyterian Church, which has ever stood so stoutly for liberty, and as a worker for women who believes that there is no government on the face of the earth so favourable to the full freedom and dignity of women as the Imperial Parliament, I work for the maintenance of the Union."

"Have not the proposals of Home Rule greatly increased your public work?" I said.

"Unfortunately, the shock of the attempt at Home Rule, and the breaking up of friendship consequent upon it, has seriously undermined my health. But to the utmost particle

of power remaining to me, by voice and pen, by organization, and by personal influence, I work for the rejection of every legislature but the Imperial legislature, and shall do so till I die."

The history of the early warfare in Ireland is interesting, for these times were when the antecedents fought and suffered imprisonment for their religious freedom; and the object of our present sketch is descended from the old-established family of Alexander Waddell, one of whom signed the Solemn League and Covenant in 1644, now preserved in the Library of the Belfast Museum. She came into the world laden with a righteous responsibility which was to rest upon her shoulders, although she was a daughter among several brothers, and she has ably carried out her work, in spite of relays of illness.

Like many of the Ulster folk, Miss Tod is of a mixed Scotch and Irish descent, being on one side a descendant of stern covenanters. Her great-grandfather was another Alexander Waddell, who was one of the famous band of Irish volunteers who met at Dungannon in 1782, men whose memory is dear to the Irishmen of to-day.

Coming from a fighting stock, Miss Tod does not lack courage to denounce all that she holds to be immoral or injurious to the temporal and eternal welfare of those in whom she is interested, and her Irish blood shows in the natural and unstudied eloquence that is her birth-right. She is over the average height, with a keen, intelligent face, and an eloquent mouth, and penetrating eyes. Her fine brow is crowned by abundant silvery hair. She reckons amongst her friends Mrs. Fawcett, Miss Helen Blackburn, and most of the other women prominent in philanthropic and public life.

She is found in every prominent movement for the benefit of her sex—the enfranchisement of women—for religious freedom, and for Home Rule matters. She has a ready pen which is used for purposes of a varied character.

No one of Irish birth has done more for the great cause of Unionism than Miss Tod. By a long course of unselfish philanthropic endeavour in support of all things good and pure, Miss Tod has won for herself unparalleled influence in Ireland, and especially in the north. She has led the Ulster women since 1886 to feel the importance of realizing that every great political question is a social and religious question.

She is exceedingly interested in temperance, and signed the pledge when a little girl, and has worked arduously in the Total Abstinence Cause ever since. She was led to take a deep interest in it when visiting as a member of the Presby-

terian Church amongst the working people of Belfast. She daily saw in drink a source of poverty and degradation as well as of domestic discord and misery, and resolved to devote her life to combat the evil. In 1874 she delivered her first temperance address or lecture at Rattifriland. She headed a deputation to Sir D. Dixon, then Mayor of Belfast, asking to have a certain day in the week set apart for licensing cases, as formerly there was no means of knowing when these were to be heard. It was decided that licensing cases should in future be heard only on four days in the year, which result surpassed her expectations. She has frequently been heard on Anti-Drink platforms in London, and when her health permits, even now. But very naturally of late years Miss Tod's activities have been largely engrossed by politics. The cause of Temperance itself, important as it is, seems to her less pressing than that of the Union. She considers that all ordinary reforming work would be hampered by the passing of a Home Rule Bill.

In short, no one is more of a "*persona grata*" to the Unionists of Belfast than Miss Tod. She has strong political opinions, and does not mind and is not afraid of expressing them, which gratifies her hearers, who "like their politics seasoned with pepper." On other less debatable ground Miss Tod has done excellent service to humanity at large, and to womanhood in particular. In fact, the name of Miss Tod brings a flush of honest pride to the face of every true patriot in Ireland; and any Irish woman unaware of her power must be wrapped in cotton wool, and must be innocent of the world, and all appertaining thereto.

JESSIE A. FOWLER.

CHARACTER.—Remember for what purpose you were born, and throughout the whole of life look to its end, and consider when that comes in what will you put your trust. Not in the bubble of worldly vanity: it will be broken; not in worldly pleasures: they will be gone; not in great connections: they cannot serve you; not in wealth: you cannot take any with you; not in rank: in the grave there is no distinction; not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world; but in that of a life spent soberly, righteously, and godly in this present world.—*Bishop Watson.*

THE PAUPER LUNATICS OF THE METROPOLIS.

A PAPER BY JOHN LOBB, ESQ., C.C., *Vice-President of the Fowler Institute.*

*Read before the City of London Tradesmen's Club,
May 25th, 1895.*

CITY LUNATICS AND THEIR COST.

SINCE I was appointed chairman of the Lunatic Visiting Committee in May, 1893, by the guardians of the City of London Union, and also a member of the Metropolitan Asylums Board, it has been my duty to visit the patients chargeable to the City of London Union at the various private lunatic asylums in London and the suburbs, as well as the idiots and imbeciles at Darenth Asylum. I purpose dealing to-night with pauper lunatics only and on a subsequent occasion with idiots and imbeciles.

82,875 LUNATICS.

The total number of lunatics in England and Wales chargeable to the poor-rate for the year 1894 was 81,345. Of these, 57,673 were in county and borough asylums (exclusive of criminal lunatics maintained out of moneys provided by Parliament), 1,004 in registered hospitals and licensed houses, 5,699 resided with relatives or were boarded out, and 16,869 were in workhouses and asylums under the Metropolitan Asylum districts. In addition to these, there were 1,530 lunatics not chargeable to the poor-rate but to various corporations or boroughs, making a grand total of 82,875 lunatics chargeable to the rates.

CAPITATION GRANT.

The number of lunatics chargeable to the City of London on January 1st, 1895, was 360. The gross cost to the City of London for the maintenance of these lunatics, for the year 1894, was £11,321 3s. 2d.; but the ratepayers got back by Government Grant 4s. per head per week, which amounted to about £3,800, leaving a net cost of £7,521 to citizens for the maintenance of their lunatics for the year. The original intention of the Legislature in allowing 4s. per head weekly, was to encourage guardians to send curable cases to asylums, instead of retaining them in workhouses from motives of economy. This capitation grant of 4s. allowed by the

Government is in aid of the maintenance of each pauper lunatic maintained in county and borough asylums, and is now paid by the County Councils instead of out of the Imperial Treasury.

PUBLIC INSTITUTIONS TO BE PREFERRED TO PRIVATE.

Public institutions such as Hanwell, and particularly the asylum at Stone, are preferable to private licensed houses, and my committee unanimously recommend that all their patients should be transferred from these licensed houses to the Stone asylum as soon as practicable, not only on account of smaller cost of maintenance, but because Stone asylum is more commodious, more healthy in situation, because the patients are put to light farming work, and because more recover at that institution than any other. Moreover, the cost of maintenance at the Stone asylum is 11s. 8d. per head per week, while at the private asylums at Peckham, Camberwell and Hoxton, it is 19s. 3d. per head.

THE CORPORATION ASYLUM AT STONE.

The Stone Asylum is the property of the Corporation of the City of London, and is under their management. The Lunatic Asylums Act, 1853, having required that separate provision should be made for the care and treatment of the insane poor, it became necessary to provide an asylum for those of the City of London (partly chargeable to the City of London Union, and partly, in the absence of a county rate, to the Corporation), then located in different licensed houses in and near the metropolis, and a committee was consequently appointed by the Court of Common Council, in the year 1862, to purchase a site and arrange for the construction of the institution. An appropriate site of thirty acres was found at Stone, near Dartford, Kent, and was purchased by the Corporation out of its own funds, and thereon was erected at the Corporation's expense (and not by means of a county rate), and at a cost of about £77,000 (including the purchase of the freehold), an asylum for the reception of 125 patients of either sex. This asylum was opened on April 16, 1866. On its completion, the Building Committee gave place to the Committee of Visitors, composed of the members of the Court of Aldermen and the Recorder, in their capacity of justices, who were annually appointed at the January Quarter Sessions for the City of London, and who discharged their duties under the provisions of the Lunatic Asylums Act, 1853.

HOW STONE ASYLUM IS GOVERNED.

This committee continued to control and govern the asylum until the coming into operation of the Local Government Act, 1888. The powers and duties of the City justices, so far as regards the provision, enlargement, maintenance, management, and visitation of, and other dealings with, the asylum, were transferred to the Court of Common Council, which, in pursuance of its powers under the Lunacy Act, 1890, is constituted the local authority for the City of London, and now annually appoints a visiting committee, consisting of four Aldermen and eight Common Councilmen. Since 1866, additional buildings have been added to the asylum, and structural alterations carried out, whereby accommodation was found for 212 males and 231 females, making a total of 443 patients.

MODERN IMPROVEMENTS.

In 1888, 107 additional acres of land in the immediate vicinity of the asylum were purchased by the Corporation (who acquired possession of the same in April, 1890), and further additions and alterations were, and are still being, carried out, including the provision of an alternative water supply, and a new system of sewage disposal by irrigation. In addition to these matters, considerable expense has been incurred in structural alterations and re-arrangements which have been executed since 1887, comprising an improved system of ventilation and lighting of the buildings; the enlargement and re-decoration of many of the wards; the renovation of all the dormitories, and the laying-out of parts of the grounds; the re-organization of the whole system of drainage and sanitary fittings for both male and female divisions, and the renovation and re-decoration of wards.

TOTAL COST OF THE ASYLUM.

The total cost of the asylum to the Corporation (including the cost of land, original construction, and of repairs, additions, and alterations) up to December 31, 1894, has been £130,832. And the total amount paid out of the City's cash (in the absence of a county rate) for the maintenance of pauper lunatics without settlement up to December 31, 1894, has been £41,119; making a total of £171,951.

NUMBER OF PATIENTS AT STONE.

On December 31, 1894, there were in residence 230 males and 243 females; total 473. Of this number 356 were chargeable to the City of London Union, 35 to the City's cash, 25 to

unions and parishes outside the City, and 57 were private patients.

COST OF PRIVATE PATIENTS.

The charge for private patients is £1 1s. per week, payable monthly in advance. This covers board, lodging, washing, medical advice, medicine, and all other necessaries—clothing, renewal of same, and repairs to clothing only excepted. For repairs of clothing a charge of 5s. per quarter is made. In cases of prolonged bodily disease an additional weekly charge may be made to meet an increased outlay. Private patients have the same accommodation as the other patients, there being, however, a separate ward for suitable cases, and additional dietary being given.

LARGE ASYLUMS CONDEMNED.

The City authorities were wise in not building for more than 500 patients. Monster asylums, accommodating 2,000 lunatics, are to be condemned. It is an inhuman policy to erect huge asylums and collect together large numbers of lunatics. Barrack life for the insane is bad. It renders classification and medical supervision difficult, and recovery almost impossible. Imagine what it must be daily, year in and year out, especially on wet and inclement days, to be in a ward with seventy or eighty insane persons! It is bad enough to have to visit the patients, but to live with 2,000 of them must be truly awful. The Lunacy Commissioners should not allow any asylum to be built to accommodate more than 500 lunatics.

ALCOHOLIC DRINKS IN ASYLUMS.

Amongst the medical profession there is a diversity of opinion with regard to the use of beer in the ordinary dietary of asylums for the insane. Some are strongly adverse to its abolition. On the other hand, many eminent doctors of long experience in lunatic asylums are decidedly against stimulants save as medicine. Out of 100 county and borough asylums and registered hospitals in Great Britain and Ireland, the medical superintendents of fifty report that alcohol is not used for patients in any form or for any use except as a medicine, and that its discontinuance as an article of diet in pauper asylums has resulted in improved discipline; the patients have benefitted physically, mentally, and morally, and the ratepayers have benefitted financially. The universal testimony of attendants in lunatic asylums is that the non-use of beer saves much fighting, and the wards are much quieter and easier to manage.

ALCOHOLIC DRINKS REMOVED FROM THE DIETARY.

All alcoholic drinks have been removed from the dietary at all the London County Council asylums, and the results show more recoveries, easier management, better discipline, and no inconveniences. At Hanwell Asylum, which I have been officially visiting, I was informed that since alcoholic drinks had been discontinued the patients had benefitted, and there were fewer irregularities among the officials. Dr. White, the medical superintendent of Stone Asylum, states that in a large majority of asylums beer has been entirely withdrawn from the dietary scale, and in such cases the medical officers are more than pleased with the results; and in his annual report, just issued, says:—"An important change was effected in August last by the abolition of beer and substitution of milk (half-pint) and lemonade (half-pint), according to choice, for the workers and paying patients. At first there were a few complaints, but they were limited to a very small section of the community, and now, after several months' experience, I can truly say the course adopted has proved beneficial to all concerned. The members of the staff were practically unanimous in favour of a money allowance in lieu of beer, and were pleased and satisfied with the scale you adopted." Mr. Shaw, the superintendent of Banstead Asylum, says in his recent report:—"It is worth noticing that the high rate of recovery in this asylum has been coincident with the abolition of beer as an article of ordinary diet. It is very certain that the patients have taken their food better since the beer was stopped, but the great lesson taught by the withdrawal of this very mild intoxicant has been that the people who have gone away are able to do without it." The question is an important one, and public opinion is in favour of the abolition of alcohol from the ordinary dietary of pauper institutions, and the sooner it is done the better for all concerned.

LONG HOURS IN ASYLUMS.

I regret that the authorities of asylums for the demented have not sufficiently considered the mental strain upon their attendants in consequence of the long hours they are kept on duty. I have recently, in the Press, called attention to this matter, instancing Hanwell Asylum, where the attendants are kept on duty eighty-four hours per week, year in and year out, with an annual leave of absence of only fourteen days. I have received a large amount of correspondence, in which the attendants state that they are often fourteen, and even sixteen hours a day on duty, with only a break of six hours. It is well known that the melancholy surroundings have a very depressing effect upon the attendants in cases of lunacy,

and not a few doctors and nurses lose their reason. This is a matter which urgently needs reform.

CAUSE OF INSANITY.

With regard to the causes of insanity, Dr. Walmsley, of Darent Asylum, says, "*The most potent causes of insanity are hereditary transmission and alcoholic intemperance. No less than one half of all cases of insanity are due to inherited taint, and one-fourth of the cases to drink.*"

As to the alleged increase of insanity, two things should be taken into account: the increase in the population, and the fact that cases of insanity are sooner detected now, and statistics more promptly and accurately furnished to the Press. It would appear, however, from the latest returns of pauperism that the number of insane paupers has greatly increased. Thus in 1858 the number of insane paupers in England and Wales was under 21,000, while in 1895 the number has risen to nearly 83,000.

CONCLUSION.

We doubt not that the depression in trade which has prevailed for the last few years, by which so many persons have been cast out of employment and reduced to pauperism, and the widespread misery resulting from strikes, have had much to do with the serious increase of pauper insanity reported. With better times and more enlightened views respecting the mutual responsibilities and relations of capital and labour, of the employer and the employed, the fearful strain on the brain and life will be relieved, and a gradual improvement will, it is hoped, take place in the classes which unhappily furnish insane paupers. And may we not confidently expect that as education spreads and more careful attention is paid to the laws of health, to marriage, to family life, and above all to those moral and religious principles which so powerfully aid in controlling the passions, calming the mind, and filling the soul with pure and holy aspirations and affections, insanity will decrease, and a happier, because healthier and purer, condition of life and society be evolved? It is an old saying that to have a sound mind we must have a sound body, and complete soundness of mind can only be attained when all our faculties and powers are ruled by Conscience and Reason, and in the fear of God.

[*The concluding remarks form a grand peroration to an address which all must alike agree is remarkable for its cogency and practical use. Phrenologists have long dwelt on the pathological side of all mental derangements, and we are glad that Mr. John Lobb has been elected Chairman of the Metropolitan Lunatic Visiting Committee, for he is the "right man in the right place."*—ED. P.M.]

RESPONSIBILITY IN CRIME.*

BY A PHYSICIAN.

THE reason why a physician should be called upon to discuss such a subject as responsibility in crime must be because some organ or organs of the body are concerned, and he ought to know more about the structure and function of the bodily organs than other people. Medicine must furnish all the essential fundamental facts in the study of this subject. According to the medical view of responsibility in crime, the mental status of the individual has to be investigated.



FIG. I.

It is admittedly the proper province of modern medicine to study the construction and function of all the bodily organs, but for various reasons the brain has been the last of the larger and more important organs to be carefully studied; within the last decade, however, it has been very thoroughly investigated. The result of that study tends to show—indeed, has demonstrated—that the functional product of the brain is mind, in precisely the same sense that bile is the functional product of the liver; that one process illustrates just as forcibly the influence of a mysterious force or power as the other.

The product of the liver, the bile, will vary according to the

* Kind permission of the Editor of *Science Siftings*.

size, quality, and condition of the organ and the forces acting upon it; and the same is true regarding the functional product of the brain, the mind. Without liver there is no bile, and without brain there is no mind. At least the physician only investigates mind, which is a functional product of brain. The analogy, however, between brain and liver does not hold throughout, because after birth, and from that period to maturity, and indeed while life lasts, the brain is ordinarily exposed to impressions made by an ever-changing environment, while the environment of the liver remains practically uniform.

It may be conducive to a clear understanding of the medical



FIG. 2.

view of mind, and therefore of responsibility, to examine objectively the organ itself, and briefly the manner in which its functions are studied by the physician. The brain is a double organ, and therefore only one half of it need be shown. Figs. 1 and 2 are exact representations of the outer and mesial surfaces of the human brain.

Like many other organs of the body, its functional activity depends upon the presence of cells, the bodies of which are exclusively found upon its surface, extending to a depth varying from one-eighth to one-fourth of an inch, and constituting the so-called grey matter of the brain. The convoluted arrangement of the surface, as can readily be understood, more than doubles its area. Beneath the grey matter, or cortex,

is found the white matter, which consists of fine fibrous processes extending from the bodies of the cells in the grey matter, and connecting those in one part of the cortex with those in another part.

Fix. 3 shows the course of the fibrous processes of the cells of the cortex of the brain as they pass from one convolution to another, connecting together the various cell bodies.

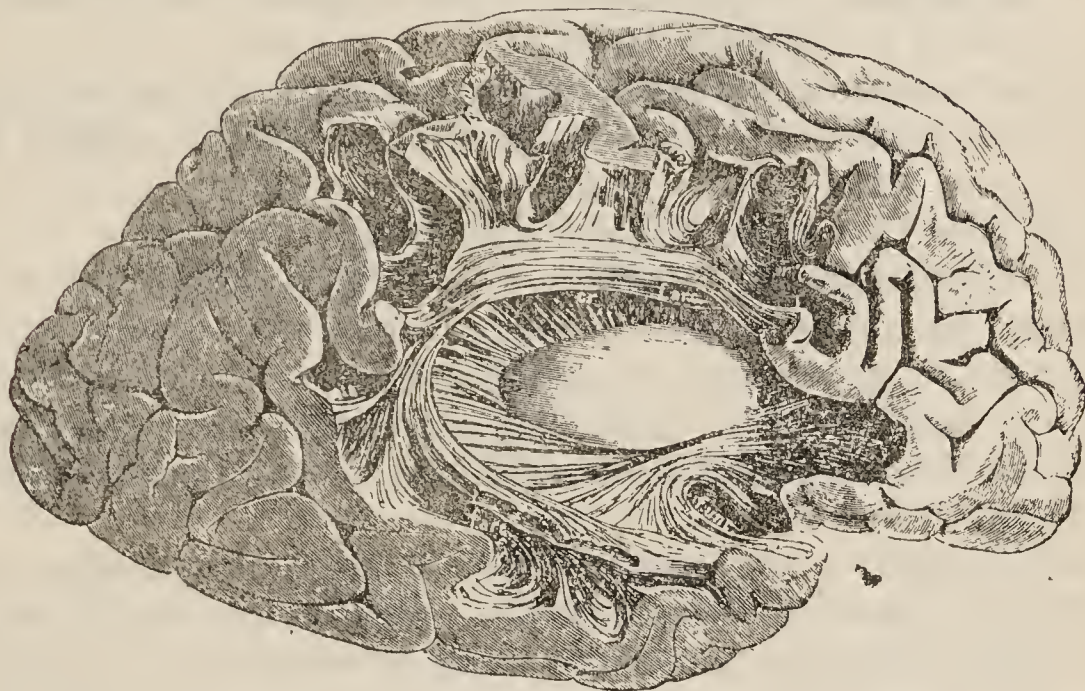


FIG. 3.

(To be continued.)

REPLY TO OUR CRITICS.

BY MR. W. A. WILLIAMS, F.F.P.I.

Paper read at the May Conference of the Fowler Institute.

INASMUCH as we are confined to a short paper, it is not our intention to reply in detail to the various criticisms made on the science, but rather to submit a few fragmentary thoughts to the earnest consideration of those of our critics—who earnestly seek after truth—which may possibly lead their critical and discriminative minds into a higher and better conception of Phrenology as a science. All science must be founded on observation, principles and laws; the principles must be the offspring of observation, and the laws those principles set in motion.

The principles and laws of Astronomy and Geology are based on observation and correspondence, and likewise are

the principles and laws of Phrenology, as those who are willing to investigate for themselves must confess. But how differently the world receives and accepts the principles and laws of Phrenology from those of Astronomy and Geology.

The Geologist explores the earth, and finds a rock or strata of peculiar form and appearance ; takes a portion of its substance to his room or laboratory, and subjects it to a careful examination and comparison ; then reports on it, and the world thanks him for his work.

The Astronomer, by observation, visits the vaults of heaven, counts and names the various planets, carefully studies their sublime and harmonious movements, makes his calculations thereon, and the world thanks him for it.

The Naturalist discovers a bone of peculiar form and structure, he takes it to his study, observes, compares, and traces a correspondence or resemblance in it to some extinct specie of animal of a thousand years ago, he presents his report on those observations and the world thanks him for his efforts.

The scientific Phrenologist* sees a brain of peculiar form and quality, and by observation takes it to his dissecting room, examines and compares it, then reports on it, and of course *we* have the good manners to thank him for his labours.

Each of the scientists reasons from his observations, but the principles and laws deduced by the Astronomer, Geologist or Naturalist have a different reception from those of the Phrenologist. No person to-day would think of contesting the claims of Astronomy or Geology to be reckoned amongst the sciences, and though the Astronomer, Geologist and Naturalist, never saw a rock forming, worlds evolving, light travelling, or an extinct specie of animal developing and living ; yet the principles they deduce from their observations are kindly accepted as truth or science, whilst the sublime principles deduced by the Phrenologist—who has a vastly superior advantage over either of the other scientists, inasmuch as he may behold the object of his observations developing and forming from the parents, through the child into a Swedenborg, or a Cagliostro, a Gladstone or a Balfour—are unkindly and ungratefully received by men from whom we could expect better treatment. However, this should not deter our efforts—as an Institute—in propagating this most elevating of sciences and its teachings, for have we no consolation in the fact that to-day the people laugh at the absurd conduct of the contemporaries of Galileo, Harvey and

*One trained and fully qualified at our Institute.

other pioneers of truth or science, and that at no distant day the people will laugh at the equally absurd conduct of the contemporaries of the illustrious pioneers of Phrenology—Gall, Spurzheim, Combe and the Fowlers.

The fundamental principles the Phrenologist deduces from his observations are :—

- (1) That the brain is the organ of the mind.
- (2) That the mind is composed of different faculties.
- (3) That the brain is a congeries of organs.
- (4) That size and quality combined give power.
- (5) That man has all the innate faculties requisite for his use.

These principles cannot be disputed, and are admitted to be true by many who do not believe in the details of the science. Cuvier, Sir Charles Bell, Gray, Ferrier, Huxley, and other great scientists admit them in part, if not as a whole. We should, therefore, feel perfectly at ease regarding the ultimate triumphs of our science in all its *details*, as well as its fundamental principles. True that as a science it is not perfect—no science has been perfected in a day,—but the very fact that its foundation rests on the immutable rock of truth, and that its principles are in conformity with the constitution of Nature and the eternal fitness of things, proves that it has in it the germs of immortality, and that as a science it is essential to man's happiness here and hereafter.

To many people the most unacceptable of our claims and principles are—(a) That the mind is composed of different faculties ; (b) that the brain is a congeries of organs ; (c) that size and quality combined give power. A few thoughts in support of those principles may possibly assist in removing the doubts which exist regarding these claims. Metaphysicians used to argue that the mind was a single indivisible power, and that our reasoning, visual, and auditory powers were produced by this single power being in a reasoning, seeing and hearing state alternately ; but the various systems of metaphysics were founded only on theory, speculation and conjecture, independent of observation.

Talleyrand, the great Frenchman, defined a metaphysician as a person exceedingly skilful in drawing black lines on a black background ; how far the Frenchman was right or wrong remains to be seen, but metaphysics at its best is dark. The fallacy of the metaphysical argument is obvious when we realise our ability to reason, see, hear, write, &c., simultaneously.

Observant mothers find that the mind is not a single entity, but a plurality of powers, as she observes the child manifest

affection before reason, observation before moral and religious sentiment. Genius in the majority of children is a partial manifestation of mental power which would not be the case were the mind a single entity, or its medium of manifestation (the brain) a single organ.

The plurality of the mental faculties and their location in the brain was never attempted, as far as history records, by any system of metaphysics other than Phrenology, and Phrenology is the only science of mind which treats of all the mental faculties and their organs of manifestation. Aristotle, Pythagoras, Plato and others, conjectured or guessed that the brain was the seat of the mind—"the palace soul"—but it was the learned young physician to the lunatic asylum at Vienna, Dr. Gall, that proved from Nature, observation, and stubborn facts that the brain was the organ of the mind, &c. ; and even if he had only succeeded in establishing this now universally acknowledged fact, he merits a far more prominent place of honour in the history of scientific discoverers.

What proof can be more conclusive and more fully substantiative of the truthfulness of our principles than that of N. R. Gowers, M.D., F.R.S., in his "Diseases of the Nervous System," where he sums up all the latest researches on the functions of the brain by the best scientists of every nation : "Doubt was formerly entertained as to the differentiation of function in different parts of the cortex (brain matter), but recent researches have established the existence of differentiation which has almost revolutionised cerebral physiology and vastly extended the range of cerebral diagnosis"; again the fact that there exists such a beautiful harmony between the groups, divisions and sub-divisions—as arranged by the Creator, and discovered—and the light of another principle which, when set in motion, we call "Order" and the "First law of Heaven."

That size and quality is a measure of power is a law that holds good in all things, and needs little evidence to enforce its truthfulness. Large lungs aerate the blood better than small ones, large muscles are stronger and more enduring than small ones, and large brains contain more mental power than small ones. Our critic may argue that he has seen imbeciles and idiots who have large heads, quite true ! but Idiocy and Imbecility are invariably the outcome of a diseased brain ; and to invalidate our position he must produce his Hampden, Milton, Cromwell, Webster or Beecher with heads measuring only nineteen or twenty inches in horizontal circumference, and eleven or twelve inches in trans-coronal measurement. We should remember the brain, though composed of the most

Highly organized material in creation, is like other organs of the body subject to the laws of growth and decay. If the mind or a special group of its faculties are constantly exercised there is an increased flow of blood to the brain or that portion of the brain through which the group of faculties exercised operate, and as a consequence the volume of brain as a whole or in part increases in quantity and quality. Just as the smith's arm becomes stronger and larger by constant labour, so does that region of his brain through which the designing and constructive power of his mind acts, increase in power also.

In conclusion we would add that though Phrenology like other sciences has had to struggle with difficulties, it is nevertheless a science of the first order, and those who to-day delight in hurling at it their vituperative effusions through the *press* or otherwise, will some day suffer a rude awakening in the "New Age" that is dawning on the world; an age in which Phrenology is destined to play an important part.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE VII.

(Continued from page 239.)

Education perfects, deteriorates, represses, and directs the Innate Faculties, but can neither destroy nor produce any.

SINCE we have ventured to regard animals no longer as mere machines, many philosophers maintain, that not only man, but animals also, are born without instincts, propensities, primitive determination, faculties; that they are indifferent, equally susceptible of every thing; and, finally, that we must regard them as *tabulæ rasæ*. Their ingenious aptitudes, instincts, propensities and faculties, it is pretended, are the result of accidental impressions, received by the five senses, or of those which education gives them. Even insects, say they, display their natural aptitudes only as an effect of instruction. The builder-wasp has already learned, while yet a larva, the masonry of his mother; the bird learns from those who have given him life, to build his nest, to sing, to migrate; the young fox is carried to school by his father; and man would

not become man, would remain a savage and idiot, without the means furnished by education.

Let us first examine this hypothesis, so far as it concerns animals.

It is true, and I shall give numerous proofs of it in this work, that the great part of animals are not limited wholly to the means of their own preservation. They are susceptible of much more extended instruction than their immediate wants require. We teach all sorts of tricks to birds, squirrels, cats, dogs, horses, monkeys, and even swine. They also modify their own mode of action with reference to the position in which they find themselves. But this faculty of receiving education is always proportionate to their primitive faculties ; and they cannot, any more than man, learn things of which they have not received the first impress from nature. I admire the setter, couching in the pursuit of the pheasant ; the falcon in chase of the heron ; but the ox will never learn to run after mice, nor the cat to browse on grass ; and we shall never teach the roe-buck and the pigeon to hunt.

If animals were susceptible of impressions from all that surrounds them, in a manner to derive lessons from them to the degree supposed, why does not the chicken learn to coo with the pigeons ? Why does not the female nightingale imitate the song of her mate ? How does each animal, notwithstanding the intercourse of other species, differing the most from his own, preserve his peculiar manners ? Why do birds and mammifera, even when hatched or suckled by strange parents, always manifest the character of their species ? Why does the cuckoo imitate neither the nest where he is hatched, nor the note of the bird who has reared him ? How do we teach the squirrel which we have taken blind in his nest, and who has never seen another squirrel, to climb and leap from one branch to another ? How do we inspire the ferret with the instinct of seeking the rabbit in his burrow ? Who has taught ducks and beetles to counterfeit death as soon as they are menaced by an enemy ? Who has given lessons to the spider, which, hardly escaped from his egg, weaves a web and envelopes the captive flies, that they may not dry up ? Of whom has the ichneumon fly learned to attach with a thread to the branch of a tree, the caterpillar, in which she has deposited her eggs ? And how do the caterpillars, as soon as they are hatched, roll themselves in a leaf to escape the cold and dampness of the winter ? In fine, why do animals do things, which they have never seen done ; and why do they almost always do them as well the first time, as their progenitors ?

Without the innateness of the faculties of animals, how can we explain the differences of individuals, which have absolutely the same manner of living? When, in a forest, one nightingale sings better and more assiduously than the rest; when in a poultry yard one cock is more ardent in fight, and another more pacific; when one hen, one cow, are better mothers than the other hens and the other cows,—can we attribute these phenomena to education?

How can we comprehend why certain individuals are raised above their fellows, and become, as it were, the geniuses of their species? Locke's translator, Coste, speaks of a dog, who, in winter, whenever his comrades were lying about the fire, so as to prevent his approach, set himself about making a noise in the court; and while his comrades ran thither, he hastened to enter into the house, took a good place near the fire, and let those bark whom he had cheated by this stratagem. He had frequent recourse to it, and yet he always gained his ends, because no one of the other dogs had sagacity enough to discover his trick. Dupont de Nemours had a cow, that, to procure the whole flock a more abundant supply of food, adopted the plan of throwing down with her horns, the fence with which the field was surrounded. None of the other cows knew how to imitate her example, and when they were near the fence, waited impatiently the arrival of their conductress. I have sometimes met mocking-birds who perfectly imitated the birds of the neighbourhood, even to the quail and the cuckoo, while the others surrounded by the same birds, could only imitate a small number, or were limited to their own peculiar song.

In fine, if the instincts, propensities, and faculties of animals, are not determined by their organization, how can you explain the fact that these instincts, propensities and faculties are always found in harmony with their external organs? What chance should give to each animal, factitious instincts, faculties, always in harmony with their teeth, claws, horns, &c.? Will you maintain that nature acts without object in giving to the beaver strong gnawing teeth and a flat tail; to the intelligent elephant his trunk; to the sanguinary tiger his terrible claws and teeth?

Or, will you tell me, with those who do not acknowledge final causes, that the bear, the tiger, and the elephant employ their instruments for the sole reason that they find them fitted for certain purposes? the mole lives under ground because her eyes are too small; the feet of the swan are natural oars, and therefore he chooses of necessity his abode in the water. Neither man nor animals have any limb, any

instrument, in order to use it, but they use them because they have them.

Who does not see that, on this supposition, there would be no connection between the interior and exterior, between the instruments and the active force? And would you forget, that the boar strikes with his jaws before his tusks are formed? the young bull and the kid with their head, before their horns have appeared? that the bird shakes his wings before he has any feathers? Take from the lion his teeth and claws, and give them to the sheep, and see if by this means you will change the lion into a sheep, and the sheep into a lion.

We must then admit, that each animal, in consequence of its organization, has received from nature ingenious aptitudes, instincts, propensities, proper determinate talents, and that the power of things external, of instruction and education, is limited to giving it more or less modification.

The hypothesis of the *tabula rasa*, and of the creative power of education, is it more admissible for the human race?

To attempt to write in a satisfactory manner on the influence of institutions and of education, would be undertaking volumes. I must therefore confine myself to my object, and show, by some general considerations, how far the influence of human efforts extends over the moral and intellectual character of man.

The antagonists of innate dispositions persist in saying, that man, being from his birth surrounded by men, appropriates to himself their faculties and their character.

Might I not ask whence the first men, who were surrounded only by beasts, obtained their faculties, and how they created or invented them? Even at the present time, are not many men, in their infancy, more surrounded by animals than by men? Why do not these children receive the instincts and propensities of animals as well as the faculties of man? If children had not the same dispositions as their parents and instructors, how could they be capable of receiving their instruction and profiting by their example? In the first years, when children are almost solely in the hands of their mothers, of nurses, and of women, boys always distinguish themselves from girls, and one child is perfectly distinct from another. After this period nothing can give rise to a resemblance between the faculties of the man and the woman, nor between those of different individuals. In fine, do we know any art by which an instructor can create in children envy, love, attachment, anger, goodness or wickedness, ambition, pride, &c.? Do we know how to

create any talent? This power so little belongs to man, that even when we are our own absolute masters, we cannot escape the changes which the succession of years produces in our moral and intellectual faculties. Every thing confirms the truth of what Herder says, that education cannot take place except by imitation, and consequently by the passage from the original to the copy. The imitator must have the faculty of receiving what is communicated to him and of transforming it into his nature, as he does the meats by which he is nourished. But the manner in which he receives it, the means by which he appropriates it to himself and employs it, can only be determined by the faculties of the receiver; whence it follows that the education of our species is, in some sort, the result of a double action, to wit: of him who gives, and of him who receives it. Thus, when we see that men take the form which we wish to give them, it is not a legitimate inference, that these forms have been created in them; they have borrowed them from other men endowed with the same dispositions.

The influence of education, instruction, example and of surrounding circumstances, takes place principally when the innate dispositions are neither too feeble nor too energetic. Every sane man, having the essential organization of his species, has, in virtue of it, capacity for whatever is relative to the dispositions proper to man. It is owing to this that nature bounds herself in the most part of individuals, with a mediocrity of moral and intellectual forces; it is, as it were passive in relation to the impression of external objects; the internal faculties do not announce themselves; they are in a state of indifference; they seize nothing and repulse nothing strongly; and as nothing draws these individuals toward a marked end, they have consequently no determinate vocation. Of this great majority of men it is said, with reason, that man is an imitative animal. Precepts, institutions, discussion, the severe exposition of the most interesting truths, has but little power over them. It is example and imitation which draws them, which gives a grave air, and often a grave character to the son of a magistrate, and the bold countenance to the son of a warrior; which make the Frenchman, German, Italian, Englishman, Russian; which make slaves, freemen, republicans, &c.: but it will always be mediocrity which falls to their share. It is for these men that education is almost everything, at least in the relations of social life; it is for them that institutions must be calculated. Still, it is not admissible to conclude that their dispositions for receiving this education are not innate. When Helvetius maintains, that if dispositions

were innate in man, education would not be able to change anything in him, nor to give him anything, he takes from the nature of man and of animals all possibilities of being modified, and confounds simple modifications with essential qualities and faculties.

Still, it must not be imagined, that even for this class, the impressions which come from without, have an influence exclusive, absolute, and always equal. If we succeed in introducing in a nation a certain uniformity in regard to customs, opinions, manners, professions, arts and sciences, laws and religion, it is because all these things are founded, not only on positive relations, but also on natural dispositions. Without denying the influence of institutions, it is still evident that the general progress of civilization is the result of organization proper to the human race.

In the midst of these positive things, which seem to have been introduced by institutions, by arbitrary inventions, each individual differs from another by a peculiar character, just as he differs by the external form of his body. Such a quality is given to one, and denied to another. Each has a predilection, or a more decided talent for such or such an object. There is, then, in each man, something which he does not derive from education, which even resists all education. Accordingly, all instructors have experienced, that it is necessary to observe peculiar rules for each pupil, if they would perfect the good qualities and correct the evil ones which belong to him, and put him in a state to employ his powers in a manner useful to society and himself.

This individuality, this character peculiar to each individual, shows itself in a thousand modes at all periods of life, without education having any part in it. From his infancy, man announces the character which will distinguish him in adult age. The moment you exalt his merit on account of some excellent quality, or censure him for a vicious one, he appears to be surprised himself, as by some new thing, of which he acquires a knowledge for the first time. Urge him still more, and he exclaims, "*Well, it is in my nature : I cannot do otherwise ; it is too strong for me.*" Let us follow, then, the example of Marcus Aurelius, who holds it for a maxim,—that it is not in our power, nor in that of a sovereign, to make men such as they ought to be ; but that it depends on us and on the prince, to employ men, such as they are, each according to his talent. *(To be continued.)*

We can finish nothing in this life ; but we may make a beginning, and bequeath a noble example.—*Smiles.*

PHRENOLOGY AND SPORTS.—No. I.



DR. W. G. GRACE.

ALL the world, his wife and children are now on the wing. It is the great recruiting season, and outdoor sports are all the fashion. Cricket is truly England's national game, and at Lord's and the Oval on Bank Holidays the game is seen to perfection.

Cricket is interesting from its scientific side, and especially so when we come to examine the characteristics of the individual players.

When the history of the game is seriously undertaken, the most striking figure of all will be that

of Dr. W. G. Grace, the Prince of Cricketers. Not only has he achieved, during the past thirty years, a long series of cricketing triumphs, but he has brought the combination of head, hand, and eye, to such perfection that in his forty-seventh year he is the best bat in the world. The longevity of his championship is without record, and therefore he fully deserves a national testimonial in honour of his hundredth "century," made in first-class cricket.

Dr. Grace possesses a truly magnificent organization, and a fine balance of the Motive and Vital temperaments, with a full degree of the Mental. He has a marvellous amount of vitality, and knows how to use it to advantage. He has a splendid chest measure, and with his height has wonderful locomotion, agility, expertness, and muscular control.

Mentally he is not burdened with a broad head, hence thinks and acts on the spur of the moment and as the necessity of the occasion requires. Had he a larger organ of Cautiousness, and were the head broader, he would hesitate, falter, procrastinate, and play a slower game. His perceptive faculties are large, giving him a ready command of what is before him. His Intuition and Comparison act in concert and give him an intuitive judgment and quick decision, a keen analytical mind to see the slightest alteration of conditions or opportunities. He is firm, too, and self-possessed, which characteristics are noticeable in his large Firmness and Independence. He is a keen observer of men and not easily carried

away by imaginary fears or fancies. He deals in positive facts and reasons from cause to effect. He has originality of mind, and more adaptability than imitative power. He is a unique man, and well may someone have ventured the remark that if sport were to be the recipient of Queenly honours, surely Dr. W. G. Grace would be a deserving candidate.

We are convinced the more we study the requirements of the game, and the success of the specialists, that most great batsmen are *born*, not made, besides the necessary physical qualities, there are numerous mental traits required.

Batting is largely a question of temperamental balance, which, of course, means a ready and complete command of all a man's powers—mental as well as physical. The gentle art of batting requires patience, coolness, a certain serenity of mind, a ready resource, and the capacity to make up one's mind and power to act almost simultaneously. The impulsive, fussy man, the man of ungovernable temper, will make no headway in cricket. Of course, it frequently happens that a second-rate cricketer may, by assiduous practice and devotion to the game, make himself a first-class bat, and we should say that almost any boy who loves the game, and is not easily discouraged, would, with proper tuition, become a good cricketer, always provided he be well equipped mentally and physically. Great bodily strength is not necessary, but up to a certain point it all tells. Some of our best bats have been by no means strong men. If a player depends mainly upon his physique he is apt to become a mere "slogger." Wrist power is even more essential than "bullock power," and it is infinitely more interesting. There is no finer sight than to watch an accomplished batsman, by a smart wrist action, almost without moving his arms, suddenly swoop down and cut the ball like a knife. Perhaps the most important point of all in making a big hit is to "time" the ball so accurately that you get the full swing of the body into the stroke at the proper moment. The faculty of weight is most essential in the game of cricket, and good cricketers possess this quality in a large degree.

Some of the favourite strokes are an "off-drive," placing a ball to leg, and pulling a ball from the off-stump to the on side. W. W. Read was the first to make a study of this particular stroke. A good many years ago, when the "off theory" of bowling came into prominence, and with nine or so of the eleven fieldsmen placed on the off-side, he thought what a fine thing it would be if a batsman could pull the ball round to the "on." So he set about to practice it systematically. The altered methods of batting has resulted in a change in the modern bowling.

Long ago, when bowling was more on the wicket than now, a large proportion of the hitting was to the on-side. Now-a-days, with the off theory of bowling, nearly all the hitting is on the off-side of the wicket. A celebrated cricketer once said he had seen a field set without a single man on the on-side. Then is the time for the pull to come into operation.

Of course present-day trundlers get as much work on the ball as did bowlers twenty years ago, though there has been an improvement in cricket pitches, and this to some extent prevents the modern bowler from making the ball "do" more than his predecessor.

Phrenology therefore sums up as follows : Good cricketers like Grace, Read, Stoddart, or Richardson, require a good range of perceptive centres, which include first-class Weight, or balancing power, Individuality, Form, Size, and Order, the latter giving method to the work undertaken and a neatness to the strokes. Allied to these practical observing qualities comes Calculation, which plays an important part in reckoning force, speed, and resisting power necessary to bring success. Intuition, Comparison, and Locality, next join the group of active qualities, and give the important insight; criticism, and judgment on relative distances. Next comes the centre of Cautiousness, which must not be too active, while Firmness, Sympathy, and a full degree of Self-Confidence are most essential. Courage and Executiveness should be well represented, but under control, if not, they make a hasty but not so cool a player.

The opinion of Mr. Baggallay, of the West Ham Police Court, is not without point. He thinks the true remedy for that idleness which is the parent of crime is to be found not so much in our prison-cells as in the playgrounds, where honourable and manly games are cultivated, for healthy and manly games are of the first importance in promoting morality and good fellowship. Police magistrates may preach and punish, but our playgrounds, and not our prisons, are the true remedies for the loafing and idleness which almost invariably are the causes that bring victims to our courts.

OUR BOYS.

There is more concern now-a-days to interpret interpretations than to interpret things ; and more books about books than about any other subject : we do nothing but expound one another.

—*Montaigne.*

NOTABLE MEN AND WOMEN.

MISS EMILY FAITHFULL was the daughter of a Surrey rector, she was born two years before the present reign commenced, and was only 23 when she determined to devote her energies to furthering the welfare of her sex and extending its sphere of labour, her first official appointment being as secretary to the Society for the Employment of Women. In 1860 she opened a printing-office with female compositors, and among other specimens of first-rate workmanship she turned out was "Victoria Regia," a book dedicated to the Queen, which obtained for her the appointment of Printer and Publisher in Ordinary to her Majesty. All along, indeed, the Queen took a lively interest in Miss Faithfull's efforts, and in 1888 sent her, in recognition of her 30 years' work, an autograph portrait of herself, the grant of a Civil List pension coming not long afterwards.

* *

WORTHY OF IMITATION.—Miss Emily Faithfull was the leader in the movement which is now being taken up by so many persons as if it were a new thing. I have great respect for her memory, and regret to hear of her death. Years ago we had some experience of the nature of the work she was doing for women, and of the excellency of the business done at the Victoria Press. But the newer workers in the same field forget how much they owe to her as a pioneer. She bore the ridicule and they get the praise, and she never ceased to be womanly in her greatest difficulties. I think some more recent agitators might copy her tactics to advantage.

* *

By the death of Miss Emily Faithfull there has passed away one who spent a large portion of her life in championing the cause of working women. Thirty years ago it was considered rank heresy in labour circles to employ women in many directions where now their presence excites no remark, and in breaking down the prejudice which prevailed in this matter Miss Faithfull did eminent service. She was one of the first to employ female compositors on anything like an extensive scale, and in this was fortunate enough to secure the approval and support of the Queen. For many years she conducted a magazine in which the claims of women to remunerative employment were unceasingly advocated, and she lived long enough to see many of her dreams fulfilled. Like every other reformer, she had much opposition to encounter, but that does not seem to have troubled her at all, and certainly never turned her from the path which she had marked out for herself, and along which she travelled to such useful purpose.

Her character sketch appeared in the January number of the *Phrenological Magazine*, 1887, which some of our readers may be glad to read.

She had a fine constitution, and her work among women has come

to an end here only too soon. She possessed a wonderful amount of magnetism which she threw into everything she undertook.

* * *

MR. JOHN N. STEARNS, OF NEW YORK.

MR. JOHN N. STEARNS, secretary and publishing agent of the United States National Temperance Society and Publication House, died at his home, Brooklyn, New York, on April 21st. Mr. Stearns was born in New Ipswich, New Hampshire, May 24th, 1829. His entire adult life was devoted to the cause of Temperance. He was the only person in North America who was a member of the national bodies of the three leading Temperance organizations. He was appointed one of the editors of *The National Temperance Advocate*, and also publication agent of the society, which position he had since held. He also served one term as county clerk in the sixties, being elected on the Independent ticket. Mr. Stearns was a member of the Christian commission during the war under Geo. H. Stewart, and was the warm personal friend of John B. Gough, John B. Finch, Gen. Clinton B. Fisk, Schuyler Colfax, Horace Greeley, George W. Bain, and Neal Dow. Mr. Stearns's last great work was the convening of the World's Temperance Congress at Chicago in 1893. In 1891 he visited this country, and was the guest of Canon (now Dean) Farrar and other prominent Temperance workers in London. He also paid a visit to Scotland. We deeply sympathize with our Prohibitionist friends in America, in the heavy loss they are called upon to sustain.

* * *

MISS ANNIE YOUNG, OF MAIDENHEAD.

WE regret to have to record the death of Miss Annie Young, well-known in Maidenhead and district as an enthusiastic Temperance worker. Miss Young died on April 20th, in her 59th year, after an illness extending over ten months. She possessed a deeply-rooted and growing conviction that most of the crime and poverty of the country would be swept away by the adoption of total abstinence principles. Miss Annie Young formed the first Band of Hope in the town of Maidenhead about the year 1875. The numbers speedily increased, until the names of between 400 and 500 boys and girls were on the register. She afterwards dispersed them among the different churches. She was "the mother of the Band of Hope," and her love for these children never failed. Many of her boys are holding good positions in the church and in the world, some as ministers and some as missionaries, many as respectable tradesmen, and all confessing that to Miss Annie Young they owe a life-long debt of gratitude.

She took the chair at one of Miss Fowler's lectures at Maidenhead, and at the close Miss Fowler examined her head publicly. She was intensely energetic, wiry, independent, forceful in every good work she undertook, and her head was a fine proof of the principles of Phrenology.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

No. VI.—PHRENOLOGY IN SCOTLAND AND IRELAND.

DURING Mr. Spurzheim's last visit to Scotland one of the most interesting incidents was a dinner given in honour of him by the Edinburgh Phrenological Society. This society was then at the height of its prosperity. That was a proud day for Spurzheim. Among the most conspicuous phrenologists present at that dinner were George Combe, Esq., Sir G. S. Mackenzie, Hon. D. G. Haliburton, P. Neill, LL.D., Dr. A. Combe, and J. Simpson, Esq.

The impression on that occasion must have been powerful and almost electrical, when Mr. Combe, after proposing the health of Dr. Spurzheim, and avowing the great pleasure he took in repeating that he owed everything he possessed in the science to him, addressed the company in the following beautiful and eloquent strain:—"How would we rejoice to sit at table with Galileo, Harvey, or Newton, and pay them the homage of our gratitude and respect; and yet we have the felicity to be in company with an individual whose name will rival theirs in brilliancy and duration; to whom ages unborn will look with fond admiration as the first great champion of this magnificent discovery—as the partner in honour, in courage, and in toil, with Dr. Gall—as the rival in genius of him by whose master-mind the science of man started into existence. Dr. Spurzheim, my friends, is an historical personage;—a glory dwells on that brow which will never wax dim, and which will one day illuminate the civilised world. His greatness is all moral and intellectual. Like the sun of a long and resplendent day, Spurzheim, at his rising, was obscured by the mists of prejudice and envy; but, in ascending, he has looked down upon and dispersed them. His reputation has become brighter and brighter, as men have gazed upon, and scrutinised, his doctrines and his life. No *violence* and no *anguish* tarnish the laurels that flourish on his brow. The recollections of his labours are all elevating and ennobling; and, in our applause, he hears not the voice of vain adulation, but a feeble overture to a grand strain of admiration, which a grateful posterity will one day sound to his name."

Dr. Spurzheim was so deeply affected at these remarks that he could scarcely give utterance to his feelings. After some hesitation, he rose and made the following impressive and affecting reply:—"I never felt so much before, gentlemen, the want of mental powers necessary to express the gratifica-

tion and gratitude I feel. This day is to me a day of joy, which I never hoped to see. My joy would be complete were Dr. Gall amongst us. Dr. Gall and myself often conversed together about the future admission of our doctrines. Though we relied with confidence on the invariable laws of the Creator, we, however, never expected to see them *in our life-time* admitted to such a degree as they really are. I often placed my consolation IN MAN BEING MORTAL, or *in future generations*, to whom it is generally reserved to take up new discoveries ; BUT WE ARE MORE FORTUNATE."

While in Edinburgh, Dr. Spurzheim visited the City Lunatic Asylum and the Hospital for the Children of Paupers, accompanied with several scientific gentlemen, where he made numerous successful applications of the science. In March, 1828, he visited, by special invitation, Glasgow, and delivered two courses of lectures, which were attended by very large and intelligent audiences. Near the close of this year he was most sorely afflicted by the death of his wife. So great was the effect of this affliction on Dr. Spurzheim, that he ceased almost entirely his labours in behalf of the science, for the space of nearly two years. He had previously given a pledge to the Dublin Phrenological Society to visit that city, and deliver his lectures there again. This pledge he felt it his duty to redeem in the spring of 1830. Here he was treated with great attention and respect. At a public dinner given him in Dublin, the Rev. Dr. Drummond, after having proposed Dr. Spurzheim's health, and alluded to the names of Galileo, Newton, and Locke, in connection with the great opposition which all new discoveries meet, closed his remarks as follows :—" And should any new science spring up, and come like another revelation from heaven to pour light on the world of mind—to penetrate the dark recesses of thought—to display all the exquisite machinery of the brain—to tread the labyrinth of intellect, and unfold the matchless wisdom and benevolence of the Creator in the constitution of man ; should such a science ever appear, and should its great expounder and demonstrator be seen among us, I dare venture to affirm that he would have a just claim to be classed with those illustrious sages who have been named—a claim founded not less on his having the same exalted ideas of God, and of all moral and religious truth, than on his being animated by the same sublime spirit of philosophy. Yes ; he would be a congenial spirit—a kindred star in that magnificent constellation. Such a science has appeared ; such a man is among us ; and you already anticipate the name of the esteemed and eloquent advocate and founder of that unlooked-for

science, Dr. Spurzheim, who this day honours our company by his presence." During his stay in Dublin, the Royal Irish Academy, by an act which reflected equal honour on themselves and on Dr. Spurzheim, added his name to the list of their honorary members.

(To be continued.)

Hygienic and Home Department.

HEALTH AND PHRENOLOGY.

By JOHN WILLIAM TAYLOR, F.F.P.I. (of Morecambe.)

Paper read at the May Conference of the Fowler Institute.

WHAT is the correct meaning of the word health? It is perfect freedom from all pain and weakness. In short, it is the natural and complete action of all the functions of the body and mind. With health we are able to exert a healthy influence over others, thus healthy people possess the power to make others so. We cannot look upon disease of body or mind without its having an unhealthy influence; for all diseases are more or less contagious. Thoughts are contagious also. How much good it does one when mentally languid to shake hands with a person who is in a perfect state of health. Complete harmony of the mental powers cannot exist without perfect health. Thousands of people fail in life for want of health.

The subject of Phrenology is an aid to correct diagnosis of disease. Many and varied are the uses to which Phrenology may be beneficially applied. Its advocates have already demonstrated its utility in the management and education of children, its importance in the choice of the right calling, and in the selection of suitable partners for life; its aid in the treatment of the insane; its capacity to point out eccentricities; its power to explain how people may control their passions, how to develop and improve weak and defective faculties, and thereby elevate and ennoble the character. The importance of Phrenology as an aid to the diagnosis of disease has hitherto escaped the attention of medical men generally, as an aid to the diagnosis of disease it should commend itself to the attention of medical practitioners. It is admitted by some of the most eminent medical authorities that nearly every disease may be found to have its origin partly in the

deranged action of some mental function. Then why not seek a mental rather than a physical cause? We do not claim that every disease may be found to have its origin partly in the deranged action of some mental function; still, we know that there are many mental difficulties which are treated as physical diseases. Then again, the approach of disease is, in numbers of cases, unsuspected until it is so thoroughly embedded in the system as to defy all medical skill. And thus the victim falls who might have been saved by the aid of Phrenology, had it been allowed to raise its voice and point out the danger ahead. To-day, with all the latest aids to the diagnosis of disease, the physician still labours in the realm of uncertainty. A case in point: A certain gentleman recently consulted me on health, who was under five physicians. He was suffering from a mental disease, or, to be more correct, he was mentally out of balance—a point the Phrenological expert could easily detect and explain; yet all the physicians attributed his disease to different causes, and could not agree as to the nature of the malady. I could give a large number of such cases which have come under my own notice during the past seven years, but I hope the one given will suffice for the present. What does this fact prove? It proves that the signs and the symptoms upon which most medical men rely are defective, or insufficient, to give a correct description of nature of mental ailments. By the aid of Phrenology this defect would in many cases be remedied, namely, because it would enable them to analyse the powers of mind, the motive springs of all our actions, and give the cause and nature of nearly all our diseases.

It is a well-known fact in mental science that mind and matter are distinct; yet there is a bond of unity between the two, or the mind could not act upon matter, nor matter upon mind. It is also well known that many diseases arise from a morbid condition of certain mental faculties, intensified by excessive Cautiousness. When this faculty is deranged or perverted it has a restraining influence upon all our powers, both mental and physical, and causes us to take a gloomy view of most things, and go forth to meet trouble half-way. It is quite evident to those who are acquainted with the principles of Phrenology that the majority of nervous diseases emanate from morbid or excessive Cautiousness and deranged Amativeness. This condition of the mental powers retains the nerve current in the brain, instead of allowing it to circulate freely; consequently the process of digestion, assimilation and natural secretion are retarded. As a result of this restraint upon the different functions of

the body, the action of the heart is affected, and the blood does not circulate properly through the system. What follows? A gloomy, unhappy, and depressed state of mind. Suppose a person takes a meal in this state of mind; what takes place? The pepsine and gastric juices do not properly mix with the food eaten, hence, fermentation commences instead of assimilation, and the subject becomes a victim to dyspepsia, nervous debility, consumption, or some other disease. When there is small Hope, a small base to the brain, combined with excessive Cautiousness, there will be a want of energy, and the person will be almost certain to die prematurely in spite of all the treatment, whether of an allopathic, homœopathic, or hydropathic nature, unless Phrenology is applied and proper exercises are taken to counteract this morbid condition. Deranged Amativeness is undoubtedly a greater cause of nervous diseases than all other things combined. Until medical men recognize this fact, they will continue to grope in the dark, and fail to give a correct diagnosis of disease. Emotion has a powerful influence upon the body, and produces effects which it would otherwise be difficult to account for. I once knew a young man whose hair was originally black, yet through fear and a shock combined, it turned white in one night. In like manner bad news or intense excitement will upset the digestive system, and render a person unable to take food for many hours in some cases. Alimentiveness when perverted by overloading the stomach with greasy, rich, and highly seasoned food, alcoholic drinks, &c., produces disease, acute suffering, and in thousands of cases premature death.

Medical men are aware of the importance of regulating the diet of their patients when ill, but if they understood and applied the principles of Phrenology, they would at once see who required special advice in regard to diet, not only to be able to give relief, but to cure by explaining how to prevent future attacks. We are aware, of course, that medical men are only paid to cure diseases, not to prevent them. But Phrenology shows us how to avoid disease. Surely, "Prevention is better than cure." Just as the derangement of Cautiousness, Amativeness and Alimentiveness on the one hand is productive of disease, so on the other hand a large or full development of Mirthfulness, Hope, &c., are equally powerful in promoting good health and long life, because these faculties stimulate the mind and give cheerfulness and buoyancy. Through these powers we see the bright side of life, and look forward to the good times coming; they cause us to "laugh and grow fat," and thus the adage, "A merry

heart doeth good like a medicine." A little laughter will certainly help to prolong life. If time permitted we could explain how certain conditions of other mental faculties produce disease. In conclusion, if I have proved the correctness of my statements from the foregoing reasons, the matter stands thus :—

(1.) Many diseases arise from a morbid condition of the mental faculties ;

(2.) It is impossible to analyse the different powers of mind without the aid of Phrenology ;

(3.) The signs and symptoms upon which medical men rely are insufficient ;

(4.) Phrenology is an important aid to a correct diagnosis of disease. That being so, Phrenology would be of great advantage to medical practitioners ; without it, they labour in the realm of uncertainty in the diagnosis of mental diseases. Lastly, but not least, where there is a well-balanced head, and all the faculties are brought into proper use, and every physical function receives its due share of attention and natural exercise, there will be harmony between body and mind, accompanied with health and happiness. No one in this happy condition, under reasonable circumstances, will say that " life is not worth living."

LONDON,

4, 5, 12, 13, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., JULY, 1895.

WHERE
PHRENOLOGY
CAN ASSIST. IN another column will be found an article on " Responsibility in Crime." The article shows plainly that the study of the brain is of the greatest importance, and yet it has been the last of the more important organs to be carefully studied. The importance of pathological evidence and study was what Drs. Gall and Spurzheim fully recognised, and it was through their efforts, which were then new, that scientific men began to dissect the brain by improved methods. The writer explains that the study tends to show that the functional product of the brain is mind. The article is finely illustrated with sections of the brain.

LUNATICS. AN article on " Lunatics " bears on the practical side of pathological investigations. At Darenth and Earlswood, and other asylums, we have

spent hours of profitable and interesting study, and we rejoice that the enlightened Chairman of the Metropolitan Lunatic Visiting Committee has discoursed so ably on the various causes and conditions of lunacy. By such plain facts we shall expect some sound practical results in the study of mind and the preventatives to disease.

CRITICISM. THE *Referee* has recently thought well to express its opinion on matters Phrenological. The article, however, is so full of contradictions that it is difficult to see how the writer can do other than believe in brain localizations when he admits that, "Unquestionably, the shape and the volume of the brain have much to do with a man's faculties. We never associate a shallow, narrow forehead with great intellectual power, in that respect we are all Phrenologists." The writer should, however, distinguish between narrowness above or below in the forehead. He continues, "Then if we are not fools—though, to be sure there are many such in high places—we recognise that men are born with very various degrees of faculty, that one has musical gifts, another literary, another administrative, another mathematical, and so on." If this is possible, why not the possibility of recognising the localization of these innate qualities, we ask? But instead of interpreting what a Phrenologist really believes, he interprets what he thinks or supposes that person to believe—namely, a Phrenologist thinks that "given a bump there is sure to be a moral quality behind it." Broadly speaking he does not hesitate to say "there is some relationship between the dependence of the mental and moral faculties upon the size and shape of the brain in which they take their rise." Further on, however, his psychology gets mixed, for he speaks about Memory in regard to various faculties of the mind, and admits that there are memories of time, place, &c., &c., yet he cannot recognise a centre for Benevolence, because he believes that "the simplest thought or emotion aroused within us calls the greater part of the brain into activity, and into almost all our mental operations the motor memories which alone could give us any conception of place and distance must enter largely." Thus he proves the pluralities of the faculties, for if the brain is divided into various memories, these centres must have their location. *Cela va sans dire.* More anon.

I AM inclined to agree with Francis Galton in believing that education and environment produce only a small effect on the mind of any one and that most of our qualities are innate.—*Darwin.*

The National Phrenological Institute.

(Fowler Institute.)

MEMBERS' NOTES.

Let us seek so to live that our bygone years may, to use Cowper's beautiful expression, leave "No stain upon the wing of time."—BRYANT.

CURIOSITIES OF THINKING.—The *Popular Science Monthly* contains an interesting article on "Curiosities of Thinking," by Professor M. Allen Starr, M.D. One case which came under his notice was that of a man who had lost the power of recognising the letters d, g, q, x, and y, and had, moreover, great difficulty in reading, having to spell out the words. He could write all the letters but the five just mentioned. The numbers 6, 7, and 8 were also lost to him. For a week after the ailment attacked him he was unable to recognise his familiar surroundings, and after coming from a walk did not know his own house. The defect in his memory, though slight, unfits him for business or reading, and is evidently caused by a small area of disease in the brain. Dr. Starr further cites cases of persons who imagine they see persons or animals near them which are non-existent. A young woman, for example, who was once frightened by a white mouse, was troubled for years by "seeing" it running about her. Dr. Starr proved to her that the mouse was unreal by making her push one eyeball up a little with the finger. This makes real objects seem double, but not imaginary or false ones. Imaginary voices uttering commands are also "heard" by some persons, and have led to suicide or homicide. Dr. Starr ascribes these "hallucinations" to disease in those parts of the brain where the memory is situated. The process of association is also subject to disease. It has been considered a better test of the mental capacity of an individual to ascertain the number of associations he has with any given subject than to make him pass an examination in the knowledge of it. Alcohol makes the sensory perceptions and the processes of thought slower than the normal, tea quicker; morphine acts like tea at first, and then delays all mental acts. Alcohol quickens the motor processes for a time, and then delays them, whereas tea delays the motor actions. Loss of association through disease will cause a man to regard his own son as a total stranger to him, or to forget his calling in life. A decided lengthening in the process of association is, according to Dr. Starr, a sign of incipient disease of the brain."

We are pleased to have received the above item, among others, from one of our members. Memory is always an interesting subject, and affords a vast field for study and experiment.

E. O'C. WRITES as follows :—

“If you have to write on any subject, knowing anything about it is a terrible disadvantage ; it does so cramp your style !”

The above sage remark was made, not altogether in jest, by a witty writer on the staff of a leading daily paper ; and it applies in full force to some paragraphs which appeared in the *Referee* of the 9th June, under the heading of “Our Handbook,” and which are intended as an exposition of the principles of Phrenology, by a writer whose opinions are certainly not “cramped” by any knowledge of the subject. Indeed, it may be safely assumed that no one who uses the word “bumps” knows anything about Phrenology ; and that the only bumps which he is qualified to consider are those which might be developed on his head by the “argumentum baculinum.”

This exponent of a Phrenology all his own, and which bears no more resemblance to the real article than the camel which a German professor is said to have “evolved from his own consciousness” did to the real animal, assumes, as unfortunately some others do, that the effects produced by passing currents of electricity through parts of the brain are identical with the natural functions of those parts.

On one point we cordially agree with the writer of these lucubrations, and that is—“In the sense in which the word is commonly employed, I am not a Phrenologist.”

* *
* *

THE Institute has been busy this last month with receiving and entertaining foreign and country members.

Mrs. Bertram, from Calcutta, is in England with her little girl, for a visit and change. She has been doing what she could in spreading the cause of Phrenology by lending the Magazine and her phrenological books, and has thus created an interest in the Science.

Miss Southern, the energetic Secretary of the Hastings Phrenological Society, was at the Institute on Monday, and reported progress in their work.

* *
* *

MR. DENNIS E. SAMUEL has been taking a holiday in America, and among other places of interest he visited the American Phrenological Institute in New York.

E. CROW.

Correspondence.

MR. J. WILKINSON writes, after receiving the Students' Set : “I am very pleased with it. I think it is a very good set for a student to commence with.”

MR. C. writes : “My brother has been developing according to Miss Fowler's chart, and he is coming out well.”

G. NEWELL, M.D., of Liverpool, writes :—

Professor L. N. Fowler, London.

Dear Sir,—I beg to call your attention to a man who styles himself “Professor Dr. Newton,” Phrenologist and Physiologist, &c., of London, who, for the last three years to my knowledge, has been travelling in the district of Liverpool, Manchester, and Leeds, in Lancashire, Yorkshire, and Cheshire. He charges 1s. for a verbal examination, and then charges 4s. and 5s. for a book that he recommends on Hygiene and the Laws of Health, but which he fails to forward. He states that he is either lecturing in the town, or has been lecturing, or that he is going to lecture. He presents diplomas of a phrenological character, with a testimonial from Professor Fowler of London, and other testimonials, and tells people that he is an agent to sell the said book for Professor Fowler. The only address he leaves behind him is that of “London.” If need be, I can furnish a host of names and addresses of those who have been taken in by him. He is said to be a man about 40 years old, 5 feet 3 inches in height, light complexion, plethoric, and wears a silk hat, a ring on his finger, pompous in appearance, and a grave countenance.

As there is no charity in letting this swindler to go scot-free, you are at liberty to publish the contents of this communication.

I remain, yours truly,

G. NEWELL.

N.B.—I know nothing of the above-named gentleman, and have not authorised anyone of this name to be my agent. It is but one more case of the gullibility of the public, and I warn them against such.

L. N. FOWLER.

Children's Column.

A LITTLE GIRL'S LAMENT.

My brother Will, he used to be
 The nicest kind of girl ;
 He wore a little dress like me,
 And had his hair in curl ;
 We played with dolls and tea-sets then,
 And every kind of toy,
 But all those good old times are gone—
 Will's turned into a boy.

Mamma has made him little suits,
 With pockets in the pants,
 And cut off all his yellow curls
 And sent him to my aunt's ;
 And Will, he was so pleased, I b'live



He almost jumped for joy ;
 But I declare, I didn't like
 Will turned into a boy.

And maybe he'll be president,
 Or emperor or king ;
 For boys can do just as they please,
 But girls can't be a thing.
 It's awful dull to sit and play
 With Nellie, Lill and Floy ;
 Why was I choosed to be a girl,
 And Will to be a boy ?

—H. Y. P.

MEMBERS OF THE CHILDREN'S GUILD :—Edwin H. Burgess, Rosaline Burgess, Alfred W. Cooke, Sydney Austen Roberts, Mabel Cox, George Cox, Ernest Cox, Willie Knight, Hettie Buik, Charlie Buik, Alice Buik, Walter Sydney Mole, and Ethel Garman.

MY DARLING CHILDREN,—

Some of you are not so old but what you remember saying :

Jack and Jill went up the hill
 To get a pail of water
 Jack fell down and broke his crown
 And Jill came tumbling after.

Well ! I wonder if any of you can tell me what Jill or Gill is an abbreviation of ? I will tell you : It is from the once feminine name Gillian or Juliana.

In Icelandic mythology Jack and Gill are two children kidnapped by the moon while drawing water, which is carried on their shoulders in a bucket suspended from a pole. The Swedish peasants still account for the moon spots in this way. A play with the title "Jack and Jill" was popular at the English court between 1567 and 1578. How far back the English nursery rhyme with this title dates is not known.

Can you solve me the following problem in 'Threes' ?—

A PROBLEM IN THREES.

If three little houses stood in a row,
 With never a fence to divide,
 And if each little house had three little maids
 At play in the garden wide,
 And if each little maid had three little cats
 (Three times three times three),
 And if each little cat had three little kits,
 How many kits would there be ?

And if each little maid had three little friends
 With whom she loved to play,
 And if each little friend had three little dolls
 In dresses and ribbons gay,

And if friends and dolls and cats and kits
 Were all invited to tea,
 And if none of them should send regrets,
 How many guests would there be ?

For the best answer to the above from a little boy or girl under twelve, will be sent Mrs. Lydia F. Fowler's Pamphlet on "Phrenology for Children."
 Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

- (1.) What are the Perfecting Faculties ? Constructiveness, Ideality, Sublimity, Imitation, Mirthfulness.
- (2.) Where is Constructiveness ? In front of Acquisitiveness.
- (3.) What is its use ? It enables boys to use tools well, or do anything which may be done by hand ; and it helps girls to make all kinds of useful things, such as dresses for dollies, &c.
- (4.) Tell me any persons who should have this faculty large. Carpenters, cabinet makers, and dressmakers.
- (5.) Do animals have this faculty ? Yes.
- (6.) Which ? All animals who make their own homes.
- (7.) Where is Ideality ? Just above Constructiveness.
- (8.) And of what use is it ? It makes us love beautiful things.
- (9.) Tell me anyone who had large Ideality ? Eliza Cook.
- (10.) Who was she ? A lady who wrote *beautiful* poetry.
- (11.) Do all poets have this faculty large ? Yes ; those who write really beautiful poetry.
- (12.) Where is Sublimity ? Behind Ideality and above Acquisitiveness.
- (13.) Of what use is it ? To enable us to love *grand* scenery, rough seas, and heavy snowstorms, &c.
- (14.) Do children ever have this faculty large ? Yes ; and they then exaggerate a great deal.
- (15.) Where is Imitation ? Above Ideality.
- (16.) What is its use ? To enable us to copy anything.
- (17.) Do boys have this faculty large ? Yes ; when they hear anything peculiar they always imitate, or copy it, and when they see anything done they always try to do the same.
- (18.) Do girls have it large ? Yes, for they are very fond of copying other girls' clothes when they are pleased with them.
- (19.) What animal has it large ? The parrot, who is a great imitator.
- (20.) Where is Mirthfulness ? In front of Ideality.
- (21.) And of what use is it ? To enable us to make and enjoy fun, and amuse others by the funny things we say and do.
- (22.) Should we always use this faculty ? Yes, but in the proper place.
- (23.) Tell me any person who should have Mirthfulness large ? A clown.

What Phrenologists are Doing.

INSTITUTE LECTURES, MEMORIAL HALL.

“OUR Boys and Girls” was the subject of a lecture on May 22nd (after going to press with June No.). This is a most necessary branch of study for a Phrenologist, and Miss Fowler pointed out how the minds of children unfold at different periods, and how various methods of management is necessary in the one family. She illustrated her remarks by many facts that had come under her own observation, and also by the photos of numerous children she had examined. Friends of the science were present from Scarborough and Folkestone.

On May 29th, a lecturette was given on the “Nationalities of the World,” with special attractive features. Friends from Bombay, Colwyn Bay, and other places were present. At the close Miss Fowler, as usual, made several Phrenological examinations. One gentleman gave an interesting history of his first introduction to Phrenology when Mr. Fowler was in Manchester, and since then he has followed up the subject in his various travels. He thoroughly endorsed the remarks made on his character, and gave proofs to substantiate them.

THE following Phrenologists have arranged their work for the season at the adjoined places :—Mr. J. Allen, Kilgrimol Cottage, St. Anne’s-on-Sea; Mr. E. Berwick is at Folkestone; Mr. A. Cheetham is at Rhyl; Mr. A. Davies is at Bournemouth; Mr. Dutton is at Skegness; Mr. Elliott is at Sheerness; Mr. H. Fash is at Glasgow; Mr. Keswick is at Scarborough; Mr. Kelly is at Weston-Super-Mare; Miss Linington is at Southsea; Miss Mallard is at Hastings; Mr. M. Moores is at Blackpool; Mr. Musgrove is at Blackpool; Mr. Rudd is at Ilfracombe; Mr. J. Severn is at Brighton; Mr. J. J. Spark is at Bournemouth; Mr. Taylor is at Morecambe; Mr. J. Thompson is at Scarborough; Mr. R. B. D. Wells is at Scarborough; Mr. Eli Ward is at Cleethorpes.

NORWICH PHRENOLOGICAL SOCIETY.—A very pleasant social evening was spent by the members and friends of the Society, at the Gordon Hall, on a recent Thursday. Mr. R. Lloyd presided. The hall was adorned with physiological and phrenological diagrams, and formed, altogether, a comprehensive museum. Songs and violin solos were ably rendered by the Misses Swann and Lambert. Mr. A. S. Sales, in a very able address, thanked Mr. S. H. Jolley and Miss Helen Lambert for their services as secretaries to the Society, upon whose earnest zeal and energy the prosperity and progress of the Society had greatly depended. Mr. S. H. Jolley, in reply, thanked all those present for their mutual help and friendship in the cause of Phrenology. He not only believed in it as a science, but he had learned to test its value by every day experience. Phrenology properly understood, he said,

embraced every aspect of human nature, and might be correctly described as mental science. It was a science which in conjunction with physiology dealt with the development of character both physically and mentally. The Phrenologist was able to detect the weakness in a person's character, and then give him valuable advice how to direct and counteract those weaknesses. He also discovered the latent powers, and was able to point out the line of life in which success is most likely to be achieved. No character was perfectly balanced. There was sure to be a tendency to extremes in one direction or another, and it was in bringing these tendencies within reasonable limits that Phrenological teachings would be found of the utmost value. The development of character lay to a great extent, if not altogether, with the individual himself, but the advice he might receive from a competent Phrenologist as to which faculties to cultivate, and which to restrain, would simplify matters and put him on the right way to self improvement.

Notes and News of the Month.

OGILVIE'S ENCYCLOPÆDIA.—The publishers of the *Phrenological Magazine* having made arrangements with the publishers of *Ogilvie's Encyclopædia*, will supply the book on specially advantageous terms. Each reader who will cut the coupon from the *Phrenological Magazine*, and send the same with a P.O.O. for 8s. 6d., will receive a handsomely bound copy of this useful and elegant work, worth 25s.

* *

MR. MAYO reports progress in Cardiff, and his sale in Phrenological works is increasing weekly. We wish him every success.

* *

WE are glad to know that one of the old members of the Institute has returned to Blackpool for the season, for all who visit Mr. Musgrove's Studio at Miller Street, will be impressed that he is anxious to do all he can to elevate the science of Phrenology.

* *

MR. SEVERN is converting sceptics, and we trust his season at Brighton will surpass his expectations.

* *

ON leaving the Emerald Isle, Miss Jessie A. Fowler was presented with a beautiful souvenir from several members of the Belfast Phrenological Society, and a very sympathetic letter in appreciation of her lectures and help in forming the Society. Miss Fowler was very much touched with the spontaneous thought and thanks so kindly expressed.

* *

It is proposed to hold the July Members' Meeting at Hythe on July 13th. All Members desiring tickets for themselves and friends will kindly communicate with the Secretary as early as possible, and not later than the 5th July. The fare, including luncheon and tea, will be 6s.

THE Summer Examination will be held on July 11th and 12th.

SEVERAL lists of signatures have been sent in, and the prizes will be awarded next month.

.

PRIZE OFFER.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Two Prizes*, 10s. and 5s., to any two persons who may succeed in securing the *Largest Number of Names and Addresses*, to the end of September. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editor of the *Phrenological Magazine* by September 30th, 1895.

We are desirous of making this as widely known as possible. Forms will be sent on application to L. N. Fowler, 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

Character Sketches from Photographs.

L. E. B.—The photograph of this lady indicates that she has inherited her vivacious mind. She is more than commonly wide-awake, and knows what she is about, and makes others attend to their work and mind their own business. She has excellent capacity as a teacher, and could excel in several departments ; first, in artistic and ingenious subjects ; secondly, in scientific work ; thirdly, in languages ; fourthly, in music. She is the soul of company she is in, and people like to get her to visit them because she stirs them up, and knows how to get hold of the best side of everyone. She is particularly artistic, and knows how to arrange flowers, fruit, drapery, or delicacies of almost any kind. Her language ought to be appropriate to the subject she is talking about, and were she to engage in journalistic work she would be concise, condensed, and logical. She has a good hold on life, and will probably live until she is eighty, with proper care of her health. She makes a good many friends, but does not confide so readily as some. She has the contradiction of being prudent at times, and yet somewhat risky and ready for emergencies at others. She has large sympathies, and is always making arrangements for others, such as country excursions for the children, or dinners for the poor, and things of that kind. Her talents are particularly of the intellectual class, and it is to be hoped that she can give herself time to develop them and show off to good account. She must not hide her light behind a bushel, but step before the footlights and give her influence, and make her impression before others.

[Several Character Sketches have been held over for next month.
—Ed. P.M.]

THE
Phrenological Magazine.

AUGUST, 1895.



IS PHRENOLOGY TRUE ?

*Facts suggested by L. N. Fowler's Phrenological Delineation
of the character of*

REV. JAMES INCHES HILLOCKS.

BY AN INQUIRING M.D.

ALL agree that the true Philosopher is a lover of wisdom. In his researches he seeks to investigate the phenomena of matter and mind, to become versed in the principles of nature and morality. At the very commencement of his investigations he finds that

amongst men there is a diversity, physically and mentally. And he, asking the reason why this marked difference of strength appeals to the Physiologist, who forthwith presents an interesting essay on the laws of life and health, entering minutely on the phenomena of organized beings ; the bones, muscles, veins, arteries, and nerves ; their quality and activity ; the delicate construction and careful management of the human machinery ; the restoration and preservation of health. All this, however, has reference only to the strength or weakness of the body, the physical element in man.

But the Philosopher finds other two elements in the human constitution, the intellectual and emotional, and that the condition of these elements has much to do with the character, be it good or bad, helpful or injurious. This thought leads him to refer to the Metaphysician, who declares that the brain is the organ of the mind, and then goes on to speak of the mental functions, such as association, memory, and reflection.

Continuing his inquiry, the lover of wisdom turns to the Phrenologist, who, after referring to the various systems of Philosophy, declares that no system accounts for the difference in character so well as Phrenology does. This statement is followed by an argumentative essay in which are such sentences as these :—

“ Though a plurality of organs is not universally admitted, especially by those who do not know the science of Phrenology, yet those who have studied that science not only admit what the Physiologist declares, that the nervous system is divided and adapted to the organs of the body ; they also affirm that the brain is the centre of the nervous system, and that it (the brain) is divided and adapted as seen in the functions of the mind.

“ As the Physiologist asserts that the stomach is principally concerned with the digestion, the lungs with breathing, and the heart with the circulation of the blood, so Phrenology shows that one portion of the brain when active enables us to think, another gives us the emotion of love, a third is connected with devotion, and so on of all the faculties and emotions. Phrenology,” he adds, “ is simply the science of the human mind as connected with the organs of thought and passion in the brain, and as developed by the external undulations of the cranium. Phrenology teaches self-knowledge, how to develop the organization as a whole harmoniously, to control the propensities ; how to indicate the particular calling or pursuit by which one is most likely to succeed in life ; how to choose a suitable companion in life ; how to

enable parents to be more successful in the discharge of their duties to their children."

No doubt he was convinced that Phrenology is true, and that it is of practical use to the individual and to the community. But it must be admitted that all do not agree with such statements. Whilst some have attempted to show the *proofs* of Phrenology, and others have endeavoured to point out its utility, yet some, on the other hand, have endeavoured to state their objections to it. This is not to be regretted. It is well to consider the *pros* and *cons* of every question, if the effort is accompanied by intelligence, sincerity, and charity. Convinced that this theme—the truth of Phrenology—is of great importance, and therefore worthy of attention, and claiming a fair share of charity as well as sincerity, we venture to add a small contribution to what has already been given. At present, however, it is not our intention to produce an elaborate treatise, but rather to dip a little into life—or rather dip a little into a life—and there leave the matter to the judgment of those who may choose to consider it from this point.

We refer to the mental, moral, and social qualities which have been noticed and described in a Phrenological Delineation of the character of the Rev. James Inches Hillocks, the well-known author of "Life Story," "Life Struggles," "Mission Life in London," and other publications. This delineation of character by L. N. Fowler is given here because so far as Mr. Fowler is concerned it was prophetic—the whole being amply verified years after. Though the following summary of character is one of the Phrenologist's Ministerial sketches, written in 1877, still it should be known that the basis of that sketch was given not long after Mr. Hillocks was called to London, and before he was known to Mr. Fowler—or to anyone—as he is now known.

THE DELINEATION OF CHARACTER.

Mr. Hillocks' physical organization favours a predominance of the mental temperament, which inclines to thought, study and mental exercise.

There is physical strength enough to live into old age if employed as much in the use of the body as of the mind ; but being predisposed to use the mind more than the body, he will need to guard against excesses in this direction. His brain is large, consequently the power of his organization is mental. He should be known for the following peculiarities of mind :—

He has a very great regard for the family, the house, and

the domestic circle. Few are more attached to the family, or more interested in society than he is. All the social brain is fully represented, and he is inclined to do anything that will increase happiness in the domestic circle. He is especially interested in children, in their welfare and general improvement.

One strong feature of his character comes from Benevolence. He is sympathetic, interested in the welfare of others, and is in danger of going beyond his strength and means in making sacrifices for others. He should put a check upon his sympathies to prevent a morbid action of them. His intellect is powerfully stimulated through this quality of mind. He has an unusual degree of firmness, perseverance, tenacity, determination of mind; and when he has decided what to do, he feels that he must do it, and makes it a matter of duty, and may frequently work too hard and long, finding it difficult to give up.

A prominent element of mind is his deep sense of justice, feeling of obligation, and regard for truth. He delights to present the right and wrong of a question, so that it shall be clearly understood. He has much general forethought, prudence, regard for consequences, and desire to have everything done correctly. He has a fair degree of reserve, and power to keep his own affairs to himself.

Intellectually, he is characterized for power of observation, desire to acquire knowledge, to make himself acquainted with the application of principles, and is disposed to study the quality, condition, and uses of things. All classes of knowledge appear to be inviting to him. He could succeed in the exact sciences, in mental philosophy, or in literature with the same degree of success. He must have been interested in the study of geography and astronomy, his mind being adapted to subjects of that class. He is inclined to analyse and describe, to see the fitness and adaptation of things; practical in his tendencies, at least he desires to turn every thought and principle to account.

Causality is quite sharply developed, and shows itself more in the form of reasoning than in any other. He is disposed to go back to the origin of things, to lay foundations, and to act upon first principles; and is never more satisfied than when carrying out a process of reasoning from the beginning. Sometimes he is too abstract.

He is versatile in manner, and can adapt himself to so many things to be done, and so many ways to do them, that his hands are likely to be more than full of work. However, he is able to amplify his ideas, to expound his thoughts, and

make out a good case with a full report of the subject he takes in hand—being ingenious in argument, in planning, if not in the use of tools. With his large Benevolence, Appropriativeness, and social disposition, he is too willing to become a servant of others in doing things to please them. He can afford to be a little less mindful of others, and to act more for himself. Being rather too tender-hearted, he needs a little more Destructiveness, which would in the end give him more personal influence ; for persons generally are not prepared to appreciate the tender state of his mind. He is economical in matters applied to himself ; but is rather too liberal in giving to and doing for others. More self-love and power of resistance might be of advantage to him, by way of working his way through the world and enabling him to command a little more attention. He is naturally polite and affable, and anxious to please—very desirous of securing the good opinion of the good. Though possessed of the spirit of independence in a high degree, he is not proud, yet he is very sensitive in reference to his character. He is opposed to war, to capital punishment, the corporal punishment of children, and all kinds of violence to make people better. He believes in the law of love, persuasion, and leniency, so far as they can be used without abuse.

Being particularly interested in the beautiful and the sublime—in nature as well as the attributes of God—he is naturally taken up with all that is truly grand and nobly magnificent. Whether a performer or not, he is very fond of music—the sweetly plaintive as well as the sublimely grand.

To these leading elements of his mind and the affections of his heart may be added perseverance and sympathy, forethought and prudence, the powers of observation and analysis, the desire and the ability to study the exact sciences. And this combination of mental powers and strong emotions gives him rare talent which may serve him in literary matters, in organizing, systematizing, or otherwise adapting means to ends. He may also be able to speak in a clear, forcible, and persuasive manner—descriptive and graphic, yet true to nature.

As a speaker and writer he has the talents necessary to reach the minds and hearts of both old and young, and almost to shape their destinies. And all this influence is increased by the gifts of large language, practical intellect, keen insight into human nature, strong social tendencies, unbounded sympathies, vivid practical imagination, and a high-toned moral nature.

THE ILLUSTRATION.

Such is the prophetic delineation. Remember, too, as stated, it was more prospective than retrospective. Perhaps this last is the form Mr. Fowler would prefer to have the matter put in, because as a Phrenologist he rejects the charge of fatalism too frequently, and certainly falsely, brought against Phrenology. He finds and admits the fact that there are in our midst men and women who are strong organically, while others are weak; that some are strong-minded, while others are weak in mental power. But there is a cause for this. It is the result of certain physical and mental conditions; the obeying or infringing of physical or mental laws; the result of development of that which is good or that which is bad. God blesses all that is right and good; He opposes all that is wrong and evil. God not only gives the body and mind, in all their parts, He helps towards their true development, and asks for self-help on our part. He is ever ready to bless to us and to others the proper exercise of that restraining and constraining power. Hence Mr. Fowler, in this case as in others, only indicated what is possible, not what is certain. The true Phrenologist only claims to know and to indicate what is possible, all things being well.

In the second paragraph we find it stated that in Mr. Hillocks "*there is physical strength enough to live into old age.*"

Now, what are the facts? His mother died when he was scarcely a month old. He was badly nursed, cruelly treated. The wet nurse to whom he was sent treated him so badly and drugged him so cruelly that he was weaker when taken from her at the end of two years than when she first undertook to nurse him. He suffered so much that not a few said, it would be well if God took him home then, for he would never grow to be able to work his way in the world. His struggles to live were many, but he lived, and became able to labour equal to the strongest of men, to endure even physical and mental labour better than most men.

But the truth of the statement of the Phrenologist comes out even more clearly when we think of Mr. Hillocks' struggles for usefulness as well as his struggles for life.

Physical, mental, and nerve power was necessary, and we find him doing more work week after week, month after month, year after year, than most men—visiting hospitals, poor-houses, police-courts, prison cells, and the lowest London slums daily, speaking from 12 to 16 times weekly—and years without a holiday, while many kindred workers all around were falling one by one.

And then there are his wonderful recoveries. All agree that it was a most wonderful recovery from the awfully fatal railway collision at Harrow Station in 1870. And yet, contrary to all expectation, he became able to undertake a great work, and has been known to preach as often as four times on a Sunday.

In the first few words of the third paragraph we have the key of his love of home, and all he has said of its ties and duties:—“*He has a very great regard for the family, the house, and the domestic circle. Few are more attached to the family, or more interested in society than he is.*” This the Phrenologist regards as one of the first of the leading features of his mind. Now, think of that in connection with the following from his own pen:—“I know my friends have reason on their side when they gently and evidently reluctantly chide me for not being so careful of my own family’s comfort as I might have been. For thus working when I ought to have been resting; for spending in the work when I ought to have been investing for interest. I have listened silently to kindly and feeling scoldings not a few, but I must say they do not know me who suppose I am forgetful of those whom God has given me to bless my home, to strengthen and encourage me, and otherwise be truly helpful to me in all good.”

If any more were needed in this direction, we might refer to one of the many incidents, not yet recorded. A terrible relapse of the effects of the railway injury brought him so low that a doctor remained all night in the room adjoining that in which the sufferer lay. On being told how near to death he appeared to be, he uttered these words—“My family! the work! God spare me for both, *if it be Thy will.*”

The point in the last few words of this same paragraph (3rd) is equally clear in life:—“*He is specially interested in children, in their welfare and general improvement.*”

This quality manifested itself early in life. Notwithstanding the many difficulties which met him in his efforts in the way of educational advancement, he became a public teacher earlier than the most of those who aspire to “the delightful task.” And the whole of the circumstances combined to bring out this natural love of children. Without detailing these interesting circumstances, we shall give the result from the pen of one to whom all this was well known:—“He that winneth souls is wise, and he that winneth children must himself be a child, partaking of many of the finer qualities which make childhood a thing so wonderful, so unique, and almost divine. It is easy to terrify children,—not difficult to

cram them with knowledge—but to win them at once to yourself and the love of learning is a rare and peculiar gift. This Mr. Hillocks possesses, and hence it was always truly delightful to see him presiding in his school—a child among children, leading them, even as Una led by a line her milk-white lamb, by the unseen cord of love, to the green pastures and the still waters of knowledge, and by those ways of spiritual wisdom which are pleasantness and ‘peace.’” And this same love of children Mr. Hillocks carried with him to London, and it soon became manifest there as elsewhere, not only in his “Little Ones at Work” and his appeal on behalf of the young entitled “The Welfare of Children”; but also in connection with all the philanthropic movements he has originated and conducted. But the most complete proof of this is found in the working of “The Bud of Promise,” the juvenile department of “The Christian Union for Christian Work”—an Institution he organized twenty-three years ago, the better to help to raise the poor to God and usefulness.

The truth contained in the first part of the third paragraph is equally manifested in the sacrifice he has made, and in the efforts put forth from time to time in Scotland and England:—
“The second strong feature of his character comes from Benevolence. He is sympathetic, interested in the welfare of others, and is in danger of going beyond his strength and means in making sacrifices for others.”

All who have listened to Mr. Hillocks’ sermons, lectures, and addresses,—and seen him carry out his own injunctions, touching doctrine as well as duty—must have felt the force of the seventh paragraph—*This going back to the origin of things, to lay foundations and to act upon first principles.*

And then paragraphs nine and ten are so full of fact that almost every word claims an illustration, but we shall be content with a slight reference to four of the points.

The readers of his various works—from a twopenny pamphlet to a five shilling volume—know that the combination of mental power and strong emotion, indicated throughout, has given him rare talent and served him in *literary matters*. This has been testified by the press generally. Quite a volume of notices and reviews might be given, but let these extracts suffice here. “His style is neat and clear, flushed all over with a rich poetic glow, and invariably bearing the impress of culture and taste.” . . . Referring to one of his volumes, a critic characterizes it as “sensible and very graphic. In certain respects it is superior to what even a Dickens or a Trollope could paint.” . . . Referring to another work of his, the celebrated author of “Self Help”

says, "It moved me greatly. It is one of the most encouraging and exhilarating books that I ever read." . . . Another critic, noticing the same book exclaims, "What a fascination gathers round the 'Life Struggles' of this uncrowned king, and what a poetry springs out of a life which by sheer persistence in well-doing raises itself to the higher level of thought and action." . . . Of a book written by Mr. Hillocks, designedly written for children, another critic says, "Nothing can be more delightful than to see this moral giant, who has grappled with London vice and want, prattling pleasantly and profitably with the young folks."

The next point—"organizing, systematizing, and otherwise adapting means to ends"—is no less evident alike in the organization and working of the Christian Union for Christian Work already referred to. It is a Triune work for man as a Triune being—the winning of souls, enlightening of minds, and caring for bodies.

His power as a speaker has been growing since he was sixteen years of age, when he made his maiden speech. One of his critics, referring to him as a preacher and lecturer, tells us: "He speaks with an ease and a fervour which never fail to command the attention of his hearers." Another states that "It is not too much to say that, chiefly to his success as a public speaker, Mr. Hillocks owes the position he has attained." A third—across the Atlantic—referring to his late visit to America, tells us that there he was "classed with the best Transatlantic lecturers who have visited the Continent."

And as to Mr. Hillocks' *unbounded sympathies* spoken of in this sentence, we need only quote a sentence from one who knew him well, especially in relation to his labours in London. Speaking of him long after the outlines which make up this summary were written, this critic says, "In him all the charities and genialities, and homely sympathies of human nature have free and unfettered play, and the glow of a high purpose and a noble philanthropy pervades his every sentence and effort."

CONCLUSION.

Thus you have before you three points of thought—that contained in our prefatory remarks; that contained in the delineation; and that contained in the illustration. What then is your inference? Is it that "there is something in Phrenology?" that "Phrenology is true?"

Our own opinion is that Phrenology is not only true, it is useful. But it is not meant that this paper should contain a defence of this opinion. This effort is merely meant to be

suggestive, to open inquiry and indicate the line it should take. A word on the latter point may not be amiss here.

I shall suppose that you have all the sincerity of a lover of truth and that you have gathered all possible data in order to come to a right conclusion. I can also suppose that you are confronted with the unfounded declaration that "Phrenology leads to infidelity, inasmuch as it favours materialism and fatalism." This is a strong point, and how are you to meet it? You must first ascertain if this statement be true or false. If it is true, then Phrenology is false, because truth never leads to infidelity. But then men of intelligence, learning and piety, declare this statement—as to Phrenology leading to materialism and fatalism—has no foundation. That it simply speaks of possibilities, of capacities and tendencies—directing how the capacities and tendencies may be developed and ruled for the greatest good.

Whatever conclusion you may come to touching the question, "Is Phrenology true?" you will agree that the study of mental Philosophy in all its parts becomes the greatest and the best, and is the duty of all who are able to think. The world must have great minds, as even great spheres suns. This is necessary. What is the vast, the wonderful, the wild—what is the sweetest of harmony, the gentlest of beauty and the loveliest grace—without mind? The rich mind enriches all that is rich. The mind shapes itself to its own wants, and can bear all things. Then see that it grows in brightness and in purity, greatness and goodness.

The study of mental science will aid in this direction. The study and culture of the mind are necessary and profitable—the blessed breath of God. What a blessing when "great minds erect their never-failing trophies on the firm base of mercy!" "A great, a good, and a right mind is a kind of divinity lodged in flesh; and may be the blessing of a slave as well as of a prince."

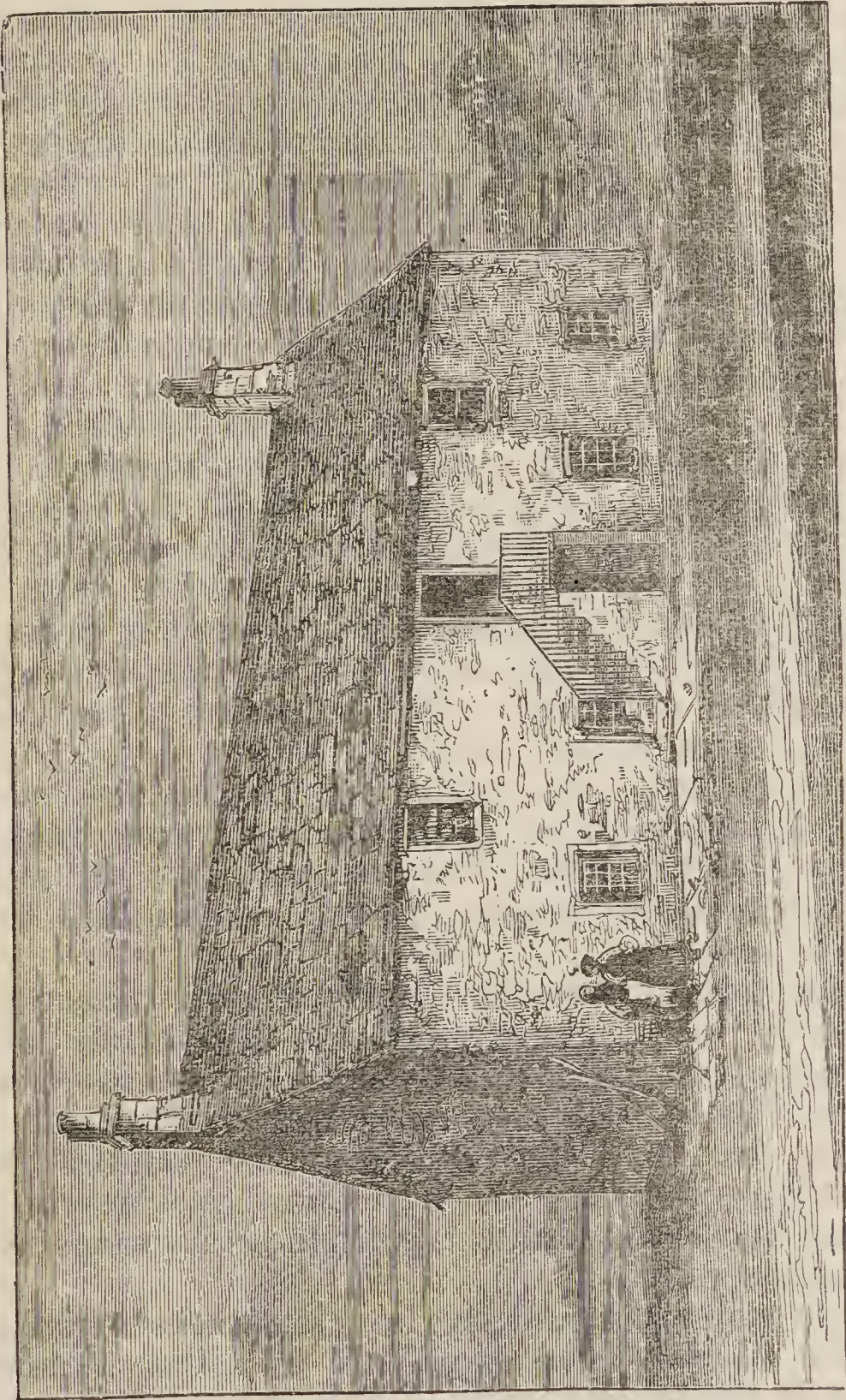
FROM WEAVER TO PHILANTHROPIST.

Mr. Hillocks was born at Dundee in the year 1827, in a part of the town now called St. Martin's Road. The house is yet conspicuous by its outside stairs. (*See cut.*)

Very early in life, knowledge had great attraction for him, though its attainment was difficult owing to the limited means of his father. His entrance upon school life was an event which caused him much joy, and his application to study won him the approbation of his teacher. So proficient was he in reading that he was called by his parents and friends, to whom he read on Sunday evenings, "the young minister."

He early became the subject of religious impressions, the result of oversight on the part of his pastor and the influence of the superintendent of the Sunday School.

While working hard at the loom for many hours a day, he at the same time tried to improve his mind and prepare



BIRTHPLACE OF REV. J. I. HILLOCKS.

himself for future usefulness by diligent study. The home of the family at this time was in Lochee, then a village about two miles from Dundee.

His first effort as a public speaker was at a noisy meeting. He also used his talent for writing as a newspaper correspon-

dent ; weaving early in the morning and late in the evening, attending school in the middle of the day, and at length becoming an assistant teacher.

He at length commenced the career of a schoolmaster, succeeding more to the mental profit of his scholars, than to his own pecuniary gain ; but making his expenditure balance with his income even when that was scarcely sufficient for ordinary needs.

Though still desiring to enter the ministry he commenced the study of medicine, first as a chemist and druggist ; but this was with the hope of being more useful as a minister of the Gospel. After occasional literary and tutorial work, he came to London in 1860, in response to an invitation from the Congregational Union of England and Wales. Eventually, at his own desire, he became an evangelist under the London Congregational Association.

The scene of his labours was St. Pancras, where his work is worthy of comparison with that of the late Rev. G. M. Murphy in Lambeth, and the Rev. G. W. McCree in St. Giles.

His work in London was followed by a two years' pastorate at Darlington, from which place he returned in 1870, being convinced that he was called to work in the metropolis:

Mr. Hillocks is a life-long abstainer, was the first minister who joined the Independent Order of Good Templars in London, and is an earnest prohibitionist.

Too much cannot be said of the devotedness of Mrs. Hillocks, who has been in the truest sense a co-worker with her husband in his unflinching battle against sin and for Christ. For such lives as that of James Inches Hillocks we thank God.

To those of our readers who would have a further acquaintance with his life and work than this sketch can possibly afford, we recommend his Autobiography, published under the title—"Hard Battles for Life and Usefulness." This volume has been worthily noticed by our beloved Queen, who has conferred on the author a Civil List Pension. He has worked himself up from the position of a weaver to that of a philanthropist.

Owing to over-work and five severe attacks of influenza, his medical advisers have urged him to retire as much as possible from public work on week-days, reserving his strength for pulpit supplies on Sundays ; in this way his usefulness may be continued for some time.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy. --*Ruskin.*

EDUCATION.

“VARIED OCCUPATIONS.”—LECTURE TO TEACHERS.

ON Saturday, 13th July, a thoroughly useful and suggestive lecture was delivered in the Memorial Hall, Farringdon Street, by Mr. W. Hewitt, B.Sc., on “Varied Occupations for the Lower Standards of Elementary Schools.”

The lecture was one for teachers, and was intended as an introduction to a proposed course of instruction in this branch of education at work. The latest code requires that provision shall shortly be made for the inclusion of a continuation of the kindergarten “occupations” in Standards I. to IV. Some consternation has been spread among the ranks of elementary teachers by this new demand on their energies and resources. With a view to helping them, Messrs. Philip & Sons arranged with two Liverpool educationalists to give the result of their work and experience in this particular department, for the benefit of their fellow-teachers.

Mr. Hewitt’s qualifications for the task are undoubted. Six years ago it became apparent to the Liverpool Board that the black spot in the educational course was to be found in Standards I. and II. It was felt that much of the result of the careful and intelligent teaching on Froebel’s lines, given in the infants’ school, was absolutely lost, owing to the fact that on leaving the infants’ department the children entered another atmosphere, where the life and zest of their old teaching was put behind them, and a time of dull routine begun. It was felt that in particular there were two great gaps in the educational system, firstly between the object-lessons of the infants and the specific science of the higher standards, and secondly between the “occupations” of the infants and the woodwork and other manual instruction which was just then being introduced for the older scholars. Mr. Hewitt was asked to devote himself to the attempt to fill these gaps, and his graduated scheme of “varied occupations” for Standards I. to IV. is the result.

With a modesty which might be copied by other specialists, he does not claim that his is the only or even the best solution of the problem, but that it is an honest attempt, the result of much thought, and one which has stood the test of six years’ practice, and has aroused considerable attention, interest, and approbation in its own district. The lecture from its character did not enter very much into the details of the exercises, but was largely a consideration of the principles underlying and the ends desired in this kind of instruction. In actual practice the particular scheme adopted was of secondary importance, the spirit in which it was worked of

the first. The aim of such work was not to produce an array of finished objects, but to produce intelligent children, to form right habits of mind, and train the intellect through channels other than those used in ordinary school work. To effect this the exercises must be systematic, properly graded, and offer variety in order that interest may be sustained and all the faculties kept on the alert, all of which requires much time and thought; and it is the large demand for these which renders it impossible for each teacher to develop his own scheme, though this might perhaps be the ideal method. Several examples were given of the kind of work done—paper folding and tearing, lath laying and tying, work with wire thick or thin according to the ages of the children, paper cutting and mounting cardboard work, work in clay, offering plenty of opportunity in the hands of a good teacher for the drawing out and imparting of much general knowledge, while affording scope for the development of originality and taste in the children.

Mr. Lindsay, who, as the master of a large Liverpool Board School, has been associated from the first with Mr. Hewitt in the development and actual working of his scheme, spoke of the good results he had obtained by it. Its action on the other school work was undoubted and good, drawing and geometry being specially mentioned, while its effects as a brightening element in school life were most marked. He dwelt, as did also the lecturer, on the importance of regarding this form of education as work, and not play, but that none the less it would be work which the children would look forward to and regard in the light of an enjoyment. He besought his fellow-teachers to be bold, and not to regard this as another weight added to their burdens; that, despite the trouble involved, they would find it, by the good gained, a relief rather than an addition to their load.

Some useful discussion very well to the purpose followed. It may be worth while to notice two points. This scheme and kindergarten work do not overlap, but are the complements the one of the other, and mutual confidence is recommended between the kindergarten mistress and the other teachers. As to cost, it may be interesting to give Mr. Hewitt's calculations. For a class of 40 children, with two lessons a week, the cost per year for Standards I., II. and III., is about 10s.; for Standard IV., £1. This is for material used in the work. The initial cost for instruments and tools is over and above this, but once made, this outlay need not be repeated for a considerable time. We are sorry we cannot give our readers a better idea of the actual working and details of the scheme, but for this they must apply either

to Mr. Hewitt or his works; from what we have seen we should say that trouble so taken would be well repaid.

RESPONSIBILITY IN CRIME.

BY A PHYSICIAN.

(Continued from page 279.)

Diagrams 1 and 2 are exact representations of the outer and mesial surfaces of the human brain. No. 3 shows the course of the fibrous processes of the cells of the cortex of the brain as they pass from one convolution to another connecting together the various cell bodies.



FIG. 4.

of the brain; *c*, motor cell in the cortex of the brain; *D*, cell in the cerebellum, where muscular movements are coordinated; 3, motor cell, in the spinal cord; *m*, muscle. The course of a stimulus at "*a*" can readily be followed to the cortex of the brain, and back again to the muscle, resulting in a muscular movement.

Now a few words as to methods of investigation. Figs. 6 and 7 are charts showing the areas in the brain presiding over certain functions as thereon indicated. Take for instance, the leg centre. A case is found with sudden, complete, and permanent paralysis of the leg; after a few months the person dies, and upon examination of the brain and spinal

FIG. 4 shows a cell and its processes which properly constitute the essential anatomical and physiological unit of the brain, and indeed, speaking more generally, any nervous system. Fig. 5 shows how these cells in the cortex, or gray matter of the brain, besides sending out processes as already described, also send processes to cells distributed the whole length of the spinal cord. These cells in the spinal cord in their turn send similar processes out along the nerves, to terminate in the skin, muscles, the eye, the ear, &c., all of which in neurology are called end organs; and thus a passage is afforded for impressions made upon these end organs by the environment to reach the cells in the cortex, and for impulses to return from the cells, in the cortex to the end organs, perhaps producing restraining or regulating movements in them.

Fig. 5—*a*, skin on the surface of the body; 17, a sensory cell in the medulla oblongata; *b*, sensory cell in the cortex

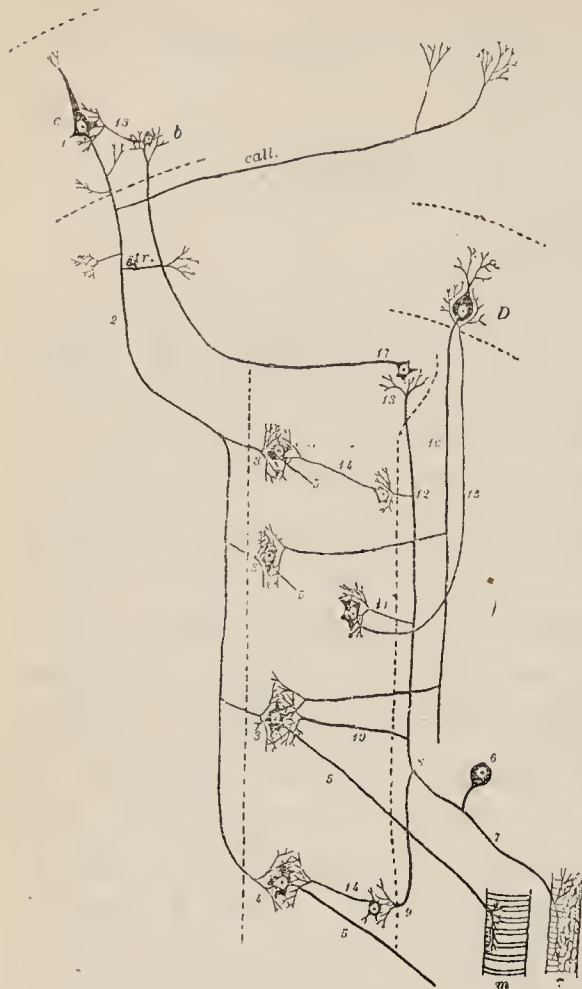


FIG. 5.

cord it is observed that a hemorrhage has destroyed the cells in the part of the brain here indicated. Now, as might be expected when the body of a cell is destroyed, its processes perish; hence, when consecutive sections are made across a strand composed of these cell processes, the bodies of which have been destroyed, and the sections are placed in a solution of colouring matter, it is found that the fibres which have perished take a different colour from those which have not, and thus their position may be determined.

In this case, by this method, a large strand of fibres which have perished may be traced from the brain downwards very near to the lower extremity of the spinal cord. This is known

as the clinical method of study. These centres have also been removed in the course of surgical procedures, with the invariable result of producing a corresponding paralysis, and similarly they have been stimulated by electrical currents directly applied to them, and movements produced in the corresponding parts. This latter method is known as the excitation method; to this, as practised upon the brains of monkeys some thirty years ago, we are indebted for the commencement of the study of cortical localisation, and indeed for the removal of psychology from the realm of speculation to that of scientific demonstration.

The method of removing certain cortical areas of the brain and then noting the effect, is termed the extirpation method; it was by this method, practised upon monkeys, that

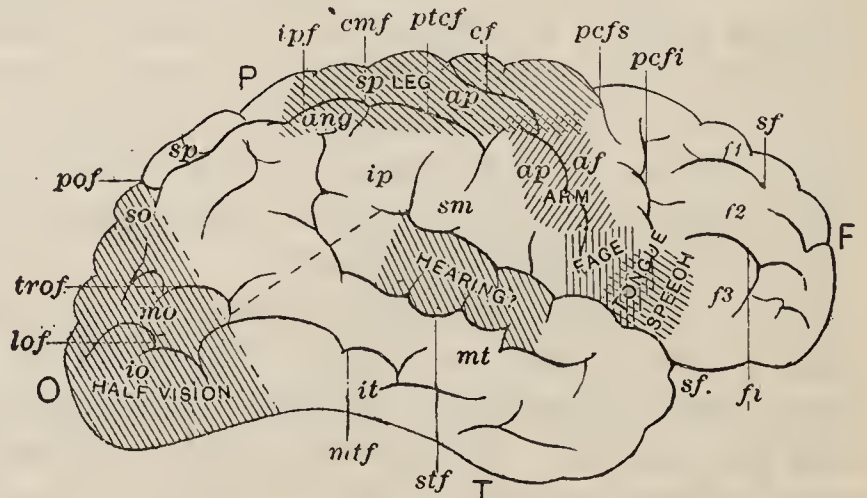


FIG. 6.

Professor Schafer, of London, and Dr. Sanger Brown, of Chicago, established the position of the centre for vision in that animal. The monkey's brain is so similar to the human brain that with some modification results may be transferred from one to the other.

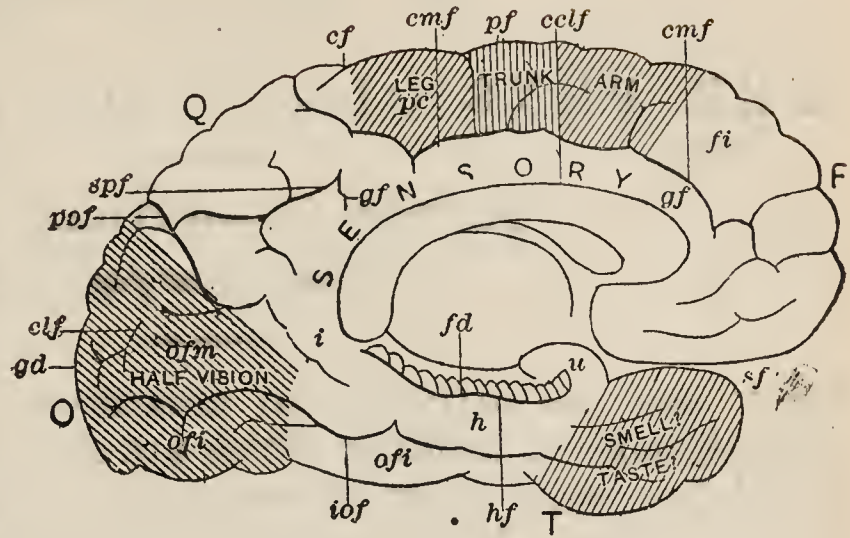


FIG. 7.

Fig. 8 shows the part of the monkey's brain which, when removed, produces blindness in the corresponding half of each eye, and Fig. 9 shows the parts which, when removed, produce complete and permanent blindness in both eyes. Now, while the positions of the areas for the other special senses have not been so satisfactorily demonstrated, the existence of such centres cannot be doubted.

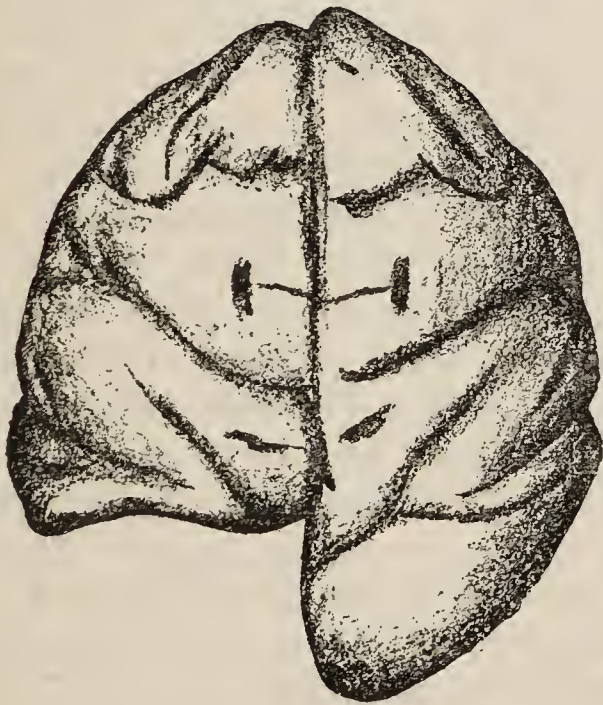


FIG. 8.

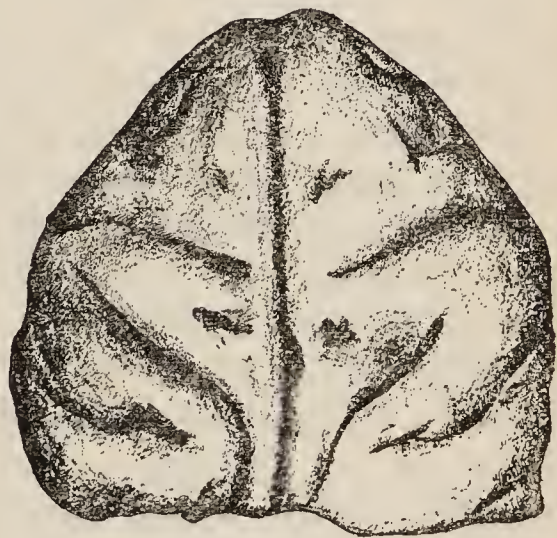


FIG. 9.

With these data, and the aid of Fig. 10 (which will appear next month), a fundamental step in the process of mental development may be investigated.

(To be continued.)

METHOD will teach you to win time. To choose time is to save time. —Bacon.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE VIII.

(Continued from page 288.)

How can we attribute to education those most decided dispositions and faculties which are sometimes observed, even in children, and which, consequently, are anterior to all sorts of instruction. Most great men have manifested their future greatness in their early years. Achilles, concealed under the robes of Pyrrha, seized a sword from among the gifts which Ulysses brought : Themistocles, when still a child, said, that if they would give him a small town to govern, he would know how to enlarge it and render it powerful : Alcibiades, seeing that a carman was going to disturb his game of cockles, throws himself across his path, in the middle of the street, and cries out to him, "*Come on, if you dare*" : Alexander would not contend for the prize in the Olympic games, unless kings were to be his rivals : it was at the age of fourteen years that Cato of Utica developed his great character, and his horror of tyranny : and Pascal, at twelve, gave evidence of his genius by publishing his treatise on Conic Sections.

Experience proves the small power of education, when we have to deal with energetic dispositions. Men, endowed with striking characters and superior intellect, push on and raise themselves, notwithstanding the greatest obstacles. Moses, David, Tamerlane, Pope Sixtus Quintus, had been keepers of flocks ; Gregory VII. was the son of a carpenter ; Socrates, Pythagoras, Theophrastes, Demosthenes, Shakspeare, Moliere, J. J. Rousseau, were the sons of artisans. These examples, with which history abounds, refute Hobbes, who holds that the difference of talents, or, of mental faculties, comes from wealth, power, and the condition in which one is born.

We even observe, that, in spite of the most decided opposition, and education, the most hostile to the innate character, nature, when endowed with energy, gains the victory both in the good and the bad. Tacitus justifies the instructors of Nero. This prince was cruel from infancy, and to all the lessons of humanity which his masters gave him, he only opposed a heart of brass. Philosophers and sages cultivated the heart and mind of Commodus ; but nature triumphed

over education: men saw in him a second Nero. The energy of the character of Peter the Great could neither be enervated by the corrupt principles with which he was surrounded, nor by the pleasures by means of which, at a tender age, it was attempted to lead him into effeminate habits.

The greatest men, it is true, bear the impress of their age, and cannot entirely defend themselves from the impression of the objects which surround them; still, we constantly see, that he who possesses a dominant energetic quality or faculty, pursues his route, and seizes with force the object which nature has pointed out to him. Thomas, in writing the *éloge* of Descartes, did well not to dwell much upon his education. "For," said he, "when the question relates to extraordinary men, we have to consider education much less than nature. There is an education for common men; the man of genius has the education which he gives himself, and which consists principally in destroying and effacing, that which he has received." Fontenelle, in pronouncing the eulogy of the Czar, said,—“Neither does good education make the great character, nor does bad education destroy it. Heroes, of all classes, come ready formed from the hands of nature, and with uncontrollable qualities.”

Almost all great men have either been educated by inferior masters, or have received no education whatever. Homer, Petrarch, Tasso, Dante, Raphael, Michael Angelo, Racine, Moliere, Corneille, Titian, Rubens, Poussin, &c., are instances.

It is rare that great masters form great men. What, then, must we think of the public, that honestly consider it the best choice of a physician, when the individual selected is the pupil of some celebrated professor?

But geniuses of all kinds, say the antagonists of innate propensities, make an exception, and form a separate class; we cannot from them conclude, that the qualities and faculties are innate.

I answer that genius is only the energetic activity of some quality or some faculty. If, then, in cases where the faculties have the greatest energy, the cause which produces it, and which is most striking, is inherent in the organization, we must naturally conclude that the cause of their ordinary activity is equally founded in the organization. Difference of more and less proves nothing against the common origin of obscure and decided faculties. Otherwise it would be correct to conclude, from the piercing sight of the eagle, and the delicate scent of the dog, that the sight of the mole, and the sense of smell in man, do not likewise depend on their organization.

If, by a concurrence of circumstances, a man endowed with certain very active faculties, has been prevented from following his inclination, this dominant faculty or propensity determines the enjoyments and the favourite occupations of his life. Kings devote themselves to the occupations of artists and of artisans; peasants, cordwainers, weavers, shepherds, become astronomers, poets, philosophers, actors, sculptors. The Czar Peter I. exercised the mechanical arts from inclination. Louis XIV. turned locksmith for amusement. The shepherd Hahn made watches; and Haller, in the midst of his anatomical and physiological works, became likewise celebrated for poetry.

Will it be pretended that precocious genius, or any other genius, is the result of education and of surrounding objects? I would then be informed why certain children, who, in regard to one of their faculties, exhibit extraordinary genius, in other respects do not raise themselves above their companions; and why men who excel in one point are so indifferent in everything else? The celebrated Betty, who at the age of thirteen was already regarded a first-rate actor, used to play in the street with his companions, up to the moment of his appearance on the stage. William Crotch, celebrated at the age of six years, for his musical talents, was, in other respects, a child of only moderate abilities.

I have made the same observation on a boy of five years, who gave evidence of complete puberty and the most decided propensity for women; he had nothing to distinguish him from children of his age, in all his other inclinations. The same contrast is remarkable in adults. The most extraordinary faculties prove nothing in favour of qualities of a different order. Nothing could have made a Horace of Cæsar, or a Homer of Alexander. Helvetius, himself, is forced to confess that education would never have changed Newton into a poet, or Milton into an astronomer. Michael Angelo would never have been able to compose the tables of Albanus, nor Albanus those of Julius Romanus. We can only explain these various phenomena by saying, that certain organs perfect themselves sooner, and others later; that, in certain individuals, some organs remain always in arrear, while others acquire the greatest energy. But this explanation shows again, that all the moral qualities and intellectual faculties are innate.

Philosophers have recourse to small subterfuges to prove, that our propensities and our talents are the result of chance. It is, they say, by insignificant impressions on the infant at the breast, by peculiar examples and events, that sometimes

one faculty is determined and sometimes another. If Demosthenes became eloquent, it is because he was attracted by the eloquence of Callisthenes. If Vaucanson became celebrated in mechanics, it was because he had seen, while a child, a clock in the ante-chamber of his mother's confessor ; he examined its wheels, made a similar machine with a bad knife, and, his taste developing itself, he soon constructed an automaton flute-player, and the most astonishing machines. Milton would not have written his poem, had he not lost his place of secretary-to Cromwell. Shakspeare made tragedies in consequence of being an actor ; in place of being an actor, he would have remained a wool-dealer, like his father, had not some youthful follies compelled him to quit the place of his birth. Corneille falls in love, and writes verses to the object of his affection ; it is to this circumstance that we owe this great dramatic poet. Newton sees an apple fall ; what more was wanting to enable him to divine the laws of gravitation ?

I admit these facts. All that can be concluded from them is, that our propensities and our talents do not always put themselves in activity ; that it is often necessary that the impulse be given them by an external impression, or that the material object, on which they are to exercise themselves, be offered them. The cock will not fight, unless he finds a rival to thwart him in his love ; the beaver does not build, if he has no branches of trees ; no animal can generate without a female ; without obstacle, there can be no firmness ; without an enemy, no generous pardon. In all ages great events have given rise to great men ; not that the circumstances produce their intellectual faculties, but because they furnish an ample field for the free exercise of their faculties. Many men, without doubt, acquire, only by this means, a knowledge of their own genius ; but if, sometimes, certain qualities remain at first inactive, for want of circumstances, the force and solidity which these faculties afterward display fully satisfy us that their existence had preceded their action. Is it not evident that, in the very examples opposed to me, the objects offered by chance would not, without the peculiar disposition in question, have been seized as they were, nor with the same energy ? How many are the children on whom works of art make little impression, or whom the view of these works does not render artists ?

Vaucanson directs a fixed attention to the arrangement of the clock ; he examines it with much care ; the first trials he makes to imitate it, with bad tools, prove successful ; now, this attention and this rapid success, proved that there existed

a relation between his faculties and the mechanic arts. Thucydides shed tears of envy at the reading which Herodotus gave of his history, to the Greeks. It certainly was not this perusal which created in him a concise, close, lively style, strong and rich in thoughts. Neither was it the reading of the poem of the Death of Henry IV. which inspired Fontaine with his peculiar talent for poetry. How many secretaries lose their places without becoming Miltons! How many are in love, and write verses like Corneille and Racine!—yet these poets have found no equals among their successors.

(To be continued.)

PHRENOLOGY AND SPORTS.—No. II.

THE game of Golf has become exceedingly popular of late years, and hence clubs have arisen all over the country, where it is played with great zest. The foremost mental qualifications for the game are Form, Weight, Calculation, and Self-Reliance, or Confidence, which is the combined effect of Self-Esteem, Firmness, and Combativeness. It is no easy matter in these days of keen competition to arrive at such a pitch of excellence as shall ensure a place in the ever-increasing army of first-class golfers, but few will be disposed to deny to Mr. J. E. Laidlay the fullest right to such a distinction. At twelve years of age he went to school at Loretto, Musselburgh, a school which, from its proximity to the well known links, has turned out many a good golfer, yet Mr. Laidlay has excelled them all. Where many have done well, he has done still better, and in the amateur world he stands high. On almost every green he has played on, there stands recorded some monumental performance with which his name is associated. He began at the age of sixteen by holding every hole at Musselburgh in four in the case of one round, and has had a varied experience, and has won not a few medals.

To all those familiar with the North Berwick Green, it is a matter of common knowledge that the quarter game is the all-important factor in successful play, and it is probably to his habitual practice there that his unrivalled excellence as an approacher is due. The mashie is in his hands a deadly club; he uses it with a confidence bred of unfailing success, but it is also true that he uses every sort of iron and cleek to

perfection, graduation from the tremendous power of driving with them which he exhibits, down to the shortest and most artistic "pitch." Contrary to the practice of many fine players, he plays all these shots entirely from the left foot, assimilating his method to that of his driving and also of his putting. In this latter department he has evolved a style all his own ; he invariably uses a putting cleek, with which he puts somewhat in the style of a batsman playing forward to a



(By kind permission of "Golf.")

pitched-up ball at cricket ; his right hand grasps not the shafts of the club, but has firm hold of the closed fingers of the left hand. By this device the wrists in his opinion move in more complete harmony with one another. He does not put with a flexible wrist—rather the contrary, but the net result of his *modus operandii* is that his puts run wonderfully true. In all great contest, he is equal to the occasion, so far as determination to win is concerned, if that be possible ; and the finish of his match at St. Andrew's in the Amateur

Championship of 1888 will long live in the recollection of those who witnessed it as a fine exhibition of pluck and brilliant play. His capabilities are of the finest.

A writer in *Golf* says:—

‘The game of “Golf,” as Englishmen call it, has been undoubtedly introduced from Scotland. How did it acquire that name amongst Englishmen?’

In early Scotch official records the game is several times alluded to as “Gouff,” which accords with the ordinary Scotch pronunciation at the present day.

It has been said that the word “Golf” takes its origin from a Germanic or Celtic source, referring to the club, or instrument, with which the ball is struck, *e.g.*, German, “Kolbe,” a club; Dutch, Belgic, Swedish, “Kolf,” a club; Icelandic, “Kylfa,” a club. It has been also shown that the importation of golf-balls from Holland was once a subject of interdict by Scottish sovereigns, implying that the game once flourished abroad as well as in Scotland.

Some have sought for an origin in the Latin word “clava,” a club; and some in the Greek word “kolaphos,” a blow.

All these words no doubt are cognate, and belong to the Aryan group; but I think the expression is rather referable to the action of striking, than to the instrument with which the blow is struck.

In Sanskrit we have the root “AG,” to impell, to cause to move, which appears also in the sister language of the Greeks under the form “ago,” to lead off, to sweep away, and also in the kindred Latin under the same form and signification.

The letters “k” and “g” are both “gutturals,” and interchangeable, and in a softened form are “palatals.” The Germanic family have retained the more guttural forms, especially in dissyllables; but as terminals have become dropped, gutturals have almost necessarily softened.

In Scotch we have the word “Gouff,” a blow, and also “Gowff,” a blow that causes a hollow sound; and, again, the words “goiff,” “gowfer,” and “goffer.”

The liquid “l” in the word “Golf,” though still slightly preserved in English, is fast being lost. When joined to another consonant it is chiefly retained to influence the vowel sound. It is no longer heard in the words “talk” and “walk,” for instance, and it is scarcely perceptible in the word “Golf.”

Scotch is remarkable for its tendency to slide consonants, especially the liquid letter “l,” and to emphasize the vowels. The letter “l” has long been discarded from the word “Golf,” if ever it was there; the vowel “o” has been softened into

“ou,” and probably the letter “f” will in its turn be whittled away.

On consideration it would seem that the word “Golf” is of Scotch origin, and not of foreign importation, and that the form of the word, viz., “gouff” as used in Scotland is distinctly Scotch in its nature.

The game as played in Scotland for centuries past is essentially Scotch in its plan and characteristics, and little can be inferred from the fact that games at balls, either with or without clubs, have been practised in foreign countries, for doubtless such games in some form or another are referable to periods of remote antiquity.’

OUR BOYS.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

NO. VII.—PHRENOLOGY IN BOSTON, 1832.

IN the Autumn of 1831, Dr. Spurzheim returned to Paris, where he lectured the succeeding winter. During his absence from Paris, a great change had taken place in public opinion respecting the new science. A phrenological society had been formed, consisting of more than one hundred members, sixty of whom were physicians. Its members were composed of many of the most distinguished men in the professions of medicine, philosophy, and law, with some of both chambers of the legislature. The celebrated Andral, Blondeau, Broussais, and Cloquet, were among the number.

It was the intention of Dr. Spurzheim to make Paris ever after his permanent home—to live and die among his friends and the relations of his wife, who were most ardently attached to him. But he had not been settled long in his new residence, when he received pressing invitations from Boston, and other cities in the United States, for him to visit this country and teach them the true philosophy of mind. And such was his deep interest in the advancement of the science, that, in spite of the remonstrances of friends, and the dangers as well as hardships of so long a tour, he determined to go. Accordingly, on the 20th of June, 1832, Dr. Spurzheim sailed from Havre for the United States, and landed at New York on the 4th of August.

Very little had been done in Boston previous to the visit of Dr. Spurzheim in 1832. Two societies, however, existed—one at Washington and one at Philadelphia. Dr. Caldwell, of

Kentucky, was one of the first lecturers of any considerable length on the subject on that side the Atlantic. Phrenology was then a new subject in the United States ; and so far as it had become known, it was very imperfectly understood. What opinion had been expressed was in terms of hostility to the new science ; so that most of those who had heard of Phrenology through Foreign Reviews regarded the very name of the science as another name for quackery and delusion. Its friends were regarded as fanciful theorists.

Such being the state of the public mind, it was fortunate for the science that Dr. Spurzheim resolved to visit America.

The object of Dr. Spurzheim in visiting this country was twofold : 1st, to study the genius and character of their nation ; and 2ndly, to propagate the doctrines of Phrenology.

As the cholera was then raging in that city, and the weather being exceedingly warm, Dr. Spurzheim remained there only a few days. On the 11th of August he went to New Haven, Ct. The time of his arrival there happened to be commencement week at Yale College, on the exercises of which he attended. While in that city, he dissected the brain of a child that had died of hydrocephalus, and gave great satisfaction to the medical gentlemen present. From New Haven he proceeded to Hartford, on the 16th. Here he visited the Asylum for the Deaf and Dumb, and the Retreat for the Insane. He also visited the State Prison at Weathersfield, near Hartford. On the 20th of August he went to Boston, and first took lodgings at the Exchange Coffee House. He afterwards engaged rooms in Pearl Street, at a Mrs. Le Kain's, where he remained till his death.

His arrival in Boston was announced in the public journal, and excited a very general curiosity among all classes to see this illustrious visitor. Many of the most distinguished citizens of Boston soon honoured him with a call. The first time that he appeared in this country before a public audience, was at a meeting of the American Institute in the Representatives' Hall. Here, at the request of that literary institution, he delivered a lecture on education. It being known that he was to speak, a very large audience was present on the occasion, and listened to his remarks with the most profound attention. "On the 17th of September, he commenced a course of eighteen lectures on Phrenology at the Athenæum Hall, in Boston, and, soon after, another course at the University, Cambridge. These lectures occupied six evenings in the week. He delivered, besides, in the afternoon of every other day, a course of five lectures before the medical faculty, and other professional gentlemen of Boston, on the anatomy of the brain.

His lectures, both in Boston and at the University, excited great and lively interest ; they attracted alike the fashionable and the learned, the gay and the grave, the aged and the young, the sceptic and the Christian. Our most eminent men, as well as humble citizens, were early at the hall to secure eligible seats ; and they were alike profoundly silent and attentive to the eloquence and philosophy of the lecturer. Whether conviction or doubt followed his words in the minds of his hearers, all uniformly yielded to thoughts and feelings of admiration. The simplicity of his views, his unaffected and amiable manners, his strict adherence to facts, and candid discussion of doctrines, all bespoke the Christian and philosopher. Some of those who at first attended with a view to collect materials for amusement or for ridicule, were among the earliest to become converts to his system ; and among those of his most constant and devoted auditors, were some of our most intelligent and respectable ladies.

“ During the day-time, Dr. Spurzheim was mostly engaged in visiting the various institutions of our city and the vicinity, and returning the calls of his friends. In his visits to our prisons, and institutions of beneficence, he uniformly discovered great interest for the welfare of man, by his observations and inquiries with respect to all the details of discipline, peculiarities, and results. On invitation from President Quincy, he was present at the exercises of Harvard University, on commencement day, and attended those of the Phi Beta Kappa Society on the following day.”*

(To be continued.)

HYGIENIC AND HOME DEPARTMENT.

NOTE.—In future, under this heading, queries on health will be answered from month to month, which we believe will be helpful and beneficial.

FOOD IN DISEASE.

DYSPEPSIA.—I.

DR. HOLBROOK, in his excellent work on “ Eating for Strength,” has given some valuable hints to Americans on diet under various conditions.

No doubt our English readers will find similar advice

* N. Capen's Biography of Dr. Spurzheim.

useful if adapted to English foods. We propose therefore to take a few diseases, one at a time, and give simple practical advice concerning each.

Of various kinds of diseases of a tormenting nature, dyspepsia is of very common occurrence and is the result of a want of knowledge of various kinds of food or a want of time to eat it. We cannot supply the latter, but we may correct the former. However, a knowledge of the proper foods to eat for the kind of work done is not in itself enough, for rapid eating without thorough mastication will cause almost every kind of food to disagree.

* * * *

In most cases of dyspepsia the following diet may be observed :—

Green vegetables, those grown out of the ground, such as cresses, salads, celery, turnip-tops, spinach, and such fruit as oranges, ripe peaches, sound pears, roasted apples and grapes, also thoroughly cooked dried fruits.

* * * *

Good brown bread, rice well cooked, stale bread and butter, sago, oatmeal, and barley gruel.

* * * *

Thin soups made of vegetables, raw oysters, poached or soft-boiled eggs.

* * * *

Drink a glass of hot water before meals, and half a glass afterwards. Koumiss, buttermilk and lime-water, lemonade and barley-water are good.

A CURE FOR "HOUSE NERVES."

ENERGETIC, care-free individuals laugh at the suggestion of such an ailment as house nerves, and say it is only imaginary. But thousands of women will testify otherwise.

People of sedentary habits, who spend all their time indoors, frequently become morbid, brooding and irritable. The failure of any member of the family to reach home at the usual time brings forth gloomy forebodings of disaster; the absence of anyone at night causes floor-walking and tears, even though such person be of mature years, sound health, and abundant ability to care for himself. A projected journey is overcast by recitals of horrible accidents. Meals are unsatisfactory; clothes never fit; no one sympathizes or condoles with the sufferer.

* * * *

The reasons of house nerves are legion. Introspection is

one. Let a woman sit at home day after day, week in and week out, and analysis of everything and person within her ken naturally follows, herself included. A woman who studies herself, her wants and desires, her ailments and loneliness, is on the fair road to asylum, did she but know it.

* * * *

Some women, it is true, are tied down by children and household cares to a ceaseless indoor life, but they are not generally the ones who succumb to house nerves; one reason being that, forced out of contact with others, they yearn always for the privilege of mingling in some sort of society, embracing every chance thrown their way toward that end. But the woman who stays home because she might get sick by venturing out in the cold, or because her neighbour can entertain better than she can, or dress better—or perhaps the habit has become fixed by degrees to that extent that it is like parting with a tooth to get out of the routine—that is the woman who broods and fancies and cries over mental pictures of catastrophes that never happen, and meets troubles that never come.

* * * *

Any parent who owns a highly imaginative child owes it to society at large to throw it in with healthy, merry companions, who always effect a complete cure, for mirth is infectious. But if the unhappy owner is repressed and kept indoors, some family in the future will feel the effects.

The cure is simple, but few follow it. Throw away your medicine, and go visiting. Patronize all the gaieties your pocketbook affords. Take long walks in the sunshine, and when morbid thought comes think up a necessary errand, and it will dissolve like mist before the sun. House nerves can be cured, but only by natural laws. Medicines dull but do not cure.

—————

PROF. BLACKIE gives the following good advice to a young man:—Never whip your brain. All high pressure is dangerous. Study to think as quietly and as easily as you breathe. Never force yourself to learn what you have no talent for. Knowledge without love will remain a lifeless manufacture, not a living growth. Be content to be ignorant of many things that you may know one thing well, and that the thing which God especially endowed you to know. It requires fire to fuse the materials of thinking, no less than to melt the iron in the foundry. But remember this, however strong you may be physically, to strike a blow, and however sharp intellectually, to recognize a fact and discern a difference, your success in the game of life depends on the serious culture which you give to the third formative force in human character, your moral nature; and of the rightful

supremacy of this element a comprehensive expression is found in the right simple word love. On this all prophets, poets, and philosophers are agreed.

WORKING DRESSES.—It is best to wear washing dresses to work in as much as possible; of course washing them or having them washed is troublesome and expensive, but dirt and grease do not ruin them, and they look fresher and better than stuff dresses, especially in summer. Never trim a washing dress with flounces or frills, they look out of place, are soon crumpled, and are very troublesome to starch and iron. Do not have a working dress made long; it is a waste of stuff, and would be very much in the way. Keep your working dress clean and tidy by wearing over it a large thick apron with a bib and turning up your sleeves.

LONDON,

4, 5, IMPERIAL BUILDINGS, NEW BRIDGE STREET,

LUDGATE CIRCUS, E.C., AUGUST, 1895.

MUSIC AS MEDICINE.

AT the St. Pancras infirmary there was a female patient suffering from melancholia, to whom they played a lullaby. After the performance she told a nurse that she liked it very much. On this the superintendent of the infirmary said, "This is the first time she has spoken for a fortnight." Shortly afterward a male patient suffering from *delirium tremens* was brought into the ward. On hearing the first notes of the music he became quite calm and attentive, though his attendant had been half afraid to bring him on account of outbreaks of violence.

Results like these have since been frequently obtained by the guild, and they are certainly most encouraging. They are all, it will be seen, in the direction of distracting the mind from pain and soothing mental irritation. In order to test the hypnotic effect of soft music the guild made the experiment of playing lullabies to a ward of 14 patients, along with Dr. Collins, one of the physicians to the hospital. In spite of distracting noises, unhappily inseparable from the ward of a London hospital, they got the following results: Dr. Collins "found it an effort to keep awake," four patients were actually sent to sleep, some "liked it too well to sleep," and others felt "sad, but delighted."

NOTABLE PEOPLE.

THE LATE PROFESSOR HUXLEY

HAD a high degree of balance of power, for he was favourably developed both in mind and body, and was so highly organized as to be very impressible to all that was going on. He possessed great tenacity of constitution, power to hold on to life, great vigour and elasticity of mind. His energy of body and mind was above the average, and gave a surplus of industry. By culture his mental temperament became predominant, but by nature he had a high degree of both the vital and motive temperaments.

The tone and quality of his organization indicated an elevated tone of mind and a high standard of action. Cautiousness being large, aided greatly in regulating his executive power. The height of the head indicated his strong positive character, great decision, perseverance and tenacity of purpose. In his moral brain, Conscientiousness and Benevolence were strongly represented, giving integrity and a strong sympathetic nature.

He had a sharp perceptive intellect, was a close observer and saw intelligently. Order was prominently developed, which with Calculation, gave him great power to arrange, systematize, and organize, and aided greatly in his carrying through critical investigations.

One of the largest organs in his head was Human Nature or Intuition—in fact, it is seldom seen so largely represented. It gave him his intuitive perception of truth, enabled him to come directly to a conclusion, and perceive the difference between error and truth. It disposed him to talk and write in a direct style, and come upon the subject matter at once without preliminary remarks. He was always in earnest, and meant what he said, without multiplying words upon his subject.

In short, he was a great observer, had a wonderful memory of what he had seen, and was a bold generalizer. In his reasoning intellect he was strongly analytical, but was also constructive, he built up as well as pulled to pieces. He took nothing for granted, but he never overlooked anything, in his system every fact had its weight. He was great at organization, clever in exposition, and possessed of a wider outlook than men generally. His watch-tower was a high one and had a view to "a' the airts."

Thomas Henry Huxley was born on November 4th, 1825, at Ealing, Middlesex, and thus was in his 70th year when he passed from among us. With him a striking individuality has passed away and left the world distinctly the poorer.

In 1883 he reached the culminating point of his career, and was elected President of the Royal Society, giving in the same year the Rede Lecture at Cambridge.

The relations of Professor Huxley with Darwin and Darwin's hypothesis will probably hereafter be regarded as the central point upon which all his work turned.

Professor Huxley was well known as a writer on natural history and science.

The *Lancet* gives, in the description of Professor Huxley, confirmation of the Phrenological character in many striking points :

“ Gifted with a quick and tenacious memory, possessing singular self-reliance, with the power of seeing at a glance into the very heart of things, abhorring shams, while thoroughly appreciative of sound knowledge derived from hard work and close observation, veracious and reliable in all that he said and did, though his sayings and doings often ran counter to established practice, he was one of the first to insist on the necessity for a material alteration in the method of education adopted in this country.”

THE LATE GEORGE SMITH, OF COALVILLE,

WAS a man of great individuality of character, and has left a gap in English philanthropic history not easily to be filled.

He had an ample amount of vital stock, animal life, nervous force, and muscular energy, to enable him to make his mark in whatever direction he decided to work. He was positive, preferred to take the first step, lead off and be master of the situation, and do things in his own way. In 1883 Mr. Fowler said of him that he had a pioneering spirit, and that difficulties, hard work and opposition would not discourage him. He had a substantial base of brain, which gave him force and industry. His head was well-set on his shoulders, which favoured a strong constitution. He had a well-rounded face and broad nostrils, which denoted good digestion and breathing power. Of the intellectual powers, the perceptive faculties had the most influence. He took practical views of life, knew how to aim at a mark when fired, and always hit ; he came directly to the point in his remarks, and said things with an object. He had good powers of arrangement and planned well, hence lost no time or labour. He had good powers to illustrate, compare, and apply truth, and was quick to see the bearings of a subject ; hence had a talent for teaching, and was easily understood. He was very intuitive and quick in discerning character. His head was high, which favoured moral power, and gave an elevated tone of mind, and enabled him to exert a powerful influence over others. His Benevolence and Philoprogenitiveness were particularly strong ; hence he had a natural love for reform work among the factory, canal and gipsy children. He was called “ the Children’s Advocate.” He began working in the brickfields when seven years of age. He earned an excellent name as a working man, and gradually to the position of manager of a large concern. He invented a kind of ornamental brick, which has come into general use in the construction of superior houses.

His own labours in the brickyards were so heavy, and hundreds of thousands of children were similarly oppressed by disproportionate work, that he did not rest until he agitated a remedial measure, which was called the Brickyard Act, or Factory and Workshops Acts Amendment Bill. The Act, which rewarded Mr. Smith’s toils, embodied his proposals—first, that children should be educated before going to work ; secondly, that they should not be allowed to commence working before

twelve years of age ; and thirdly, that girls under sixteen years of age should not be employed in brick or tile yards. Could he have had his own way, he would have excluded girls and women from the brick-yards altogether. His work and books on gipsies in his latter years are too well known to need further description, but for a fuller delineation of his character, with portrait, we refer our readers to the August number of the *P.M.*, 1883.

ORION.

The National Phrenological Institute

(*Fowler Institute.*)

MEMBERS' NOTES.

Our greatest glory is not in never falling, but in rising every time we fall.

—CONFUCIUS.

AGAIN we have had the great pleasure of according our heartiest birthday wishes to our beloved President, Mr. L. N. Fowler. The occasion of his eighty-fourth birthday was celebrated by the kind reception of the members and friends of the Fowler Institute at his residence. A very large gathering assembled. The programme opened with a Bee Demonstration by Mr. M. H. Piercy. Photographic groups were then taken of those present, after which tea was served upon the lawn.

Mr. Fowler gave a delineation of Madame Antoinette Sterling's character, which caused much interest, especially to those who had never before heard one. Mr. Fowler then gave all present a very hearty welcome, and in an address on "What has Phrenology done?" said: "During the short space of 100 years, since Dr. Gall began his lectures in Vienna, great strides have taken place in the study of Mental Science. In our Monthly Magazine we are giving sketches of the progress that Phrenology has made during the present century, and very interesting are the details of the early labours of our great thinkers—Gall, Spurzheim and Combe. Gall died in Paris, Spurzheim in Boston, Combe in England. Two years afterwards I came to England to continue the work that Combe laid down, and during the last 35 years, certainly the moral and scientific attitude with regard to Phrenology has decidedly changed in its favour. I have been but an instrument in God's hands for pointing out individual responsibility, which is not lessened by a knowledge of Phrenology, as some suppose. Though Phrenology has made great strides, it is even now only on the threshold of usefulness, &c. I am glad to see around me, to-day, old friends from Yorkshire, some of whom I knew before they were married; one from Birmingham, one whom I knew in New York over 40 years ago; and many who have been my firm friends for 35 years in London. And then again more recent friends who have joined the Institute for the purpose of study

and to promulgate the principles of Phrenology. May you all live as long as I have, and carry on the good work."

Miss Jessie A. Fowler then gave two Phrenological examinations (blindfold), which were replied to by her subjects, who testified point by point to their correctness. Miss Fowler then made a few remarks on "WHERE PHRENOLOGY IS USEFUL," as "some present, to-day, have never been brought in contact with Phrenological literature, lectures, or anything of the kind. Recently I have taken special opportunity to visit colleges and schools for the purpose of introducing the science to teachers, as they have the young minds to train. I have been to many such, and have had gratifying results."

Mr. Piercy then made some announcements on future meetings, and related an experience which occurred to Mr. Fowler in 1864: He was advertised to lecture in an old town in Yorkshire, after having talked for a full hour, he asked for two well-known gentlemen to come forward for examination, Mr. John Law and Mr. Abram Lester were sent up. Describing the former, Mr. Fowler said he ought to be an architect or builder; he would make a better builder than financier. Mr. Law was a successful builder as subsequent events proved. There was a gentle titter as Mr. Fowler passed his hands over the cranium of the next subject. He began, "Here we have a man inclined to play upon words to make joke in and out of season; he will never hurt anyone, as he is very deficient in Destructiveness, and would not kill a mouse." "Abe was always primed for fun, and running over with dry humour." In answer to a question from the audience, Mr. Fowler said "Abe ought to be a shoemaker, or tailor would do very well if he could be kept on the seat; he had some mechanical traits, but was improvident and restless."

The candidates at the close were asked to express their opinions of the examinations. The Cobbler replied, "Mr. Fowler knows me better than I know myself. I believe he saw me this morning in my night-shirt. We caught a mouse in a trap, and my wife wanted me to give it to the cat, but I opened the house door to let the poor thing escape into the street, when it ran into the house again into the same hole it came out of. Mr. Fowler says I ought to be a shoemaker or tailor, but I'd rather be a capitalist; at any rate I am thinking of changing my trade because I cannot stand sitting!"

Madame Antoinette Sterling then charmed the audience by her speech and songs. "Mother" Stewart then said she was examined by Mr. Fowler nineteen years ago, and every word was true. Mr. Coleman made a few remarks, after which songs were also sung by Mr. Baker, and Madame Chambers and Miss Dexter gave several interesting recitations. Pianoforte and banjo solos were also rendered by Miss Sherwood and Mr. Whellock, and thus concluded one of the many delightfully pleasant and interesting Garden Parties, given to the Fowler Institute by the kind hospitality of Mr. Fowler and family.

* * *

A MEMBER has suggested that next year being the Centenary of the discovery of Phrenology, a good way to commemorate it would be to

have busts of its originators made and sold at a moderate price. We now ask that those who think well of this plan should communicate with us, stating if they would be willing to take one.

* *
*

THE Annual Excursion took place this year at Hythe, when a number of members and friends availed themselves of the opportunity of seeing that beautiful little spot in Kent, and examining the skulls in the Crypt which Miss Fowler explained. One member joined the party from Dover and two from Folkestone. Through the kindness of Rev. Mr. Brown and daughter, many points of interest were shown in and around Hythe, Saltwood Castle, &c., and all spent a very enjoyable day. Mr. Sumner photographed the party.

* *
*

THIS being the usual time for recreation and travel, members are reminded that the editor of this column will be very pleased to receive items of interest and news with which they may come in contact.

E. CROW.

Children's Column.

MY DARLING CHILDREN,—

I wonder how many of you will be able to stroll through the corn fields, laden with waving golden corn? In some fields you will find the narrow passage almost covered with it. You will also find fields of barley and oats; see if you can find out the difference, and press some specimens, classifying them, and send them to me to look at. You will also see a number of kinds of flowers growing on the hedges. Will you send the names of all you find? You will see large fields of charlock, which is a wild mustard. One plant may yield 4,000 seeds, so you are not so surprised, are you, that it is such a widespread weed? Use your holidays well to rebuild the tissues of your little brains for the hard autumn and winter work, by being out in the open air as much as possible.

A good old gentleman who was strongly opposed to tobacco chewing and to liquor drinking met a lady friend in a car recently, and their conversation was as follows:—

“Have you any children, madam?”

“Yes, sir; a son.”

“Ah, indeed! Does he smoke?”

“No, sir; he has never as much as touched a cigarette.”

“So much the better, madam. The use of tobacco is a poisonous habit. Does he frequent the clubs?”

“He has never put his foot in one.”

“Allow me to congratulate you. Does he come home late?”

“Never. He goes to bed directly after dinner.”

“ A model young man, madam, a model young man. How old is he ? ”

“ Two months.”

We wish a good many more young men would follow this Young Man's example who are a little older.

Do try and get all your companions to make up their minds to be total abstainers and non-smokers. It is terrible to me—your dear old Auntie—to see so many little boys trying to appear manly by puffing away at cigarettes. They are sadly mistaken, and I trust you all think so too. We have some more additions this month to our Guild.

From your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(*Continued.*)

- (1.) How many faculties are there in the Perceptive group?—12.
- (2.) What are they?—Individuality, Form, Size, Weight, Eventuality, Time, Colour, Order, Calculation, Locality, Tune, Language.
- (3.) Where are they all situated?—In the front portion of the head.
- (4.) Where is Individuality?—Just at the top of the nose, at the lower part of the forehead.
- (5.) What can you tell me of persons with large Individuality?—They are well able to remember people and faces.
- (6.) Anything else?—It makes children want to know a little about everything.
- (7.) Where is Size?—Just below Individuality.
- (8.) Of what use is it?—To help us judge of certain distances; to work by the eye, without measuring.
- (9.) Do children use this portion?—Yes, very often, but they are not able—as a rule—to judge properly until they grow up.
- (10.) Where is Form?—Between the eyes.
- (11.) Of what use is it?—It helps us to remember beautiful shapes and things.
- (12.) Tell me anyone who had it large.—Harrison Weir, the animal painter.
- (13.) What kind of children use this faculty well?—Those who draw nicely.
- (14.) Where is Weight found?—Next to Size, over the eye.
- (15.) Of what use is it?—To help us keep our balance when we are in dangerous places.
- (16.) Can you name anyone with this part large?—Blondin, the tight-rope walker.
- (17.) What do children who have this faculty do?—Climb trees, &c.
- (18.) Where is Colour?—Next to Weight.
- (19.) Tell me its use?—To help us distinguish—or tell which are—different colours.
- (20.) Who has taught us a good lesson on “ colour ”?—God, who was very careful in mixing the different colours in the making of the world.

- (21.) Do painters or artists have this faculty?—Yes, always.
 (22.) Where is Order?—Next to Colour.
 (23.) Is it right that children should have this part large?—Yes.
 (24.) Why?—Because they are then neat and tidy in their work.
 (25.) Is it right that we should be neat in our work?—Quite. A master always likes a servant to be neat, and a mother always loves her children to be neat and tidy.

Notes and News of the Month.

CRICKET AT TEN YEARS OLD.

MR. A. B. TANCRED, of Kimberley, who is considered the finest batsman in South Africa, has a brother ten years old, whose average for innings is something over 100 ; an astonishing performance for one so young.

* *

WOMEN *APROPOS* OF THE ELECTIONS.

THERE are now 800,000 qualified women at present unrepresented in England and Wales :—300,000 women vote for County Councils, 500,000 women vote for Town Councils. For Parliament not one.

* *

MRS. FAWCETT AS ELECTION AGENT.

MRS. FAWCETT presided at the National Society of Women's Suffrage meeting, and a correspondent who was present recalls the occasion at Brighton many years ago, when, as Miss Milicent Garrett, she supported the candidature of her late husband there. "It was," he remarks, "said in those old times that Miss Garrett was really the candidate, so active and agreeable was she. When the election was over and the late Mr. James White, known in the House of Commons as 'The Plymouth Sound,' and Mr. Fawcett were returned, there were great rejoicings. Many a time," adds the correspondent, "I have had Mr. Fawcett's MS. in my hands. It was beautifully written, considering that the author was blind. There was not a line or a word out of place, and when he came to deliver it, all the reporters had to do was to insert the 'cheers' and 'interruptions,' so accurate was his adherence to the text."

* *

ONE interesting item, which should have some weight with vegetarians is, that Miss Böecker is one also. In the sketch of her character (which by the way Mr. Prior said was very true) this fact was omitted. In her visit to the Queen, she said, Her Majesty kindly provided her with a vegetarian luncheon.

* *

THE SPEAKER'S TEETOTALISM.

AT a cabmen's dinner at Carlisle the other night, the Rev. James Christie, in encouraging the cabmen in habits of temperance, said the Speaker, whom he never saw looking so well, had, in reply to his con-

gratulations that day, stated that he was very careful about his diet. He had always been very abstemious, but since becoming Speaker he had never tasted intoxicating liquor, and found that total abstinence had done him much good. All he drank was a glass of mineral water at lunch.

* * *

AN INTERESTING BROWNING CELEBRATION.

A CELEBRATION of a most interesting character took place at the Robert Browning Memorial Hall, York Street, Walworth, on Friday, June 14th, the occasion being the eighty-third anniversary of the baptism of Robert Browning (who was five weeks old), by the Rev. George Clayton, which ceremony took place on June 14th, 1812, in the above-named hall, then known as the York Street Chapel, where the Browning family worshipped for some considerable time. Here is a copy of the baptismal certificate :—“ York Street Chapel, Lock’s Fields, Walworth, Surrey. No. 127. Robert, son of Robert Browning and Sarah Anna, his wife, was born in the parish of St. Giles, Camberwell, on the 7th day of May, 1812, and was baptised on the 14th day of June, 1812, by me.—(Signed) George Clayton, Minister.” On the occasion of the celebration, Mr. Joseph King, M.A., well-known for his admirable rendering of Browning, gave a recital of several of the poet’s works, and certain of Browning’s songs which have been set to music were sung in solo and chorus. The Rev. Edward White also contributed some interesting personal reminiscences of the poet when a boy, and also of other members of the family, as he was intimately acquainted with them in the old days when he and they worshipped together in York Street Chapel ; and this commemoration of the rite which formally connects one of England’s greatest Christian poets with the Christian Church—taking place as it did in the very building where the rite was performed—possessed great interest for the inhabitants of Camberwell and Walworth, who joined in celebrating the honour which the name of Browning sheds on both alike.

* * *

ON July 11th, one of the prettiest weddings of the season took place at Holy Trinity Church, Sloane Street, S.W., when Miss Pamela Wyndham and Mr. Edward Tennant were married. There were twelve fair bridesmaids, two being little fairy children. A gentlemanly little page carried the bride’s train. After the ceremony, while the register was being signed, a novel idea was introduced, the bridesmaids passed baskets of exquisite white nosegays to all the guests in the area of the church. The bride, as she passed down the aisle on the arm of her husband, looked every inch a queen, encircled as she was with diamonds and smiles. The greatest satisfaction that came to the thoughts of one of the guests present, was the knowledge that they were well mated.

* * *

THE Phrenological Dictionary has already found its place among Phrenological works. The size is portable, and the matter is condensed and suitable to those who want more than a smattering knowledge of

Phrenological terms. Several students have written to say they have found it of great help, by keeping it in their coat pocket for reference in odd moments, when a larger book would be out of the question.

* *
*

PHOTOGRAPHS.—Recent photographs of L. N. Fowler to be had on sale; also the Group taken on the 22nd of June; Mr. Fowler and his grandson; Mr. Fowler and Miss J. A. Fowler; Mr. Fowler and a group including Madame Antoinette Sterling, "Mother" Stewart, &c.; all at a moderate price, from 1/6 each.

* *
*

(OWING to the defective photograph of the Museum the block cannot at present be given in the Magazine.

* *
*

NEXT month special reference will be made to the present political crisis in the British Isles.

* *
*

THE *Lancet* states: "Regret for the death of Mr. Geo. Smith, of Coalville, will not be limited to the circle of intimate friends. Mr. Smith was the natural representative of a class of men whose value is understood wherever forethought, sincerity and disinterested effort are duly recognised."

* *
*

MR. JOHN ALLEN, F.F.I., has opened a centre in St. Annes-on-the-Sea for Phrenological Consultations, and is Agent for Phrenological Works. He is also Agent for the Automatic Sight Testing and Optical Supply Co.

* *
*

OGILVIE'S ENCYCLOPÆDIA.—The publishers of the *Phrenological Magazine* having made arrangements with the publishers of *Ogilvie's Encyclopædia*, will supply the book on specially advantageous terms. Each reader who will cut the coupon from the *Phrenological Magazine*, and send the same with P.O.O. for 8s. 6d., will receive a handsomely bound copy of this useful and elegant work, worth 25s.

* *
*

PRIZE OFFER.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Two Prizes*, 10s. and 5s., to any two persons who may succeed in securing the *Largest Number of Names and Addresses over 100*, to the end of September. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editor of the *Phrenological Magazine* by September 30th, 1895.

Forms will be sent on application to L. N. Fowler, 4 & 5, Imperial Buildings, Ludgate Circus, E.C.

What Phrenologists are Doing.

MR. W. A. WILLIAMS, F.N.P.I., finished a very successful course of lectures in the Garw Valley, on July the 8th, and is now on a visit to Llanwrlyd and Llandrindod, combining business with recreation and preparing for the winter campaign.

SOMERTON LECTURE.—On Tuesday evening, Professor Coles, Phrenologist, of Taunton, delivered a very interesting and instructive lecture on Phrenology. The lecture hall was filled to excess. After a few introductory remarks from the chairman (Mr. Easter Brook), the lecturer came forward amidst the appreciative applause of the audience. The lecturer concluded his lecture by inviting three or four gentlemen on the platform to test his accuracy as a character reader, with satisfactory results.—*The Independent*, Glastonbury.

AMONG the newspapers the following cuttings are given :—

SUMMER MEETING OF THE FOWLER INSTITUTE.

The annual *al fresco* meeting of the members and friends of the Fowler Institute took place on the afternoon of the 22nd inst., at the house of the much-esteemed President, Mr. L. N. Fowler, West View, Grove Park, Kent. The guests were received by Miss Jessie A. Fowler and Mr. and Mrs. M. H. Piercy, the lady President and the Secretary respectively of the Institute. A very varied and interesting programme was enjoyed by a large number of visitors, amongst whom were Mme. Antoinette Sterling, Mrs. and Miss Mark Guy Pearse, Miss Sumner, Mr. Lile, C.C., and Mrs. Lile, Mrs. Chambers, Mrs. Johnston, Dr. Larkin, Mr. Dunn (of the Admiralty), the Rev. Mr. Gray and Mrs. Gray, Mr. Hyatt, a well-known American inventor, the Rev. James I. Hillocks, and "Mother" Stewart, the veteran American temperance lecturer, Mr. and Mrs. Sumner, and Mr. and Mrs. Coleman.

The programme commenced by a scientific bee demonstration, given by the Secretary, which was exceedingly interesting, the working of these industrious little insects being shown and very clearly described by Mr. Piercy. A little music lent charm to the proceedings throughout the evening; Mme. Antoinette Sterling sang, unaccompanied, "Sunshine and Rain," and Mr. Baker, Miss Sherwood, and Mr. Taylor contributed songs and instrumental pieces. Examinations of heads by Mr. Fowler and his daughter formed part of the entertainment, Mme. Sterling submitting her cranium to the Professor's analysis.

The veteran President's address, which was read by Miss Fowler, was listened to with earnest attention. Mr. Fowler entitled it "What has Phrenology done?" and, in answer to the question, he briefly sketched the rise and the development during the last hundred years of the study of mental science, from Dr. Gall to Combe. Though Phrenology has made very great strides all through the present century, it is, as yet, only on its threshold of usefulness. One thing it has done, and

that has been to enlighten many on insanity, but, better still, to prevent it. "Of all diseases insanity is the most preventible, and, in the present state of medical science, one of the most incurable. Yet we are mainly engaged in endeavouring to discover cures, instead of carrying out preventive measures," so says Dr. Warmsley. Phrenology has made happy homes out of sad and miserable ones by giving practical knowledge about themselves to the individual members of these.

In conclusion, the President welcomed very cordially all the members and friends whom he saw around him, and hoped that they might live many years to carry on their important work. Mr. Lile, in very felicitous terms, proposed the health of Mr. Fowler, who that day celebrated his eighty-fourth birthday.—*The Queen*.

On Saturday week, L. N. Fowler, the octogenarian phrenologist, celebrated his eighty-fourth birthday at his residence in Kent. He received over 100 guests. "Mother" Stewart, in her speech, said she was examined by Mr. Fowler nineteen years ago, and every word was true. Madame Antoinette Sterling charmed the guests by her speech and songs, after which Mr. Fowler examined her head. There were also present Mr. J. H. Lile, C.C., Mrs. and Miss Lile, Mrs. Mark Guy Pearse, Rev. J. I. Hillocks, Mr. and Miss Dunn, Mr. Hyatt, and others from all parts of England. Miss J. A. Fowler made two blindfold examinations with marvellous accuracy.—*The Christian Herald*.

RECENTLY a Social Evening was given at the Wesleyan Chapel, at Brainston. The entertainment consisted of a lecture on Phrenology, which was delivered by Mr. T. J. Truscott, of West Haddon. Mr. W. F. Bowers presided, and there was a large company present. A few examinations were made by the lecturer. Coffee was served during the evening.

MR. W. A. WILLIAMS, F.F.I., opened a course of open-air lectures on "Phrenology and its Teachings," on the Green at Llanwrlyd Wells on the 18th, under the presidency of the Rev. Thomas Richards, F.S.Sc., Principal of the "Aberavon Academy," and other distinguished visitors. The lecture was listened to and thoroughly enjoyed by a large and appreciative audience.

Correspondence.

TO THE EDITOR "PHRENOLOGICAL MAGAZINE."

DEAR SIR,—

The instances in which the science of Phrenology and its teachings have been applied and proved useful are innumerable; but there are still many spheres of life and labour wherein if it were possible to introduce the science—even as an art—its services would prove invaluable; for instance, the railway; Army and Naval services in which colour-sight tests play a conspicuous part. Very recently a systematic inquiry was

instituted into the vision of railway servants in the United States, and as a result it was discovered that a large number of men who had been in the service for years were practically colour-blind, and were as a consequence dismissed. Now were it possible to apply the art of Phrenology in those colour-sight tests instead of the wools and other comparatively unfair tests, it would certainly prove invaluable not only to the governing bodies of examiners in the various services, but also to the applicants as well, inasmuch as the examiner could at once distinguish a person who was colour-blind, and thus save the unnecessary waste of time and energy which the present system of tests entail; but he could also advise the applicant as to the cultivation and development of colour-sight, and thereby prove himself more or less a benefactor to mankind. At the close of a public lecture delivered by the writer on May the 22nd of this year, amongst others who came forward for public delineation was a young man, who as far as physical constitution and appearances went, would prove a very efficient and eligible candidate for Army, Naval or Railway Service, but on examination it was discovered that his organ of Colour was so deficient that in all probability it would prove an almost insurmountable barrier to his entering the service, though in other respects he came up to the requisite standard. Rising to corroborate the accuracy of the delineation, he informed the audience that he had been a candidate for different services where colour-sight tests had formed part of the examinations, and had in each instance proved equal to the standard excepting in *colour-sight*.

Here, Mr. Editor, we have a striking instance of what Phrenology could do in the foregoing direction were it applied, and we look forward to the day when such an examination will be made by the Governmental Departments of Service. Sincerely yours,

WILLIAM A. WILLIAMS.

TO THE EDITOR OF THE "PHRENOLOGICAL MAGAZINE."

DEAR SIR,—

If you haven't seen the *Illustrated News* for July 13th, do so. In "Science Jottings," Dr. Andrew Wilson has something to say about Physiognomy, and goes many miles out of his way to refer to "that *effete* and exploded system of brain localization known as Phrenology." Evidently *his* self-adoration is disturbed by no shadow of a doubt in his own absolute infallibility. He clearly forgets what a great man once said about there being a scientific incredulity surpassing that of the most ignorant clod-hopper.

E. G.

Book Notices.

A NEW EDITION of Dr. Tralls' "Sexual Physiology and Hygiene" has been prepared and will be ready in a few days. It will contain about 100 pages more matter than former editions and many new chapters, including a very carefully prepared one on Heredity, and especially the heredity of acquired characters, which has caused so much discussion in the scientific world during the past few years.

There is also a new chapter on the Philosophy of Love, and another on the Evolution of the Marriage Relation. Besides these new chapters, all parts of the work have been revised and many additions made to bring it up to the ever-increasing knowledge of the times on every subject, especially those subjects connected with life. .

The price will remain the same as heretofore, viz. 5/6 post free. The book contains 111 illustrations, and is one of the best works ever issued on this subject. Agents are wanted in all parts of the country for the sale of this and other books.

WE would call your attention to the list in our advertising pages of the "Everyday Help Series," a set of useful handbooks on popular subjects; price, post free, 7d. each.

Handwriting.

THAT the handwriting reflects to a certain extent, the intelligence and character of the writer, many great thinkers have acknowledged, and for many years past we have given its study considerable thought. Lavater gave some attention to it, and said, "The more I compare handwriting, the more am I convinced that handwriting is the expression of the character of him who writes. Each nation has its national character of writing."

THE French show their versatility and vivacity by their rounded curves, and long and sloping upstrokes and downstrokes, and their vanity in the liberal amount of their flourishes and exaggerated ornamentation, while the delicacy of the lines of the letters, the fineness of the strokes are all typical of the grace, charm, ease and refinement for which the nation is celebrated the world over.

E. Y. (Folkestone).—Your writing indicates that you have an individual type of mind. You work out your own pattern rather than copy others. You like to gather ideas from others, but you have your own way of putting them together. You do not waste time in ornamentation. You are a worker, a plain speaker, and an economist, a good housewife, and an earnest and enthusiastic friend.

L. B.—Yours is a neat regular style of writing that belongs to a retiring nature. You leave no loose ends to your work, and give as much, if not more, than you get. You are quick of understanding, and have natural gifts in writing and teaching. You are not easily understood at first, but people grow to like you the more they know you. You are on the improving scale now.

Character Sketches from Photographs.

E. C. E. (six months).—This infant is exceptionally well-equipped to take hold of life and make the most of it. He has full vigour of body, and a finely-developed head. He ought to know very little about illness, unless he neglects physical culture for mental work. He

is remarkably intelligent for one so young, and even an anti-phrenologist would say, What a fine head ! He will be a philosopher about most things, and mental philosophy will be one of his pet subjects. He will ask innumerable questions, and his facts will be gathered as food to reflect upon. He will be beloved by all mankind, for he will know how to make himself agreeable, genial, and will present his ideas in an acceptable rather than in a controversial spirit. His moral faculties will claim his attention to such a degree that it will be difficult for him to keep out of the pulpit, or away from platforms where moral reforms will be the order of the day. He is sharp, full of fun, and will show wit of a high order. His energy is of the executive kind ; he will not let the grass grow under his feet. He has poetical talent, and will be very choice in the selection of his language. He has strong sympathy, and his acquiring talent will go more for books and knowledge than property. He will want in order to give away. His organization appears to be a balance of father and mother. There is no waste fibre. He must be educated for a teacher, speaker, or preacher, for he has capacity of a special order.

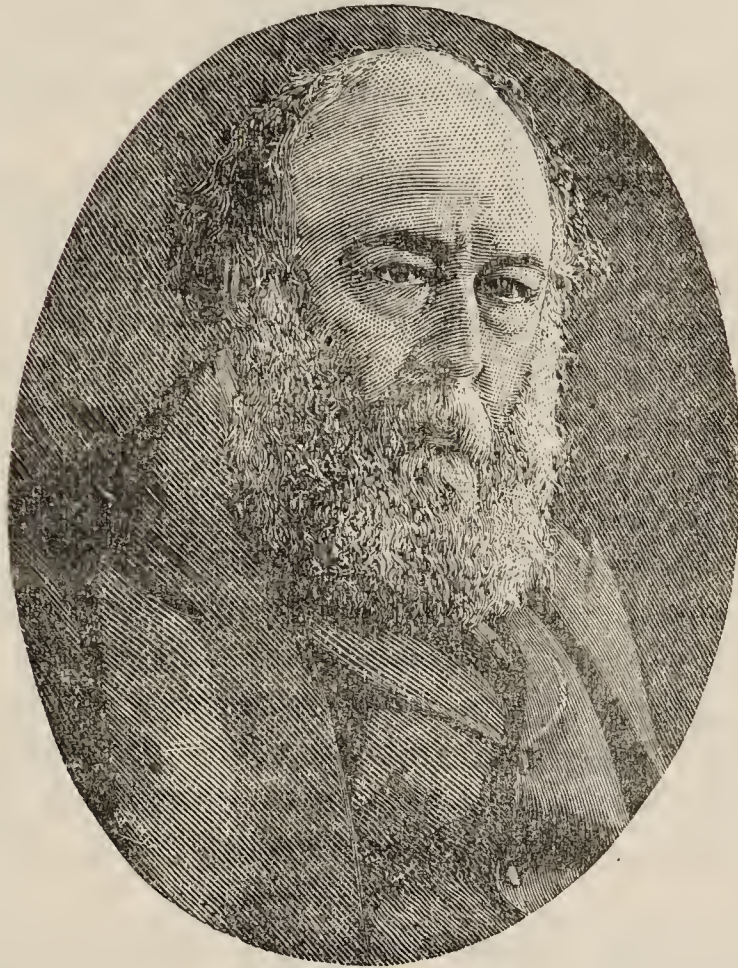
H. (Devon).—This young lady's photograph indicates a full degree of common sense and working ability. She has a Motive Temperament, hence should enjoy active pursuits, and with her large perceptive faculties she sees everything that is going on around her, and acquires knowledge readily. Her tastes favour that which is useful rather than the ornamental. She has apparently a good business head, but will do better in making the plans than in attending to the finance. She has a keen intelligence, but is rather too much in earnest, and does not allow enough time for mirth and fun. She is sometimes dreamy, and absorbed in thoughts apart from things around her.

M. F. J. (Sheffield).—The photo of this lady appears to be a good one, and indicates a well-balanced organization ; vitality, and physical stamina for the work she has to do. Her mental qualities denote the true womanly character rather than an exaggerated being like what one hears about now-a-days. She is a real hearty Yorkshire or Cornish lady. She has executiveness and force of character. Her friendships are sincere and firm ; she will not make a coquette or hypocrite, but will speak her mind pretty distinctly, and will not mince matters. Her sympathies are strong—she will be constantly doing for others in a thoroughly practical way. She has no nonsense about her. She would make a splendid matron or superintendent, and if she had children to look after she would not spoil them, but look after their wants wisely.

M.L.A. (Carlisle).—Your friend has brain power above the average if he will use it, and a good strong physique which will give him strength, vigour and activity. A quiet life will not do for him. If he goes in for military life he will like the art of war better than the practical side of it. He will prefer the drill to the monotonous part of the life. There will not be sufficient to engage his whole attention. He would succeed better in the mounted police, or as criminal inspector, in time. Engineering would also suit him, and in whatever line of work he is in, he will evolve some new ideas, plans, &c., if encouraged to do so.

THE
Phrenological Magazine.

SEPTEMBER, 1895.



THE RIGHT HON. THE MARQUIS OF SALISBURY,
Prime Minister and Foreign Secretary,
AND SOME MEMBERS OF THE CABINET.



GREAT change has taken place between the Westminster of to-day and that of three months ago, and important issues are at stake at home and abroad.

There is one great factor in our modern legislation, and it shows sometimes in the character of individuals and parties that when used increases the evolutionary march of progress, especially when it is not placed on the pinnacle of fame, or in the basking sunlight of popularity, but in juxtaposition to such a condition. It is the force of opposition. Take away the stimulus of opposition, and the need for exertion from an antagonistic point of view, and a character often sinks into idleness, apathy, and oblivion; but like the schoolboy who, when his ability was doubted, immediately

summoned all the strength of his muscle and the force of his intellect to prove *he could* accomplish the work.

In the present Government, with its most unique combination, we have much to interest us from a psychological standpoint. If there is any truth in the diversity of talents, and the manifestation of mind, and if any judgment can be drawn from cranial developments, then these in the lights and shades of political life, the tactics of political manœuvres will have the very best opportunity of showing themselves by the present Government.

The present Cabinet is most unique, in fact never before in the annals of English history has such a combination been known to form one body. Its opinions are so diverse. It cannot be called a Conservative Cabinet in the true sense of the word, neither is it a Liberal one. It has been truly called the Salisbury-Chamberlain Cabinet "Composite," which contains a peculiar duality of character, and a coalition of aims and purposes. Is it possible that such a marriage of of Tory and Radical ideas will be satisfactory? Extremes often agree when some tastes are in common, and it is possible, that so long as the point on which the members of the present Cabinet agree is kept green in their memories, that all will pull together, but as soon as distinct individualities begin to strike out on new lines and dare to have adverse opinions and express them, then will come the crucial test.

It has been called "double-headed," which generally means power of a duplex nature. Some say "two heads are better than one," but perhaps that depends on how strong each is. If the fusion gives strength and union of interests, then there will be one entity on all main points, but if it leads to "*double-mindedness*," then it will require all the tact and diplomacy of the Chief, as well as the Leader of the House, to steer the Conservato-Unionistic barque through the agitated waters of Home and Foreign Policy of a seven years' term.

In measuring the capacities of statesmen, particular attention has to be given to the organs of Benevolence, Veneration, Acquisitiveness, Conscientiousness, Firmness, Self-Esteem, love of praise, Secretiveness, and the intellectual organs also—perceptive and reflective,—Eventuality, to judge of memory of events; Causality, to judge of events, their causes and uses; Language, to give expression to thought; Ideality, to lead to perfection, &c.

Types of heads are stolid facts to encounter, and as we examine the heads of the Right Honourable Members as they sit in Council or on the Government Bench, we cannot ignore the fact that never before have we had such a task.

THE MARQUIS OF SALISBURY

Has decidedly a Conservative type of head in its purity rather than the modern blendings or acquisitions.

A Conservative seeks to protect the constitutional rights of his party. Lord Salisbury does this by never legislating in a hurry. He is cool and deliberate and does not do to-day the work of to-morrow, believing that "sufficient unto the day is the evil thereof." He will never be liable to err through hot haste or rash expedients. He will act, when great pressure is brought to bear, by his combined faculties, or from influences from without, and his Veneration and Firmness give him an adherence to time-honoured principles. He does not like to meddle with what he is not sure of, hence will be in no haste to over legislate. His Conscientiousness is not the leading characteristic of his moral brain, but is influenced by his judgment of what is politic, best, and right for the time being, but his dignity, deliberateness, positiveness, sympathy, order and veneration, ingenuity and literary taste and power of expression are clearly indicated.

Next to importance in the Salisbury Cabinet is his nephew, The Right Hon. Arthur J. Balfour, Leader of the House. He is a man of marked ability and modest withal. His refined Mental temperament and active brain favour thought, reflection and criticism. His Causality, Comparison, Human Nature, Benevolence and Spirituality, are all well represented, and render him logical as well as intuitive, kind and sympathetic as well as hypercritical. He should be clear-headed in his arguments, cogent in his facts, enthusiastic in his views, philosophic in expressing his opinions, and versatile in making the most and the best of circumstances. His capacity for physical and mental action is remarkable; he is of tall and slender build and well suited to agile and graceful movements. His full development of Language gives him power to express his knowledge in an easily fluent yet polished style. He is more given to thought and reflection than mere perception, hence broadly speaking, he is more philosophical than scientific, while Lord Salisbury is more scientific than philosophical. His superior imagination is seen in the height of his head just over the frontal arch. He has one of the best regulated heads in the House, and will be known for his quality of organization, criticism, logic, sagacity, imagination and gentlemanly bearing.

The Right Hon. Joseph Chamberlain is a man whom every one thinks he understands, and yet nearly every one is surprised with his changeableness. They need not be if they will only examine his unique organization. One of his

strongest characteristics, yet greatest defects, is his versatility of mind ; it amounts to an excess, and renders him too pliable and plastic under diverse circumstances, so that people do not know what he may decide on next. He is restless and uneasy, and dislikes restraint. He has not sufficient Cautiousness to be always prudent in speech and action, hence acts on the spur of the moment without sufficient restraint. He has more propelling power than rudder, and needs more width of head to give reserve and staying power. His head being high in the crown, he seeks to gratify his ambition, and justifies himself by thinking that if he is right his opponents must be wrong. Had he more tact and diplomacy he might be more artful and designing ; but as it is he errs by being too blunt and outspoken, and may lose a friend before he is aware of the fact, and without meaning to do so. He needs more of the geniality of Mr. Balfour, and less self-appreciation, but has large perceptive talents, shrewdness, activity, and criticism. In his present official position Mr. Chamberlain will have a fine opportunity to cultivate tact and deliberation over his foreign policy, for it is likely that foreign interests will engage the public attention more and more. If any man's ambition can be gratified with the largest number of personal caricatures ever issued over one election, his ought to be satiated.

THE RIGHT HON. THE DUKE OF DEVONSHIRE.



To be well born is half the battle of life, and this was the case with the Marquis of Hartington, as he was formerly known, and he has all the elements of both body and mind to sustain the character of a gentleman ; and were it not for the division made by the Home Rule policy he would to-day be one of the leading lights of the Liberal party. His head is well proportioned to his body, and the latter is strongly marked in development. As a speaker he will be neither so flashy or flowery

as to destroy the force of his argument, and will be more characterized for the thought he utters than for his style of

delivery. His superior brain is a powerful regulator to his conduct, disposing him to take stock in moral principles sufficient to balance his selfish or animal nature. His ambition would naturally take an intellectual and moral direction, than a merely selfish or personal one. Had he more fire, animation, and enthusiasm he would show in comparison with other colleagues to a better advantage. His present position will not greatly tax his powers or energies.

LORD LANSDOWNE.

On looking at the head of Lord Lansdowne, one is strongly impressed with its singular peaceableness. He is not a man to enlarge our armaments or provoke strife. He will act more on the defensive policy than the aggressive. He will protect but not increase our borders by war. He has not the basilar power that one would even like to see with the display of intellect that he possesses. He has more thinking than acting power. He needs also a more vigorous digestive apparatus, more fullness in the centre of the cheeks, like Lord Halsbury, to give a tonic to his organization as a whole.



SIR MICHAEL HICKS-BEACH.

Few men have been "under the fire" of more offices than Sir Michael, and he has again been asked to take up the position of Chancellor of the Exchequer in the present Government. He will have a difficult task to beat the Budget of Sir William Harcourt of the last Government, but added to his long Parliamentary experience a sharp, keen, intelligent mind, with few eccentricities, and we may expect a balance of power, a strength of will, and application that will aid him in difficult undertaking. He is not a man of many words, in fact his words are burdened with many ideas. His influence over others is more regulating than stimulating. One day of his life will harmonize with another.

LORD CADOGAN.



There is a very different head on the shoulders of Lord Cadogan, than that which rests on the shoulders of Lord Lansdowne; the former possesses administrative ability. He is a man of considerable reflection. His head seems to fall forward as though there was not strength enough to keep it in an erect position. If wealth makes a good statesman, then Lord Cadogan will be in his element, but fortunately he has other qualities to recommend him, though whether they are capable of suiting themselves

to the Irish, in being their Viceroy, is quite another matter, and one which will be an interesting study.

MR. RITCHIE.

Mr. Ritchie looks every inch of what he is—a Scotchman. His intellect is an available one for dealing with facts and figures. He has a sturdy, healthy organization, which even great wealth cannot buy; and he has spirit, enterprise, and determination of mind equal to almost any emergency.

Other Members of the Cabinet and Parliament must be left for another opportunity. Sufficient is it to say here, that mind manifests itself in different ways under the various combinations, and it is only necessary to get the right key to fit each lock to be introduced to the interior of each cranium.



L. N. FOWLER.

RESPONSIBILITY IN CRIME.

BY A PHYSICIAN.

(Continued from page 325.)

Diagrams 1 and 2 are exact representations of the outer and mesial surfaces of the human brain. No. 3 shows the course of the fibrous processes of the cells of the cortex of the brain as they pass from one convolution to another, connecting together the various cell bodies. No. 4 shows a cell and its processes which properly constitute the essential anatomical and physiological unit of the brain, and indeed, speaking more generally, any nervous system. No. 5 shows how these cells in the cortex, or gray matter of the brain, besides sending out processes as already described, also send processes to cells distributed the whole length of the spinal cord. Nos. 6 and 7 are charts showing the areas in the brain presiding over certain functions as thereon indicated. No. 8 shows the part of the monkey's brain which, when removed, produces blindness in the corresponding half of each eye. No. 9 shows the parts which, when removed, produce complete and permanent blindness in both eyes.—See "Phrenological Magazines" for July and August.

BY way of the route as indicated in the figure (10) an impression made upon a specially constructed end organ, the eye, is transmitted along the cell process constituting the optic nerve, and so onwards until it reaches a cell, or probably cells, in the occipital lobe: thence by means of the communicating fibres constituting the white matter, and described last month, the arm centre is excited and a motor impulse passes out to the muscles moving the arm, and the hand is put into the flame; immediately a second impression is conveyed inward to the pain centre and thence to the arm centre, from which a second impulse emanates, resulting in a withdrawal of the hand. Finally, after one or more experiences of this kind, the impression produced by the pain being so much stronger than that produced by seeing the candle flame, the attempt to seize it is exhibited, and it finally comes about by means of these association fibres that the sight of flame immediately excites this inhibitory centre. The cells and processes concerned transmit the impressions more readily by each repetition until the result becomes uniform; the child has learned something, and finally the desire diminishes.

By the process of induction from simple examples like this, those which are more complex may be explained. Here Nature inflicted the penalty in the form of bodily pain, which resulted in the establishment of a permanent inhibitory centre. In a similar way society attempts, by the various influences and modes of training to which it subjects children, to establish in them permanent and sufficient inhibitory centres which shall enable them to conform to the various artificial

restraints imposed by an advanced civilization. And in the latter, as in the former case, when the inhibitory impression has become well established the desire diminishes. Each successful resistance of temptation renders resistance more easy and certain.

In the former as well as in the latter case the readiness with which these inhibitory impressions are received and retained depends upon the quality of the cerebral tissues, the cells.

In the lower forms of idiocy, individuals are often seen who never can be taught to refrain from putting their hands into a candle flame, and the well-recognised criminal class is largely composed of individuals whose cerebral tissues are of so inferior an order that permanent and sufficient inhibitory centres cannot under any circumstances be so established as to enable them by themselves to conform to the restraints which civilization imposes.

Sound and successful training attempts to establish these centres of inhibition, and not to prevent their formation by keeping the individual in ignorance of the conditions which demand their exercise. When young people with this false training are thrown upon their own resources, great suffering is almost sure to follow.

While doubtless in this country a large proportion of the individuals composing the criminal classes are such by reason of defective brain tissues, it is well-nigh certain that a considerable number might never had entered it if from the start they could have had proper training. A thorough musician may get better music from a defective instrument, with whose defects he is familiar, than a poor musician can get out of a perfect instrument.

Considered from a medical standpoint, habit may be regarded as a tendency which certain correlated brain cells have to act together from frequent repetition having rendered it easy for an impulse to pass from one to the other, with the production of a more or less uniform result. Thus we are indeed literally creatures of habit.

By the time an individual has reached maturity it is observed that he responds to the influences of his environment with more or less uniformity, and in a way peculiar to himself. The nature of this response constitutes his character. If he has strong impulses, which he uniformly inhibits in a manner favourable to the best interests of the society in which he lives, he becomes known as a man of strong character, and finally of established character, and is trusted accordingly. On the other hand, there are individuals in

It will readily be conceded that no two individuals have exactly the same degree of responsibility, but all must be held to equal responsibility under the law, until it shall be demonstrated in certain cases that a given person is, by reason of defective cerebral tissues, unable to support the social relation, in which case society should permanently restrain him. This decision should be reached by experts, who would carefully compare the environment to which the individual had been exposed with his mental state, or the functional product of his brain.

Without at all suspecting the anatomical and physiological conditions upon which it depends, many intelligent observers, who have been intimately associated with the criminal classes in prisons, reformatories, &c., agree as to the fact that a large proportion are unable to resist the commission of crime, even under the most favourable circumstances, and a still larger proportion under the unfavourable circumstances in which their defective organization tends to force them.

A few words in regard to heredity, by way of digression. It is not disputed that the form which the aggregation of cells takes, entering into the structure of a man's nose, may be distinctly hereditary, and it is no less reasonable to suppose that variations in the convolutions of the brain are equally hereditary; and that, influenced by the same or a similar environment, the functional product observed in the child will be similar to what obtained in the parent—that is, practically, crime is often hereditary, and to the same extent so may be any other mental tendency.

Finally, a few words in reference to insanity and criminal responsibility. Practically the best definition of insanity is that of Dr. Maudsley, which is substantially this: "Insanity is a disease of the brain, producing such a change in the mode of feeling, thinking, and acting as to render the individual unable to support the ordinary relations of life. The question of responsibility is rarely raised in well-developed cases, where the disease of the brain renders the centres inactive and the person sits and mopes in silent misery, or in the cases where the disease of the cerebral structures is so severe as to constantly stir them to irregular and unwonted activity, prompting the individual to laugh, weep, sing, shout, fight, and pray, perhaps all at the same time as nearly as possible, quite independent of the environment."

The cases of insanity in reference to which the question of responsibility arise are those whose cerebral substance is only mildly affected by disease, so that in many ways the individual still reacts to his environment as formerly, especially in so far

as his routine duties are concerned ; but in other things, where the cells concerned have been less strongly, steadily, and permanently impressed, the disease of the cerebral tissue is sufficient to effect some degree of change in the nature of his response to his environment from what had been usual to him, and it is by studying the quantity and quality of this change that the alienist determines the existence of insanity. Any specific act by itself does not necessarily afford evidence of insanity, for there is nothing an insane person can do that a sane person may not do.

The experienced alienist, by thorough investigation, determines as far as possible what has been the previous environment of a person alleged to be insane, and how he habitually reacted to it, and then makes a comparison between that and the manifestations which have been regarded as constituting evidence of insanity. When it is proved to the satisfaction of society that a given act was clearly the result of disease of the brain, producing insanity, the individual is usually excused ; but until the public becomes more generally informed regarding the *bodily basis of mental manifestation* and comes to understand more clearly how and *where to look for evidence of insanity*, many will be held to be responsible who, according to the intention of the criminal laws, are not so ; and some will be excused who are fairly responsible.

It is for physicians to determine the part played by bodily defect or disease in the commission of crime. Society in general must, with this information, determine the degree of responsibility and decide upon the punishment.

(Concluded.)

Phrenology has pointed out for years past that crime should be studied from the point of disease, and responsibility should correspond with the mental condition.—ED. P.M.

PHRENOLOGY AND RECREATION.—No. III.

CYCLING.

SOME philosophic minds may say, What can Phrenology say on cycling ? Let us see ! Recreation properly understood is a psychological study, and if bicycling does nothing more, it will teach bicyclists many psychological lessons through a process of mind drill. You must use your mind actively in cycling as in all recreations. Cycling requires assurance and confidence, a steady eye on what is before and around ; it necessitates prompt action and a disarmament of fear ; it

needs weight and balancing power, hence a cyclist is constantly calling into exercise the organs of Self-Esteem, Firmness, Weight, Human Nature, a full degree of Cautiousness, and the perceptive qualities to enable a person to be on the look-out for emergencies, yet to meet difficulties when they arise with coolness.

A WORD IN ITS FAVOUR.

As an exercise and business help it stands among the chief benefactors of the 19th century. Its co-partners are the Mabie stylo-pen, the camera, and the phonograph, and if used in moderation we may safely say that the mania for cycling has come to stay; so fascinating has it become that West-End cabmen complain that they do not get nearly so many fares as they used to do, just as the livery-stable keepers assert that there is considerably less demand for horses now than during any previous season. Complaints have even been heard to issue from piano manufacturers who declare that bicycling is interfering with the sale of pianos, but this must certainly be taken with a grain of salt.

A WORD OF WARNING.

Cycling has become such a favourite pastime that the average of families who are interested in it, is very high, in fact it is becoming as fascinating for both sexes as roller skating was some fifteen years ago in England and the Colonies, when it ran up to such a pitch of excitement, and of course cycling is liable to some extremes. It has one redeeming feature, however, that will prevent it from going out of favour, though carried too far in some quarters,—it is useful as well as pleasurable, and a saving of expense if combined with business. A word of warning, is however necessary, which is not sufficiently dwelt upon in articles on the subject. Good though the exercise is, if taken within the person's individual strength, its very exhilaration carries one far beyond the proper limit, and often the homeward journey is just so far too much for the vitality. Some ten years ago, when the writer began cycling, the exercise was kept within reasonable bounds, but now, competition runs so high both with ladies and gentlemen that everyone wants to "beat the record," and consequently we have heard (out of the pale of the *public eye* or *ear*) of the physical break-down of both,—among the lady cyclists and among the gentlemen also. "How is that," you ask, "when cycling is so highly recommended by our medical authorities?" Simply this: Persons will not acknowledge the limit of their heart-power and lung-power, and "the doctor's orders" which people

deceive themselves that they are carrying out are not being carried out at all. The doctor does not recommend a person to exhaust himself, or herself. A gentle spin early in the morning, before the heat or dust of the day, is a very different thing from taking a twenty miles' run out into the country on Sunday morn, and twenty miles back again, with the object of going as fast as possible all the way.

But while articles are being written on the subject, few raise the note of warning to the ambitious devoteé. Only the other day I heard of a lady who had ruined her constitution because she did not know how far to ride, and would not walk up hills that even her father could not ride up. Cases of this kind are not reported for the general good of the public. Therefore experience has often to teach the fair riders and delicate brothers the extent of their strength, and often with a heavy premium.

LEARNING THE ART.

One has only to go to Battersea Park about half-past ten in the morning to see hundreds of gently nurtured girls who are out on their bicycles, many accompanied by their doting mamma's who have also had to learn cycling whether they wished to or not, but so that they can be suitable escorts to their becoming daughters. In fact the Park has become a bicycle nursery; some show their skill by a rapid canter, an almost reckless regard for the steering gear, while others are still in their novitiate, and look anxious and serious. Certainly evolutionary strides have been made of late in cycling, especially among women. The example set by Paris has been followed, and clubs have been opened in the best parts of London, where skilled instructors give lessons on the bicycle on carefully-prepared tracks where falls cannot injure the learner.

The success of the new method of locomotion may be gauged by the fact that there are clubs all over the country also, and among the members of these and of those of the Metropolis are the Duchesses of Sutherland, Portland, Westminster, and Manchester, Lady Margaret Spicer, Lady George Hamilton, Lady Jeune, and the Countess of Dudley. This lady has a remarkably beautiful machine, enamelled white and lined with blue and gold. The handles are real ivory. Lady de Grey, so well known before her second marriage as the beautiful Gladys, Countess of Lonsdale, is among the enthusiastic cyclists.

Among royalties, too, we hear of many who are notable cyclists. The Queen of Italy, the Duchess of York, Princess

Maud of Wales, the Duchess of Connaught, and the Marchioness of Hastings.

Miss Ellen Terry is an ardent tricyclist, and every opportunity that she gets she rides for many miles, and finds the exercise very helpful in thinking out and studying her parts. She is bringing up her daughter, Miss Ailsa Craig, with the same taste. Miss Terry, however, has not adopted the rational cyclist costume, and still clings to the conventional habit.

Mrs. Kendal, on the contrary, is no advocate of lady cyclists. She says: When a girl gets astride of her bicycle she bids farewell to good looks. If she develops new muscles be sure some other part of her will suffer, some faculty will be slighted, some natural trait undeveloped.

If we look a little further we find that Miss Mabel Besant, sister of the well-known author, is one of the most expert. She thinks nothing of a thirty miles' spin. Lady Jeune and her two charming daughters enjoy their daily rides immensely. Lady Jeune does all her shopping on a bicycle, and strongly advocates its use by women. Mrs. Asquith is another clever wheel-woman.

The beautiful M^{me}. Casimir Périer rides a tandem with her husband, the ex-President, who is coming to London to buy a special machine; the Trafalgar Club is going to hold a reception in his honour. During an hour at the club recently, when there was a musical ride, the evolutions took place in the centre of the vélodrome; besides the gentlemen, the party consisted of three of our best lady cyclists—Lady Norreys, who rode in her “superior, winning, unaffected style”; Mrs. Cheston, “who is the personification of the poetry of motion,” and impressed one by her marvellous nerve, quite as much as did Mrs. Sandford by her “perfect ankle action.”

THE QUESTION OF DRESS.

To us the question of dress has never been a “*vexed question*,” believing that whatsoever work a woman did, she should be, in that work, appropriately dressed. If she were a coal miner at Wigan, or an Esquimo in Labrador, and it was necessary to dress in trousers, the one to enable her to do her work more easily, the other to keep properly warm, then I should say let her dress so; not in imitation of men, but from convenience. If she takes up gymnastic work she should for that dress appropriately, so that her limbs are free and easily moved. Many of the aristocratic world cling to the skirt, such as Lady Norreys, one of the cleverest bicyclists. She has a very strong feeling against the divided skirt, an antipathy

that is also shared by Lady Wolverton, Lady Lurgan, Lady Yarborough, and Lady Londonderry.

It is, however, a prejudice that must be overcome by another season, and instead of one lady looking surprised at another in rational dress when she meets her during the day on her bicycle, she will begin to think more of clothing her own arms, shoulders, and bust, when in the ball-room—a much needed rational reform by the way.

Mrs. Humphrey, writing in the *Idler*, says, "What strikes the spectator at Battersea Park is the ugly way in which the skirt is kicked out when the wheel-woman is pedalling. It is a fact that the limbs are much more freely displayed in this way than the performers imagine, especially in windy weather; and this is one of the strongest arguments used against skirts by the advocates of rational dress."

What mock modesty for one to refuse to appear in a costume that is neat and becoming, when she will appear in shirt fronts, gentlemen's ties, collars, hats, and coats!

The neatest style of dress is the very full trousers of the Zouave sort, or knickerbockers, the folds of which fall below the knee, the appearance being that of a skirt, yet without a skirt's inconvenience. The bodice can either be arranged with a three-quarters jacket and loose white front, or a Bolero style of bodice. It is not necessary to have a gentleman's hat or cap; there are numerous styles admirably adapted to women, and much more becoming. The stockings must be black or dark blue, according to the dress. Laced or buttoned shoes are the best, which do not come much above the ankle. Gaiters are generally tabooed as interfering with the freedom of the muscles. It is possible to dress in such a becoming style that the most fastidious will see the reasonableness of the change, and the time is not far distant when the skirt on a bicycle will be stared at quite as much as a "rational dress" was at the beginning of the season.

We can remember the day when Dr. Mary Walker attempted to pass along the Strand in her extreme dress of trousers and tunic, and silk hat, and on that occasion the crowd pressed around her in such a fashion that she was glad to beat a retreat. We could not see any need for her heroism as there was no object to be attained by her dress.

Mr. Thomas Doughty, Brook Street, Hanover Square, has brought out a cycling dress that has found favour with many of the fashionable cyclists of the day, such as Lady Norreys and Mrs. Sassoon. Its perfection consists in the knee pleat introduced into the skirt. The skirt cannot in any way ride up or catch in the machine. Dark blue alpaca

or white serge are in favour. They are generally accompanied by a jacket with a short basque, and capable of being double-breasted when required. Mr. A. W. Gamage, Holborn, has patented a costume for ladies, called the "Duchess" Rational Knickers and Skirt Combination, which can be worn in two styles, and by an ingenious arrangement the skirt can instantly be let down. E. Ward & Co., Bradford, Yorkshire, have also many tasteful and ingenious arrangements in clothing for cycling, having been long established in the business of hygienic outfitters. We can highly recommend them. Anyone by mentioning our name will receive special attention to all their orders.*

IS IT A WOMANLY RECREATION ?

If it were necessary to prove that bicycling was a womanly recreation, it is a sufficient guarantee to know that Madame Sarah Grand has begun it; and she is one of the most womanly women to be found, yet she has had the courage of her convictions, and has expressed her views on many subjects in a clear and decided way, amidst the many tumultuous voices of the day, and has awakened interest all over the English-speaking globe through her creations. Therefore anyone who is afraid of becoming "unsexed" by riding a bicycle can take courage by just recalling this fact. She learnt cycling in Paris last April, and admits that it is a most fascinating study, and became quite enthusiastic over it. The Parisian teachers are exceedingly particular over their pupils, and never allow them to fall in the schools. Consequently, "The Professor," says Madame in the *Lady Cyclist*, "took great pains with me. He began by fastening a belt around my waist, which he held while I pedalled the machine; but at first he would not let me touch the handle-bars, and made me put my hands on my knees."

Madame rides in knickerbockers, with a jacket which is almost a tunic and as feminine-looking a blouse as possible, with a sailor collar trimmed with lace. This she thinks looks graceful and soft, and does not give that stiff, hard expression to the face that a plain man's collar and coat do. She thinks that when a woman wears knickerbockers, it behoves her to look well after the head and shoulders, and that it is one of a woman's first duties to consider her personal appearance. "In Paris," she says, "there was a great outcry when the dress was first adopted, and it really was not surprising. When they took to bicyclette, which

* *Patterns of Cycling Costumes can be had at the Office of the P. M. 1s. 6d. each.*

they did to reduce their fat, their appearance in knickerbockers was terrible."

Madame considers the rational dress is much safer, and



MADAME SARAH GRAND.

(With the kind permission of the "Lady Cyclist.")

unless a lady cyclist should be old or hideous she certainly thinks she ought to adopt it.

She is a member of the Mowbray House Cycling Association, but as her time is limited she has not yet joined their runs.

If her mornings are interrupted her work is fated for the day, for her afternoons and evenings are fully occupied.

THE HEAD AND PORTRAITS OF MADAME SARAH GRAND,
FROM PERSONAL EXAMINATION.

These indicate great refinement, length of fibre, depth of intellect, and great individuality and originality of mind. The height of head shows unusual sympathy and strength of character, which is also full of lights and shades, for joined to a full degree of imagination she has the practical observing talent. Her sense of criticism and ability to dissect thought and analyse subjects are remarkable characteristics. She must early have formed the habit of close scrutiny and investigation, especially in the topics and realities of life. Her forehead is high, and well filled out.

She is able to catch the spring of human character and conduct, and is quickly in touch with the inner workings of the mind she happens to be studying. She possesses a liberal endowment of personal magnetism, and would throw as much enthusiasm into the work of the poor as into a West-End fête.

Her Intuition and Comparison are so actively developed that she takes a deep interest in the drama of life. She always sees the star of hope beyond the chimney-pots, and looks far out into the horizon of the future. She hates shams and artificial life, and her aim would be to simplify and purify everything. She believes in thoroughness and accuracy in statements and work. She may not be very orthodox and conventional, but she likes to see sincerity expressed by others in whatever they may believe, and she is careful to show the same spirit herself.

She has a nervous *finesse* that enables her to rise to any special occasion, and will manifest enthusiasm in a marked degree. Her controlling power is also great, and when the most excited will be able to keep from showing it by an effort of will and a calm exterior. To the student of Phrenology the outline of the head, over the top, appears a characteristic one, and truly feminine in type, but it is *strong* in its womanliness. The moral sentiment of kindness, sympathy, and tenderness is very marked. The cry of a child in the street, or the sufferings of a bird, would awaken responsive thoughts in her mind and a desire to alleviate the distressed one, but without showing useless sentiment or tears. Her head indicates a distinct regard for honesty; she loves the *right* to prevail and the *wrong* to be defeated, and it is through her large Conscientiousness that she would be

induced to take sides in a moral battle. She is not proud or haughty, but her *independence* is so fully represented that she would be prepared to do many things herself rather than ask favours of others.

Her ambition from her active Approbativeness acts with her artistic or æsthetic, and literary faculties; hence her ideas have the style of the artist about them. It would also show itself in dress, in the arrangements of a home, in writing; everything in fact she undertook would have a stamp of individuality and expressiveness peculiarly her own. She has a deep sense of the incongruous, and has no doubt been thankful for it many times. Her social instincts are not platonic, and yet not deeply demonstrative. In such a presence one could not help feeling a strong sense that hers was a life that had touched many experiences, and hence had a willing ear to turn to persons in all classes of society. She cannot help impressing one with her depth of logical reasoning on social, moral, and intellectual subjects.

Madame Sarah Grand is 5 ft. 4½ in. and exceedingly graceful, and possesses a low, sympathetic voice, and a wonderful smile.

The portrait does not do her justice, for the animation and light in the face when she speaks, are wanting; she has brown hair that hangs in soft curls about her head,—therefore the reader must draw on his imagination.

J. A. FOWLER.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE IX.

(Continued from page 330.)

IF the most frivolous accessory circumstances produce striking differences in propensities and talents, why does not education, which can produce circumstances at will, seize this new means of forming great men? And why have we, and shall we always have, reason to complain that, notwithstanding so many establishments for education, great men are so rare a phenomenon?

I certainly do not deny, that good models are of great utility, and that the study of these models ought to constitute an essential part of education; but, if it be necessary, or

sufficient, to have excellent subjects of imitation, whence have Homer, Petrarch, Dante, drawn their divine art? Why do not the talents of Tacitus, Cicero, and Livy, find their inheritors, though so many scholars know these authors by heart? The Raphaels, Mozarts, Haydns, why do they produce so few disciples? And why do we always need to await a lapse of several ages, before we can see any great men shine in the annals of history?

Again; an objection is drawn from the uniformity which is found among men, on a hasty survey of all the individuals of a nation; and from this, it is concluded, that the faculties of mankind are only a result of social institutions.

But this uniformity proves precisely the reverse; for, we find it in essential things, not only in a single nation, but in all people, in all ages, however different may be the external influences of climate, of nourishment, laws, customs, religion, and education. It even preserves itself in all the individuals of the same species of animals, under whatever climate, and whatever external influence. This uniformity is, consequently, the strongest proof that nothing can derange the plan, which nature has prescribed by means of organization. For the rest, these panegyrists of the creative power of education, are in direct contradiction with themselves. At one time, the uniformity observed among men, serves to prove that education does everything; at another, in order to explain the difference in characters, they allege the impossibility of the greater part of individuals receiving a uniform education.

In fine, let us consult persons who devote their whole life to the education of men; such as Campè, Niemeyer, Pestalozzi, Salzmann, Gediké, May, Eschké, Pfingsten, the Abbè Sicard, &c. Every day furnishes them occasion to remark that in each individual dispositions differ from birth; and that education can have no effect except in proportion to the innate qualities: if it were otherwise, how could these benevolent men be pardoned, and how pardon themselves for not rooting out, in their pupils, all the faults, vices, all their fatal passions, and their base inclinations? How should satirical authors, moralists, and preachers have had so little success against absurdities and crimes? Why have not the great and the rich purchased the art of giving a great capacity to their children? Believe, then, that such an act is not entirely in the power of men. It is nature herself, that, by means of the immutable laws of organization, has reserved to herself not the only, but the first right, over every exercise of the faculties of man and animals.

Continuation of the exposition and of the refutation of different Opinions, on the origin of our Moral Qualities and Intellectual Faculties.

Influence of Climate and Food on the Moral and Intellectual Forces of Man.

Some naturalists would derive certain qualities from the influence of climate, from food, drink, and even from the milk furnished to the infant.

This is to confess, that our qualities and faculties are inherent in our organization ; for, the milk of the nurse, food, drink, climate act only on man's physical system. It is uncontestable, that all these circumstances act with marked influence on our physical and moral nature ; but again, do we not confound the power of *modifying* with the power of *producing*? The varieties of food and drink excite or weaken the action of the organs, but can neither produce them, nor cause their disappearance. The nurse's milk, like any other aliment, may be the cause of a physical constitution more or less healthy, and thus influence the character and the mind ; but it can neither give nor take away determinate inclinations or qualities. If parents have a right to impute to nurses the malpractices of their children, why do not we, who feed on beef, pork, mutton, &c., render these animals responsible for our good and bad qualities ?

It is equally notorious, that climate does not influence the whole constitution and the form of certain parts of the body only ; but likewise the different development of different parts of the brain, and, consequently, the different configuration of the head, and, lastly, the modifications of the moral and intellectual character of different nations. But, however different, and however powerful local circumstances may be, they never have changed, and never will change the essence of an animal or of any variety of the human species.

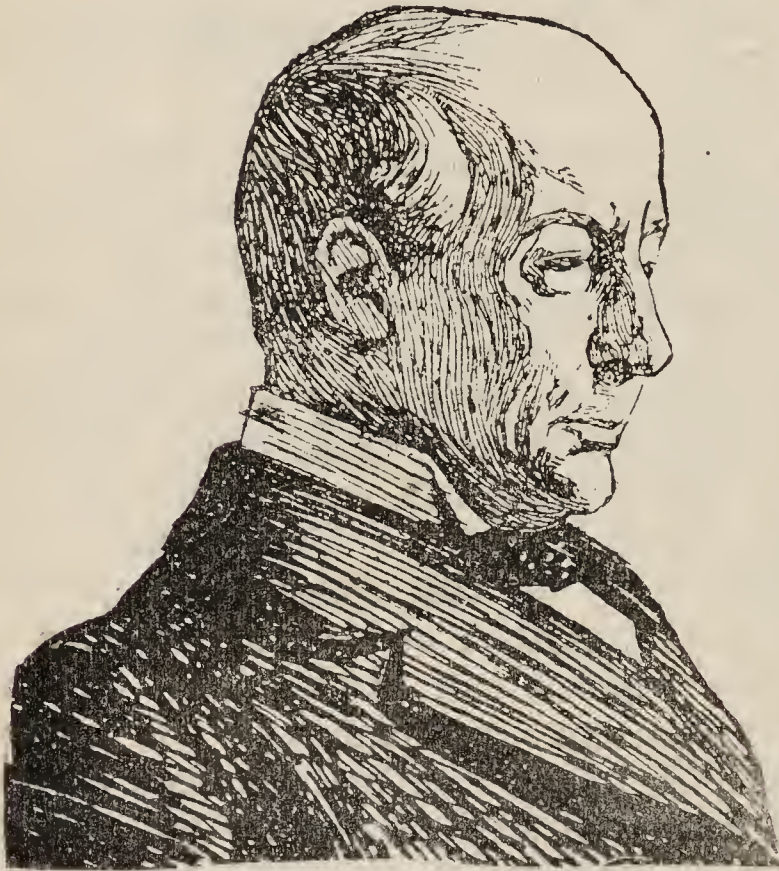
(To be continued.)

HEAVEN doth with us as we with torches do ;
 Not light them for themselves ; for if our virtues
 Did not go forth of us, 'twere all alike
 As if we had them not. Spirits are not finely touched
 But to fine issues.

—*Shakspeare.*

 UNDER THE PUBLIC EYE.

MR. WILLIAM COURT GULLY, Q.C., M.P.,
The New Speaker.



WHEN contemplating the physiognomy of Mr. William Court Gully, one cannot but be impressed by the immense reservoir of latent power which is so plainly disclosed; every feature of the face is a silent attestor of the fact. His mental endurance is wonderful. Make what demands he may it is never exhausted—there is always more than sufficient to fall back

upon. This ought to be of great value to him in his professional life. A counsel should never be used up if he wishes to be successful in his case. Judging from his portrait, Mr. Gully appears well developed in every respect. Each temperament is plainly represented and exerts much influence. However powerful his intellect may be—and powerful it undoubtedly is—it has not been cultivated at the expense of his affections, but his social nature is warm, full and deep. He is a man that can appreciate home, as well as public, life. There is very much sympathy also, and though he will not suffer his sympathies to over-rule his judgment, he is nevertheless ever ready, when it lies within his power, to mingle mercy with justice. His nature is firm yet not unyielding. There is much independence, spirit, and dignity, also self-reliance and the ability to undertake responsibility. There is also considerable reserve, policy and tact. He has the gift of saying the right thing at the right time, and of leaving unsaid what is not prudent to reveal. He understands human nature, and is intuitively cognizant of the motives of those with whom he has to deal. His keen perception is

ever on the alert, and it is next to impossible for him to be taken entirely unaware. If he suffers a momentary repulse he is quickly re-righted, and that, too, without any visible display of embarrassment. He should be able to express himself with ease and fluency and to exert considerable influence over the minds of others. Sarcasm, too, is a weapon he is well adapted to wield, for he would not misuse it.

The Conservative Government have shown a tactful wisdom in retaining his services.

NOTABLE MEN AND WOMEN.

THE LATE ALDERMAN W. J. CLEGG, J.P.,



WAS known to us many years ago, and we were not prepared for the untimely call that he received to step up higher on June 13th of this year. On June 30th a special Memorial Service was held at the Temperance Hall, Sheffield, when a large and influential gathering assembled, of private and public friends and admirers. He was connected with all the Local and District Temperance Societies. Mr. Clegg possessed a remarkably well-

balanced mind. His head was broad and high in the regions that gave sympathy, honesty, and pluck. Mr. Samuel Hoyland remarked, in the course of his address, that he could go back to the year 1848 when he joined Mr. Clegg's party. One of his mottoes was, "Do something, even if you make a mistake, rather than do nothing and let wrong go on." Mr. Clegg was born in 1826, and therefore was at work long before he (Mr. Hoyland) knew him, and he had a letter in his pocket from a friend who was present and who took the pledge with him in 1841. Mr. Clegg was one

of those men who believed that the Temperance cause would bless all who took of it, and thousands of persons had to-day better lives and sweeter homes through doing so, on his persuasion. He had heard that day a cabman say, "We have buried the King of Sheffield to-day, for all that was good, moral and noble"; and he also heard a publican say, "If I was in trouble, I would rather have gone to Mr. Clegg as a magistrate than any other man I know." It was twenty-one years ago when Mr. Clegg helped the Christian women to try and do something in the great warfare of the Temperance cause. That society now numbers 1,200 members. His life was a splendid example of a faithful performance of duty. He was never unduly elated by success, never depressed under adverse circumstances, never discouraged by temporary defeat.

THE LATE REV. DR. EDWARD BEECHER.

FROM Brooklyn, U.S.A., comes the news that the Rev. Dr. Edward Beecher, elder brother of Harriet Beecher Stowe and the late Henry Ward Beecher, has recently died at the age of ninety-one. Edward was one of seven sons and four daughters, children of the Rev. Dr. Lyman Beecher, a very talented and eloquent preacher. He and his six brothers followed the same profession of the ministry—an extraordinary record for a family. Edward was the second son, and from an early age was distinguished by a particularly vivacious temperament. His youthful days were passed at Litchfield, where his sister Harriet was born. She was his constant companion, and shared many of his adventures. He went to Hartford Latin School, and became the head of the establishment, where Harriet likewise studied for a time. When he married, his wife became a constant correspondent of Mrs. Stowe, and it was in a letter from Mrs. Edward Beecher that the following sentence occurred: "Now, Hattie, if I could use a pen as you can I would write something that would make this whole nation feel what an accursed thing slavery is." When "Uncle Tom's Cabin" was published, it had the enthusiastic support of the Rev. Edward Beecher, whose pen had also begun to be busy on works of theology. He was a good preacher, though the fame of his younger brother, Henry Ward Beecher, rapidly eclipsed his own. Dr. Beecher was one of the speakers at the charming festival which celebrated his sister Harriet's seventieth birthday in 1882. That was, perhaps, the last important occasion when the brother and

sister were present at a public gathering. Latterly Dr. Edward Beecher had been in very weak health, and the end came peacefully.

THE LATE J. T. CARRODUS.

ENGLAND'S first orchestral violinist has passed away, and his place is difficult to fill. He was Leader for many years at Covent Garden and soloist on special occasions. We had known Mr. Carrodus and his large and talented family for many years, and considering his genius he was not equalled in modesty. Quite recently he was presented with the Freedom of his Native Town, Keighley, on attaining his jubilee. At his funeral at Highgate the chapel was too small to hold the many relatives and friends who attended. There were present, among others, Sir Alexander Mackenzie, Dr. Wilhelm Ganz, Sir Augustus Harris, Signor Mancinelli (chief conductor at the Italian Opera), Mr. Stanley Lucas (secretary of the Royal Society of Musicians), and deputations from the Orchestral Association, the Philharmonic Society, and other kindred societies. The wreaths were so numerous that a second hearse had to be used for their conveyance to the cemetery.

WE regret to learn of the untimely end of the wife of Mr. Samuel Hoyland, (Vice-President of the Fowler Institute,) who was thrown out her carriage and killed when riding in the Park at Sheffield on August 17th. We have known Mr. and Mrs. Hoyland over thirty years, and few among the many friends that we have made in the British Isles have been such devoted personal friends, and such earnest advocates of Phrenology. Mrs. Hoyland displayed a heroic character, for, amid years of intense suffering, she maintained a clear and intellectual mind, and clung to life with a tenacity we have never seen equalled.

ORION.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

NO. VIII.—PHRENOLOGY IN BOSTON, 1832.

BUT the labours of Dr. Spurzheim proved too great for his health, though he had, naturally, a very strong and vigorous constitution. Over-exertion, change of climate, and protracted exposures to the evening air, brought on a general debility, and, finally, an attack of fever. His disease soon made such ravages, that neither the best medical aid, nor the kindest

attentions of his friends, could avail anything. Death had commenced his work, and nothing could avert the fatal stroke. During his sickness, he was never known to murmur or repine, or utter one word of complaint at the dealings of Providence with him. When it became evident that he was near his end, he said to a friend standing by, "I must die"; his friend replied, "I hope not"; "Oh yes, I must die," said he; "I wish to live as long as I can, for the good of the science, but I am not afraid of death." And on the evening of November 10th, he died, in the fifty-sixth year of his age.

On the next day, a meeting of his friends and the citizens of Boston was held, which appointed a committee to make arrangements for celebrating his funeral obsequies. His funeral was held in the old South Church, where the Rev. Dr. Follen delivered a very impressive and appropriate oration. An immense number of spectators were present. The death of no other individual in Boston ever caused so deep sympathy, or awakened such universal interest. The death of Spurzheim was truly regarded as a public loss, and all felt that they were mourners—that they had lost a friend and benefactor. His remains were carried to Mount Auburn for burial, where they were followed by a very large concourse of citizens. A fine monument has since been erected over his grave, by the munificence of Mr. William Sturgess, merchant, of Boston. This monument stands near the entrance to that beautiful cemetery, and bears on it, as an inscription, engraved in large letters, simply the name of SPURZHEIM. *This* was regarded as a sufficient epitaph.

Did space permit we might give a far more critical and extended analysis of his character and writings, but this is not the place; we would urge, however, the reader to examine for himself the writings of this great man, and other phrenological works on the subject.

The death of Dr. Spurzheim was felt by none so severely as by those who were personally acquainted with him, and had long been engaged in defending the doctrines to which he had devoted his life. When the news of his death reached France and Great Britain, it caused a thrilling and painful sensation in many a heart. And perhaps we cannot give a better description of its reception, or more appropriately close this biographical notice, than by presenting a part of a speech delivered on this occasion before the Edinburgh Phrenological Society. James Simpson, Esq., then President of the Society, after announcing this afflicting intelligence, remarks as follows:—"The death of Dr. Gall, the great founder of Phrenology, was not without its alleviations. *He*

had run his course—had done all that seemed, in the decrees of the All-wise, allotted to him on earth to do, and fell ‘like a shock of corn fully ripe.’ Above all, Dr. Spurzheim, his great pupil, survived, heir of all his master’s wealth, and richer than even that master in treasures of his own. But Dr. Spurzheim himself is now snatched away—in the midst of his usefulness—at the summit of his power—about to pour the true philosophy of man, like a flood of light, on the Transatlantic world. This is indeed a blow almost devoid of alleviation. And yet hope deserts us not. To his own genius, we owe the discovery of the organ of Hope, and a beautiful exposition of its functions. As we bend over his early grave, a ray breaks forth even from that dark abode. America has celebrated his obsequies with public honours, and ranks him with the illustrious dead. Europe will sanction the reward. His philosophic page will live, and even pride and prejudice will look into the philosophy, when the philosopher, whom they shunned when alive, is no more. Galileo, Newton, and Harvey, were all destined to teach from the tomb. So are Spurzheim and Gall, they, too, are among the great departed, ‘who, though dead, yet speak,’ and many a kindred genius will yet arise to listen to their voice. The minds already labouring in the great work, by them bequeathed, will be stimulated by the very thought that they are bereft of their leaders. A hand to grasp *all* the inheritance, may not be; but there does live a prophet who will wear gracefully the mantle that has now descended upon him. May all of us, however humble each, make redoubled exertions—do that which our teacher would have urged us to do with his dying accents—promote, by all that in us lies, the CAUSE for which he lived, and in which he died. *His* labours were as expansive as they were indefatigable—no scope was too great for him—he had gone to add the New World to the Old in one wide empire of truth. Alas! that America’s first tribute to her illustrious guest should be a grave and a monument! Be hers the care and the custody of his honoured remains; the spirit of his genius is everywhere — his memory is the cherished legacy of the human race.”

IF thy friends be of better quality than thyself, thou mayst be sure of two things: the first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast; the second, they will esteem thee for thyself, and not for that which thou dost possess.

—*Sir Walter Raleigh.*

HYGIENIC AND HOME DEPARTMENT.

 QUERIES AND ANSWERS.

H. J. SKINNER (Oswestry).—During dangerous weather of this sort, what is the best and safest thing to take to prevent a cold settling on your chest or lungs ?

The above query is a most important one, for the most careful persons are sometimes liable to catch a cold in their heads or on their chests that may extend to the lungs if not attended to, yet the simplest remedy will often prevent such a thing if taken in time, and I remember well an old doctor once saying that when a person experiences this feeling, he can rest assured he can procure almost instant relief by drinking a cup of water as hot as he can bear to take in the mouth and to swallow. There is no better medicine in the world to arrest the progress of a cold than hot water, and besides its effects upon the stomach and the system generally, is beneficial in the highest degree. And in sore throat the same remedy will be found almost a specific.

MARY M. T. (Northumberland).—I should like to take up nursing, what qualities do I require ?

To be a successful nurse you must have tact and sympathy, a cheerful disposition, Conscientiousness and Order well developed, a willingness to be useful, and as good a training as you can obtain.

CHARLES H. (Luton).—I have been advised to become a teetotaler ; will it be safe for me to give up alcohol suddenly ?

Sir Henry Thompson says, "Perfect health is compatible with total abstinence from all intoxicating beverages. All such drinks can, with perfect safety, be discontinued, either suddenly or gradually."

MRS. CLARKE (Leicester).—Shall I give my little boy a soft pillow to sleep on ?

No, a small hard one will help to set his head well on his shoulders. The bed-clothing should be light but warm, and he should be encouraged to sleep on either side, especially while he is young, to keep his head from getting one-sided.

 FOOD IN DISEASE.

INDIGESTION—(continued).

IN most cases a simple diet of brown bread, fruit and milk as a staple, and such other articles as will give variety and change are best. The dyspeptic should be cheerful at his meals ; tell stories and hear them ; eat leisurely and masticate his food thoroughly ; after it is in his stomach he should

forget that he has eaten and never think of it again, if he can help it.

* * * *

WHAT HE HAD BETTER AVOID.

Rich gravies and soups, made-up dishes, stews and hashes, all fried foods, veal and pork, and sauces, pies or rich pastry, or rich puddings, coarse vegetables, wines, malt liquors and cordials.

* * * *

In acid dyspepsia, a most frequent and persistent form of the disease, the peptic glands secrete a far too acid gastric juice. It is a mistake to think that this acid is the result of the souring of the food. The sour eructations appear too soon after eating to admit of such a source.

* * * *

REMEDIES GOOD AND BAD.

In the first place, the blood is rendered more alkaline than is normal, and this too alkaline blood circulating along the track of the vessels, for a long time tends to weaken them. Instead then of using the alkali, the true remedy is to masticate the food for a long time, so as to mix with it a large amount of saliva, which is alkaline in its nature, and helps to neutralize the excessive acid of the gastric juice. Being a *natural remedy* it does not produce any injurious effects. If this be not sufficient, a still larger quantity of saliva may be produced and swallowed by chewing, after each meal, some simple lozenge or gum. Any sufferer who will thoroughly practise this will be enabled to relieve himself from his sufferings.

* * * *

In acid dyspepsia, it is important that the bread be thoroughly baked. Some people only eat toasted bread or rusks. The browning process partially converts the starch into dextrine, which is easily digested.

* * * *

Specially crushed flour can be ordered from the office of the *Phrenological Magazine*, which has so far agreed with all dyspeptics who have tried it, so that it is now known as the dyspeptic flour. It can be used for porridge or brown bread, and is always liked. Enquiries, or orders for 7 or 14 lbs. should have on the envelope the word "Hygiene" in the left-hand corner.

* * * *

DIET IN CONSTIPATION

will be taken next month.

Questions are invited on general matters of health and diet.

ADA, Grimsby.—What book had I better read on infantile diseases, and how to cure them?

You would be pleased with Louis Kuhne's work on "The Science of Healing," or Mrs. Lydia Fowler's work on "The Pet of the Household."

LONDON,

4, 5, IMPERIAL BUILDINGS, NEW BRIDGE STREET,

LUDGATE CIRCUS, E.C., SEPTEMBER, 1895.

MEDICAL CONGRESS.

THE Sixty-third Annual Meeting of the British Medical Association was held in London the end of July. Delegates were present from all parts of the world.

The Sections E, F, and J were particularly interesting, for they included papers on Psychology, Physiology, and Disease of Children. In the first Section, W. J. Mickie, M.D., opened the Section with an interesting paper on "The Brain." Henry Raynor, M.D., gave a paper on "Melancholia." E. S. Reynolds, M.D., gave a most valuable paper on "Mental Disease in Bodily Disease"; H. Head, M.D., one on Mental Symptoms in Relation to Bodily Disease in the Sane; E. Shuttleworth, M.D., one on Operative Treatment of Idiocy; D. Hughes (of St. Louis, U.S.A.), showed a model of the brain. H. Maudsley, M.D., read a specially important paper on "Insanity in Relation to Criminal Responsibility"; and W. R. Gowers, M.D., read one on "Epilepsy, and its Relation to Insanity."

In Section F (Physiology), David Ferrier, M.D., opened the Section, and Aldren Turner, M.B., gave a demonstration on "Several recently described Tracts in the Brain"; and A. F. Stanley gave a communication on "Outlying Cells in the Optic Chiasma and in the Optic Tracts." In the Ophthalmology Section, J. S. Russell, M.D., read a paper on "The Influence of the Cerebrum and Cerebellum on Eye Movements." In Section J (Diseases of Children), Edmund Cautley read a paper on "The Value of Trephining in Tuberculous Meningitis." There were also other interesting papers read on the Dermatological and Ethical Sections, which we shall refer to from time to time. During the week discussions were held at the Parkes Museum, Margaret Street, W. On the last day Prof. Percy Frankland read an exceedingly interesting paper, "The Bacterial Purification of

Water." The debate was spirited, in which Sir Douglas Galton took part.

At the Examination Hall, Thames Embankment, a Pathological Museum was arranged. From a phrenological point of view the following were interesting :—

1. A portion of a brain in which there was a Glioma, arising in the anterior part of the left parietal lobe.
2. A Round-celled Sarcoma of the left cerebral hemisphere.
3. The left hemisphere of the brain.
4. A portion of the right hemisphere of the brain.
5. The posterior part of the right hemisphere of the brain.
6. The right hemisphere of a brain, showing a tumour of the occipital lobe involving the Cuneus.
7. The left hemisphere of the brain, showing malignant cysts of the ascending Parietal Convolution and of the Cuneus.
8. A portion of the left lateral Ventricle.
- 9, 10. Portions of the brain occupying the Sella Tercica.
11. The Choroid Plexuses.
12. Portions of the Velum Interpositum.
13. The Pons and Medulla, with part of the fourth Ventricle.
14. A tumour arising from the upper surface of the left lobe of the Cerebellum, and seven other specimens of the Cerebellum.
15. A specimen showing great hypertrophy of the Pons, Crura Cerebri, and Crura Cerebelli.
16. A greatly enlarged Pituitary Body, &c., &c., &c.

In the Victoria Rooms of the Savoy Hotel, there was Oppenheimer-Sambon's collection of medical, surgical and pharmaceutical antiquities. This was a splendid selection of antiquities, a collection which has been made by Dr. Luigi Sambon, of Rome, who has been instructed by his Government to prepare a work on the history of Medicine for presentation at the next meeting of the International Medical Congress. The surgical instruments which were more than 300 in number, date from the first to the fifteenth century; they are mostly original, but some of them are duplicates of the more important and unique instruments preserved in the museums of Naples, Paris, Berlin, &c., thus completing the series of Roman instruments discovered up to the present date. The surgical instruments of the Roman period are so varied, so ingenious, so artistic, that they show how perfect the practice of surgery must have been in those days. Some of the Roman instruments are of the finest workmanship, and three of them the most artistic. The scalpels and lancets had

iron blades, but these are generally missing, having rusted away altogether. Among the instruments of the middle ages, we noticed a collection of specula,—powerful instruments of iron, with most extraordinary screws with which to open their blades. It made one shudder to think of the agony which must have been endured by patients in those old bygone days before an anæsthetic was discovered. Two of these enormous specula were of the fourteenth century, and were discovered by Dr. Sambon in a collection of a waxworks show, where they were described to the visitor as implements of torture devised to tear away the breasts of Christian women. Great difficulty was encountered in securing these instruments, and money would not have done it had the doctor not found some old culinary instruments with which to replace them, and thus satisfy the learned showman and public. Another instrument was used in the fourth century. Dr. Sambon is preparing a history of medicine as deduced from monuments and other sources of information which will fully illustrate these and many other interesting features.

THE NEW RACE. LONDON has just had the treat of examining the Egyptian Antiquities discovered between Ballas and Nagada, and exhibited at University College in August.

The excavations were under the directorship of Prof. W. M. Flinders Petrie, and were made about thirty miles from Thebes on the Western side. The main discovery was that of a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization. That these people were later than the Fourth Dynasty is shown by their burials being intruded into the Egyptian tombs of the old kingdoms. That they were earlier than the middle kingdom—Twelfth Dynasty, is shown by a burial of that age being superposed on burials of the new race in one of the step-passages to a mastaba; and by brick tombs of the Twelfth Dynasty being constructed through the ruins of a town of the new race.

This new race must therefore be the people who overthrew the first great civilization of Egypt at the fall of the Sixth Dynasty, and who were in turn overthrown by the rise of the Eleventh Dynasty in Thebes. As the Tenth Dynasty in Middle Egypt was contemporary with the greater part of the Eleventh Dynasty, this limits the new race to the age of the Seventh to Ninth Dynasties (about 3000 B.C.), who ruled only in Middle Egypt, and of whom no trace has yet been found, except a few small objects and a tomb at Sint.

The first comprise some of the pre-historic age.

The skulls of the new race show a large capacity and fine proportions without any Negro element. A series of measurements will shortly be made of them ; they are long, high and narrow, and have a full degree of the Reflective and Moral qualities.

In some the Perceptive faculties predominated ; in one, particularly, there was a large organ of Tune ; two were well developed in Secretiveness, but all seemed of a superior type, well balanced, and in a good state of preservation considering their age.

The Fowler Institute.

MEMBERS' NOTES.

Character is moral order seen through the medium of an individual nature ; men of character are the conscience of the society to which they belong.

—EMERSON.

MR. G. L. LEPAGE writes from his sunny home :—

“ I was glad to hear you all spent a very pleasant day on June 22nd at West View. I wish I had been there. I should very much like to receive a photo group. Fancy, Mr. Fowler is 84. I wonder how many of us will reach that age ? I am afraid very few.

“ The weather here is lovely, and I am glad to say I am in the very best of health, and I trust that you are all the same. It is a fairly busy place, and we see a great number of people owing to the number of steamers visiting the port, and upon which I have spent many pleasant times. We have had one or two good storms as a sort of introduction to what will doubtless follow. It is most pleasant here after a storm. A warm climate is not very conducive to study. If you know how one feels at the seaside in August, you can imagine how I feel ; but there is one thing, the life here makes one conscious that he is alive, and not amongst the number of those who think that life is not worth living. My remembrances to Fellows and Members of the Institute.”

* * *

If the following suggestion is to be carried out, and it is in some respects good, the medical man of Germany will certainly have to study the science of Phrenology, for although he may be able to tell in some small degree the probable action of the child's brain from its physical influences and surroundings, the actual bend of the child's mind can only be ascertained by a thorough study of Mental Science :—

The *Lancet* gives some particulars of an innovation of a somewhat peculiar nature which has been adopted by the educational authorities

in Germany. "In future the pupils in all public schools," we are told, "are to be divided into two classes—the intelligent and the stupid. The brighter spirits comprised in the first category are to receive instruction in the higher branches of learning, whereas the dullards—once their mental inferiority has been finally adjudicated upon—will be taught the rudiments only. The differentiation between the youthful Teutons is not to be made by their own pedagogues, as might be supposed, neither is it to depend upon competitive examination. Medical men, general practitioners apparently, are to perform the selection, being credited with an ability to arrive at an authoritative decision after an inspection of each child's cranium and general physical development. Not only will they be required to discriminate by virtue of their physiological attainments, between budding geniuses and imbeciles, a comparatively simple undertaking—they will also be saddled with the responsibility of determining the fate of that far more numerous class whose mental capacity verges on mediocrity. The diagnosis of disease is by no means an easy feat, but inasmuch as the physician has all the necessary data before him, in one form or another, he may not unreasonably be expected to arrive at a correct conclusion. When, however, he is called upon to prophesy, as it were, regarding such a very problematical affair as the future development of a child's brain, his judgment must to a large extent be based upon conjecture. Dull children not infrequently grow up into brilliant adults, and *vice versâ*. On the whole, we are inclined to think that this, the latest of pedagogical innovations, is not likely to turn out a conspicuous success."

* *
*

At the School of the Future.

TEACHER—Johnnie, have you got a certificate of vaccination for smallpox?

Johnnie—Yes, sir.

"Have you ever been inoculated for croup?"

"Yes, sir."

"Been treated with diphtheria serum?"

"Yes, sir."

"Had your arm scratched with cholera baccilli?"

"Yes, sir."

"Have you a written guarantee that you are proof against whooping cough, measles, mumps, scarlet fever and old age?"

"Yes, sir."

"Have you your own private drinking cup?"

"Yes, sir."

"Do you promise not to exchange sponges with the boy next to you, and never use any but your own pencil?"

"Yes, sir."

"Will you agree to have your books fumigated with sulphur, and sprinkle your clothes with chloride of lime once a week?"

"Yes, sir."

"Johnnie, you have met the first requirements of the modern

sanitariums, and may now climb over yonder rail, occupy an isolated aluminum seat and begin making P's and Q's as your first lesson." B.C.

The above is, of course, an exaggeration, but there is, nevertheless, much truth in it.

* *
* *

Portrait of a Born Criminal.

J. H. SENDS the following :—

In the *Calcutta Review* Surgeon Buchanan thus recapitulates the signs of the born criminal. A special shape of skull, a pale prematurely wrinkled face, outstanding or otherwise, deformed ears, a marked, projecting, or receding chin, and scanty beard. He is constitutionally lazy, and incapable of sustained work. His muscular strength is weak, but capable of great spasmodic effort. He is usually ugly; the fixed look in the eye may be noted especially during effort. He is liable especially to disease of the lungs and heart. He comes of a neurotic or criminal stock; is addicted to alcoholism. He frequently tattoos himself: the tendon reflexes are abnormal. He shows a deficient sensibility to pain. While his eyesight is keen, his other senses are usually inferior. He is remorseless and indifferent to suffering. His intelligence is below the average. He has a strong craving for excitement and change, and a love of orgy; is liable to spontaneous and periodic outburst of violence. He is open to sentiment, superstitious, and attracted to the emotional side of religion. He has a special language of his own. His instincts are in fine, anti-social, and he frequently believes that crime is an honourable calling! Many of his characteristics are found in animals. While abnormal in his physical qualities, the moral side of his nature is a blank. Though not intellectually, he is often morally, an idiot.

Here is a point for the critics of the "Decadent." It will surprise many to learn that M. Paul Berlines, the chief of the new so-called "Decadent" School in literature, is a criminal; he was imprisoned for an attempt upon the life of his companion in sexual perversity. The portraits of Berlines' head, which have appeared of late in the illustrated papers, show rather the head of a criminal than a man of genius—a heavy jaw, projecting orbits, sugar-loaf head—the type which an early French writer called "Satanic." The old painters depicted this form of head on their satans and evil genii. R. R.

* *
* *

Re-opening of the Institute.

THE first meeting of the Institute for the Autumnal Session will be held on Wednesday, September 25th. Refreshments at 7.30. Inspection of Museum, &c., and Reception of Members and Friends. At 8 o'clock a special Address from the President, L. N. Fowler, on the New Race. Examination of heads at the close.

* *
* *

MR. A. DAVIES, of Bournemouth, writes, "I am more proud of the

science to-day than ever before," and sends good wishes to the Members and President.

* *
*

MR. TIMSON is moving to his new premises in September, called the Leicester Hydro. We wish him every success.

* *
*

ON a recent Monday quite a reception of Fellows and Members took place. Everyone was not "out of town" although most have scattered since then. One going as far north as Helsmdale, in Scotland, visiting Glasgow, Edinburgh, Inverness, Aberdeen, &c.; another going to Saltburn; another to Somersetshire.

* *
*

As Editor of the Members' Column I shall feel greatly obliged if members will kindly write out an account of any characters, &c., of interest with which they may come in contact during their summer vacations, and forward the same to the Institute.

Interesting paragraphs which they may read bearing on Mental Science will also be acceptable.

E. CROW.

Children's Column.

EVEN children are not to be outdone in the wheeling world by ladies. A little ten year old boy—Hubert Brennan, junr.—created quite a sensation recently by competing in the century run of the Long Island Century Association, from Sag Harbour to Brooklyn. He rode the whole distance without showing any signs of fatigue. The boy's father, Hubert Brennan, who is a member of the Pequod Wheelmen, was on the run, and was surprised at the staying qualities of the youngest, and who had never before attempted a long ride. This is another case of heredity.



BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down loneliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest with work well done.

MY DARLING CHILDREN,—Do you happen to know about the legend of the pansy? It runs as follows:—A pretty fable about the pansy is current among French and German children. The flower has five petals and five sepals. In most pansies, especially of the earlier and less highly developed varieties, two of the petals are plain in colour and three are gay. The two plain petals have a single sepal, two of the gray petals have a sepal each, and the third, which is the largest of all, has two sepals.

The fable is that the pansy represents a family, consisting of husband and wife and four daughters, two of the latter being stepchildren of the wife. The plain petals are the stepchildren, with only one chair; the two small, gay petals are the daughters, with a chair each, and the large gay petal is the wife, with two chairs.

To find the father one must strip away the petals until the stamens and pistils are bare. They have a fanciful resemblance to an old man, with a flannel wrap about his neck, his shoulders upraised and his feet in a bathtub. The story is probably of French origin, because the French call the pansy the stepmother. See if you can find the father.

Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

- (1.) WHERE is Calculation?—Next to Order, at the outer corner of the eye.
- (2.) Of what use is it?—It helps us to reckon up or calculate figures and enumerate things.
- (3.) Have children this organ?—Yes, it enables them to work out sums.
- (4.) What is the meaning of Calculation?—Reckoning up figures.
- (5.) Where is Locality?—Just above Weight and Size.
- (6.) What does Locality mean?—The memory of where any place is, and the ins and outs of it.
- (7.) Tell me any bird who has this faculty large?—The carrier pigeon.
- (8.) Where is Eventuality?—Over Individuality.
- (9.) Of what use is it?—It makes us love hearing stories read.
- (10.) Who have large Eventuality as a rule?—People who are fond of history, and of reading all the news in the papers.
- (11.) Where is Time?—Next to Locality.
- (12.) Of what use is it to us?—It makes us punctual.
- (13.) Why should we cultivate Time?—Because it will help us to make the most of it.
- (14.) Where is Tune?—Next to Time, and just over Locality.
- (15.) Do children who have this part large love anything in particular?—Yes, music.
- (16.) Anything else?—Yes, they will be fond of hearing nice singing, and learning nice songs.
- (17.) Where is Language?—It shows itself just under the eye.
- (18.) How can you tell when anyone has it large?—It gives a fulness under the eye.
- (19.) Tell me of some one who had it large?—Charles Dickens.
- (20.) Anyone else?—Yes, Mr. L. N. Fowler.
- (21.) Of what use is it?—To enable people to write books, and speak to people of different things.

Notes and News of the Month.

ANNUAL FOR 1896.—See advertisement page. Particulars on application. A good opportunity for advertisers. Will be seen in all parts of the world.

* *
*

THE Register is open until September 30th, and will contain the names of only well-qualified phrenologists, while other lists have and will contain "every phrenologist."

OGILVIE'S ENCYCLOPÆDIA.—The Publishers of the *Phrenological Magazine* having made arrangements with the publishers of *Ogilvie's Encyclopædia*, will supply the book on specially advantageous terms. Each reader who will cut the *coupon* from the back page of the *Phrenological Magazine*, and send the same with P.O.O. for 8s. 6d., will receive a handsomely bound copy of this useful and elegant work, worth 25s. The phrenological pages are revised, and new cuts have been introduced up to date.

* *
*

THE following phrenologists have arranged their work for the season at the adjoined places:—Mr. J. Allen, Kilgrimol Cottage, St. Anne's-on-Sea; Mr. E. Berwick is at Folkestone; Mr. A. Cheetham is at Rhyl; Mr. A. Davies is at Bournemouth; Mr. Dutton is at Skegness; Mr. Elliott is at Sheerness; Mr. H. Fash is at Glasgow; Mr. Keswick is at Derby; Mr. Kelly is at Weston-Super-Mare; Miss Linington is at Southsea; Miss Mallard is at Hastings; Mr. Musgrove is at Blackpool; Mr. Rudd is at Ilfracombe; Mr. J. Severn is at Brighton; Mr. J. J. Spark is at Bournemouth; Mr. Taylor is at Morecambe; Mr. J. Thompson is at Scarborough; Mrs. Winterburn is at the Spa, Harrogate; Mr. R. B. D. Wells is at Scarborough; Mr. Eli Ward is at Cleethorpes.

* *
*

LECTURE AT ILKESTON.—On a recent Monday Professor T. J. Truscott, practical phrenologist, delivered a very interesting and instructive lecture on the Science of Phrenology, entitled, "Love, Courtship, and Marriage," in the Primitive Methodist Schoolroom, which was comfortably filled. After a few introductory remarks from the chairman (Mr. T. Croot, Ilkeston), the lecturer came forward amidst the appreciative applause of the audience. The lecturer concluded his address by inviting three gentlemen on the platform to test his accuracy of character reading, each of the gentlemen testifying to the audience the correctness of the professor's statements. Mr. J. Wooley favoured the audience with two solos during the evening, which were greatly appreciated.—*The Pioneer*, Ilkeston.

* *
*

MEMBERS OF THE CHILDREN'S GUILD:—Edwin H. Burgess, Rosaline Burgess, Alfred W. Cooke, Sydney Austen Roberts, Mabel Cox, George Cox, Ernest Cox, Willie Knight, Hettie Buik, Charlie Buik, Alice Buik, Walter Sydney Mole, and Ethel Garman.

* *
*

MR. W. A. WILLIAMS, F.N.P.I., finished a very successful course of lectures at Llanwrlyd and Llandrindod, combining business with recreation.

* *
*

PRIZE OFFER.

IN 1836 a list of figures was given of persons who were interested in Phrenology, among many other items, and we have been repeatedly

asked to give an estimate of persons who are interested in Phrenology in the present day, but this is impossible to do without careful co-operation. Some estimate approaching the number may be arrived at during the present year if every friend will undertake to make this enquiry in his or her own circle. We therefore offer *Two Prizes*, 10s. and 5s., to any two persons who may succeed in securing the *Largest Number of Names and Addresses over 100*, to the end of September. We hope our friends in all parts of the world will take up the competition. Names and addresses to be sent in to the Editor of the *Phrenological Magazine* by September 30th, 1895.

Forms will be sent on application to L. N. Fowler, 4 & 5, Imperial Buildings, Ludgate Circus, E.C.

* * *

MR. STANLEY'S CONGO ENGAGEMENT.

THE Berlin correspondent of the *Standard* says it is reported from Ostend that the King of the Belgians has granted Mr. Stanley's request to be released from the service of the Congo State, to which, by an agreement entered into some years back, he was bound till the year 1900. As a member of the British Parliament, Mr. Stanley could not remain in the service of a foreign State.

* * *

THE ONLY TWO FREE-WOMEN OF THE CITY.

LADY CHARLOTTE SCHRIEBER is the only woman in the world, if we except the Baroness Burdett-Coutts, who can boast of being a Free-woman of a London City Company.

She owes this honour to the Fanmakers, for she is at the present time the great authority on ancient and modern, foreign and British fans, and the splendid collection which she lately presented to the British Museum is visited by people from all parts of the world.

Lady Charlotte was born in the year of Napoleon's retreat from Moscow, and was the only daughter of the Earl of Lindsay.

Although her greatest interest will always be her fans (she spent something like twenty years in collecting the 350 rare specimens now in the Museum), she has performed a piece of very practical philanthropy in erecting shelters for the London cabmen, who would all be proud to give her a ride for nothing.

Lady Charlotte is now quite elderly, but she is full of bright intelligence, and is at present engaged in an exhaustive work on old playing cards. The Queen, who is also a collector of curios, takes great interest in Lady Charlotte's treasures, and accepted the dedication of her book on fans.

* * *

THE FIRST PORTRAIT OF BURNS.

FROM a recent interview with Mrs. D. O. Hill, of Edinburgh, the famous sculptor and sister of Sir Noel Paton, we learn that she is in possession of an oil-painting which she believes to be the first portrait of Burns which Nasmyth executed. The publisher

for whom Burns sat to Nasmyth explained to the painter, "You will find Mr. Burns rather nervous at having his portrait painted, try and put him at his ease." Accordingly, when the poet arrived, Nasmyth said, as he stood before his easel, "Now, Mr. Burns, sit down for half an hour, and we will have a chat while I finish off this work; then I shall be ready for you." The poet sat down and talked away, little dreaming that the painter was rapidly transferring his animated face to the canvas. According to Mrs. Hill, Nasmyth painted his well-known portrait of Burns from this first sketch.

What a splendid idea for every artist to imitate.

What Phrenologists are Doing.

WE are glad to report that another phrenologist has ordered a hundred copies of the Magazine. The December number promises to be specially interesting.

ON the re-opening of the Institute on Wednesday, September 25th, a special phonograph will give a speech of Mr. W. E. Gladstone and Lord Salisbury, as well as one from the President, Mr. L. N. Fowler.

MR. W. ALLEN has been writing in the *Leicestershire Pioneer* on Phrenology and the Education of Children. *This is a subject that cannot be ventilated too often.*

MR. and MRS. JOHN THOMPSON open their Autumnal Lectures in the Pottery Districts. We wish him an enthusiastic welcome, and have every reason to suppose he will receive it. Only the other month a father brought up his son to London for a written opinion. The father himself had been examined some years ago by Mr. L. N. Fowler, and the memory of the lectures he gave is still green.

MRS. WINTERBURN has chosen a lovely spot for her summer work—*The Spa, Harrogate*. A select class of people go there, and we are glad to learn that they are patronizing Phrenology and securing advice.

MR. J. B. KESWICK commences his Autumn lectures in Derby in September. If, as the papers declare that the members of the Midland Works are all busily employed, through the impetus given by the Conservative Government, we have no doubt that all trade will have equally felt the benefit, and therefore Mr. Keswick's lectures will receive a hearty response.

AT Miskin Street Bazaar (Cardiff), June 19th and 20th, Mr. Mayo created great entertainment by giving a few open delineations of character;

after which, retiring to a private room, he gave a large number of brief sketches, thus enriching the cause as well as advertising his professional skill. His delineations were considered remarkably correct.—S. LOUIS WARNE, B. C. Minister.

MR. PRITCHARD is engaged in lecturing and examining at Exeter, and has already been well received.

Correspondence.

DEAR EDITOR,—I am very pleased to say that the "Student's Set" arrived quite safe, and that I am delighted with it. I trust I may receive full benefit from the perusal of these most excellent books, and that the knowledge gained may be a stepping-stone to other knowledge more lofty and higher.

Dewsbury.

J. S. G.

The Employment Bureau.

[The Employment Bureau has been opened by the Fowler Institute to assist people who are seeking employment, and also to aid heads of firms to secure suitable employées. This department has already become of practical value. All letters of enquiry to be directed to the Employment Bureau, Fowler Institute, Ludgate Circus, E.C. Principals requiring special Teachers, Students (certificated) requiring employment either in schools or families, Typewriters, Skilled Artists, Musicians, Literary or Journalistic Workers, Builders, Architects, Decorators, Phrenologists, Shorthand Clerks, Secretaries, good Readers, who have satisfied L. N. & J. A. Fowler as to their abilities, may find a medium through which to be successful in obtaining suitable positions.]

SPECIAL facilities are here for those who wish employment and those who wish to employ. It is very interesting to have applicants daily from all parts of the world, and equally interesting to receive notes from those who are well suited in their situations and work.

On our books now are a variety of candidates for situations. Among them are :—

MRS. C. is taking Singing Lessons at the Guild Hall, and wants something to do during the day. Has good capacity to teach, &c.

MISS E. E. is seeking a Secretaryship, Journalistic Work, Typewriting, or some Medical Work.

MR. J. D. and Mr. H. S. T. want work in a wholesale business.

MISS N. H. wants a business to attend to. Good intellectual and moral qualities.

MR. H. R. is seeking a position as a First-class Pastry Cook.

MR. N. N., of Cambridge, is a Coach of Chemistry and Elementary Mathematics, and is able to take another pupil.

MRS. R., Nottingham, has some Rooms to Let, furnished or unfurnished. Good reliable persons.

MISS F., just back from Australia, would like some Needlework or light House Duties to attend to. Very deserving and capable.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

T. R. FRYER.—This gentleman possesses a good, practical, far-seeing intellect. Is highly ambitious to excel in all moral causes, for he is an exceptionally sympathetic, honest, straightforward sort of man. He will not put up with any humbug, hence will be outspoken, frank and candid in his addresses or style of doing business. He will not leave people with an undecided idea of what he thinks and believes is right. He is true to his convictions, and a capable observer of men and things. His memory of details is not so strong as his memory of special and comparative events. He ought to be a good judge of character, and will not often be mistaken in his ideas of people whom he meets for the first time. His judgment may, however, sometimes be influenced by his sympathies, if he is not careful. He ought to be engaged in philanthropic or scientific work. He appears to have large Order, and to be able to arrange, systematise and lay out work with care and neatness. All his work will be characterized by earnestness, sincerity, enthusiasm and ardour of sentiment, feeling, and independence. He is one to help and assist others through difficulties, and will sacrifice his own convenience if he can enhance the happiness of others in any way. His tastes are refined, hence he cannot put up with anything that is below par or common, either in qualities, materials or the like.

A. L. (Kettering).—This gentleman possesses a special quality of organization, which will fit him for a responsible position in life. He is not adapted to the hard physical work of business or trade, but he can excel in an intellectual or professional line of life. He has a large share of ingenuity, which joined to his equally large Comparison, Intuition, Spirituality, Ideality, give him capacity to excel in civil or electrical engineering. If he does not use his ingenuity in either of those channels he should do so in intellectual work, for he will know how to put his ideas together, and when he is properly trained and experienced he will have a good command of language, and be able to express himself fluently. He has the mind to understand Chemistry, and wants to know all about various workings and combinations of qualities and materials. He is never wearied of getting hold of fresh information, and often puzzles older heads than his own over some of his advanced ideas. He will not be content with the ordinary affairs of life, and will be constantly probing new subjects in order to get hold of fresh information. He devours books rapidly, and he must be careful to encourage more physical exercise and take outdoor exercise as much as possible.

He is rather too exquisitely organized, and is hypersensitive and critical over everything. He had better take up photography, for he would understand and appreciate art, and would do some good work in it. It will be rather singular if he does not take to one of the professions; and his moral brain indicates an interest in religious and moral subjects. If rightly understood he may be helped forward to a useful and prominent career.

AMOS.—Your photograph indicates a full development of the arterial system, hence you are known for ardour, warmth, and enthusiasm. You look at things from a practical standpoint as well as from an artistic one. You like beauty under all conditions, and appreciate nature very highly. You are becoming more and more of a philosophical student; science has given you something to study, and the study is making you reflect upon what you see. You should have rather a fine imagination and capacity to enlarge, embellish, and improve on what you hear and see. You cannot tell a story twice alike, for you see how it can be altered to advantage the second or a third time you repeat it. You will become one of those days quite interested in poetry, in occult subjects, and spiritual manifestations. You should be where you can give off thoughts and ideas something like a lecturer, teacher, or as a secretary and organizer—where speaking was required as well as some literary work, and finally you will want to do good, benefit mankind, and improve society. You had better encourage the artistic or literary qualities that you possess, even if you do not devote all your time to thought. You are quite aspiring and open to improve as you mature.

J. M. R. (Aberdeen).—This infant at two months old shows a remarkable development both of mind and body. She is, however, stocky, intelligent and knowing. The person who looks after her will have her hands full, for she will be full of life vigour, and will know how to beat all the girls in the school, when it comes to be her turn to attend. She is a cautious little lady, and will not act without a reason for so doing. She will be firm, positive, persevering and tenacious, and will want her own way, and if she cannot get it one day, she will make a try for it the next. She will make a first-rate hand to ask questions and make other people think. She will be quick to notice forms and outlines, and a pencil and piece of paper had better be given her and let her develop her drawing talent. She will be quick to criticise the ways of others, and will make people toe the mark and do as they agree. She will have a lot of fun and humour in her nature, and it would be well to stimulate and cultivate this quality, for it does not appear to be quite so active as it ought to be. She is a very energetic and forcible child, and will win her way to the top of a professional career. She will make a good physician, matron, organizer, or teacher.

PHRENOLOGY and true living must always go hand in hand.

—*J. S. Smith.*

THE
Phrenological Magazine.

OCTOBER, 1895.



LORD WOLSELEY,
New Commander-in-Chief of the British Army.

THE head of the new Commander-in-Chief indicates a fair balance of all the powers of his mind. He has no superabundance in any particular to give bias, no special deficiency to cause eccentricity. His head is well formed and appears to be well developed in all parts.

His forehead is full and broad, the crown high, the back part equally well developed, while there is a good degree of breadth between and about the ears.

Few men possess so much power to work. He is a man who cannot well be idle ; and if he is not campaigning, or at work in some department, he is sure to have some self-imposed task on hand. His organization is one that favours action ; it would be as easy for him to be idle as for a squirrel to lie still in his cage.

Probably, if he had not given his thoughts towards the profession of arms, he would have turned his attention to exploration either by land or sea. His spirit is invincible. He has the combatic energy of the Celt and the dogged determination of the Scot. He loves to be overcoming, and the more opposition he has and the greater the obstacles in the way the better he likes it. As a boy he must have possessed the spirit of restlessness. He has too much benevolence of disposition and general good nature to be cruel or hard, but when his temper is up he can put forth a tremendous lot of force, and there is something in his energy which is contagious. He is not rash except when he knows that rashness is safe.

Few men of such supreme energy are so cautious. He is forethought itself ; he looks far ahead and provides for the future, allowing nothing to take care of itself.

Not only does he possess great will power, but, in spite of the gravity of his disposition, and the geniality of his nature, he has the elements of pride and dignity. He never lets himself down, and, no matter what his company, he never allows himself to be put down for less than his full value. Still, he is not self-assertive, merely quietly dignified ; but woe to the man who brings upon himself the full weight of his anger. All his intellectual organs are full or large. There are specially good observing powers, combined with quickness of perception. His critical ability is equally good. Few men are quicker to see the bearings of things, or to take advantage of them.

In addition to critical acumen, Lord Wolseley possesses more than common power of original thought. He takes large and comprehensive views of things ; he weighs everything, and takes into account remote contingencies. This is the quality which makes the strategist. Then he has great organizing powers, arising from large Order, Calculation, Constructiveness, Causality, and the perceptive powers generally. Three other powers which contribute much to his success as a General are Wit, Human Nature, and Agreeableness. The first enters largely into the making of

a cheerful nature, and cheerfulness begets cheerfulness, and cheerfulness confidence; and the commander who has the confidence of his army is as one who has the power to make his army equal to double its number. He possesses the power of insight into character in a high degree. He knows men at a glance: knows what they can do and what they cannot do, and so knows how to turn them to the best advantage. He does not need to spend much time in trying them, but gets at their capacities instinctively. Insight into character is a strong characteristic of Lord Wolseley, and it enables him with his Agreeableness to give his orders with geniality, hence they are executed with more alacrity than is the case with many who are in positions to command. Had he chosen the medical profession he would have made as good a Physician as a General. His moral brain is fully developed. Conscientiousness is an active organ, and those who trust to his sense of justice do not trust to a broken reed. Benevolence and Veneration are full in development, inclining him to kindness of heart, and devotion. He possesses some imagination, artistic taste, and literary ability, as is seen from the breadth of the front, top, and side head. His social qualities are fairly represented, and have a distinct though not a dominating influence on his general character, still, inclining him to social intercourse and sociability.

The Selfish propensities are full, but not large. He is an avaricious man, and could not easily be miserly if he tried. He values money and property for the power they give and the opportunities they afford for the gratification of higher powers. He is far more eager for knowledge than for wealth; and is not so well adapted by nature for commercial as for professional business.

He is frank, generous, and open-hearted, an enemy to hypocrisy and double-dealing of all kinds: still, he is prudent and has qualities for a good diplomatist.

Lord Wolseley possesses the indications of longevity; should he be spared from the bullets of the enemy and from the effects of unhealthy climates, he will probably live to a good old age.

L. N. FOWLER.

Lord Wolseley was announced in Parliament on August 19th to be appointed the new General Officer Commanding in Chief of the British Army, in succession to the Duke of Cambridge.

Viscount Wolseley, who, next to his Royal predecessor in the command of the Army, is, in the public estimation, the most prominent figure among our military leaders, was born

at Golden Bridge House, Dublin, June 4th, 1833, and has therefore just entered on his sixty-third year. He is the son of the late Major Garnet Joseph Wolseley, and obtained his first commission in March, 1852, when he joined the 12th (now Suffolk) Regiment. It was not long before the young soldier saw active service, and that of a trying nature, for in the same year he was transferred to the 80th Foot (now 2nd Battalion South Staffordshire), which was

ENGAGED IN THE BURMESE WAR.

He arrived in Burmah in time to take part in an expedition in March, 1853, against a chief named Myattoon, who had defeated a small British column. When the rebel's fortress was reached, in the depths of a dense forest, on March 19th, 1853, Wolseley led the storming party, and was knocked over in the first rush by an iron ball in the thigh. Aware of the imminent danger of his wound, Wolseley stayed the bleeding by the pressure of his fingers, and cheered on his men as he lay helpless until their work was done. Not until he had seen their success did he allow himself to be carried off the ground. For a considerable time his life was in danger, but he recovered his health after being invalided home. In this first year of his service he had thus gained a medal and the distinction of a mention in despatches.

He engaged in the Crimean War and was severely wounded and lost the sight of one eye. The outbreak of the Indian Mutiny in 1857 found him on his way to China. The ship was wrecked on a coral reef, and the men lost all they had except their clothes. The delay thus caused led to the despatch of the regiment to Calcutta, where it joined Sir Colin Campbell's expedition for the Relief of Lucknow. Here Lord Wolseley maintained his reputation for courage and skill, and he was selected to lead the storming that captured the palace of the King of Oude. In 1860 he served in Sir Hope Grant's Staff. When that General

WENT TO CHINA,

he took part in the specially hazardous duty of surveying the country ahead of the advancing troops. In all the actions of the campaign he was a participator, including the capture of Peking. He next went to America and led the Red River Expedition against the French-Indian rebel, Louis Riel. He proceeded three years later to West Africa (1874). His brilliant operations against the King of Ashantee established his fame. The opposition of fierce savages, and the difficulties of passing the fever-reeking swamps, were overcome in three

months with comparatively small loss, and in 1879 he brought to a close the Zulu war.

The campaign of

THE BOMBARDMENT OF ALEXANDRIA,

in which he took part, lasted twenty-five days, and resulted in the defeat of his enemy five times, including the night march and attack on Tel-el-Kebir. Yet none of his campaigns had been so arduous as that in which he next engaged, namely,

THE HAND-TO-HAND BATTLES WITH THE SOUDANESE,
in his expedition for the

RELIEF OF GORDON AT KHARTOUM.

The genius that characterized his plans was rewarded with an elevation to the rank of Viscount in 1885, and the patent was granted for continuance in the female line—a very rare occurrence,—his only child being a daughter.

One fact should drive home the principles of Total Abstinence, namely, that he is a total abstainer, and Lord Wolseley's "Soldier's Pocket Book for Field Service," published in 1869, inveighed against the serving out of grog to soldiers, and inculcated upon them habits of temperance and self-control.

THE BRAIN OF MAN, ITS ARCHITECTURE
AND REQUIREMENTS.

[The Editor does not hold himself responsible for the opinions expressed in this article; but it is valuable from many standpoints—one, because it contains ideas rather extensively believed, and which need a word of explanation to the uninitiated in Phrenological principles.]

SOME thirty-six years ago, by a premature explosion of gunpowder, an iron bar three and a half feet long, one and a quarter inches in diameter, and weighing thirteen and a quarter pounds, was shot completely through a man's head and perforated his brain. This man walked up a flight of stairs after the accident, and gave his account of how it happened. Although his life was despaired of for some time, he developed no paralysis, nor did marked impairment of his intellectual faculties follow convalescence. Eventually he

recovered his health. Twelve years elapsed before his death, during which time he worked as a labourer on a farm.*

The "American crowbar case" at once became famous. It startled the minds of the reading public, and confounded the medical fraternity. No satisfactory explanation of the remarkable features of the case could be given. Some prominent medical men pronounced it "an American invention," and laughed at the possibility of such an occurrence. The skull was exhumed, however, after death, and is to-day in the medical museum of Harvard University.

This case may be said to have been the starting-point of a new epoch in medical science. It rendered untenable all previous hypotheses that had been advanced regarding the organ of the mind. It proved conclusively that little, if anything, was known at that time respecting the architecture of the brain of man, and the functions of its component parts.

Since then a large number of observers have published the results of various forms of experiments upon animals, made with a view of determining the physiology of the brain; but for some years the conclusions drawn from such investigations were contradictory, and nothing was definitely established. We now are aware that serious defects existed in the early methods of research. By great ingenuity these have been gradually eliminated. We owe, however, to the discoveries of Türck, Fritsch and Hitsig, Waller, Flechsig, and Gudden most of our knowledge of new methods of research which have simplified the study of the nervous system during life and after death. These have settled many points in dispute. They have also made our knowledge more accurate, and in accord with clinical observations.

The last decade has enabled us to bring most of the results obtained by vivisection into perfect harmony with patho-

* *It will be observed, the writer says, "nor did marked impairment of his intellectual faculties follow convalescence." The facts of the case seem to entirely contradict this statement. Dr. Bigelow, who examined Gage two years after the accident, states that "a piece of the cranium about the size of the palm of the hand, its posterior border lying near the coronal suture, its anterior edge low on the forehead, and raised upon the latter as a hinge to allow of egress of the bar, still remains raised and prominent"; while Dr. Harlow, through whose exertions the skull was exhumed and preserved, says, "His contractors, who regarded him as the most efficient and capable foreman in their employ previous to the injury, considered the change in his mind so marked that they could not give him his place again. . . . A child in his intellectual capacity and manifestations, he has the animal passions of a strong man." Dr. Ferrier further states, "Previous to his injury, though untrained in the schools, he possessed a well-balanced mind, and was looked upon by those who knew him as a shrewd, smart, business man, very energetic and persistent in executing all his plans of operation. In this regard his mind was radically changed, so decidedly that his friends and acquaintances said he was no longer Gage."*

logical data. Those who have claimed that conclusions drawn from experiments upon animals are not applicable to man are to-day confronted with unanswerable facts to the contrary. Nature, through the agency of disease processes, is constantly performing experiments upon human brains, and the symptoms so produced may be recorded during life, and compared with the changes found in the brain after death. Physiology and pathology have thus added much to our knowledge in this field.

To-day the "crowbar case" is no longer a mystery to specialists in neurology. Bullets have been shot through the brain since then without loss of motion, sensation, or intellect; and in some cases they have been known to remain buried in the brain substance for months without apparent ill effects. Three years ago a breech-pin of a gun, four and three-quarter inches long, was forced into the brain of a boy nineteen years old, through the orbit, and its presence was not suspected for some five months. It was discovered during a surgical attempt to repair the facial deformity that resulted from the accident. Death followed the removal of the foreign body from the brain, in consequence of inflammation, created apparently by its extraction. This case is quite as remarkable as the crowbar case, but it excited less interest in neurological circles because we are in possession of new facts.

We know to-day that if even a needle be thrust into one region of the brain (the medulla oblongata, Fig. 1), immediate death may follow, while a crowbar may traverse another portion of the organ and recovery be possible. The effects of injury to the brain depend rather upon its situation than its severity.

In the light of our present knowledge the brain must be regarded as a composite organ, whose parts have each some special function, and are to a certain extent independent of each other. One limited part is essential to vital processes; hence its destruction causes death. Another part presides over the various movements of the body; hence paralysis of motion is the result of destruction of any portion of this area. A third part enables us to appreciate touch, temperature, and pain; and some disturbance of these functions will be apparent when this region is injured or diseased. A fourth region presides over sight; blindness may follow disease or destruction of this area, in spite of the fact that the eyes escape. In the same way smell and hearing are governed by distinct portions of the brain, and also the sense of taste. When a combined action of different parts is demanded—as in the exercise of the reason, judgment, will, &c.—the knowledge

gained by means of the special senses can be contrasted and become food for thought. The skilled neurologist can often tell to-day, by the symptoms exhibited during life, the situation and extent of disease processes that are interfering with the action of certain parts of the brain. So positive is the information thus afforded in many cases that surgical operations are now performed for the relief of the organ. A patient who had lost the power of speech from an accumulation of pus within the brain was lately cured by the removal of a button of bone from the skull over the seat of the pus, and its prompt evacuation. Epileptics who suffer in consequence of brain irritation may sometimes be cured of their fits by the mechanical removal of the cause. Paralysis can occasionally be cured by a removal of a clot of blood from the surface of the brain through a hole in the skull. Only a few months ago a bullet, which had been shot into the head during an attempt at suicide, was removed from the skull, in one of our hospitals, by means of a counter-opening. The labours of such men as Meynert, Charcot, Nothnagel, Ferrier, Wernicke, and others, have made neurology a science that would exceed the comprehension of its founders. Our ability to localize disease within the substance of the spinal cord is even more remarkable than in the case of the brain. This important organ cannot, however, be discussed here.

The theme of this article is one upon which it is proper as well as important that all should be generally informed. When we consider that it is by means of our nervous systems that we move, feel, see, hear, smell; taste, talk, and swallow; that in our brains are stored all the memories of past events; that we digest and assimilate our food partly by the aid of nerves; and that, in fact, we perform every act of animal life by the same agency, the utility of such information becomes apparent at once.

The nerves are but telegraphic wires that put the brain and spinal cord in direct communication with the muscles, the skin, and the various organs and tissues. The nervous centres are therefore to be compared to the main offices of a telegraphic system, where messages are being constantly received and dispatched. Every message sent out is more or less directly the result of some message received. So it is with our nerve-centres. We are constantly in receipt of impressions of sight, smell, taste, hearing, and touch. These are called *afferent* impulses. As the result of the information so gained we are constantly sending out *efferent* or motor impulses to the muscles. These create movements of different parts of the body. Respecting this view, Michael Foster expresses

himself as follows : " All day long and every day multitudinous afferent impulses from eye, and ear, and skin, and muscle, and other tissues and organs, are streaming into our nervous system ; and did each afferent impulse issue as its correlative motor impulse, our life would be a prolonged convulsion. As it is, by the checks and counter-checks of cerebral and spinal activities, all these impulses are drilled and marshalled and kept in hand in orderly array till a movement is called for ; and thus we are able to execute at will the most complex bodily manœuvres, knowing only *why*, and unconscious or but dimly conscious *how*, we carry them out."

Sometimes, however, the motor impulses sent out by the brain in response to sensory impressions take place in spite of our volition. Let us cite an instance in the way of illustration : a timid person sees, perchance, some accident in which human life is possibly sacrificed, or the sensibilities are otherwise shocked. His feelings overcome him, and he faints. How are we to explain it? Let us see what takes place. The impression upon the brain made by the organ of sight creates (through the agency of special centres in the organ of the mind) an influence upon the heart and the blood-vessels of the brain. This results in a decrease in the amount of blood sent to the brain, and causes a loss of consciousness. In the same way persons become dizzy when looking at a water-fall, or from a height, through the effects of the organs of sight upon the brain.

Again, if a frog be deprived of only the upper part of the cerebral hemispheres, he is still capable of voluntary movement, breathing, swallowing, croaking, and all the other manifestations of frog life. But when we observe such an animal with attention we shall see that he is only a pure automaton, and that he differs from the normal frog in his behaviour when left to himself and when disturbed. He will swim when placed in water, but only until he reaches a spot where he can safely repose. Then he relapses into quietude, evincing no desire to hop (as a normal frog would do), or to escape from his tormentor. Every time that his back is stroked the frog will croak. The same irritation will produce the same result over and over again. Such a frog, if placed upon a board which can be tilted, will climb up the board (in case he perceives that his equilibrium is endangered) in a direction necessary to render his position secure. Otherwise he remains motionless. He is no longer a frog endowed with the normal attributes of that animal in health. He does not attempt to escape. He experiences no apparent alarm at surrounding objects. His movements can be predicted and

repeated again and again at the will of the experimenter. He has been transformed into a machine in which every muscular movement can be traced directly to some stimulating influence from without.

Before we go farther, let us examine in a cursory way the anatomical elements of which the brain is composed. These are practically the same in all animals of the higher grades. We can then review the grouping of these elements, and study some of the structural details of that organ in man. These have baffled all attempts at investigation until of late.

We may start with the statement that the brain consists of two distinct anatomical elements—brain cells and nerve fibres. The number of brain cells in the cerebrum alone may be estimated at many thousands. Each cell, by means of its nerve



Fig. 1.—A Diagram designed by the Author to elucidate some of the Component Parts of the Human Brain.

The lettering upon the figure will be explained in the text of the article. C. Q. The corpora quadrigemina, or optic lobes.

fibres and the processes that spring from it, may be considered as a central station of an electric system. It can receive messages from parts more or less distant. It can dispatch messages in response to those received. Finally, it can store up such information as may be carried to it for future use, affording us, at the same time, memories of past events. It will simplify description if we consider each of the anatomical elements of the brain separately.

The brain cells are placed chiefly upon the exterior of the organ, which is thrown into alternating ridges and depressions, somewhat like a fan when half closed. The ridges are called

the "convolutions." The depressions are termed "sulci," or "fissures," when deeper than the rest. The gray matter upon the exterior of the brain is called the "cortex." The cerebral cortex is alone associated with consciousness and volition. Like gray matter found in other regions of the organ, the cortex consists of brain cells and a cement (formed of connective tissue elements) that binds them together. This is called the "neuroglia."

Masses of brain cells are found imbedded within the substance of the organ; but their functions are less well determined than those of the cortical gray matter. The corpus striatum and the optic thalamus are perhaps the most important of these ganglionic masses. (See Fig. 1.)

If we study the appearance of these minute organs under the microscope, we find that different convolutions of the brain are peopled with cells that have individual characteristics of form and construction; *hence we are justified, from an anatomical standpoint alone, in attributing different functions to individual areas of the cortex. This view is sustained, furthermore, by physiological and pathological investigation.* We may consider each cell within the brain as possessing an individuality. Each is intrusted with and controls some particular function. Each is in telegraphic communication with other cells, and participates constantly in the growth and development of some special region of the body, acting in harmony with its fellows. Luys, who has investigated the structure of these minute bodies, says of them: "Imagination is confounded when we penetrate into this world of the infinitely little, where we find the same infinite divisions of matter that so vividly impress us in the study of the sidereal world; and when we thus behold the mysterious details of the organization of an anatomical element, which only reveal themselves when magnified 700 to 800 diameters, and think that this same anatomical element repeats itself a thousand-fold throughout the whole thickness of the cerebral cortex, we cannot help being seized with admiration, especially when we think that each of these little organs has its autonomy, its individuality, its minute organic sensibility, that it is united with its fellows, that it participates in the common life, and that, above all, it is a silent and indefatigable worker, discreetly elaborating those nervous forces of the psychic activity which are incessantly expended in all directions and in the most varied manners, according to the different calls made upon it, and set it vibrating."

In the cortex of the brain we find the brain cells arranged in superimposed strata. The number of these strata varies in

different areas of the brain surface. Each strata is composed of cells that have identical shapes, and whose structure is apparently the same. Delicate hair-like processes are given off from the body of each cell, many of which subdivide like the branches of a tree, and become closely intermingled with those given off from neighbouring cells. Some of these processes unquestionably serve to connect the cells that compose the various strata of the cortex; others serve as a

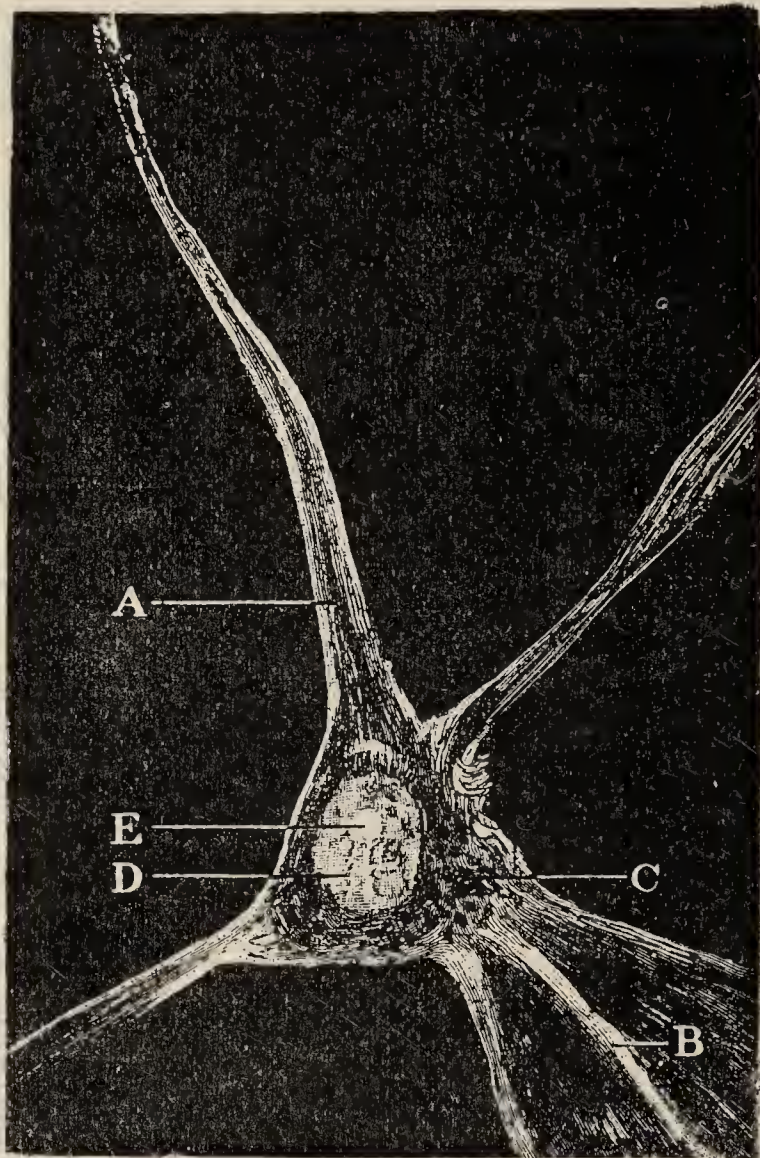


Fig. 2.—Cortical Cell of the Deeper Zones, at about eight hundred Diameters.—(Luys.)

A section of the cell is made through its greater axis, its interior texture being thus laid bare. A. Represents the superior prolongation, radiating from the mass of the nucleus itself. B. Lateral and posterior prolongations. C. Spongy areolar substance, into which the structure of the cell itself is resolved. D. The nucleus itself seems only to be a thickening of this areolar stroma; it sometimes has a radiated arrangement. E. The bright nucleolus is itself decomposable into secondary filaments.

means of attachment of nerve fibres to the cells. By means of these processes molecular movements generated within any individual cell can probably be transmitted to other cells in the same stratum of the cortex, or to those composing

other strata. Thus the different layers of cells can probably act independently or in conjunction with others.

We may generalize respecting the purposes for which these minute bodies have been constructed, as follows :

1. Some cells are unquestionably capable of *generating nerve force*, just as the electric battery, for example, generates electricity for the purpose of telegraphy.

2. Some are designed to *promote muscular contraction*, and thus to cause voluntary movements. They are enabled to do this by the nerve fibres. These conduct the current from the cells to definite muscles of the body. When, therefore, from any cause, the generating power of motor cells or the conducting power of motor fibres is interfered with, we have a symptom produced known as "motor paralysis." Tumours or inflammatory deposits sometimes press upon the motor cells to such an extent as to impair their function; inflammatory conditions may affect them directly, and cause their disintegration; blood may escape into the brain substance, and plough up the delicate fibres that convey the impulses to the muscles (the condition known as "apoplexy"); and many other pathological conditions may derange or destroy this elaborate system of wires and batteries. Let me impress upon the reader that paralysis of motion is not a disease, as most people suppose. It is but one of the manifestations of disease.

3. Some cells of the cerebral cortex serve as *receptacles for nervous impressions*. Let us cite some examples. At birth the brain may be likened to the sensitized photographic plate before it has been exposed to the action of the lenses of the camera. Nothing has yet been recorded upon it. It may subsequently be beautified or disfigured by the impressions that are to be made upon it from without. At first the child stares stupidly about, unable to appreciate or properly interpret the pictures that are constantly being formed upon the retina by light. Loud noises frighten it, and softer sounds fail to attract its attention. It has not yet learned to determine the direction from which a sound comes. The appreciation of distance has not yet been acquired. The tiny hands are stretched out alike at remote and near objects.

Now mark the change that occurs when sufficient time has elapsed to allow the brain cells to accumulate memories of past events in numbers sufficient to admit of comparison with each other, and to form the basis of judgment. The child soon begins to recognize familiar faces. It learns to discriminate between the voice and touch of the mother or nurse and that of a stranger. When only a few weeks old

it begins to estimate distance, and to make voluntary efforts to grasp surrounding objects. Gradually its brain learns the meaning of articulate sounds, and by associating such sounds with definite objects it acquires a knowledge of language. The power of speech is developed later than the knowledge of language, because the complicated movements of the tongue, lips, and palate are difficult to perform properly, and also because articulation must of necessity be based upon a memory of the various sounds employed. Thus for many months the brain of a child is simply receiving and storing up in these wonderful receptacles, the brain cells, the impressions of the external world that reach it chiefly by means of the organs of sight, smell, hearing, taste, and touch.

These facts become even more mysterious than they might at first appear to the reader when we reflect that the eye, for example, telegraphs the outline, colouring, and other details of every picture focussed by its lenses upon the retina to the cells in the cortex of the occipital lobes of the cerebral hemispheres, and that these cells retain these impressions in such a manner that they can be recalled by a voluntary effort again and again as memories of what we have seen. The eye can thus go on taking photographs of external objects for ever without fear of losing what it so elaborately duplicates. We have positive evidence to prove the accuracy of these statements. If the occipital lobes of animals be destroyed, the sense of sight is lost immediately, in spite of the fact that the eyes have not been injured by the operation. I have to-day under my care two patients who have been rendered totally blind in a lateral half of each eye by brain disease, the other half retaining its normal power of vision. It is equally well proven that the memories of our conscious perceptions of odours, sounds, taste, and touch are stored within the cells of different areas of the cerebral cortex, whose limits are already determined with approximate accuracy. These memories, as we all know, can be recalled at will with unimpaired vividness, just as picture after picture can be struck off the same negative when once made indelible upon a glass plate.

(To be continued.)

TEACH self-denial, and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

—*Sir Walter Scott.*

NOTABLE MEN AND WOMEN.

“MOTHER” STEWART,
Organizer of the Whiskey War.



“MOTHER” STEWART has a distinct individuality of character, as well as an identity of her own. Her head is of average size, but well proportioned to her body, yet her brain has the ascendancy, owing partly to bodily infirmity, and partly to an active nervous temperament. She has naturally a strong constitution and much power of endurance, yet she is greatly assisted in her mental labours by her superior nervous energy, strength of will, and force of character. These enable her to

labour, and endure, and perform tasks that would cripple many individuals. Her vital forces are not equal to the task of supplying all the strength she needs ; hence, she is liable to go beyond the power of her natural constitution.

Her brain indicates eight prominent qualities of mind, which stand out distinctly in her character. The first is the power which her nervous mental temperament gives to her mind, directing the majority of the forces of her nature into the mental channel, thus making her derive greater pleasure in mental exercises and labours than in those of a purely physical character.

The second prominent quality comes from the strength of her reasoning thinking faculties ; giving her judgment, originality, ability to plan, to regulate her impulses, to balance her feelings, and to guide her enthusiasm ; so that she possesses not only zeal, but knowledge, and has sound, good, common sense, which enables her to treat all subjects intellectually and with reference to practical results. She acts and speaks more from the understanding than from the emotional nature. She has more of a philosophical turn of mind than a scientific one ; is more given to thought than to observation, and deals more

in principles than in facts and details. She has the ability to systematise and arrange, and is thorough in what she says and does. Her genius does not run in the direction of music, art, poetry or figures.

Her third strong characteristic gives her self-control, self-reliance, presence of mind, independence, sense of liberty, and the desire to think and act for herself. She is not easily thrown off her balance in times of danger, but is prepared to take responsibilities if necessary, and be a master spirit. She is not wanting in the desire to excel, to please, and to be appreciated; but she has much more sense of character than regard for fashion or fondness of display in dress. She has ambition, yet her ambition is not so great as to lead her to compromise her principles in order to please anyone.

Her fourth quality of mind, worthy of note, gives her energy, spirit, force, resolution, power of endurance and stamina of character. She will not stop for trials nor be kept in check by ordinary opposition. Her energy is too great for her strength, and she is inclined to perform more labour than she ought to attempt. The combative element is not so strong as the executive element.

Her fifth leading trait is sense of obligation, of duty and justice. She has moral courage, and is a lover of equity and right. All kinds of injustice appear to her like an outrage. It must be with difficulty that she can restrain herself from using very forcible language in denouncing sin and sinners.

Her sixth distinct element is her cautiousness, which has a restraining influence on her executive powers, and greatly regulates their action. She has much forethought, prudence, solicitude, and regard for results.

The seventh prominent quality gives her sympathy with humanity, and interest in the welfare of others, which stimulate her to action. She takes great delight in seeing others good and happy, and is willing to labour to secure these ends. Her large Benevolence has developed in her a missionary spirit, a desire to do good, and, if possible, to remove all impediments in the way of human improvement and happiness.

The eighth and last, though not least strong power of her mind, is her social, domestic nature. She is devotedly attached to home, family, and friends; few are more sincere and devoted in their domestic feelings and affections. Nothing but a strong sincere interest in the general welfare of the race would lead her to sacrifice her home feelings and enjoyments, to labour in a public manner, to create sentiment in favour of the right. She naturally places the family circle and domestic influence at the foundation of society, and it is easy for her to

see that whatever disturbs the home circle deranges the entire life, stunts moral growth, and prevents perfection of character and consistency of life ; and whoever is engaged in any trade or business that tends to break up, disorganize or demoralize the family circle is, in her estimation, engaged in doing the work of the evil one.

Some of her faculties are not large, and do not enter strongly into her character ; but the combined action of these eight distinct conditions of her body and mind enable her to accomplish a special end, in which she takes a great interest ; and especially being also influenced by a high religious and moral principle, she has great strength of character in that direction.

Her history, as known to the world, is that she is deeply interested in religion and in the eternal salvation of the race, and in the cause of temperance. She believes that intemperance disqualifies persons for the true enjoyment of this life, and of the life to come, and that all who are encouraging a habit and creating an appetite for drinking, that they are surrounding persons with influences and associations from which it is almost impossible for some to break away, thus effectually ruining them for time and eternity.

Seeing this increasing evil in families and societies, and knowing that the innocent wife suffers the consequences as well as the victim himself, she could hold her peace no longer ; but has been gradually drawn out by the force of her sense of duty and interest in the moral and spiritual condition of the human race, to take a public stand against the common foe of man, and is willing to wear herself out in the effort to stay the evil, reclaim the wayward, and restore the family circle to peace, prosperity and happiness ; and we bid her God-speed in her efforts to attain this good result.

The above sketch was given by L. N. Fowler when she was in England in 1876.

She was born in the State of Ohio, and is now in her eightieth year, though having come of the Guthrie clan. Her family went over with Cromwell to Londonderry and thence found their way to the New Western World. Accounts of her life and work have been so extensively given that we need not recapitulate here.

She was at Grove Park in June, when Mr. Fowler celebrated his 84th birthday.

ORION.

LOMBROSO AT HOME.

[*A few of the Notes made by a Correspondent of the "Daily Chronicle" on his visit to the great Criminologist.*]

APPEARANCE.

"IN appearance Lombroso is not distinguished. He is short, and rather stout; a few silvery threads shine in his dark hair; his moustache is grey, his imperial entirely white. Two exceedingly bright eyes, which look at you with great penetration, shine behind his spectacles; from his lips flows an avalanche of words which impress and captivate, accompanied by the peculiarly lively movement of the head. His conversation is simple and pleasing, and rendered exceedingly interesting by his powerful memory and vast learning. Still, it cannot be said to be elegant: it is rather disjointed, like his writings. His speech to a foreigner is a trifling difficult to understand, for he has a pronounced Venetian accent, and, owing to his long residence in Turin, he uses many Piedmontese words and turns of phrase. There is no trace of conceit about him, no hint of a desire to over-awe. Seeing him in the street, we should take him for some peaceful notary or Government official."

* * * * *

MODESTY.

A great human sociability, a great, indeed an excessive modesty, are the keynotes of Lombroso's character. He once said to me, "I quite believe that no stone of the building I have upraised with so much labour will remain atop of the other. What would you have? Mine is but a new science, and I am but a pioneer: but this I do know, that the stones I have brought to the building will serve others to erect the right edifice, and with this thought I am content." It is perchance owing to his readiness to talk with no matter whom about his studies, experiments, and theories, that Lombroso is so largely misunderstood and misquoted. Lombroso makes no secret of the fact that many persons collaborate with him in the writing of his books. From all who are capable of giving them he asks for facts and impressions. The directing thought, of course, is always his, and his chief facts and proofs are drawn from the

immense number of observations which he has personally made.

* * * * *

HIS METHODS.

His methods, in short, are those of Darwin and Spenser. Where he differs from them is that he is not always sufficiently careful to verify the materials with which others have supplied him, and therefore he sometimes mistakes and falls into inaccuracies. Many have accused him of want of good faith. This accusation is false and base, and invented by those who have the least right to make it. I have indicated why certain inaccuracies occur in his books, but of his scrupulous scientific honesty there can be no question. It is only sufficient to remember the judgment he himself gave of his criminal men in the preface to the second edition. He writes: "This book, in which the lacunæ are more numerous than the discoveries, in which the author has often had to trust to inaccurate statistics, and in which he has known how to draw little profit from those that are trustworthy, this book so incomplete in every way. . ." Words, admirable in their sincere modesty. Besides this loyal modesty and honesty, Lombroso possesses a rare readiness to acknowledge and confess an error. No application of new discoveries or scientific hypotheses to problems which occupy his mind ever disturbs him, even though they may upset some of his most cherished theories.

* * * * *

AT HOME.

Lombroso is in his own home an adored and an adoring husband and father, who is even a little henpecked! This home is quite ideal. A rich man and the son of a rich man, Lombroso is able to surround himself with every comfort and appliance necessary to his studies. He lives in a quiet corner of Turin, in a pretty house that has its own garden, a garden rather barren of trees or flowers, about which he jokes his daughters greatly, but where, nevertheless, he loves to sit at times smoking a weed, talking to his girls, or solving some mental problem. The apartment is large, and has many sitting rooms, but I noticed that we all showed a tendency to congregate in the professor's study when not sitting at meals in the dining room, proving that here was the real centre of the home; and it is characteristic of Lombroso and his methods of work that our presence did not disturb him, and that if he wished to do so he continued his occupations, discussions, and consultations regardless of our presence, or even drawing

us into the same ; here his great sociability comes into play, his desire that all who surround him should form part of his life. This study is a large room, furnished throughout in unpolished walnut. A huge bookcase, filled with works on his special scientific branch, lines one side ; the walls are hung with portraits of criminals and lunatics, and examples of their often most ingenious handiwork. His large writing-table stands so that the light from the tall French window falls well upon it, a table strewn with books, pamphlets, and manuscripts, which would never be tidy, but for the loving care of his daughter Gina, whose daily self-imposed task it is to sort her father's papers, and to whom he turns the moment he requires a reference.

* * * * *

HIS DAUGHTERS, PAOLA AND GINA.

Both of his girls, Paola, who is very actively following in her father's footsteps, and Gina, who is still studying in the Turin University, are as entirely wrapped up in their father as he is in them, and follow every development of his studies. They are truly his right hands, his companions, his secretaries ; he is generally seen with his arm linked through one of theirs, and they pet and spoil him as though he were a baby. The elder has written a lively sketch, in which she has recounted with roguish vivacity the scenes in the household on those mornings when the learned professor shaves his learned chin, a thing the Italians rarely do for themselves, but which he has taken to, as he says, since the invention of microbes, because he fears that the razors of the barbers might prove immense disseminators of micro-organisms. His girls have to help him during this operation, the one to prepare the towel and the soap, and the other to read aloud to him during the tedious process.

* * * * *

THE WIFE AND MOTHER.

The wife and house-mother too is quite charming ; a sweet-natured woman, entirely devoted to her husband and her home, who must in her youth have been a great beauty. When I saw her lately she was still depressed from the sad death of her eldest son. The only remaining boy is yet a student at the university, and for the moment an ardent socialist, hating Crispi and all his ways with all the ardour of high-minded youth. Lombroso told me that he too had of late become converted to more socialistic ideas owing to the development of events in Italy, and the high-handed

manner of Crispi's rule, which he thoroughly disapproves and deplures.

* * * * *

HIS "DONNA DELINQUENTE."

Lombroso is very anxious to be known in England, and I found him full of ire that his book "La Donna Delinquente" had been so chopped and changed about by the English translator or editor, as to diminish its scientific value. He is a great admirer of England and everything English, and can read our language, though he cannot speak it. He is so young mentally, so strong and energetic, that the world may still look for much work from his hands, and it is to be hoped that he will be properly appreciated and known in this country as he deserves.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE X.

(Continued from page 373.)

Influence of Wants on the Instincts, Propensities, and Faculties of Animals, and of Man.

SOME, again, would have the necessities of man and of animals regarded as the principal source of their instincts, propensities, and faculties.

These necessities may be regarded under two aspects. If they come from without, such as cold, heat, &c., all that we have said respecting external things, which rouse our internal faculties, is applicable to these. The accidents which incommode animal or man, lead them, it is true, to exercise their faculties, in order to rid themselves of the evil; but, it does not follow that these necessities give rise to the internal faculties: if it were so, the same external causes would produce, in all animals and in all men, the same qualities; whereas, each animal and each man reacts in virtue of his organization on things without, and in the manner peculiar to himself. The idiot tries no means to secure himself from the action of the air; the sane man covers himself with clothing. The partridge dies with hunger and cold in rigorous winters, and the swallow falls benumbed from the summit of buildings, while the nightingale and the quail depart for more temperate

climates, without waiting for cold and hunger. The cuckoo has no less need to lay eggs than the linnet ; yet he builds no nest. Are the hare and the squirrel both hunted ? The one runs to hide himself in his burrow, the other saves himself on the top of trees. Thus all that can be attributed to external circumstances is, that they put the various internal faculties in operation.

If we call necessities, the internal movements, or sensations which lead both animal and man to seek something out of themselves for their satisfaction ; if, for example, we give the name of necessities to voluptuous desires, ambition, &c., it is evident that these movements of the soul are only the result of the action of the interior organization ; since man and animal can have no such desires, so long as the organs adapted to them are not in a state to act. This previous development and susceptibility of action are indispensable conditions, in order that the interior propensities may make themselves felt, and that the animal and the man may be excited to seek the objects, which find themselves in relation with their active organs. In the new-born infant, the need of the breast acts powerfully ; not because the breast itself produces the want, but because, for the preservation of the child, a reciprocal relation has been established between him and the breast. By a contrary reason, the sexual organs of this child and their corresponding organ in the brain not being developed, there is not in him the slightest trace of the want relative to the other sex. But in proportion as these organs increase and become active, a new faculty, a new propensity is awakened in the interior man ; and it is the sense of this propensity which we call want. Does the object which is in relation with this propensity offer itself to the eyes of the young man or the young girl ? their blood is roused ; while, on the contrary, the same objects being no longer in relation with the now worn-out organization of the old man, fail to excite him. Do the limbs develop themselves in the young animal or in the man ? the necessity of walking, jumping, running, and of exercising themselves in all sorts of tricks and sports, is likewise felt. It is not because the bird has need of a nest, the beaver of a house, that they acquire the talent of building ; but they have this talent because they are destined to build ; nature has, in a manner, impregnated their organization with this talent ; and when this organization becomes active, they are internally prompted to build. Hence it is that the weaver-bird forms her tissue even when encaged ; and hence the beaver builds, however well lodged he may be already. Nothing shows better that in this they

follow the impulse of an internal faculty, without being determined by any external necessity. There are, likewise, men for whom travelling, music, &c., are almost matters of necessity, because in these individuals the organs which correspond to these propensities possess a predominant activity. It is, again, by the same principle, that we must explain why men who have several organs eminently developed experience a greater number of wants than those whose organs are less energetic. The idiot has few desires, consequently few wants; and he has few desires because few of his organs arrive at complete development, or any considerable degree of activity. As we advance in age, our internal wants diminish, because the activity of the organs is impaired.

If, then, the internal wants are the result of the action of the cerebral organs, and if external things cannot become the object of our wants, except by means of these same organs, the assertion of M. de Lamarck* falls of itself. This author thinks, that the internal organs, as well as the external, are produced by necessity and by exercise. But a necessity can no more exist without a faculty than the exercise of the faculty can exist without an organ. For the rest, as I do not believe that this strange opinion will find many partisans, I am going to present the leading idea of it, and to reply to it in a few words: Naturalists, says M. de Lamarck, † having remarked that the forms of the parts of animals, compared with the uses of these parts, are always in perfect relation, have thought that the forms and the state of the parts may have led to their use. Now this is an error; for, it is easy to show by observation that it is, on the contrary, the necessities and the uses of the parts which have developed these parts, which have given birth to them where they did not exist, and which, consequently, have given place to the state where we observe them in each animal.

Thus, M. de Lamarck supposes, that the sense of necessity exists before the internal organs, and that the exercise of the external organs precedes the existence of these organs: "The mole," says he, "preserves her little eyes, only because she exercises them but little; serpents having adopted the habit of crawling on the ground, and of hiding themselves under the grass, their body, by a succession of still repeated efforts to elongate themselves in order to pass into narrow passages, acquire a considerable length, out of all proportion to their size." ‡ Men, moved by the necessity of bearing rule,

* Philosophie Zoolog. Paris, 1809, T. i. ch. 7.

† L. c. T. i. p. 235.

‡ L. c. p. 245.

and of directing their vision both far and wide, have found themselves obliged to stand upright ; and this custom having been adopted, from generation to generation, their feet have acquired a conformation fitted to maintain them in a perpendicular position.*

But what will M. de Lamarck answer to the following questions ? Why does not the mole make use of its eyes, and why has the serpent the foolish notion of crawling on the ground, and passing through narrow holes, as the wire passes under the drawing iron ? Whence comes in man the propensity to look far and wide ? And, in the beginning, when there existed neither interior nor exterior organ, what prevented the mole and the serpent from adopting different habits of life, and thus acquiring the eyes of the eagle, and the legs of the giraffe ? How can we believe that supreme wisdom has not placed each animal in harmony with his external world, and consequently the internal faculties in accordance with the external organs ? Without this harmony, animals would be found in a violent state of perpetual contradiction, or would have perished after a few moments of existence. The tiger would have been destined to feed on flesh ; but have received neither the inclination nor the faculty to destroy other animals. The bird would have been intended to migrate from one climate to another ; but nothing in his internal organization would have warned him of it, and, perhaps, wings would have been wanting with which to fly. The bull would have been destined to pasture ; but he would neither possess scent to choose salutary plants, nor the teeth proper for their due mastication.

And, into what difficulties should we not fall in fixing the limits, where the production and augmentation of external organs should finally be arrested. Man, to whom his two hands are often insufficient, would he always content himself to have only two ? Would not eyes make their appearance on his back ? How much would the legs of the heron and the stork, and the neck of the swan be still more lengthened ? On the contrary, from the time of Aristotle, these parts have been as long as they now are : how is this to be explained ? Is it, as M. de Lamarck says, because birds have always remained in the same circumstances ? But, in stating this, he recognizes the principle that nature originally prescribed to them to keep themselves in these circumstances. What cause could have prevented the marsh birds from gradually going deeper in the water, and from lengthening their feet and

* L. c. p. 250.

necks more and more by the continuance of their efforts? Why should cats, rats, and sheep, who use their tails so little, not have lost them wholly ere this? To what extent might not the power be increased possessed by animals, of augmenting the number of their limbs, or of being transformed from one species to another, by accidental causes, be increased? The opinion of M. de Lamarck might at least be adopted by some sects of philosophers, one class of whom suppose that the soul herself directs the formation of the body, which serves her for an investment; while another maintains that the species either ameliorate or degenerate without cessation in such a manner that man might descend to the rank of the monkey, or the monkey raise himself to that of man.

The reader will now be convinced, that there cannot exist any necessity or natural occasion without there existing an active organ, an impulse from within. Without certain vital forces in the interior, there could be neither hunger nor thirst, nor necessity for respiration, nor necessity of the union of the sexes. Thus the exterior necessities always suppose an interior force.

From this we may form an opinion of the vague and obscure language of some naturalists: "The sensibility, more or less cultivated by the necessities and by circumstances, produces the different degrees of intelligence, whether in the species or in individuals. What we regard in them as the natural sagacity of instinct, frequently is only a development of that love of self which is a necessary consequence of sensibility: it is not to instinct, it is to the faculty of perception and its effects that the means belong, which animals employ to satisfy the wants of their natural appetite. It appears certain, that, if cold and other external agents did not cause the rabbit to suffer more than the hare is affected by them, this animal, which now digs its burrow, would hardly be induced to take the trouble."

The same George Leroy, otherwise an excellent observer, wished to derive the cunning and in general the inventions and ingenious actions of animals, from a strong sense of want.

The rabbits which we keep in our stables, are certainly not incommoded by the cold; yet we cannot prevent them from digging their burrows. And why does not the hare, when pursued by the hounds, feel the urgent necessity of seeking an asylum under ground? How happens it that such different external circumstances produce absolutely the same instincts, the same inventions, the same ingenious actions in all individuals of the same species; while the same circumstances engender opposite instincts, and very different inven-

tions and ingenious actions in other species? Why attribute to external circumstances the qualities of animals, when it is confessed that the man of the greatest genius could add nothing to their sagacity, when it is aroused and exercised by difficulties?

Who does not see, that in all discussions on the natural wants, men have constantly confirmed the false notion that external objects create the instincts, propensities, faculties, with this other true notion, that external circumstances can arouse the faculties inherent in the animal, call them forth, and give them activity?

(To be continued.)

CHARACTER IN THOUGHTS AND THINKERS.

THE bright glare of noonday does not favour reflection. Poverty, the frustration of one's purposes, ill-luck, as we call it—all these favour a contemplative state. They are the dark walls against which all our better feelings reveal themselves. They are the dark chambers from which are developed such clear pictures as that one of prison reform which was evolved from the brain of John Howard. The world is full of men, who, by their poverty or other untoward surroundings, seem to be chained to burdens that must drag them under the waters of oblivion. But these are the very men that seem destined to survive even their seemingly more fortunate fellows. A man's hands may be fettered, but the brain will be all the more active. The eye is the window of the soul. We must keep that window open to receive impressions, and we should make practical use of our perceptions, else we shall be as a child looking from the window of a railway coach. Trees, farm-buildings, running streams, men ploughing in the fields, grand city residences: all these flash meteor-like before him. The ideas they suggest follow in quickest perception, and at the end of the day's journey his impressions have become one heterogeneous mass of half distinct ideas. Day by day we see life in some new phase; new ideas flash across the mirror of our minds, but in the multitude of our thoughts the idea which we should have fastened to its moorings has escaped us and floated beyond our reach. Here is where we make our great mistake in life. We see enough, we feel, but we do not make practical use of our perceptions. One of the earliest of our impressions is that of wonder at the steam

escaping from the nose of the tea-kettle ; but there was only one, James Watts, who clenched the same perception till he worked out the problem of the compressibility of steam and how to use it. George Stephenson was, as Charles Lamb said, "dragged, and not brought up," so great was his father's poverty, yet he conceived the idea of using steam as a propelling power, and he concentrated all his energies to the development of that one idea, which came out in well-defined methods for constructing steam engines. Our newspapers and periodicals are food and drink to a man of intellect, but Robert Chambers conceived the idea of making the publication of all such matter so cheap as to bring it within the reach of the poorest working men and women. Such men as these are gloriously representative men ; men who have used their eyes for seeing, and their ears for hearing. Our poets and painters have seized their ideas, and have worked them out into harmonies and forms, such as only come from absolute, persistent work.

There is everywhere this one universal law of action. When work ceases then comes death. We cannot gauge another man's capacities by our own, but it is very certain whatever great reforms have already been made, and whatever great achievements have been won, there yet will be some new idea worthy of one's development.

As has been said, genius itself is to a certain degree a thing of memory. The minds of some men are as a shallow, muddy pool. There are no reflections on the surface. Others are a mirror, where we see every passing object—the shimmer of a cloud, the waving of the grasses. So clearly we see, even to their roots, and the pebbles on the road-bed. In both cases there is the same stretch of over-hanging rocks, trees, and bridges. The one catches the impressions and reflects, the other receives them as a heterogeneous mass. The tourist takes in a thousand different views of country and people. The chamber of his memory is overcrowded with guests. He does well, therefore, to distinguish between these, and give to some a more honoured place. This he does by artificial helps ; by means of his note-book he clenches those impressions that are most valuable. It is this process of fixing an idea and giving it a permanency in one's mind that makes one man wise and another foolish ; one man becomes a Daniel Webster, another remains a dirt digger.

It is not so much, then, the quantity of the impression we have that makes us differ in society. The one who feasts on a variety of dainty dishes has not the sharp, appreciative appetite that comes, perhaps, from a stinted meal.

Our perceptions are more in number than we can reckon. The error is, we do not give good heed to their proper assortment, to the manner in which we lay them up in the mind for future reference, and to the quality of the texture we weave out of the raw material we have gathered, else we should be as Browning, of whom one says :

“ Across his sea of mind,
The thought comes streaming like a blazing ship
Upon a mighty wind.”

H. J. W.

THE PRIMITIVE CHILD.

THE fear of strangers exhibited by young children, who have experienced nothing but the utmost kindness from every human being with whom they have been brought in contact, is a phenomenon which is also only explicable on evolutionary grounds. Dr. Louis Robinson, writing in the *North American Review*, says :—When we consider that among small clans of barbarians who live by hunting, the words “stranger” and “enemy” are practically synonymous, it is not difficult to understand the development of an instructive distrust of a new face.

Travellers in Africa tell us that as a rule native children vanish into the huts or bushes as soon as a white man is seen approaching. When war is waged in the merciless manner common among savages, a child who always flees to its mother so that she can pick it up instantly and dash into hiding, would stand a much better chance of growing up than one of a more confiding disposition.

In the course of many generations such an instinct would become more and more confirmed, for of course those who had escaped death by its exercise during their early years would tend to produce offspring who inherited the same peculiarity.

A fear of being left alone in the dark is almost universal among little children, and yet, in ninety-nine cases out of a hundred, it is purely instinctive and is not founded on personal experience. In civilized countries there is no greater danger to child-life in the dark than in the daylight.

The feeling of fear generally lacks definition as much as it lacks foundation, but accompanied with it is an imagination preternaturally alert, which confers frightful shapes and

qualities upon all dimly-seen objects. Fear is obviously one of the most effective conservative forces in nature.

The jealousy which so many little children display, especially when the possession of some favourite dainty is in question, is another proof that, in the hard times to which allusion has been made, it was necessary for each to acquire as big a share of the spoil as possible. If the morsel chanced to be the last obtainable when a prolonged fast was impending, a selfish and jealous child might, by securing a double portion, hold out while others perished. But it is plain that jealousy and selfishness were not invariably the qualities which were most helpful in the struggle for life during the primitive ages. Most babies, even before they can talk, will ostentatiously offer their nurses or parents a share of their food at the very time when they show the greatest repugnance to giving any to other children. Obviously the primitive child learned by sad experience that, in dealing with adults, a policy of conciliation and reciprocity paid better in the long run than one of brutal acquisitiveness. We see precisely the same motives prevalent to-day in political and commercial affairs.

INJURIES OF THE HEAD.

By H. H., L.R.C.S.

THE *Family Doctor* has an interesting article on Injuries of the Head. It says :—

“The scientific application of these facts has become so exact that the surgeon is now able to say that if a certain set of symptoms are present there must be something pressing upon a certain part of the brain. The skilful surgeon then trephines over that spot and removes the cause of the pressure, be it depressed bone, a collection of blood clot or pus, or a tumour.

“The circular piece of bone removed by the trephine is now-a-days kept warm and put back into its former position at the close of the operation. It soon grows into place again.

“Here is a case which illustrates the point ; it came under my own notice when on a visit to Ireland three or four years ago. Eight years before then an active, intelligent trooper in the Horse Artillery was thrown from his horse on to his head. He resumed duty after his ‘cut head’ had been dressed and the wound had healed. He now began to

become morose and stupid, and became subject to epileptic fits. His condition became so grave that he was discharged from the Army as unfit for the Service. He now became altogether useless, and was dependent on his wife for his livelihood. His speech became affected, and the epileptic fits became more and more frequent. At last he sought medical advice and came into hospital. A consultation was held, and the conclusion come to was that some cause of pressure on the brain was present, and this gave rise to the symptoms described. The surgeon who had the case in charge decided as to the part of the skull affected, and operated at that spot with the trephine. The bone was found slightly depressed at that spot, and the disc of bone was greatly thickened as a result of inflammation. The thickened disc was split in two, and, reduced to half its former thickness, was placed in its old position. The disc of bone grew into position, there was no suppuration, and the man recovered from the operation completely in a fortnight. Almost immediately afterwards his speech returned, and he began to look brighter and more intelligent. It is now three years since the operation; he has been able to go back to work, and epilepsy has not since troubled him.

“The cranial nerves may be damaged as a result of head injury. Thus a fall on the vault of the head may cause loss of smell, from injury to the olfactory nerves; the optic nerve may be injured, and blindness result; squint, a contracted pupil, may follow damage of the third nerve or of the sixth. When the seventh pair of nerves are implicated, deafness and facial paralysis may result. Other similar injuries of nerves may cause paralysis of the tongue and difficulty in swallowing.

“Injuries of the head may cause, immediately or at a remote period, insanity, epilepsy, diabetes, paralysis of the whole of one side of the body, partial paralysis of different groups of muscles, or impairment of the organs of special sense. Besides these, the temper may be altered for the worse, and this may show itself more strongly after alcoholic drink has been taken, or at times of excitement. Death may result immediately, or at a remote period, as a result of one or other of the complications, such as severe concussion, compression, or laceration of the brain, or from inflammation. Injury to the occipital region is said to be one of the most common causes of diabetes.

“I need not enter here into further description of head injuries, or discuss the interesting subject of the localisation of functions in the brain. Cerebral topography is advancing daily. Injury to the anterior lower angle of the parietal

bone is likely to rupture the middle meningeal artery, and the hemorrhage thus produced is a frequent cause of compression of the brain."

HYGIENIC AND HOME DEPARTMENT.

QUERIES AND ANSWERS.

W. K.—I suffer from cold feet, what can I do?

Immerse your feet in cold water every day, that will improve the circulation and give tone and warmth to the feet. I expect you lead a sedentary life.

H. P.—We live in a country place where it is impossible to get pure water. What can we do to improve it?

You can purify your water by putting two grains of alum to a gallon. The alum acts as a sort of coagulum on the impurities and causes them to curdle and settle to the bottom of the vessel. There is no unpleasant taste left. The water must stand from ten to twelve hours before using.

Some people boil the water about fifteen minutes, that process only cooks the organic impurity but does not remove it.

WM. K. A.—Will alcohol be of use to me as a student?

No. We repeat what Sir Andrew Clark once said:—"I am bound to say, that for all honest work, alcohol never helps a human soul." You will find your brain clearer without it, and you will be able to study more hours in proportion as you keep your brain clear and in a healthy state.

ELLA F.—I have frequent fainting fits. Can you give me any advice?

Fainting is the momentary loss of consciousness by recession of the blood from the brain. It is commonly accompanied by paleness of the face, coldness of the hands and feet, and dimness of vision. It is not alarming; common sense, with simple restoratives, such as applying salts of ammonia or camphor to the nose, &c., usually brings the patient back to life and strength. Your liver may be out of order, or your health run down. Indigestion is the root of a good many ills; find out the cause, then we may be able to give you some advice.

FOOD IN DISEASE.

CONSTIPATION.

CONSTIPATION is the bane of the age. Meat-eaters and those who take but little exercise know considerably about it

and will not be advised, but fruit-eaters are pretty well exempt from all troubles of constipation.

* * * *

What diet is on the whole the best? After years of experience with some of the toughest cases of this trying disease, we have found that as bread is one of the staple articles of diet, it should be made of other than the snow-white flour: Rye bread, maize flour, germ bread, crushed wheat brown bread. One of these kinds should be taken daily—not simply once a week—with fruit at each meal.

* * * *

For vegetables, all the fresh kinds, and vegetable salads with oil—German style. Also boiled spinach and dandelion are very suitable.

* * * *

For fresh fruits, melons, grapes, pears, peaches, and oranges later on in the season on rising in the morning. Stewed fruit, such as prunes, stewed figs, tamarinds, baked sour apples, and a raw apple before going to bed, which custom is considered most indigestible; by some abroad it is found to be highly beneficial.

* * * *

For drinks, use soft pure water abundantly, and especially before meals. Many people do not drink enough water, or drink it at the wrong time. A glass of hot water an hour before meals is highly useful. New laid eggs taken raw, butter-milk, or lemonade. Avoid salted or smoked meat, fish, parsnips, sardines, peas, beans, pickles, pastry, heavy suet puddings, marmalade, cheese, tea, coffee, cocoa—unless specially prepared, alcoholic drinks and tobacco.

* * * *

As constipation leads the way to so many other complaints, it is of vital importance that a study of it should be made.

* * * *

DIET IN RHEUMATISM

will be taken next month.

* * * *

* * * The dyspeptic flour is excellent for constipation. Write for particulars.

HYGIEA.

HE that will not live by toil
Has no right on English soil!
God's word's our warrant!

—Kingsley.

LONDON,

4, 5, IMPERIAL BUILDINGS, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C., OCTOBER, 1895.

DO WE
EVER REALLY
FORGET ANY-
THING?

THE brain of mankind has been defined as a kind of phonographic cylinder, which retains impressions made upon it through the medium of the senses, particularly through the eyes and ears. If this be true, memory must depend for its intensity or retentive qualities upon the degree of observation with which the record is made. Nor is this all. If memory's record is kept in the shape of indentations upon the folds of brain matter, are they ever entirely effaced? In other words, do we ever really forget anything? May it not be that in the inner depths of the brain, memory has stored up recollections of things which are never again purposely turned to, perhaps, but which instantly spring into being and flash through the mind whenever we hear or see something which recalls them?

There are several well known mental phenomena which strengthen this theory. We know that memory often brightens during the last moments of life, and there are cases on record where Germans, French, Spaniards, and others who, upon falling sick in this country scores of years after having entirely forgotten their native languages, recovered and used them upon their death-beds. There is a theory that in all such cases the brain folds have relaxed, just as do the muscles and cords of the limbs and body, and that by so doing they expose to the mind's monitor indentations (recollections) which were long since folded up and put away as material that could not be of any particular use. Think of these things.

A QUESTION
OF IMPERIAL
BUMPS.

A TERRIBLE controversy has lately been raging in France round the head of Napoleon I. According to Francesco Antommarchi, the ex-Emperor's physician in St. Helena, he succeeded in taking two or three casts of Bonaparte's head immediately after his death. The authenticity of these casts, like that of certain assertions in the doctor's "Last Days of Napoleon," has been questioned by some. So long as the chief objection to them was based upon the phrenological discovery that the casts did not exhibit those bumps which the Emperor, in accordance with every principle of phreno-

logical science, *must* have had, the believers in them were not very seriously perturbed. The French *Intermédiaire* has now brought to light some authentic documents relating to Napoleon's last moments, which seem to confirm the phrenological view. According to these, both Dr. Mitchell and Dr. Burton took infinite pains to obtain a cast of the Emperor's head, but, unfortunately, the quality of the plaster procurable in St. Helena was quite unsuitable.

THE QUEEN
AS CHESS-
PLAYER.

THE Hastings Chess Tournament, which was held in August, was watched with great interest by all lovers of the game, and especially by the Queen. It was at her Majesty's express request that the Duke of York became a patron of the tournament. Few of her subjects derive a keener pleasure from the game than does the Queen. The London correspondent of the *Manchester Courier* says Her Majesty rarely plays chess herself now, but delights in watching a game played by the members of her family, and often after "checkmate" is called will give advice as to how the game "should have been played." Every member of the Royal Family is a skilful player, but Her Majesty, when she moves the pieces, is able to show her superiority over all other Royal players, except the Empress Frederick, who is rarely defeated. The Queen received her lessons in chess from the Prince Consort, who was also an enthusiastic player.

The Fowler Institute.

MEMBERS' NOTES.

The way to gain a good reputation is to endeavour to be what you desire to appear.—SOCRATES.

A. J. SENDS the following article on the use of bees as messengers in war, which is intensely curious, as well as interesting, and we fancy few possess such fine manipulatory power necessary to equip these busy workers for their journey, to say nothing of the power of the bee to fulfil it :—

"The suggestion has been made that bees might be used as messengers in war, not as substitutes for the carrier pigeon, but only when pigeons are not to be had, or cannot be used. The diminutive

size of the bee is its chief recommendation. At first the project seems unrealizable, for the bees cannot be handled as readily as pigeons, because they are so affected by the velocity of the wind and other disturbing influences.

“A well-known apiculturist has conducted experiments on this line with such results that the subject, to say the least, is worth considering. It was shown that bees find their way back to their hives from distances of about four miles, and that they fly with a velocity of about thirteen miles an hour. On the strength of these facts our bee-fancier began his experiments. He constructed a portable beehive, and took it to a friend about four miles distant.

“After a few days, when the bees had become familiar with their new surroundings, some of them were removed to a peculiarly-constructed receiver. From this receiver the bee expert let a few fly out into a room, and soon the bees settled on a plate of honey. While the bees were eating it he fastened his despatches on them. As was shown to the writer, the despatch is magnified six times. They were fastened with fine lines, and great care was taken not to put any line on the bee's head or wings. When liberated in the open air the bees immediately flew home. Arriving at the home hive, they found that they could not enter it, because the entrance had been purposely made so small that the paper on their backs prevented them.”

* *
*

Bees as Postmen.

To talk of training bees as postmen sounds as feasible as training cockroaches as engine-drivers. Nevertheless the bee-post is going to become an actual fact if everything goes well, and the experiment of an English apiculturist turns out satisfactorily. The bee is taken away from home, a letter printed by microphotography is gummed to his little back, and he is thrown into the air. Home he comes, like a carrier pigeon, and the chief advantage he enjoys over his big brother is that he cannot be seen in time of war, or, if seen, could not very well be shot.

* *
*

MR. E. C., South Kensington, sends us some interesting reflections on
Adhesiveness.

This organ seems to have a wider sphere of activity than is usually attributed to it; not only is it the cause of friendship and attachment to our fellows, but it also makes us adhere to principles, customs, objects, &c. It is the backbone of the partizan.

How loth most men are to change old ideas, customs, habits, &c., for new ones; and how pained they are when some pet theory they have held for years is found at length to be false. Observe how closely as a rule Protestants are attached to Protestantism, Catholics to Catholicism, Lawyers to the law, Farmers to agriculture, Phrenologists to Phrenology, Captains to their ships, &c., &c.

The following illustrations will show this faculty in almost single

activity, proving that the manifestation is derived from a primitive power of the mind.*

What is it but the activity of this faculty that causes the little child at the University boat race to pin on either the light or dark blue and warmly exclaim, "I'm for Cambridge," or "I'm for Oxford," as the case might be ; the young lady at election time to espouse the cause of a particular party, don the respective colour, and enthusiastically wave her handkerchief as the candidate she favours passes by, quite heedless of the merits or demerits of the party he represents?—when asked why she supports her party, innocently replies, Oh, I don't understand much about politics, but father's a Liberal or Conservative, as the case might be. The power of this faculty is greatly increased when acting in conjunction with other faculties, as seen in the case of the martyrs of old, their religious faculties inclining them to hold certain religious principles, and Adhesiveness cementing them to those principles, which, rather than give up, suffered cruel tortures and eventually died a noble death at the stake. This faculty acts as a kind of magnet, attaching the mind to whatever gratifies the other faculties ; its strength is in proportion to the size of its organ, and the stimulus it receives from the other faculties.

Take a man with large Tune, Time, Acquisitiveness and Adhesiveness ; he desires to have a musical instrument to perform on, his large Acquisitiveness, not satisfied with one instrument, accumulates a quantity ; after many years that man, visiting his studio, is led by his large Adhesiveness to gaze round the room with fond admiration at his instruments, looking on them as old friends.

This same faculty, with excessive Cautiousness, prompts the miser to pay nocturnal visits to his cold, damp cellar to see if his piles of gold are safe and sound which his depraved organ of Acquisitiveness has accumulated.

True friendship is derived from Adhesiveness acting in conjunction with Benevolence, Veneration, Agreeableness, Ideality, Approbativeness, &c.

* *

FOUR hamadryads are just now the sight of the day at the Jardin d'Acclimitation in Paris. Our Correspondent writes :—They have just arrived from Africa. There are four of them, all males. Their heads point to a cross between the dog and horse, and their bodies are apish. They have long hair on their shoulders, forming natural pelerines. The Egyptians in former times called the hamadryad "Och," the Hebrews "Koph," and Pliny named this curious creature the cynocephalus. The Abyssinians call it Hebe. It looks a formidable animal when it yawns. The eyes are very expressive, and full of fire.

* The attachment in these two illustrations is hardly influenced by the intellect or any other faculty, but seems rather to be the result of the single activity of Adhesiveness.

It is often the case that we become attached to an article which we have had in our possession for years, and feel quite distressed on losing it, not so much on account of its value or utility, but more by reason of the severance of the connection between this organ and the article in question.

The snout is, in the upper part, that of a Newfoundland, the jaw protrudes and is wrinkled like that of an old man. M. Milne-Edwards gives the hamadryad a high character for intellect. He says it is a misogynist.

* * *

Is it possible to think without the mental use of language?

A precise and authoritative answer is impossible. The question has been discussed for hundreds of years, and the subtlest intellects from before the time of Locke down to the present day have thought deeply, written learnedly, and differed widely on the subject. Professor Max Müller, in summing up what previous metaphysicians—including such logicians as Locke, Hobbes, Hamilton, Whateley, and Kant—have said, concludes that, though thoughts may exist without words when other signs take the place of words, yet essentially human thought is impossible in the absence of both.

In agreement with this is Professor Huxley's statement that a deaf mute living an isolated life on a desert island, would, in spite of his large cerebrum, be almost certainly incapable of any higher intellectual development of thought than a chimpanzee.

Professor Romanes, on the other hand, denies that "not only to a considerable extent, but always and altogether we think by means of names," and while he believes language is a needful condition to the original construction of conceptional thought, he contends that thought is frequently carried on without the mental use of words.

There is, however, a remarkable concensus of opinion that, as a matter of necessity, men must think by symbols, and, as a matter of fact, they do so by language.

The above interesting note is well worthy of our thought and consideration, and we should be glad to receive the opinions of several of our Members upon this point.

* * *

THE Editor of this column will be pleased to receive any notes of interest from Members addressed to the Institute.

E. CROW.

Children's Column.

MY DARLING CHILDREN,—I should like you to write me your ideas about naming your baby sisters. You throw your individuality into choosing names.

The most popular name to bestow on a baby girl at this time is Dorothy evidently, for out of 178 girls' names in the catalogues of the babies whose portraits were shown at a recent baby display 14 bore Dorothy. Next in favour was Marjorie, spelt even Marjourie. Ruth, which is generally supposed to be the favourite, owing to its connection with the White House, wasn't in the race for popularity, as

only three infants were so named in the returns. Helen or Helene came next in favour, Kate or Katherine holding its own, and Mary and Marie were well ahead along with Gladys and Elizabeth. Such names as Beatrice, Josephine, Anita, Eleanor, Jessica, Alice, Madeline, Florence and Rachel were twice represented, but aside from that the widest variety figured.

It is evident that much greater independence is shown now than formerly in christening the feminine portion of the population. When two or more children in a family were represented in the catalogue, it looked as if there had been an attempt to select names in harmony. In one family there were Mauriel, Dorothy, Marion and Marjorie, a happy combination. The most distinctive trio possibly were Honor, Gillian and Rufus Barr. If that family doesn't turn out well, then there is nothing in the effect of a name. Drenna was one of the oddest names; Serane another. There were two Bettys, one dear Peggy, a Mollie, three Virginias, one Lorna Doone and a Yolande.

Your loving

AUNTIE MARJORIE.

PHRENOLOGY FOR CHILDREN.

BY JOSEPH H. AUSTEN.

(Continued.)

- (23.) TELL me the last Group of Faculties?—The Reasoning Parts.
 (24.) How many are there of them?—Four.
 (25.) Name them.—Causality, Comparison, Human Nature, and Agreeableness.
 (26.) Where is Causality?—Just above Locality in the upper part of the forehead.
 (27.) Of what use is it?—It helps us to think, wonder how things are done and what things are made of.
 (28.) What does it make children become if they have it too large?—Very inquisitive, that means, wanting to know too much.
 (29.) Where is Comparison?—Just above Eventuality, and in front of Causality.
 (30.) What effect has it on children?—It makes children fond of showing one another their things and comparing them.
 (31.) Where is Human Nature?—Just over Comparison.
 (32.) What does it help children to do?—To understand their playmates.
 (33.) What helps us to understand each other better?—Phrenology.
 (34.) How is anyone's character (or what he is) told?—By the shape and size and quality of his head.
 (35.) Tell me anyone able to do this?—Auntie Marjorie.
 (36.) Where is Agreeableness?—Just over Causality.
 (37.) Why should we be agreeable, or lovable?—To make others happy.
 (38.) Why should we make others happy?—Because we are exhorted

to do unto others as we would be done by ; and besides it is a pleasure to us to see happy little girls and boys, as there is so much misery and pain in the world, that little ones even have to suffer, that we are only following our great Teacher's Example by increasing happiness all we can.

(39.) How are we to do this ?—By making use of our own talents and helping others to do the same with theirs.

Notes and News of the Month.

IN FAVOUR OF STATE HOSPITALS.

THE last was necessarily one of the busiest days of the British Medical Association's Congress, and a general winding-up of prolonged debates and hurrying on of resolutions prevailed at both the King's College and Exeter Hall meetings.

The meetings of the Ethical Section were of the greater interest, and a really excellent paper was there read by Dr. Knowsley Sibley upon State-aided *versus* Voluntary Hospitals. He drew a comparison between the State-controlled hospital system of Germany, and the almost similar organizations established in other Continental countries with that of England ; the comparison proved distinctly unfavourable to the latter. The chief abuses of the voluntary system, as detailed by Dr. Sibley, were extravagance, difficulty in obtaining funds, and the consequent spending of enormous sums of money in advertising, overcrowding (especially amongst out-patients), and the promiscuous treatment of people able to pay for a doctor. This paper resulted in the passing of a resolution to the effect that medical men employed in hospitals should be paid by the State.

Another interesting resolution was that proposed by Dr. Lee regarding contract work. Dr. Lee had apparently just come specially over from Cork, where there has been a regular pitched battle between an organization of club doctors and the friendly societies. Dr. Lee announced the club doctors' triumph. Some difficulty had been experienced in framing the resolution delicately, intended as it was *to ban cheap practitioners*, but the following was found to come as near to the point as possible :—“That any practitioner who wilfully violates generally received rules of professional ethics be not met in any professional intercourse save in the case of urgent danger to an individual patient.”

* * *

There were important papers read at the meetings of the British Medical Association, both at Exeter Hall and at King's College, before the two comparatively non-technical sections—those of Public Health and Ethics. In the latter section the subject dealt with was medical contract work. The opening paper, which was read by Dr. Doyne, consisted of an eloquent tirade against the “sweating” of the medical

profession by friendly societies, &c., and contained some useful suggestions on that point. The present state of things was, Dr. Doyne considered, mainly the result of competition. There was a time when there was no special reason for regulating the commercial affairs of the profession, but the question had now become *not who could do the best work, but who could make the most money*. It was a question between the doctors and the public. The public had organized themselves, and the only thing that the profession could do was to organize itself too. Dr. Doyne went on to speak of "those sweating concerns, euphemistically called 'Medical Aid' Societies" and so-called "Charities." "Charity," he contended, had been transformed into a "Shibboleth" for benefiting the working classes out of the pockets of the doctors. Their own case was plain. They must unite instead of competing with one another, and they were sure of victory. They must compel the employer to recognise the 2d. a week as part of the living wage of the workman, allow no patient to be eligible for hospital treatment who did not pay this minimum contract rate, and they must force a similar payment upon the "Medical Charities," and upon the Poor Law authorities. In the Public Health Lecture, Dr. Klein, of St. Bartholomew's Hospital, read a paper upon the diphtheria bacillus, which was of a very instructive nature, and was heard with much interest.

* * *

What is true of the medical profession is in a sense true of the phrenological profession, and in time all phrenologists will see the boon of organization in this matter of fees.

* *
*

THE WEST-END ON WHEELS.

HERE is the description of the rival Rotten Row given by the Earl of Onslow in the *Badminton Magazine* (which, by the way, makes a famous first appearance, being readable throughout and excellently illustrated):—

"Never did a fish look more thoroughly out of water than does a powdered six-foot-high footman as he stands solemnly holding up his mistress's bicycle while she pins down her skirts preparatory to the start. Of members of Parliament and peers there are no lack; some of them have been long enough in Her Majesty's service to attain to the rank of privy councillor, judges of the High Court, or officers commanding crack cavalry regiments; while in many cases I am bound to say that the wives of these distinguished gentlemen are the apter riders of the two. There is a charming spot adjoining the County Council refreshment kiosk, known as the Lake House, where, screened by a wealth of may and blossoming chestnut from the gaze of the passing cyclists, the breakfast-table may be spread on the shores of the ornamental water, with no other outlook than that afforded by numerous leafy islands, having the lake dotted with swans and wild fowl in the foreground—a spot which but for the occasional glimpse of passing carriages through the boughs at the back might be in any gentleman's park a hundred miles from London. There a former caterer at the Royal Aquarium can at short notice provide a breakfast amply satisfy-

ing to the keen appetite engendered by the ride. In the main avenue Mr. Cameron has canvased off a small slice of his kiosk, and on the lawn adjacent the members of White's Club provide breakfast and strawberries and cream for themselves and their friends. Upon occasion this little plot of grass is as crowded as the Royal Enclosure at Ascot, and with faces not less pretty nor dresses less smart."

Not the least curious fact about this new playground for the aristocracy is, as Lord Onslow remarks, that its existence is largely due to the administrative care of John Burns, the hero of the Dockers' Strike of 1889.

* *
*

THE IDEAL BICYCLING COSTUME.

LORD ONSLOW does not think that either sex has yet hit upon the ideal bicycling costume. But the following suggestions which he throws out will doubtless be acceptable to many of our readers:—

"The design invented, I believe, by Lady Margaret Jenkins seems the one most nearly adapted to the necessities of the case. This consists of a deep hem inside the skirt, which, at a sufficient distance apart to allow for the necessary play of the knees when pedalling, is brought round the leg to fit tightly like a gaiter under the skirt; thus making it possible to move the legs freely up and down, while it prevents any risk of the skirt being blown out or up, even by a gale of wind. For a man, knickerbockers and stockings are certainly neater than the trouser doubled over and kept in place by a clip. The latter seems only suitable for men who have to pursue the ordinary avocations of life without an opportunity of change of costume after bicycling. The neatest and, to my mind, most appropriate costume consists of pants such as those worn by cavalry officers, made of very elastic stockingette, but looser at the knee than in the military cut. At the ankle they should be covered by a spat over a brown shoe laced very low towards the toe."

Correspondence.

A PROMINENT Phrenologist has sent the following note:—

"I daresay that you will be interested to know that since last year I have raised my fees. I found it a little difficult to establish these higher charges after my shilling statements, but it is becoming generally known now, and I have not so much trouble to get the higher fees as I did have. I still give the poorer working class a little advantage when they go in for charts, but in time I hope to make *them* also appreciate and feel that every statement given is of full worth and advantage to themselves."

We are glad to be able to make the above announcement, for when our efforts in raising the tone of Phrenology are fully understood they will be appreciated by all Phrenologists. We intend the registered list in the *Annual* to be as perfect as possible and a help and standing to the profession.

TO THE EDITOR OF THE *Phrenological Magazine*.

Penzance,

September 5th, 1895.

SIR,—It is creditable to those who have so faithfully promulgated Phrenology that this especial science has made such rapid strides as to become now recognized on every hand, and by almost all people of acumen. This is particularly due to the genuineness of the science and the many clever delineations in the portrayal of character, which by any other science could not be approached. It is refreshing, too, to know that men of calibre have thought it worth while to make it a special study.

The articles published in the Magazine on Gall and Spurzheim must of necessity bring before the minds of many, who hitherto had not made note of these clever professors, the reasonably strong grounds they had for introducing their discoveries—*pro bono publico*, not in self-exaltation. The series of articles have shown that though ridiculed at first, like many another benefactor, they were respectively resolved upon making clear and lucidly demonstrating their researches in such a manner that now the science has become indelibly implanted and will last for ever.

It seems sometimes a pity that many who self-style themselves Phrenologists are not more competent men. Some, to judge by my knowledge of them, must be mere “dabblers,” and I feel sure that, beyond the location of the different organs, they know barely the rudiments of Phrenology—which science does not essentially consist of a “bump” here or there—and are absolutely unfitted to deal with so grand a subject.

“Know thyself” must equally apply to Phrenologists as to others; and incompetency really retards the progress of, though it cannot destroy, the science.

Let any who wish efficiency properly study—and this before he goes before the public posing as a Phrenologist;—not learn the localization merely and then endeavour to “pick up” that most of all difficult knowledge of the brain.

The studies at the Fowler Institute, and the lessons that may be had through the post, place Phrenology, as it should be taught, within the bounds of all—even of those who have a predominance of Self-Esteem and fancy they require to learn no more.

Thanking you in anticipation for the insertion of this,

I am, &c.,

W. R. L. W.

(*One interested in Phrenology.*)

TO THE EDITOR OF THE *Phrenological Magazine*.

Aberdeen,

September, 1895.

DEAR EDITOR,—I am quite charmed with the account of baby in the *Phrenological Magazine* of last month, and will carefully keep the

Magazine until (D.V.) Janet can read what I'm sure will please her so much, the notice of herself.

I may tell you without any hesitation that the babe has already amazingly manifested several of the qualities you have set down to her, and when I read the description to nurse she laughed heartily at the very truth of the remarks.

I remain, yours very sincerely,

K. R.

TO THE EDITOR OF THE *Phrenological Magazine*.

Luton, Beds.,

September.

DEAR EDITOR,—I have taken your Magazine since January, and intend to continue, as it has been very helpful to me, in fact to-day I owe my life to the benefit of Phrenology.

I have been interested in the science for about six years.

I am, heartily yours,

E. W. C.

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

MR. W. A. WILLIAMS, F.F.P.I., has returned to Wales from the Institute, where he has been assisting, in the absence of Miss Fowler. Mr. Williams opens the Winter Session of the Aberavon Phrenological Society on September 25th, after which he will continue his tour through South Wales lecturing.

PROF. and Mrs. J. B. Keswick are just finishing at Hull, and will then open at Grimsby.

PROF. DUTTON is still at Skegness.

PROF. SEVERN is continuing at Brighton.

PROF. J. THOMPSON goes to the Pottery district.

PROF. R. B. D. WELLS reports a good business at his Hydro in Scarborough, which fully occupies his time.

MISS JESSIE A. FOWLER'S and Miss Linklater's paper, on the Eskimo, with Illustrations, was read at the British Association, Ipswich.

MISS JESSIE A. FOWLER has been taking a well-earned rest at Scarborough.

THE Fowler Institute has commenced its Autumn Session and is now in full working order, several alterations have been made in the museum for the benefit of members.

MR. JOHN ALLEN, of St. Annes-on-Sea, is still kept busy in his consulting room.

PROF. T. TIMSON has been to Weston-Super-Mare, but is now back at the Leicester Phrenological Institute.

WE are glad to report that Phrenologists are sending in good orders for the *Phrenological Annual*, we have now decided to print a much larger edition than was intended.

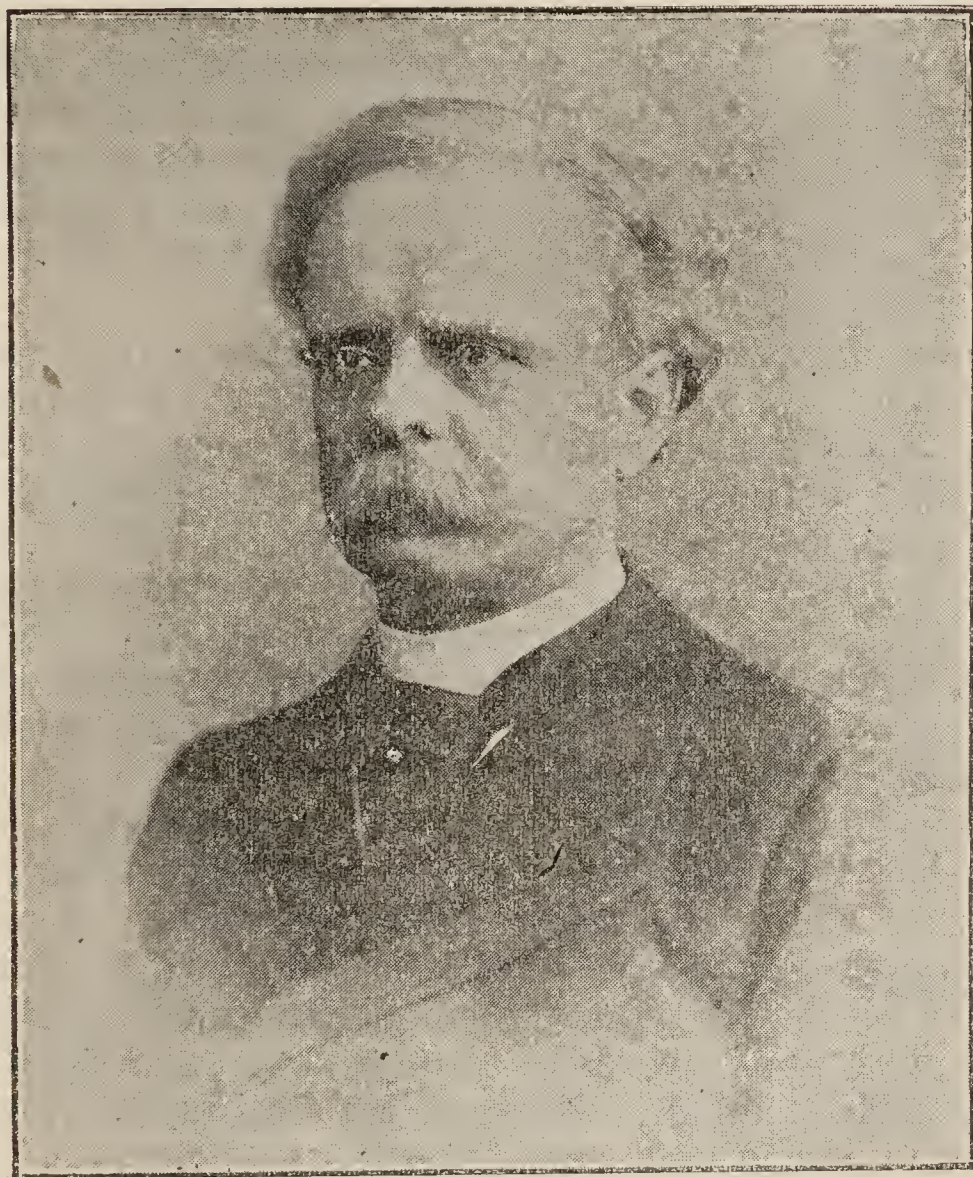
Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions:—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

MRS. F. C.—You possess a refined mind, and one that is capable of taking an interest in intellectual pursuits. The Mental temperament predominates, and although you are not particularly wanting in Motive power and physical strength, yet your brain has a distinct influence over your body, and you are at times apt to worry too much. You get exceedingly anxious over what you undertake to do, and are afraid that you will not be able to carry a thing through as well as you would like. You have the thoughtful cast of mind, and should enjoy reading works of science and biographies. You have an analytical mind which criticises everything it comes across, but with a kind spirit, for you do not like to hurt anyone's feelings. You are very sensitive, too much so for your own peace of mind and that of others. You are very conscientious, and carry out to the letter everything you have agreed to do. As a student of Phrenology you could succeed very well, and the more you study the subject the more interested and benefited you would become. You can discern character quite readily, and are not often mistaken in your opinions of others. Strive to introduce all the fun you can into your daily work, for more mirthfulness would be a tonic to your predisposed seriousness of mind.

THE
Phrenological Magazine.

NOVEMBER, 1895.



DR. AMORY BRADFORD,
Of Mount Clair, New Jersey, U.S.A.

A CHARACTER SKETCH.

WHEN in London in July, Dr. Bradford called at our office, and I began telling him what his head revealed from a phrenological standpoint. I said: "You possess a superior quality of organization, and are naturally healthy, vigorous, and capable of using your brain and exerting your energy to a good account. You are organized on a high key of mental action,

hence are very susceptible to surrounding influences, and capable of keen enjoyment and suffering.

Your brain is developed in the moral and intellectual lobes more especially, although the executive and social qualities are not defective. You enjoy life as you go along when you can be with your friends and surrounded with intellectual intercourse.

You possess more of the Mental than Vital or Motive temperaments. Your brain is exceptionally large, and for its size remarkably active. You ought to show several strong characteristics. One is your versatility of mind, your capacity to take hold of various lines of thought, and your ability to interest yourself and others in various subjects of an intellectual character.

You are apt to take upon yourself more than you have time to carry out, yet you are very compact in organization and are able to go through more work than two ordinary men, partly because you get quickly to work and do not waste energy in useless words or actions.

Another characteristic is your mental control and influence over others. You have a magnetism which is your own. When you are the most excited inwardly you show the least in expressing it. You could quell a mob and quiet public excitement by your cool and decisive words.

Another characteristic is your sympathy, which is remarkably keen. You know how to help and assist others in the most direct and unassuming manner possible. Your right hand very often does not know what your left is doing, and in works of charity you are singularly self-forgetful. You know how to apply words of comfort and encouragement in a remarkable manner, which fully illustrates your large Intuition joined to your very large Benevolence.

Another strong point in your character is your communion with a higher power. You have the ability to withdraw yourself from your surroundings and simply commune with spiritual thoughts and ideas. You must have experiences which few can appreciate or understand. You can comprehend immaterial subjects and account for many mysteries which others cannot. You must have had a very prayerful mother, or else your father was very much like his mother, for you have inherited a *superior* development of Veneration, and hence experience the ecstatic pleasure of prayer, and the words to express your sublime sense of the superiority of your Creator. Your Conscientiousness is another very strong and influential faculty of your mind. You take no pleasure in escaping from duty or obligation, in fact you are unusually

sensitive to every call of your conscience, and are capable of having a superior influence over others.

Your Ideality, Sublimity and Intuition indicate great refinement, taste and ability to choose that which is out of the common—that pertains to artistic or intellectual work, hence in public speaking you are choice in your selection of language and not easily content to use ordinary phraseology. Your love of oratory is great, and your power to magnify and embellish as well as show expansiveness of mind is unique, but you never overdo a subject or exaggerate, in order to increase the attractiveness of a subject; you prefer to be real and exact in your statements.

You possess a quiet dignity which has more weight than a great deal of bluster, for persons are bound to respect and look up to your ideas and views of subjects, even if they differ from you in political or religious ideas.

You have a keen sense of sound and melody, and in singing, speaking and reading you must show it to a particular degree.

Your power to think and ability to plan and study the different relations of cause and effect is a powerful element of your mind. You are a philosopher and take wide views of subjects and enjoy the discovery of first principles and dipping below the surface of things. You are one to originate new ideas and invent new ways of doing things, and express old truths in new garbs, hence will always have something fresh to say, for you are able to adapt your work to the signs and needs of the age.

You are exceedingly capable in understanding and penetrating the character and motives of others. Your first impressions are generally your best, and you have the foresight which enables you to say the right thing in the right way, and do the right thing at the right time.

You have a youthful spirit, and though so philosophical yet you will never be older than you are at present, and will be able to keep your mind fresh right into the eighties.

You will have to pay a little more attention to your health, not because you are diseased, but on account of your extreme susceptibility of mind and capability to work on your spirit when your strength is exhausted. Were you coarser in organization you would be tougher in constitutional power; but you have a wiriness which will enable you to go through and endure a considerable amount of fatigue.

You are particularly conjugal in your attachments, and devoted in your friendships. Although you are not very demonstrative in the expression of your feelings, yet you know how to make people at ease in your company, and

quickly put yourself at ease when in the company of strangers. You are fond of children and should be a thoughtful, kind and affectionate parent. You do not value money and property for their own sake, but for what they can accomplish. You would rather spend as you go along in life, than hoard up and accumulate for the future.

You possess reserve power, tact and ability to hold the confidence of others without explaining or revealing much of your own mind. You are particularly careful, solicitous and far-sighted; hence do not make many mistakes, and are singularly capable of giving excellent advice to others.

As a man among men you are known for high moral worth, faithfulness and circumspection; for your powerful sympathies and disinterestedness; for your sense of perfection, scope and susceptibility of mind; for your respect for superiority, and your ability to express exactly the sentiment that is in your thoughts. You do not forget anyone in your prayers; your heaven is a large one, and you cannot very well forget that there is good in every individual character. Your sense of spiritual guidance must be great, as is also your confidence in partially developed truths.

Your language is appropriate and expressive and you never misuse its power at any time.

You are in your element when you are teaching, speaking, writing, thinking, visiting the afflicted, and conversing either with those to whom you look up as ideals, or those who seek your sympathy or help. You will therefore succeed best as a writer, speaker, preacher. Second, as a missionary. Third, in the fine arts, as a professor. Fourth, as an editor. Fifth, where you can display your ingenious faculties. Sixth, as an inspector in educational or criminal matters."

When the examination was completed Dr. Bradford said, "Is it possible that you have not been told the things you said about me, Miss Fowler?" "I have delineated your character entirely from evidences I found from your head," I replied. "Well, in that case you have made a better examination than I have ever had, and I have been examined several times. You have touched upon things that have never been mentioned, and some points that are known only to myself."

Dr. Bradford has entered on the twenty-fifth year of his ministry at Mount Clair, and although he has had tempting offers to occupy some large and influential pulpits in London, yet he feels bound up in the hearts of his people at home. He preached at Carr's Lane Church, Birmingham, four Sundays during his vacation this summer, and usually visits

England once a year. He has now gone to Japan on an important mission. He has been appointed editor and constant contributor to one of the New York religious weeklies, thus utilising the versatile powers of his mind.

J. A. FOWLER.

K H A M A ,
Chief of the Bamangwato.

ONE has heard and read so much about the high character and charming personality of the great South African chief, and one's expectations in the prospect of meeting Khama in the flesh have been so highly raised, that one feels there is much cause for self-congratulation on finding the enthusiasm awakened by his story to be not only not weakened, but distinctly stimulated by his presence.

The chief was probably born soon after 1830, and is therefore verging on sixty-five years of age, though he looks much younger. He is tall and slim, and possesses a finely-formed figure. His head is well shaped and is said to be of the type generally associated with the inhabitants of ancient Egypt, in all probability the home of his race at some remote period. The face indicates refinement and thoughtfulness, and when lighted up by a characteristic smile has a peculiarly kindly and winning expression. In manner the chief is quiet and modest, though dignified and self-possessed. It needs only to see Khama with a little child to realize the sweetness and amiability of disposition with which he is credited.

After studying the story of Khama's life as told by those who have known him intimately in nearly every stage of his career, and reading the record of impressions made by him at various times on those who could only claim a more cursory acquaintance, one is so struck with the essential goodness and greatness of the man that one feels little inclination to single out special virtues as subjects for comment. Rather one is eager for an opportunity to tell the whole story as one has gathered it together for oneself, to advocate the cause which has brought this heroic African to our country at the present moment, and to put before the English people the appeal which he and his fellow chiefs have so touchingly addressed to them. This is not the place for special pleading, but if any reader of these few pages should be sufficiently interested to

follow up the subject, the writer would be only too happy to receive communications.*

Khama has been styled the "Alfred the Great" of South Africa, and indeed glancing down the page of history there seems to be no single character with whom he may so aptly be compared. "Khama the Good" is another designation the chief has earned, and no man has ever more nobly deserved the title.

There is little either in the way of interest or of profit to be gained by enumerating Khama's mental and moral characteristics. These can only be realized by learning something of what he has done and of what he has himself become in the face of obstacles, the nature of which it requires some effort for us even dimly to apprehend.

To estimate the man's moral strength it must be remembered that his youth was passed in the heart of a debasing heathenism, with only an occasional glimpse into the outside world of higher religion and culture gained through the visit of a passing traveller or missionary. It was not until Khama was well on in his teens that a resident missionary settled at Shoshong, the tribal capital. The word of truth, however, at once fell into good ground (for that "Khama's heart was right" had been the confession even of his old heathen father), and once received, was tenaciously held in the face of persecution and even of threatening death. Sekhome, his father, was to the last antagonistic to the new religion, and bitterly conservative of the ancient traditions and customs to which Khama as a Christian man could no longer conform. The struggle lasted for many years, and it was in this school of adversity that the young chief first learnt to practice the moral courage and firmness, the self-restraint and capacity for quiet endurance, as well as the generosity and magnanimity which have ever since distinguished him.

Once established as chief of his tribe, Khama had clear and definite ideas as to the sort of kingdom he wished to build up, and, to quote the words of Mr. Hepburn, the missionary who lived in his town for over twenty years, he set himself to the work of reform "in the quiet, steady way he has of going straight towards the object upon which his eye is fixed." "When I was still a lad," said Khama, "I used to think how I would govern my town, and what kind of a kingdom it should be." One of the first things he determined was that he would not rule over a drunken town and people. The only way in which this

* Address, C/o Editor, *Phrenological Magazine*, Imperial Buildings, Ludgate Circus, E. C.

purpose could be effected, he found, was to banish drink altogether, and he did not shrink from the extremity of the measure. He called a general meeting of the tribe, and absolutely forbade the brewing of the native beer, which he said was the source of all mischief among them. "Anyone," writes Mr. Bent in *The Ruined Cities of Mashonaland*, "who knows the love of the Kaffir for his porridge-like beer, and his occasional orgies, will understand what a power one man must have to stop this in a whole tribe." Opposition was strong, but Khama's resolution was still stronger. "I withstood my people at the risk of my life," he wrote later on; "at one time I thought there was nothing but death in front of me. I told them they could kill me, but they could not conquer me."

But the chief's heroic courage and determination are perhaps even more conspicuously shown in his dealings with the drink traffic carried on by European traders. He called a meeting of the white men of the town and expressed his desire to have no drink brought in. The traders promised compliance, but the law was evaded, and drink continued to be smuggled in as before. Warnings, threats, fines, proving alike ineffectual, Khama at last turned every man who had been connected with the drink traffic out of the town.

Khama's methods of enforcing law and order are summary, but they are effective. "There is something Teutonic in Khama's imperial discipline," writes Mr. Bent, "but the Bechuanas are made of different stuff to the Germans, and their respect for a chief like Khama, who has actually repulsed the foe, and established peace, prosperity, and justice in all his borders is unbounded, and his word is law."

Though undoubtedly Khama's most notable victories have been gained in the moral world, the chief has nevertheless proved himself a brave soldier in the defence of his country. He has successfully repulsed the Matabele,—fierce war-like savages on his northern border,—in repeated attacks, on one occasion himself wounding his great rival Lobengula, who to the day of his death carried the mark of Khama's bullet at the back of his neck. The chief is also a noted sportsman. "There is no braver man south of the Zambesi," writes Mr. H. A. Bryden in *Gun and Camera in Southern Africa*. "Over and over again has Khama proved his metal against the lion, the elephant, the buffalo, the rhinoceros, and all that wonderful variety of game with which his country formerly swarmed, and still in parts abounds."

One more instance of the quiet persistency by which Khama sets himself to attain an object he has once set before

him must be given. He had for years wished to move his town from the old capital Shoshong to some better watered and more convenient place. At last the time came when the exodus was considered possible, and the sight of the new town was chosen. The people were told that they must pack up and leave their old homes and build themselves new ones at Palapye, which was thenceforward to be the Bamangwato town. The departure of 20,000 souls under such circumstances was no easy matter, and the chief found that his order met with little response. At last he solved the question by himself making a move with his family and possessions. This had the desired result, and the tribe speedily followed. "Within a wonderfully short space," writes Mr. Bryden, "Shoshong was deserted, and Palapye had sprung, as if by a stroke of magic, into a great town. In less than a year the new town was complete and settled, the huts were well built, all was flourishing. Only the genius and the incessant toil of Khama could have made these things possible."

We have now, perhaps, sufficiently illustrated the heroic courage and persistent determination characteristic of the man. His industry and activity are no less striking. To quote Mr. Bryden's words again, "There is no busier man in the world than the Bamangwato chief. From earliest dawn he is up and riding about, here directing native labour in the cornfields outside the town, there selling grain and oxen to the passing expedition, helping the hunter, traveller, and explorer in every possible way, administering justice in his "kotla," holding prayers for a short space of time in the afternoon for such as like to attend, buying and inspecting ploughs and other instruments for his people, and seeing that they are fairly dealt by in their negotiations with up-country traders."

Many are the stories told of the generous and disinterested kindness the chief has always shown to Englishmen. His helpfulness and friendliness towards our countrymen passing through his land has been unflinching. He has spared himself no trouble to make the sportsman's expedition a success, and when the pioneers of the Chartered Company went into Mashonaland the aid he gave was invaluable. On one occasion, hearing that an Englishman was ill with fever, and his oxen in a sad condition in the unhealthy country near the Zambesi, Khama at once sent fresh teams of oxen to bring him with all possible speed to Palapye. Chivalrous generosity and sympathetic thoughtfulness indeed seem native to Khama. Not many years ago it happened that he had occasion to dismiss from his town a trader who had been convicted of bringing in and selling drink. The man, with his wife and

family, departed in their wagon in the usual manner. In the evening Khama rode out until he overtook the wagon, and then calling the woman aside, gave her a bag containing thirty sovereigns, saying that he did not wish herself and her children to suffer for the fault of another.

No less remarkable is the chief's strict integrity and punctilious regard for honour. It is said that unlike other African chiefs Khama dislikes presents, and generally declines them. On one occasion he sold a horse for £60, and on hearing that the animal had died not long after the transaction took place, at once returned the money. The purchaser, however, refused to accept a compensation to which he had no claim. But Khama, having made up his mind on the matter, would take no refusal, and absolutely insisted on the full amount being received.

As a sincerely religious man, Khama has gained the respect of all who have been brought into contact with him, even those who for the most part are disposed to think lightly of an African's religion. He does not force his creed upon his people, but exercises complete toleration. And he never obtrudes or displays his piety, though as all who are acquainted with him know, it is a real and vital element in his life. In this relation, as in all others, Khama's innate dignity and refinement of nature are conspicuous.

These brief and inadequate observations, however, would be still more incomplete if they attempted no record of what Khama has been in the closer relationships of life. And here we may quote the touching testimony of Mrs. Hepburn. "It is now nearly a quarter of a century since Khama and I became friends. We were with him—my husband and I—through these long years, in sorrow and joy; through times of famine and of plenty, through the miseries of war, and in the quietude of peace and prosperity. For months at a time have I been left with my children under Khama's sole protection and guardianship, and no brother could have cared for us more thoughtfully and kindly. During the absences of his missionary I have often had to assist the chief, interpreting and corresponding for him, &c., and advising him in any difficulties that might arise. And in all our intercourse I can most gratefully say that he was to me always a true Christian gentleman in word and deed."

As already explained, it has been impossible within the limits of this article to enter into the questions connected with Khama's present mission. But perhaps enough has been said to render the following words from the *African Review*

of Sept. 7th not inappropriate in conclusion :—“ In the case of such a man as Khama the necessity for adequate and honourable treatment at the hands of the English Government is conspicuously apparent. It would be intolerable that a Chief so distinguished, so high-minded, who has by unswerving principle and unwearying devotion raised himself and his tribe to the position they now occupy, should be stripped of his power, and lowered and degraded to the level of one of those drunken, squalid potentates of whom unfortunately South Africa has had too many examples to offer. No Christian man in Britain has lived a purer life, or put before himself nobler or more unselfish ideals, than Khama of Bamangwato. No man has, through evil or good report, clung more closely to his belief in the strength, fair dealing, and good faith of Great Britain ; no African has ever done what Khama has done for the English in Africa. We hope that this chief may receive from the English people the reception he is entitled to, and that he will be secured in such of his rights, dignities, and privileges as he may wish to retain.”

A. E. H.

THE BRAIN OF MAN, ITS ARCHITECTURE AND REQUIREMENTS.

(Continued from page 410.)

PROFESSOR FERRIER, of London, has mapped out, by means of a series of experiments upon the monkey tribe (the nearest approach to the type of man), a chart of the brain, which shows the situation of certain groups of cells or “centres” in the cortex that preside over particular functions. The cut introduced and its descriptive text will make some of the conclusions of this author intelligible to the reader.

Most of the conclusions of this investigator (excepting those relating to the visual centres, in which I think he is in error) have been verified upon man. It may interest the reader to know how these conclusions have been verified, since vivisection upon the human race is impracticable.

In the first place, a careful study has been made of cases where Nature has performed the experiment of destroying limited portions of the cortex of man, and where the opportunity has been afforded of examining the brain after death. The clinical records of such cases have been

collected from all reliable sources, and critically analyzed by competent medical men.

Again, a large number of subjects who have suffered amputation of limbs, and who have survived the operation for some years, or who have manifested an arrested development of limb, have been made to bear indirect testimony to the accuracy of the facts gained by vivisection and pathological research. When any part of the body is deprived of exercise it will waste gradually from disuse. On this basis of reasoning Bourdon and others have sought to determine the centres of motion of the limbs, by examining the cortex of the

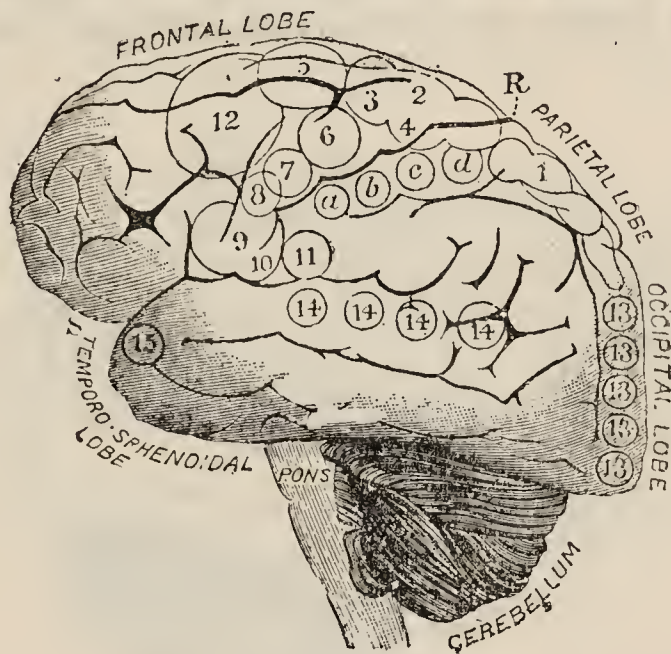


Fig. 3.—Side view of the Brain of Man, and the Areas of the Cerebral Convulsions.—(Modified slightly from Ferrier.)

R. Fissure of Rolando. S. Fissure of Sylvius, dividing into its two branches. 1 (on the postero-parietal [superior parietal] lobule). Advance of the opposite hind-limb as in walking. 2, 3, 4 (around the upper extremity of the fissure of Rolando). Complex movements of the opposite leg and arm, and of the trunk, as in swimming. *a, b, c, d* (on the ascending parietal [posterior central] convolution). Individual and combined movements of the fingers and wrist of the opposite hand; prehensile movements. 5 (at the posterior extremity of the superior frontal convolution). Extension forward of the opposite arm and hand. 6 (on the upper part of the antero-parietal or ascending frontal [anterior central] convolution). Supination and flexion of the opposite fore-arm. 7 (on the median portion of the same convolution). Retraction and elevation of the opposite angle of the mouth by means of the zygomatic muscles. 8 (lower down on the same convolution). Elevation of the ala nasi and upper lip with depression of the lower lip on the opposite side. 9, 10 (at the inferior extremity of the same convolution, Broca's convolution). Opening of the mouth, with 9, protrusion, and 10, retraction of the tongue—region of *a*; hasia, bilateral action. 11 (between 10 and the inferior extremity of the ascending parietal convolution). Retraction of the opposite angle of the mouth, the head turned slightly to one side. 12 (on the posterior portions of the superior and middle frontal convulsions.) The eye open widely, the pupils dilate, and the head and eyes turn toward the opposite side. 13, 13, Centres of vision in the occipital lobes. 14 (of the infra-marginal, or superior [first] temporo-sphenoidal convolution). Pricking of the opposite ear, the head and eyes turn to the opposite side, and the pupils dilate largely (centre of hearing). Ferrier, moreover, places the centres of taste and smell (15) at the extremity of the temporo-sphenoidal lobe, and that of touch in the gyrus uncinatus and hippocampus major.

cerebral hemispheres of such subjects after death, with a view of determining the existence and exact seat of atrophy of definite groups of brain cells.

A third line of investigation, which has yielded brilliant results, consists in tracing the origin, course, and ultimate distribution of separate bundles of nerve fibres within the brain and spinal cord. Some important discoveries have been made of late which enable us to do this with accuracy, a feat that was impossible by the older methods employed. A knowledge of the peripheral connections of certain groups of brain cells has shed much light upon their probable functions.

Finally, much has been learned by a microscopical study of the different layers of the cortex, and the character of cells

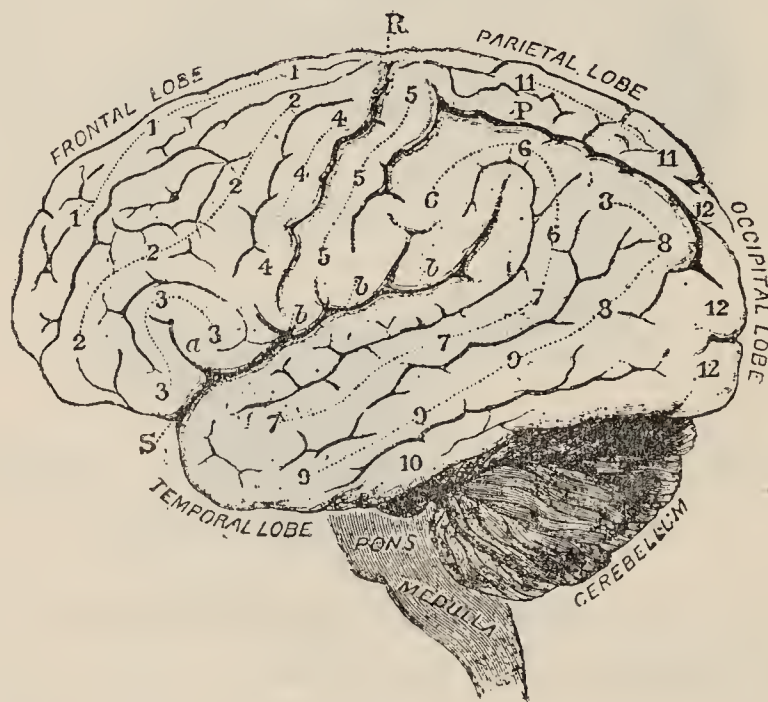


Fig. 4.—A Diagram showing the Cerebral Convulsions.—(Modified from Dalton.)

S. Fissure of Sylvius, with its two branches *a*, and *b, b, b*. R. Fissure of Rolando. P. Parieto-occipital fissure. 1, 1, 1. The first or superior frontal convolution. 2, 2, 2, 2. The second or middle frontal convolution. 3, 3, 3. The third frontal convolution, curving around the ascending limb of the fissure of Sylvius (centre of speech). 4, 4, 4. Ascending frontal (anterior central) convolution. 5, 5, 5. Ascending parietal (posterior central) convolution, 6, 6, 6. Supra-Sylvian convolution, which is continuous with 7, 7, 7, the first or superior temporal convolution. 8, 8, 8. The angular convolution (or gyrus), which becomes continuous with 9, 9, 9, the middle temporal convolution. 10. The third or inferior temporal convolution. 11, 11. The superior parietal convolution. 12, 12, 12. The superior, middle, and inferior occipital convulsions, called also the first, second, and third (the centres of vision). It is to be remembered that the term "gyrus" is synonymous with "convulsion," and that both terms are often interchanged.

that compose them. It has been proven that the form and arrangement of the brain cells afford some clue to the special functions over which each presides.

Now, when we find that all of these methods lead us to an

identical conclusion concerning any point in cerebral physiology, that conclusion becomes a fact beyond the possibility of dispute. Unfortunately for science, much still remains to be determined regarding this mysterious mechanism ; but, on the other hand, much has been positively proven. Perhaps the day may never come when the human mind can fathom all of its mysteries.

Before we pass to the consideration of the second anatomical element of nervous tissues—the nerve fibres—let me call the attention of the reader to the general form of the brain, and to a classification of the convolutions that is now generally adopted. This will enable him to gain a clear insight into the functions of different areas of the cerebral cortex. Fig. 4 should be compared with Fig. 3, as each will help to interpret the other.

The LOBES of the cerebrum are named respectively the frontal, parietal, occipital, and temporal, from the bones with which they lie in contact. They are demarcated from each other by fissures or clefts that are clearly defined and more definitely placed than the sulci. The fissures of Rolando and of Sylvius, and the parieto-occipital fissure, are of special importance.

The diagram shows that the frontal and parietal lobes have four *convolutions* each, and the occipital and temporal lobes three each. It must be remembered that the cerebrum has two hemispheres—a right and a left, only one of which is seen in profile. The right hemisphere is associated chiefly with the left lateral half of the body, and the left hemisphere with the right lateral half. Disease of one hemisphere of the brain may produce, therefore, a disturbance of some or all of the functions of the opposite side of the body below the head. There are exceptions to this rule, but it is a safe one to follow in the majority of cases.

The diagram Fig. 5 shows certain areas of the surface of the brain that are believed, in the light of our present knowledge, to preside over special functions, as, for example, those of speech, muscular movements of the extremities, sight, hearing, smell, and touch.

In summary, we are justified in drawing the following conclusions respecting the cells of the cerebral cortex from the results obtained by experimentation, clinical experience, and pathological data.

1. The *surface of the brain* is the seat of all conscious mental action. It is the receptacle of all impressions made upon the organs of smell, sight, taste, hearing, and the tactile organs of the skin. Here, and only here, do such impres-

sions become transformed into a conscious appreciation of external objects.

2. The *mental powers* are the result of different combinations of memories of past events and the activity of groups of cells that are probably situated in the frontal lobes. Although the integrity of the entire organ is necessary to the unimpeded action of the higher mental faculties (such as judgment, will, self-control, reason, &c.), the cells of that portion of the frontal lobes that lies in front of the motor centres are perhaps more closely associated with these faculties than those of any other area.

3. The *central convolutions* of the brain (a part of the frontal and parietal lobes of each hemisphere) preside exclusively over motion. The upper part governs the legs

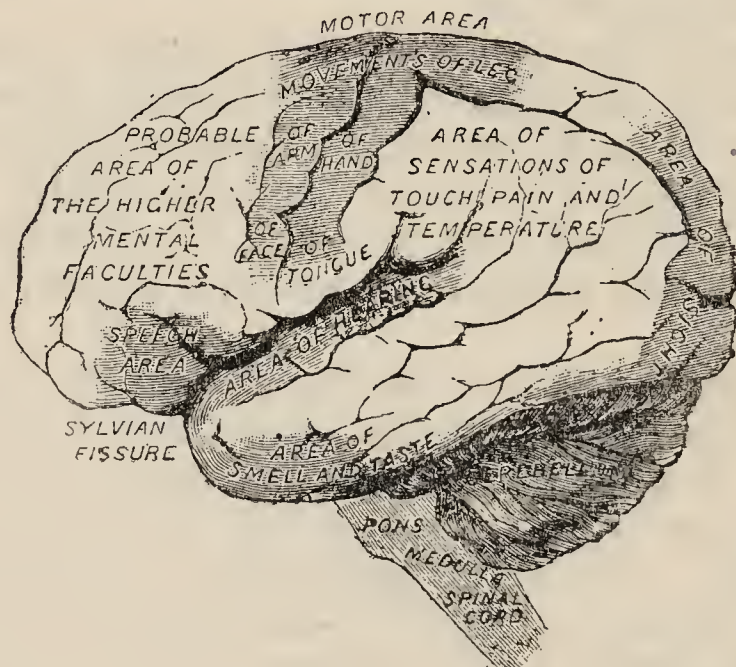


Fig. 5.—A Diagram designed by the Author to illustrate the Functions of Different Areas of the Cerebral Cortex.

chiefly, the middle part controls the upper extremity, while the lower part presides over the complex movements of the tongue and lips necessary to speech. The memories of muscular acts are probably stored within the cells of the motor area.

4. The *occipital lobes* preside over the sense of sight and the memories of sight pictures. The recognition of familiar objects by the eyes depends on the activity of the cells in the cortex of these lobes. Hallucinations of vision point strongly toward a disturbance of the function of these cells. An inability to recognize familiar objects, such as faces, letters, words, &c., is one of the prominent symptoms of disease of the occipital region, provided the eyes are capable of performing their normal functions. Coloured perceptions of objects and other ocular spectra often accom-

pany irritation of these lobes. If the whole of the occipital lobe be not destroyed, the unimpaired part may slowly accumulate new sight memories, and the sense of vision may thus be slowly regained. This has been proven upon the dog by Professor Munk.

5. That part of the *parietal lobes* which is not occupied by special centres of motion is probably associated with the conscious perceptions of various tactile impressions, and the associated memories of touch, temperature, degrees of pressure, and pain.

6. The *temporal lobes* are the seat of our conscious appreciation of sounds, odours, and taste. When these lobes are diseased, the memory of spoken words may be obliterated, and hallucinations of hearing, or deafness, may be developed. I once encountered an interesting case where hallucinations of smell (imaginary odours) existed in consequence of disease involving the apex of this lobe. Cases of persons who were suddenly deprived of their ability to appreciate a question when spoken, but who would reply promptly to the same question if written before their eyes, have been reported. In such the memories of sound have been obliterated by disease of the temporal lobe, but the memories of the form and meaning of letters have remained intact, because the occipital lobes were not involved. These patients can often be made to repeat mechanically word upon word, in a parrot-like way, but the memory of their meaning has gone for ever.

7. The *power of speech* (when regarded as a merely mechanical performance) seems to be governed by the inferior frontal convolution and the area adjacent to it around the lower part of the fissure of Sylvius. But it must be remembered that our remarks are usually called forth by some form of excitation, such as a spoken question, an impression upon the eye, or some form of irritation of the sensory nerves, as in the case of pain, tickling, &c., for example. Disease of this limited area of the brain surface causes patients to frequently interpolate wrong words in conversation in spite of the fact that they grasp the meaning of all that transpires about them, and have the memories of past events perfectly at their command. Such a subject could write a reply to any spoken or written question with perfect accuracy; although he might speak it incorrectly. If he were asked to repeat words selected as a test of co-ordinate movements of the tongue and lips, he would probably fail to do so with his accustomed facility.

8. That we are endowed with *memories of muscular movements* is well illustrated by a case observed by Professor

Charcot, of a gentleman who was rendered incapable, by disease of his brain, of recognizing either printed or written language, but who could grasp the meaning of both with ease by tracing out the curves with his fingers. The habit of writing had impressed the mind with the symbols of thought, through the agency of the muscles.

9. Some collections of cells within the deeper parts of the brain (the corpus striatum and optic thalamus of each cerebral hemisphere) are probably *distributing centres* for all impulses that pass either to or from the cerebral cortex. They act as middle-men, as it were. They are capable, as illustrated in the case of the mutilated frog previously referred to, of an automatic control over movements ; but, as far as we know, there is no reason to think that they are associated in any way with the attribute of consciousness.

10. The functions of the cerebellum, the pons Varolii, and the medulla oblongata (see Fig. 1) are too complex to be discussed here. Their cells are called into action in a reflex manner, rather than by volition. There is reason to believe that the cerebellum is an "informing depôt" for the cerebrum, and a "store-house for nerve force." The medulla oblongata presides over acts that are chiefly outside of the domain of the will, such as the beating of the heart, the worm-like movement of the intestine, the regulation of the calibre of the blood-vessels to the wants of the different organs, the modifications of blood-pressure, and other functions that are essentially vital.

(To be continued.)

NOTABLE MEN.

KING KHAMA,

Of Bamangwato, South Africa.

IN surveying the head of this African Chief one is at once struck with the superiority of the frontal lobe as compared with most natives.

I have had the opportunity of seeing high and low caste Africans, both young and old, and do not hesitate to say that Khama is a type of superior quality, and the height and elevation of the moral over the selfish faculties is an evidence that he is no sham. That he is not acting a part to appear English in tastes, but that he really means what he says from

conviction and reason. He differs from many of the Ethiopian race by not having so distinctly a retreating forehead ; it has power in the reflective qualities, and he is not so predominantly developed in the social qualities. He would not seek personal enjoyment at the expense of others ; he is first inclined to be thoughtful and sympathetic, and kind for the wants of others, and then thinks of pleasure as a last resort. His moral brain indicates large Conscientiousness or scrupulousness, great Firmness or perseverance, large Veneration, which betoken a sincerity and regard for character



rather than for form and ceremony, large Benevolence which gives a love of humanity.

He appears to further have large Human Nature, that must give him a good insight into character, large Comparison, which enables him to judge of qualities and materials, and form a judicious estimate of property and stock as well as of things of an intellectual character. His frontal arch is prominent, hence his perceptions are comprehensive and accurate ; he sees things with intelligence and with an object. He has uncommon breadth across the temples, which indicates

taste and a sense of harmony, and appropriateness of one thing to another. In short he should be known for moral principle, independence of thought, integrity of purpose, sympathy and kindness for others; for his keen interest in progressive measures, intuitive insight into character and disposition, and a well-regulated energy.

THE LATE M. LOUIS PASTEUR.



THE head, face and shoulders of the late M. Louis Pasteur indicated balance of power and harmony of organization. He was well supplied with vital power and animal life, and was equal to the task of vigorous action of both body and mind, and was not afraid of new undertakings. He was favourably organized to appreciate life and physical comforts. His

broad shoulders, full chest, and widely spread nostrils show he had a strong hold on life and more than ordinary power to do executive work.

He possessed great self-possession, presence of mind, discipline and patient perseverance. His intellect was of the scientific, perceptive, observing, knowing, experimental type. This remark is made of him because of his large perceptive and

central range of faculties, from the root of the nose upward, joined to his Constructive faculty, which gave him great versatility of talent and made him capable of doing many things. He preferred to rely on his own resources and took the responsibility of his own work. He was able to act and think for himself, and was not much affected by praise, blame or danger.

Tyndall described Pasteur as the most accomplished of experimentalists. Huxley, when speaking at the Royal Institute in 1871 on the Influence of Science on Public Health, remarked of M. Pasteur's discoveries, that they would suffice of themselves to cover the ransom of five millions of francs paid by France to Germany. His great discovery was of the germ theory. The application of this led to successful war with the microbes which threatened to destroy the vines of France. In his latter years Pasteur completely succeeded in saving the silkworm. He also worked in geology, mineralogy and physics. But without disparaging his work in other regions of science, it must be said that M. Pasteur's claim to fame will rest upon his researches and discoveries in bacteriology.

Pasteur's will is like the man, laconic and simple. The half-a-dozen lines bequeath all that French law permits to his wife. "May my children," it concludes, "never abandon the path of duty! And may they always show their mother the tenderness she so well deserves."

REV. J. H. JOWETT, M.A.



THE Rev. J. H. Jowett, M.A., has a clearly defined intellect, as will be seen by the accompanying portrait. It also indicates that when he speaks it is with no uncertain sound: there will be a ring to his utterances that will reach the hearts of his hearers in the remotest corner of the building. It will not matter whether the person is rich or poor, he will have manna direct from God Himself to give them. As a lecturer he will *know* the subject he is talking about

thoroughly. He wastes no words, and is very appropriate in his choice of language and ideas, as well. He is a keen critic of everything that engages his attention—of subjects for thought, and persons he meets. He is social, but he will not neglect his study for merely social pleasure or entertainment. His sympathies are strong, and emanate from his large Benevolence. He will quickly get in touch with people, and see their wants and read their thoughts before they utter them, for his Human Nature and Comparison are alive to everything that is taking place around him.

His organization is well adapted to work; his bones are not large, and he has no waste tissue to clog his mental machinery. He has inherited from the maternal side of the family his liberality, charity, and tenderness of mind, his desire to do good, ability to improve and reform mankind, and interest in progressive measures. He probably inherited from his paternal stock his comprehensiveness of mind, soundness of judgment, originality of thought, desire to go back to the origin of things, and to understand the principle on which things are done, how existence begins and is sustained, and God's plan in respect to the universe. The crown of his head does not appear unduly high. He will show manly independence, but will not have any place for flattery, compliments, or show. He would rather be slow to win and strong to hold than impress with haste and be soon forgotten. His thoughts will rise into the spiritual realm, and with his touch of imagination he will be able to draw on the ideal and give scope to his subjects.

He has been unanimously elected Pastor of Carr's Lane Congregational Church, Birmingham, and occupies the pulpit which has been so many years filled by the late Dr. Dale. It is a surprise to many that the Rev. J. H. Jowett, M.A., comparatively so young a man, should be selected to fill Dr. Dale's pulpit, and it is only one in a thousand who could have done so. It is not in his resemblance to their late revered Pastor that the Carr's Lane people have made their present choice, but rather for Mr. Jowett's independent merits and his peculiarly combined qualities that made him appreciated when he gave his test sermons. One may be forgiven in wishing that he had more constitutional strength to shoulder such important responsibilities as he has taken. But if it is true, whom the Lord calleth he also strengtheneth, then we need have no fear of the results of his labours in every way. Mr. Jowett is a total abstainer, and that fact will militate greatly in his favour.

J. A. F.

ANTHROPOLOGY.

ADDRESS BY

PROFESSOR W. M. FLINDERS PETRIE, D.C.L., LL.D.,
President of the Anthropological Section.

AMONG other interesting thoughts Professor Petrie said :—

Turning now from words to things, we may perhaps see some ground for further consideration in even one of the best elaborated departments.

In the much-vexed question of skull measurements, the paucity of clearly defined racial characteristics may make us look more closely as to whether we are working on an analytic or an empirical method. In any physical problem the first consideration is the disentangling of variables, and isolation of each factor for separate study. In skulls, however, the main measures are the length, which is compounded of half a dozen elements of growth, and the breadth and height, each the resultant of at least three elements. Two skulls may differ altogether in their proportions and forms, and yet yield identical measures in length, breadth, and height. How can any but empirical results be evolved from such a system of measurement alone ?

A departure from this mechanical method has appeared in Italy last year by Professor Sergi. He proposes to classify skulls by their forms,—ellipsoid, pentagonoid, rhomboid, ovoid, &c. This, at least takes account of the obvious differences which the numerous measurements wholly ignore. And if skulls were crystals, divisible into homogeneous classes, such a system would work ; only, like all organic objects, they vary by infinite gradation.

What then lies behind this variety of form ? The variety of action in the separate elements of growth. Sergi's ellipsoid type means slight curvatures, with plenty of frontal growth. His pentagonoid means sharper curvatures. His rhomboid means sharp curvatures, with small frontal growth. And so in each class, we have not to deal with a geometrical figure, but with varying curvatures of the centre of each plate of the skull, and varying extent of growth from the centres.

The organic definition of a skull must depend on the statement of the energy and direction of each of the separate elements out of which it is built. The protuberances or eminences are the first point to notice. They record in their curves the size of the head when it attained rigidity in

the centres of growth. Every person bears the fixed outline of parts of his infant skull. Little, if any, modification is made in the sharpness of the curves between infancy and full growth; perhaps the only change is made in course of the thickening of the skull. Hence the minimum radius of curvature of each plate of the skull is a most radical measurement, as implying early or late final ossification. In higher races finely rounded skulls with slight curvatures are more often found; and this agrees with the deferred fixation of the skull pointed out by the greater frequency of visible sutures remaining, both effects being probably due to the need of accommodating a more continued growth of the brain. The length of growth of each plate from its centre in different directions regulates the entire form of the skull. The maximum breadth being far back implies that the parietals grow mostly toward the frontal or *vice versâ*. The top being ridged means that the parietals grow conical and not spherically curved, and hence meet at an angle.

It seems, therefore, that looking at the question as a physical problem, we are far more likely to detect racial peculiarities in the separate data of the period of fixation of the skull, and of the amount of growth in different directions, than by any treatment of gross quantities which are compounded out of a number of variables. The practical development of such a view is the work of the embryologist: here we only notice a principle of treatment of a most complex question, which seems to have too often been dealt with as if it were as simple as the definition of a crystal.

When we next turn to look at the works of man, it seems that the artistic side of anthropology has hardly been enough appreciated. In the first place, the theory of art has been grounded more assuredly by anthropological research than by all the speculations that have been spun. The ever-recurring question "What is art?" whether in form or in literature, has been answered clearly and decidedly. When we contrast a row of uninteresting individualities with the ideal beauty and expression of a composite portrait compounded from these very elements, we are on the surest ground for knowing how such a beautiful result is obtained. In place of the photographic verity of the person we have the artistic expression of a character. Whatever is essential remains, and is strengthened; whatever is transient and unimportant has faded away. No one can look, for instance, at the composite heads of Jewish boys and their individual components, published some years ago in the *Anthropological Journal*, without feeling the artistic beauty of the

composite and the unbalanced characters of the individuals. What the camera does mechanically by mere superposition, the artist does intelligently by selection. The unimportant, unmeaning phases of the person, the vacuities of expression, the less worthy turns of the mind are eliminated, whether in form or in words, and the essence of the character is brought out and expressed. Such is the theory of artistic expression which anthropology has established on a sure basis of experiment, and which is thus proved to be neither fanciful nor arbitrary, but to be a truly scientific process.

And as anthropology has thus aided art, the converse is also true—art is one of the most important records of a race. Each group of mankind has its own style and favourite manner, more particularly in the decorative arts. A stray fragment of carving without date or locality can be surely fixed in its place if there is any sufficient knowledge of the art from which it springs. This study of the art of a people is one of the highest branches of anthropology and one of the most important, owing to its persistent connection with each race. No physical characteristics have been more persistent than the style of decoration. When we see on the Celtic work of the period of La Tène, or on Irish carvings, the same forms as on mediæval ironwork, and on the flamboyant architecture of France, we realise how innate is the love of style, and how similar expressions will blossom out again from the same people. Even later we see the hideous C-curves, which are neither foliage nor geometry, to be identical on late Celtic bronze, on Louis XV. carvings, and even descending by imitation into modern furniture. Such long descent of one style through great changes of history is not only characteristic of Celtic art, but is seen equally in Italy. The heavy, stiff, straight-haired, staring faces of the Constantine age are generally looked on as being a mere degradation of the imported Greek art; but they are really a native revival, returning to old Italian ideals, so soon as Greek influence waned. In the Vatican is an infant Hercules of thorough Constantinian type, yet bearing an Etruscan inscription, proving the early date of such work. Further east the long-persistent styles of Egypt, of Babylonia, of India, of China, which outlived all changes of government and history, show the same vitality of art. We must recognise, therefore, a principle of "racial taste," which belongs to each people as much as their language, which may be borrowed like language from one race by another, but which survives changes and long eclipses even more than

language. Such a means of research deserves more systematic study than it has yet received.

(*To be continued.*)

LONDON,

4, 5, IMPERIAL BUILDINGS, NEW BRIDGE STREET,

LUDGATE CIRCUS, E.C., NOVEMBER, 1895.

MEMORY. IN the *Parents' Review* for June there is a well-written article on Memory by Mr. M. Wolryche-Whitmore, and as it touches a phrenological point we quote some paragraphs to show how phrenological ideas are being introduced into magazine articles, and how phrenological principles are being universally acknowledged, although perhaps unconsciously. The article opens by saying, "The subject of Memory is a very interesting one. The *faculty* is one of which one cannot overlook the importance in all the affairs of life, from the most important to the most trivial, for a good memory is a valuable possession." If, as the writer says, memory is a *faculty*, then it must have its location, and if it has a location, then it should have its function defined; for we have a memory of faces, places, colours, names, dates, ideas, tunes, and many other things, therefore we are inclined to pause and query to what memory does our writer refer. To continue, he says: "*Our memory has been compared to a storehouse in which the various things we 'know' have been put away. The innumerable things we know are of course not always present to our minds, and the perfection of our knowledge of each thing depends upon the ease with which it can be brought before the mind. The messenger who has the duty of fetching each item of knowledge from the storehouse of memory and presenting it to the consciousness is the association which we have formed between the idea we wish to recall and the idea which is already present to the mind. If this association is strong, the desired idea presents itself spontaneously; if weak, a long search in the storehouse may be necessary; if altogether wanting, the idea is lost, and, though once 'known,' we have no means of recalling it.*" By the aid of Phrenology the kind of memory that is weak is pointed out, and help from different faculties is suggested, so that the knowledge of which powers of the mind are deficient and strong is of practical importance.

DR. GALL'S WORKS.

THE PHYSIOLOGY OF THE BRAIN.

SECTION II.—ARTICLE XI.

*(Continued from page 422.)**Can Attention give rise to any Instinct, Faculty, or Propensity whatsoever ?*

IT has long been one of the favourite notions of many philosophers, that attention is the source of all the faculties of man ; that one may acquire such or such a faculty, according as he directs his attention to such or such an object, according as he cultivates the faculty in question. Helvetius* has gone so far as to say, that there is no well-organized man, who cannot exercise his attention with all the force and the constancy which would need to be employed in order to elevate him to the rank of the greatest men. Such is the eager zeal for deriving from a single principle all the phenomena of animal life ! Condillac made sensation the source of all the faculties. According to him, recollection, memory, comparison, judgment, reflection, imagination, and reasoning, are included in the faculty of perceiving. M. Laromiguière, seeing that sensations are almost the same in all men, while their moral and intellectual faculties are infinitely different, and that the sensations are only passive, believed himself obliged to admit *attention* to be the generating principle of all the faculties. The attention of Laromiguière is the reflection of Locke. Meanwhile no one disputes that sensation, reflection, and attention are innate faculties. But, do these faculties give rise to a specific propensity or talent ?

Let us see how attention is exercised in animals and in man ; and the reader will judge whether the faculties, instincts, and propensities, are an effect of attention, or whether attention is the effect of an innate instinct, propensity, or talent.

Both men and animals are endowed with different instincts, propensities, and talents. With each instinct, propensity, and talent, nature has established determinate relations in the external world. There is, for example, a determinate relation between the silk-worm and the leaf of the mulberry-tree ; between the ferret and the rabbit ; between the duck and the

* De la Esprit Dumas, Physiologie, T. iv. p. 12.

water ; between the hen and her chickens ; between man and woman, &c. It is thus that every living being has certain points of contact with determinate external objects. The more energetic the instinct, the propensity, or the talent, the more numerous are these points of contact ; the more intimate are they, and the greater, consequently, the affinity of each quality to its determinate object.

When an animal or a man is excited by the relation which exists between him and his relative object, the man or the animal is found in a state of *attention*. The hungry fox scents the hare ; the falcon, gliding through the air, perceives the lark : they are then *attentive* ; the philosopher is struck with a happy idea : he is then *attentive*. Now, you will explain why each animal has the habit of fixing his attention on a different determinate object, and why each different man fixes his on different objects. The roe-buck and the pigeon regard with indifference, *without attention*, the serpent and the frog, objects of the attention of the hog and the stork. The child fixes his attention on playthings ; the woman, on her children and on dress ; men, according to their individual dispositions, on women, horses, battles, the phenomena of nature, &c. Hence, the difference which travellers make in their descriptions of the same country and the same nation ; hence, the diversity of the judgments which different men pass on the same objects ; and, as La Bruyère says, if each reader expunged, or changed according to his fancy, everything in a book repugnant to his taste, or, which he judged unworthy his attention, there would not be a word of the author's left in it.

Every instinct, propensity, and talent, has, therefore, its attention. Attention is, therefore, an effect, an attribute of a pre-existing innate faculty, and anything rather than the cause of this faculty.

If instincts, propensities, and talents are feeble, their relations to their objects are equally so, and neither man nor animal will have a long or a strong attention. It is for this reason that, in infancy, when certain organs are still undeveloped, and, in old age, when the organs have lost their energy, we regard with coldness the same objects, which, at the age of manhood, excite our liveliest interest.

There is no attention, not even the possibility of attention, where there is no interest, no propensity, no talent, in relation with external objects. Who will inspire the horse with attention for the monuments which we erect to glory and to immortality ? or, the ram, for our arts and sciences ? To what purpose to attribute, with Vicq d'Azyr, the want

of attention of monkeys, to their turbulence? Show one a female, or a good fruit, and you will find him attentive. To wish to make him attentive to your lectures on neatness or decency, is to forget that his organization is imperfect in comparison with that of man, and that there exists no point of contact between these qualities and the innate qualities of the monkey. The same thing takes place in idiots.

No one, I suppose, will be tempted to derive from attention, the ingenious aptitudes, instincts, and propensities of animals. Who would maintain that the beaver, the squirrel, the loriote, and the caterpillar, build, only in consequence of an attention, which they must have directed to these objects, when they were still unknown to them? Even among men, genius ordinarily commences its great works, as it were by instinct, without being aware of its own talent.

In other respects, I leave attention and exercise, as well as education, possessed of all their rights. It is not enough for one to be endowed with active faculties; exercise and application are indispensable to acquire facility and skill. To awaken the attention of men of coarse minds, we must either make a strong impression on their senses,* or we must limit ourselves to the ideas and objects with which they are familiar; that is to say, with which they have already points of contact.

These considerations will suffice to reduce to its just value the merit of the abstraction so much cherished by philosophers,—*attention*.

Can Pleasure and Pain produce any Moral Quality, or Intellectual Faculty?

Some rest on the doctrine of Aristippus, who explains, in an arbitrary and very inexact manner, the principle of his master, Socrates, with regard to the happiness of man; to regard desire and aversion, pleasure and pain, as the sources, not only of our actions, but likewise of all our qualities and all our faculties.

Animals, children, and half-idiots are as sensible to desire and aversion, to pleasure and pain, as adult and reasonable men; they ought, then, according to the opinion of Aristippus, to possess as many qualities, the one as the other. It is with desire and aversion as with attention. For what object does a man or an animal feel desire? Is it not for the object which is most in harmony with his propensities and his talents? The setter has a desire for the chase; the beaver

* Propensities.

for building, &c. Such a man tastes the most lively pleasure in generously pardoning offences ; another rejoices when he succeeds in satisfying his vengeance ; this man places his happiness in the possession of riches ; the pride of this man is a philosophy, which elevates him above human vanities. Desire and aversion, pleasure and pain, have, therefore, their origin in the activity of the different innate propensities and faculties.

Are the Passions and the Desire of Glory, the Source of our Qualities and Faculties ?

Helvetius maintains, that the sources of all the qualities of the soul and mind are the desire of distinction and the passions ; and that, consequently, the moral and intellectual forces are not innate.

Helvetius and his partisans ought first to demonstrate that ambition and the passions are strangers to the nature of man. If they are innate, then they must become, like any other internal impulse, excitants of the other qualities. The innate desire of distinction, an ardent passion for a woman, will certainly animate the courage of the young warrior ; but I should vainly wish to shine in the first rank of poets, or of musicians ; all my efforts would be useless. Cicero never succeeded in making verses ; and Voltaire remained only tolerable in mathematics.

The desire of glory again modifies itself according to the predominant talents. The actor wishes to distinguish himself in the histrionic art ; the warrior, in battle ; the musician, in music ; the architect, in monuments ; the physician, in the art of healing. Whenever this desire amounts to ambition, to the love of glory, it is at once a proof that the actor, the warrior, the musician, &c., feel themselves penetrated with an energetic faculty, which sustains their activity in spite of all obstacles, and which never fails, not only to give, but likewise to consolidate a brilliant reputation.

The reasoning of Helvetius is a *petitio principii*. He would derive the faculties from the passions ; whereas the passions are the strongest expression of our faculties. Each instinct, propensity, each excessively active talent, is a passion. Hence, the passion of love, the passion for travelling, the passion for music, building, war, &c. Consequently the passions suppose the existence of the qualities or the faculties of which they are the extraordinary manifestation.

When Helvetius, to prove his assertion, advances that he has never found an idiot girl, whom love did not render

intelligent, we must conclude that when he was in love he found all the girls whom he met with intelligent.

(To be continued.)

HYGIENIC AND HOME DEPARTMENT.

QUERIES AND ANSWERS.

W. S.—“What can I do to overcome my growing fondness for liquor? I am afraid I shall disgrace myself and lose the responsible position I now hold.”

Here is a receipt that was given a man by his family physician, and he obtained great good from it. Two ounces quassia chips, half-a-pint of good vinegar, cold infusion; keep bottle of this mixture handy, and when tempted to drink take a tablespoonful or two of the mixture, which would be strong enough in a day or two. It would depend on how strong a hold the drink had on you the length of time it would take to overcome the taste. Let me hear from you again in a few months.

STUDENT.—How long do you think I ought to study per day?

Opinions differ as to the limit of daily mental work in adults. Dr. Bain, of Aberdeen, says that in that city there are as hard heads and as hard workers as in any other part of Great Britain, but that four hours' steady mental labour are as much as is good for them. You had better reduce your hours of mental work to about six hours, and the rest of the time devote to physical exercise and rest.

TIRED SISTER.—I am so tired in the morning, and yet I sleep soundly; what is the cause?

Your bedroom may not be properly ventilated, you may sleep under too many bedclothes, or the drains may not be in a good condition. Try sleeping in another room, and sleep alone, and do not eat a heavy meal before going to bed.

HENRY S.—I cannot sleep at night, have had a good deal of worry; can you give me a cure?

It would do you good to secure the services of a healthy, strong young man to rub you gently from head to foot each night. Endeavour to be as cheerful as possible, and do not brood over your troubles; become interested in a good book before going to bed, that will occupy your mind and take your thoughts off your troubles.

NOTE.—Queries on health are answered from month to month in this column.

FOOD IN DISEASE.

NO. IV.—RHEUMATISM.

RHEUMATISM is unfortunately very prevalent in England and it cripples many an otherwise active and healthy person and limits his or her usefulness. In rheumatism a vegetarian

diet will in most cases give relief and other hygienic measures will complete the cure, where a cure is possible. Dr. Holbrook mentions a case that came under his notice, it was a most persistent case of semi-acute rheumatism, which had defied medical skill and Turkish baths combined, but was entirely cured by diet, and one bath a week. Some persons still suffering from the complaint may like to try the mode of cure for themselves. The *régime* : For breakfast—oatmeal porridge, whole-meal bread and butter, fruit, cocoa or weak tea ; for dinner—whole-meal bread and butter, fruit and vegetables, especially rice in every form, and baked potatoes ; for supper—whole-meal bread, butter and tea, and fruit if desired. No meat was eaten, and no alcoholic drinks taken. A sun bath, with massage and the rubbing of oil on the affected parts, and a Turkish bath once a week was further given as treatment. No medicines were taken, and exposure to cold and damp were avoided. The treatment was continued for six months and in that time the patient became well and strong. A very rich diet should be guarded against ; also beer and all malt liquors, wines and spirits.

DIET IN NERVOUS DISEASES AND FEVERS
will be taken next month.

HYGIEA.

A WELCOME GUEST.

IN reality we know very little about our friends until we entertain them under our roof, or in such a manner are received by them ; hence it is that good fellowship of years has often been destroyed by a few weeks of close intercourse. To part at the end of that time in perfect harmony speaks of fine qualities in both host and guest. It seems strange that any one occupying the latter position should lack the tact which renders an outsider a pleasant addition to the family life ; but the fact remains that nine out of ten fail in this particular. In the first place, a guest's very interest in the members of the household may cause her to be curious concerning them ; but if she wishes to avoid offence she will never ask a question about these affairs, lest she be suspected of prying, and consequently a person to be guarded against. She will, moreover, be in a measure self-entertaining, and careful not to give too much of her society either to the assembled family or to one member of it. A little observation will soon show her which individuals like a taste of solitude, at what hours all like to congregate ; and she will then betake

herself, with book, or work, or letter-writing, to her own room, or to some sheltering corner of the house, for comfortable intervals of time. She will be especially particular, on the evenings when the family remain at home and have no callers, to seek her bed at a comparatively early hour, not waiting for everyone else to be gone, and never under any circumstances allowing herself to be the last, recognizing that the hour before sleep is one of great value to master and mistress, to sister and brother, or to mother and daughter, for necessary and confidential talk, the desire for which talk, if it cannot take place, and has to be postponed on account of her presence, finds her then a nuisance. That guest is an unwise person who takes advantage of the privilege of guestship in order to occupy the most comfortable seat, to appropriate the window with the view, the warm corner of the fireside, the most of the evening lamp, the freshness of the morning or evening paper, the cutting of the new review, the opening of the new novel, the first and best of anything. If the hosts know their duty, all this will be offered to her; but even then she must see the folly of accepting too much. The guest who puts her powers of observation to use, in other matters, again, will acquaint herself with the household habits quietly and very shortly. If it is a family where a set breakfast is the habit, with the whole family assembled, she will be sure to present herself with the others; but if, on the contrary, one or two only come down together, and others come along one by one, she will come alone, at her convenience, doing so comfortably in Rome as the Romans do. She may rest assured that the more she is inclined to make less of herself with dignity, the more her entertainers will magnify her, and make her visits so agreeable that she cannot help coming again.

ESTIMATES given for all kinds of Dress Reform Garments, and orders executed for the celebrated Bates Waist for ladies, misses and children, also for maternity. These waists are highly recommended in Tokology. Size of bust and waist required, also state if extension waist is wanted when sending orders.

WE are receiving excellent testimonials of the benefit of the Eczema Balm, and feel sure it is a safe and useful cure in skin diseases.

WHAT we call the spirit of the age, our grandfathers called the end of the world.

—*Jean Paul Richter*

The Fowler Institute.

MEMBERS' NOTES.

The best and most important part of man's education is that which he gives himself.

THE Fowler Institute opened its Autumn Session Sept. 25th at Imperial Buildings, Ludgate Circus, and on Wednesday, Oct. 9th, a Members' Meeting was held, when a paper was read by Miss Dexter, F.P.I., on "Suitability of Pursuits." Miss Dexter explained that her paper was written, not so much to give information as to arouse questions and thought, so that from one another we might arrive at some definite idea as to the suitability of people whom we meet to their several professions in life. She went on to say: We individually know how important it is that we should be working along that line of life to which we are well adapted, and how energy, force and strength are expended to no purpose by those compelled to work at that which they dislike. Harmony of faculties, of mind and body, is the great desideratum; but most of us have few, not many, lines of work along which we could be most useful in the world, working with least friction to our organization, and most of us, I think, are agreed that where possible that line of greatest usefulness and pleasure is the one that should be chosen in selecting our life-work.

Miss Dexter then pointed out the most favourable developments for an editor, journalist, reporter, lawyer, mechanic, and hospital nurse to possess, that in each of their respective lines of work they should succeed, thereby benefiting themselves and mankind in general.

At the close of the paper the meeting was thrown open for discussion, in which Messrs. Streeter, Ramsey, Grimley (Lincolnshire), Harper, Minton, Senhouse, Piercy, and Miss Fowler and Mrs. Twyford took part.

A very hearty vote of thanks was tendered to Miss Dexter for her admirable and interesting paper, and thus ended a very pleasant evening.

* *
* *

WE greatly regret having to record the loss by sudden death of our esteemed and valued member, Mr. Scott, who was killed by the explosion of coal gas on board the "Celtic King," while lying in the Poplar Dock on September 24th.

Mr. Scott was a native of the Shetland Isles. He had followed the sea for many years, and was an able seaman. He had taken up the study of Phrenology for the last four or five years, and whenever his ship was in port he devoted his spare time to classes and lectures at the Institute, and had gained a Certificate, and was looking forward to sit for the Diploma at an early examination on his return from Australia, which was the destination of the "Celtic King." He was cut down in the prime of life; he had a fine, sensitive mind, was conscientious and painstaking; not one to push himself forward, but when he had gained

a position he was able to keep it. He had made examinations when in Denmark and Sweden, and had promulgated the science when in China and Japan. All who knew Mr. Scott will regret this untimely call home. He had visited Mr. Fowler and the Institute just shortly before joining the "Celtic King."

* *
*

At the Council Meeting of the Institute, it was suggested by Mr. Elliott that, if possible, each Member and Fellow should endeavour to distribute among their friends one copy at least of the *Phrenological Annual*, which is just to be issued. If each would buy 25 or 50 copies for distribution, much might be done to further the interests of Phrenology. Those willing to carry out this suggestion should write at once to the Secretary, 4, Imperial Buildings, Ludgate Circus, E.C.

* *
*

E. CLARKSON writes :—“ In connection with the remarks on the political situation which appeared in the September Magazine, I should like to add : Cannot the defeat of the Liberal Party at the General Election be attributed to their having had too many irons in the fire during their term of office. Did not they try to satisfy too many factions in too short a space of time, and with only a small majority ? By neglecting to obey an important law of the human mind in not using the organ of Concentrativeness, they suffered the punishment of defeat at the polls.”

* *
*

A MEMBER.—The following has been forwarded to us, and we feel sure it will interest the physiognomist. We should expect to find from their point of argument that the regiment not only possesses noses alike but also the same, and corresponding trait of character.

By the Shape of the Nose.

In the Russian Army there is one particular regiment of infantry of the Guards, formed by Emperor Paul, the men of which are recruited, not so much with regard to their height or the colour of their hair and complexion as to the shape of their noses. Emperor Paul had a typical Kalmuck nose of the most excruciatingly uptilted pattern, and since then, out of compliment to him, all the officers and men of this particular regiment have noses of the same shape, the sight which they present on parade being somewhat startling.

* *
*

To all engaged in the study of Mental Science the case of “the lady without a memory,” which occurred at Brighton, has been an opportunity for further proof of the fact that it is possible for the nerves of the brain to become temporarily inactive or paralysed. We shall be pleased to receive some of the many ideas that are afloat upon the likely cause of this transitory phenomena.

The woman without a memory in the Brighton Workhouse has been identified as the wife of Mr. Tait, civil engineer, of Victoria Street, Westminster. Mr. Tait went to Brighton, and was recognised by the lady. It appears that she left home in an unaccountable

way on Friday, and Mr. Tait first got a clue to the whereabouts by a paragraph in a newspaper. She returned to London last night with her husband. During her stay in the workhouse glimmerings of memory had begun to return to her, though she had not the faintest idea why she came to Brighton.

The medical officer at the workhouse is satisfied that the case was a genuine one of temporary loss of memory, examples of which are well known, though rarely met with, in medical practice. He mentioned as a curious fact that the lady had given as her own name the name of Du Maurier's heroine, "Trilby."

* *

*

THE next Members' Meeting will be held on Wednesday, November 13th, when Mr. Elliott, of Sheerness, will read a paper on "The Utility of Phrenology in Pursuing Professional Pursuits."

* *

*

"No one (writes Mr. T. S. Clouston in the *Hospital*) can study the inmates of a large prison without seeing that the majority of them are poor specimens of humanity in mind and body. They are distinguished by a general falling away from the type of ideal humanity in all directions. Their heads are to a large extent badly shaped, their facial appearance and expression are commonly poor, their upper palates are largely deformed, their movements are ungraceful, and there are frequent marks of neurotic and general degeneration. Yet all these facts do not prove a 'criminal type,' or even a series of different criminal types. Let any observer next go and examine with the same minutely observant eye the people of the class from whom most of the criminals come, but who have never been criminals at all. He will find the same general evidences of a low type of body and mind, but he will soon observe that in many of the actual criminals all the evidences of degeneracy are markedly accentuated. It seems to be true that the majority of criminals are just the worst and lowest of a degenerate stratum of society, most of whom, criminals and non-criminals, bear on their bodies and minds certain 'Stigmata' of degeneration."

The above article has afforded me some little interest, as the "prisoner" is one for whom I have the greatest sympathy. During a short stay from home this summer, I had the pleasure of seeing over one of our large prisons. As a phrenologist I should have liked to have seen the prisoners, but this I did not do as I learned from the matron of the female department that they greatly disliked to be seen by any casual visitor, and this statement holds good in almost every case. I think the fact should prove that in the worst characters there is a sensitive spot, and that if only we could persuade the State to have each prisoner phrenologically examined, we might, by applying the suitable punishment and treatment, encourage a desire for better living instead of hardening the nature, which is so often the case with the wholesale method we now have of dealing out correction.

In nearly every case drink was the direct or indirect cause of the crimes committed.

E. CROW.

Children's Column.

SHE'S THE SMALLEST.

THE CHUBBY LITTLE SPRITE WHO LIVES IN FRISCO AND RIDES
A WHEEL.



OUT in San Francisco there may be seen any bright day a tiny figure on a tiny bicycle, scurrying along the roadways of the park of that city. This is little Laurine Devany, who is the smallest bicyclist in the world. She is only three years old, a dear little girl, with fluffy yellow hair and big blue eyes. She rides a wheel that had to be made especially for her, of course, and it weighs only 12 pounds. The picture of her

which is given here shows what a chubby little sprite she is in her blouse and bloomers. Those who have seen her ride say it is something to remember, as those twinkling legs churn the pedals and the bright curls toss back from beneath the Tam o' Shanter as she races before the wind.

DO WHAT YOU CAN

THERE'S enough for you children to do in the house,
To keep you as busy as any old mouse,
There are errands to run,
Little tasks to be done,
That will do much to lighten your mother's hard work,
So children, don't shirk,
But do what you can ;
You'll be glad when you're grown
To a woman or man.

MY DARLING CHILDREN,—

I wonder how many of my little readers can tell me the origin of their Nursery Rhymes they so dearly prize. Well, some of you shake your heads, so I may as well tell you where some of them come from.

“Three Blind Mice,” which you sing in a trio, is in a music book of 1609. “Little Jack Horner” is older than the 17th century. How many thousand times this has been sung! “Pussy Cat, Pussy Cat, where have you been?” dates from the reign of Queen Elizabeth. “Boys and Girls come out to Play” dates from Charles II., as does also

“Lucy Locket lost her Pocket.” Now please find out the date of “Old Mother Hubbard,” “Cinderella,” and “Jack the Giant Killer.”

With loving wishes, your

AUNTIE MARJORIE.

ALL children like pantomimes, and you will be sorry to hear of the death of the famous clown of Drury Lane.

A CHARACTERISTIC STORY.

By the death of Mr. Harry Payne, there passed away the last of a famous family of pantomimists. His father, W. H. Payne, was at Sadler's Wells when Grimaldi was a star there; and he was also a member of the cast of “Othello” at Edmund Kean's final appearance at Covent Garden, when the great tragedian fell fainting in the arms of his son, Charles Kean. Harry Payne's first London appearance was as Moth in “A Midsummer Night's Dream,” under the Vestris management; but his engagements were mostly provincial, until in 1858, with his father and brother Fred, he joined the Christmas company of Pyne and Harrison at Covent Garden. Mr. Sutherland Edwards' pantomime of “Red Riding Hood” was in that year performed as an after-piece to Balfe's “Satanella,” Harry Payne being the lover Corin in the opening, and harlequin after the transformation, to the clown of Richard Flexmore. Flexmore was then very ill, and Harry Payne soon succeeded him, playing clown ever since either at Covent Garden or Drury Lane, until a year or so ago. Harry Payne claimed to hold the true Grimaldi traditions, which he learned from his father, and while he was clown he practically invented his own harlequinades.

Harry Payne (says the *Daily Telegraph*) lived and died a single man; but a nursery was to him a paradise, and no man was more devoted to children. He arranged all his harlequinades whilst lying in bed. On the walls of the room hung pictures by Charles Lyell representing scenes in the pantomimes produced at Covent Garden by the Payne and Harrison Company. Near him was an excellent likeness of his idol Grimaldi, and portraits of the most famous clowns who had preceded him on the stage. All clowns are supposed to be cruel. This is the essence of their fun. The red-hot poker, the buttered slide, and the smashed baby prove this, but Harry Payne was the most tender-hearted of men. A characteristic story is told of him. Once at the Surrey Theatre the harlequin slipped as he leaped through a clock-face, and his leg stuck in the scene. Harry Payne, who was playing clown, thinking to cover the bad retreat with a laugh, took hold of the leg, and cried to the audience, as he shook it violently, “Oh, there's a clumsy man!” The harlequin was pulled through, and the scene proceeded; but as he did not put in an appearance again, Harry asked the prompter what was the matter. “Poor fellow, he has broken his leg,” was the reply. It was the leg that Harry Payne had shaken. When he heard what he had done he fainted away. Harry Payne was the most modest of men, beloved by

all his friends, a first-class sportsman with gun and rod, but never so happy as when he was playing clown at Old Drury. He was the last of the clowns, and one of the best in the present generation.

Notes and News of the Month.

ERRATUM ON PAGE 399.—Fifth clause from the bottom should read, "He is not an avaricious man."

* *

WE shall be pleased to see any of our members, friends, and customers who are in London on Nov. 9th (the Lord Mayor's Show). The Institute will be open until four o'clock.

* *

SOME improvements have been made in the Institute Rooms, the partition having been removed, thus affording greater facilities for examining the Museum and Library by members on Monday and Wednesday evenings.

* *

WE are now enabled to make known the result of the prize offer for the lists of names of persons interested in Phrenology. There were not a sufficient number who competed for the first offer, and some were not eligible; we therefore have given them another chance, and kept the lists until the end of the time allotted for the second offer. Our Scotch friend, Mr Fraser, heads the list, and receives the first prize, Mr. Rees, of Manselton, winning the second prize.

* *

THE Autumn Classes, Monday evenings at 6.30 and 7.30. Students can join the first or second courses according to proficiency. The first course explains the Fundamental Principles, &c., &c., of Phrenology, and thoroughly acquaints the student with the localization and meaning of the faculties.

Correspondence.

DEAR EDITOR,—Having bought the Phrenological Dictionary as soon as it came out, I thought I should like to give my testimony to its usefulness to every practical Phrenologist, and one at least ought to be in the possession of every student of the science.

It contains a fountain of information, and it is a *Multum in Parvo*.

Leeds.

Yours truly,

J. G. K.

MR. WILLIAMS writes from South Wales :—

One of the "M.D.'s" here has given me a "call." After examining him to satisfaction we had a little discussion on the principles of the science, &c. He brought forward the oft-refuted objections *re* the "Frontal Sinus, Mastoid Process," &c. My collection of skulls and arguments soon disillusionized him in that direction. This visit greatly added to my success here.

MR. EDWIN REES writes from Manselton :—

A few weeks ago I called on two medical men on two different occasions, asking them if they would sign the enclosed form if they were believers in Phrenology, both being an M.D. The first said he didn't believe in it, although he had spent a lot of time at it. "Well," I said, "I am really surprised a medical man of your position does not believe in Phrenology." "Yes; and that is the very reason why I don't believe in it, and should you call some evening again I will show you the absurdity of the thing." "Well," I said, "I shall be most pleased for you to do so, for if the subject is an absurdity I should like to know it rather than to waste my time over it; but should you succeed in convincing me to your belief you will do what no other man has succeeded in doing."

The second gentleman said, "I don't know anything about it; I can't see how they can read a man's character by feeling his head." "Well," I said; "I suppose you believe in the discovery of Dr. Gall as to the real function of the brain, who has proved beyond a doubt that the brain is the organ of the mind." "I don't know," he said; "I cannot say; I haven't read anything of his." "Haven't you read the works of Dr. Spurzheim, Dr. Andrew, and George Combe?" "No, I haven't heard of them." "Oh! well," I said, "until you have I will leave the discussion. Good day."

How long will such ignorance prevail?

What Phrenologists are Doing.

[We shall be pleased to receive, for insertion under this heading, reports of lectures, meetings, or engagements of phrenologists. In sending notices correspondents will oblige by enclosing their communications in an envelope, and addressing them to the office of publication of the PHRENOLOGICAL MAGAZINE. Newspaper cuttings pasted on post-cards are an infringement of postal rules and subject to a fine.]

THE MANSELTON PHRENOLOGICAL SOCIETY.

THE Manselton Phrenological Society is in the second year of its existence. Since its formation in June of 1894 it has been the means of raising Phrenology and its kindred sciences in public appreciation in this neighbourhood. At its first Annual Meeting the Secretary reported the formation of a library of select and useful books on various sciences for the use of members. We have also had another donation of "Combe's Moral Philosophy" by our worthy President.

Although the year has been a trying one in regard to the great depression of trade in our neighbourhood, which have prevented many from joining our Society, we have managed to get through a great deal of work for the science in advocating its claims and utility; but the dark cloud which hovered around seems to be gradually clearing away. We have changed our place of meeting from the Temperance Hotel to the Friendly Society's Hall which has newly been erected in the neighbourhood, at which place the opening meeting of the Society was held on Thursday evening, September 12th, after a summer vacation of ten weeks.

The Members' Meetings are held fortnightly, when papers are read and addresses delivered on the science. We have been honoured by enrolling the Rev. J. A. Davies a member of the Society, whose services are valuable in other fields of labour. Trusting that our efforts in the past will continue in the future in getting people to appreciate the value of so useful, so elevating and sublime a science as Phrenology.—EDWIN REES.

THE FOWLER PHRENOLOGICAL INSTITUTE.

THE first Meeting of the Institute for the Autumnal Session was held at 4 and 5, Imperial Buildings, on Wednesday evening, September 25th.

Tea and coffee were passed round by the members to their friends and visitors after the welcome of all, and an exchange of experiences during the summer vacation was indulged in.

Miss Fowler, in introducing Mr. Brown, Vice-President, the Chairman, said they were glad to see Mr. Brown that evening, for from him were also to be caught words of inspiration and wisdom, and she was glad he was able to favour them with his presence.

Mr. Brown then said :—“ Lady phrenologists, fellow phrenologists and friends, we meet this evening full of hope and expression to inaugurate our Autumnal Session. Not entering upon a work which has been tried and found wanting, but upon the study of a science in every sense of the word : the gospel of humanity, the potentialities of which we cannot conceive. The time has passed away when Phrenology was mentioned in bated breath and up-lifted eye-brows. That which was once spoken in secret is now proclaimed on the house-top. We speak of and teach that which we know. The phrenologist is becoming the true philanthropist : he has to do with body, soul and spirit. And while yielding respectful consideration to the numerous organizations and aims of all good men, we claim for Phrenology a science which, when rightly known, will put men into their right places, and by the application of its principles enable us to ring out the old and the useless, and ring in the new and the useful. The mistake of the age is that so many men are misplaced, and that is an answer to some of the dark problems and troubles of the day. There is harmony in the realm of nature, but man is far removed from the Divine ideal of adaptation of means to ends. Phrenology is our Magna Charta to character, but man must know himself in order to know others, and it is for this purpose we have combined for mutual help and study. The Institute is unique of its kind, and being the only one where a systematic and practical training in the science can be had with all the necessary appliances at command. It is worthy of your hearty support. I ask you to maintain the dignity of the science, and to realise the great responsibility and usefulness, which a knowledge of it confers and opens up to each of us. The measure of our responsibility is the extent of our knowledge and the use we make of it. We are all glad to hear of the welcome which Mr. Fowler sends to-night through the phonograph ; and although not with us, yet we are glad

that his mantle is falling upon the members of his family. I will now call upon Miss Fowler to give her father's address on

“ THE NEW RACE.”

Miss Fowler said that the New Race is interesting from a historical point of view and also from a Phrenological standpoint. The new race was discovered by Professor W. M. Flinders Petrie, who was assisted by Mr. Glenfell, Mr. John Duncan, Mr. Hugh Price, who were voluntary workers, whose excavations about five miles from Nagada were entirely at the cost of Mr. Jessie Haworth and Mr. Martyn Kinnard. Another party that worked about two miles north of Ballas, consisted of Mr. J. E. Quibell and his sister, Miss Quibell, who were daily visited by Mr. Duncan from the other party, and worked for the Egyptian Research Account.

THE PLACE.

The places of the excavations were at Ballas and Nagada, which are about thirty miles north of Thebes, on the western side. The earliest remains found were Palaeolithic flints, which were picked up on the top of the plateau and in the gravels of the Nile Plain. Of historic time there is first a Mastaba pyramid, like that of Sakkara in form, built over a short pit in the gravel, leading to a sand-bed below, in which a chamber was scooped out. The whole had been completely plundered anciently; but the construction of the pyramid entirely of natural blocks, selected for size without any trace of breaking or tooling, points to its being the earliest of such structures. A large group of Mastaba tombs of the Old Kingdom, 4th-6th Dynasties, was cleared; but only one such burial was intact, all the others only yielding broken objects. The tombs were of a remarkable type, entered by a passage with steps, sloping down from the north as in a pyramid.

The main discovery was that of a fresh and hitherto unsuspected race, who had nothing of the Egyptian civilization. That these people were later than the 4th Dynasty is shewn by their burials being intruded into the Egyptian tombs of the Old Kingdom above mentioned. That they were earlier than the Middle Kingdom—12th Dynasty—is shewn by a burial of that age being superposed on burials of the new race in one of the step-passages to a Mastaba; and by brick tombs of the 12th Dynasty being constructed through the ruins of a town of the new race. This new race must therefore be the people who overthrew the first great civilization of Egypt, at the fall of the 6th Dynasty, and who were in turn overthrown by the rise of the 11th Dynasty at Thebes. As the 10th Dynasty in middle Egypt was contemporary with the greater part of the 11th Dynasty, this limits the new race to the age of the 7th to 9th Dynasties (about 3,000 B.C.), who ruled only in middle Egypt, and of whom no trace has been yet found except a few small objects and a tomb at Sint.

The graves of the new race were dug in shoals of gravel in the dry water-courses of the desert edge, and never in the rock. They were square pits, about six feet long and four feet wide, in gravel, and about five feet deep, but varying to half or double these dimensions.

The body was invariably laid in a contracted position, with the head to the South, face West, and on the left side. In the tombs were many large jars of ashes from a great burning (but the body was never burnt), and jars which had contained water, &c. A slate with malachite ground on it and a pebble grinder, lie before the clenched hands, in front of the neck, and often a store of malachite and galena is placed in a bag in the hand. Beads are found on the neck, wrists, fingers and ankles. Their remains excavated consist of nearly 2,000 graves, scattered in three or four cemeteries, over four or five miles; and two small towns built of mud brick, which contained pottery, &c. Of the 12th Dynasty a few tombs were found, with the pottery and beads characteristic of that age. Of the 18th-19th Dynasties, the main result was the temple of the town of Nubt, dedicated to the god Set, who was thence called Set Nubti. This town and temple appear to have been founded in the 4th Dynasty, as pottery of that age is at the bottom; over that, pottery of the 18th Dynasty. But not one fragment of the pottery of the new race was found in the whole town of Nubt; they must have left the Egyptian site wholly deserted, while settling on a new site a few hundred yards from it.

They were clearly foreigners. Their contracted burial, and the absence of all purely Egyptian objects proved this. That they must have lived in the country in great numbers was shown by the size of the cemetery. They must also have lived there for a long period, for the gradual shape and change in the vases showed both in fashion and shape.

The only way of ascertaining the period of Egyptian history was by finding Egyptian objects of known date.

THE SKULLS OF THE NEW RACE.

The race must have been a tall and powerful race, as is apparent from the great thickness of their thigh bones and their massive jaws. In the early part of their sojourn in Egypt mutilation of the dead was certainly practised by this newly-discovered race.

Of the first eight hundred graves cleared, only two contained bodies with skulls attached, in all the other cases the head was either missing or more usually detached from the body, and lying at a higher level than the rest of the skeleton.

It is possible that the head was removed on death and kept in the house for a year, as is the practice to this day with some races, and afterwards if it could be found it was buried. But there was

NO SIGN OF MUTILATION

in some of the later graves; and the body is strangely dried, and the flesh wonderfully preserved, as may be seen from the picture here shown. The hair and part of the skull are still attached, while the dried ear may be plainly seen.

The tendons, too, were so strong, that a body could almost be lifted out from the grave entire.

Although 5,000 years old, some of the skulls retain portions of hair, which they must have worn long ; this is indicated also by the length of the teeth on their combs.

The picture of the skull here represents a dolichocephalic type, and is long, rather than broad or high, relatively speaking. The frontal arch is not defective or wanting as in the native Australians. The parietal bone is large and elongated. The posterior arch is also very noticeable ; and the occipital spine is distinctly prominent. The frontal bone does not retreat, but is rounded in appearance. The superior maxillary bones are curved, and the inferior maxillary are well preserved and strong. The dentation is good.

The skulls show a large capacity and fine proportions without any negro elements. The bones of several bodies in one tomb were heaped together, the skulls were placed apart amid the stone vases and pottery. The bones are thus separated from the skulls or heads before burial.

The hair was brown, wavy, and not crisp. The aquiline nose, and long, pointed beard, gave them a strong resemblance to the Libyan and Amorite type.

We append a few remarks on a dozen skulls we examined out of the many hundreds we saw.

The Social Region was prominently developed, and most all seemed to be of the Dolichocephalic type. Prominent Causality,—span of hand.

- I.—Possessed an even forehead, good central developments. Fine frontal arch.
- II.—Large Perceptive faculties. Prominent Sinus. Conspicuous Glabella.
- III.—Prominent Reflectives. Height noticeable. Mesocephalic.
- IV.—Small head, broad between the eyes. Symmetrical in shape.
- V.—Narrow, but large head. Broken in face. Above the average in circumference.
- VI.—Skull with jaw, broad in Causality. Superior frontal eminence.
- VII.—Small skull, broad in Tune. Superior musical ability.
- VIII.—Narrow in the inferior frontal region. High head. Mesocephalic.
- IX.—Comparatively small head. Broad between the eyes. Large Form.
- X.—Skull filled with earth. Narrow frontal arch.
- XI.—Wide in the central faculties, particularly between the eyes. Well-formed skull. Finely knit.
- XII.—Very irregular Sutures and thick. Well developed in Firmness, Conscientiousness. Rocky skull.

COMPARED WITH THE EGYPTIAN SKULLS.

The new race presents a very different appearance. The posterior region of the former is defective, the longitudinal section is good. The crown is well developed and of superior height, hence almost opposite in development to the new race.

After the address, the phonograph was listened to, which gave the speeches of Lord Salisbury, Mr. Gladstone, and Mr. L. N. Fowler, also a selection of music. The evening was brought to a close by a

hearty vote of thanks to the Chairman, who touchingly referred to the sudden death of Mr. Scott, Associate of the Fowler Institute.

We noticed friends from Sheerness, Sevenoaks, Windsor, Belvedere Upper Holloway, Bow, Kensington, &c., &c.

MR. W. A. WILLIAMS, F.F.P.I., opened the winter session of the Aberavon Phrenological Society on September 25th, under the presidency of Councillor John Thomas. Mr. Williams then proceeded to the Amman Valley, Carm., where he has spent the month of October lecturing at the "Gwynfryn Academy" and the Congregational Churches of the Valley, under the presidency of Principal Watcyn Wynn, the Revs. Isaac Evans, T. Bowen, and others.

MR. W. A. WILLIAMS will lecture at the Public Hall, Aberavon, on November 6th and 7th on Temperance.

Book Notices.

Ogilvie's Encyclopædia has just been revised, and now contains many additional improvements. One article is on Phrenology up to date, with new portraits of Dr. Gall, Mr. L. N. Fowler, Mrs. Lydia F. Fowler, M.D., and Miss J. A. Fowler. This splendid volume of 650 pages, fully illustrated, can be supplied post free for 8/6, if the order is accompanied with the *Phrenological Magazine* coupon (see advertisement page).

THE *Phrenological Journal* for October contains some valuable articles about children, their dispositions, training, conversation, the injustice to them, &c. Teachers as well as nurses and parents would do well to read these articles. There is an exhaustive article and character sketch of Count Leo Tolstoi, and the continuation of an article on "How Three People did Europe Afoot." There are some interesting sketches of Phrenological Biography by Mrs. Fowler Wells. The subject taken this month is Dr. Woodward, who was interested in the insane. He repeatedly acknowledged his indebtedness to Phrenology for his success in treating diseased minds. To George Combe he "expressed his surprise how any man being in charge of a hospital for the insane, and capable of mental analysis and physical observation, reasonably acquainted with Phrenology, could avoid its conviction," &c. Many other articles of interest grace the pages which complete an excellent monthly.

THE *Phrenological Annual for 1896* (see advertisement on back cover).—The *Phrenological Annual* will be the best number yet issued.

The size is enlarged to allow of the number being better illustrated. There will also be an improvement in the paper and type, and the illustrations will be done by the latest process work to admit of the best results. The articles are by the best known writers. The *Annual* will contain about 70 illustrations, including a new portrait of Mr. L. N. Fowler in his study. It will be necessary to order early as the probability is that the edition will soon run out, and it cannot be reprinted. Every member should order two copies.

Character Sketches from Photographs.

[Persons sending photographs for remarks on their character under this heading must observe the following conditions :—Each photograph must be accompanied by a stamped and directed envelope, for the return of the photograph ; the photograph, or photographs (for, where possible, two should be sent, one giving a front, the other a side view), must be good and recent ; and, lastly, each application must be accompanied by a remittance (in Postal Order) of 6s., for twelve months' subscription to the MAGAZINE. The leading traits will be given when 2s. 6d. in stamps is enclosed with the photograph, and the MAGAZINE containing the delineation will be sent.—Letters to be addressed to L. N. FOWLER.]

BININGTON (Yorkshire).—The photo of your brother indicates that he had a superior intellect, and with suitable opportunities could have sustained himself as a teacher, and more especially as a professor of mental science and moral philosophy. He must have taken a delight in literature, and was a keen thinker. He could understand things better than common. He was not adapted to a business, and if he engaged in it half his talents were hidden. He was a very just man, mindful of his duty and promises to others. Was a very honest and sincere man, very scrupulous in toeing the mark, and must have been helpful in making others do the same. He was a monitor, but thoroughly kind throughout. He must have been generous to a fault ; he knew not when to say “No” to the appeals for help from others. He made few enemies, but many friends ; and even those who were opposed to him agreed that he had sound reason on his side.

L. J. (Scotland).—This young man's photo shows strong and weak points. He needs to pay special attention to his health to enable him to show out his talents to a good account. He has a full degree of independence, and will require to be led by a silken thread rather than by the hand of authority. He likes his own way, and works better in a committee of one than ten. He has ability, and should show it in teaching or in mathematical, architectural, ingenious lines of work. He would like photography, and even public speaking. It would be well for him to give off his ideas in debate, recitation, or addresses, for he will gain experience when among men, and diffuse his knowledge and gain much from others. He is too complacent and content to rest on his own opinions, and will not seek advice from others. He must try and bend and yield more in order to learn more.

THE
Phrenological Magazine.

DECEMBER, 1895.



MRS. FREDERICK BEER,
Editress of "The Sunday Times."

A CHARACTER SKETCH AND INTERVIEW.

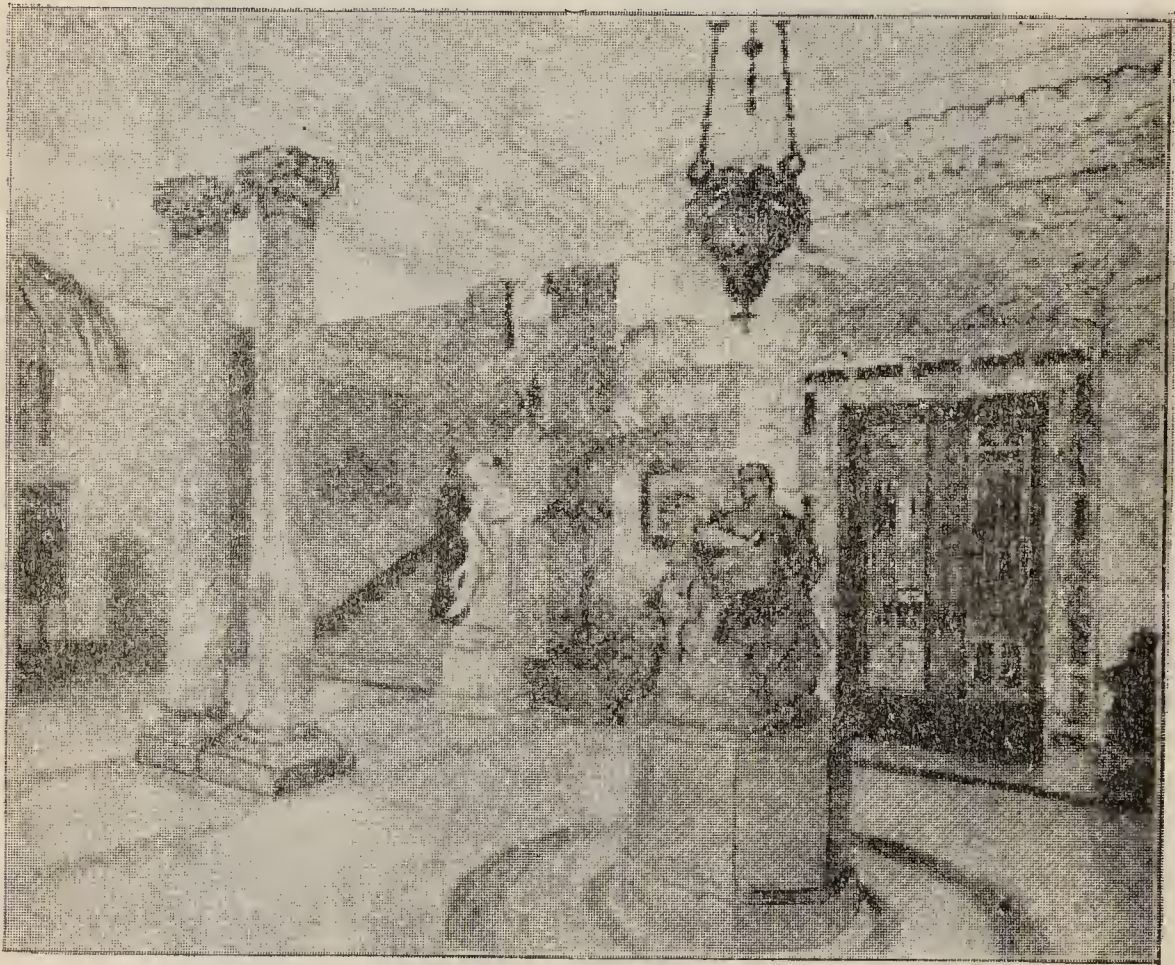
THE following sketch was given in our rooms before I had any knowledge of the lady in question. I afterwards visited her in her elegant Mayfair Mansion to select a suitable portrait for our Magazine. From the beautiful home in the West-End to the editing office in

Fleet Street might seem to some like going from the sublime to the ridiculous, but not so with an editress who knows her business.

On examining her head, I remarked : " You possess a unique organization, and one that needs to be thoroughly understood to be appreciated.

Your brain is not large, but exceedingly available, and you know how to make the most out of the qualities you possess. Fineness of organization helps you to a great extent, therefore it is well your brain is not larger than it is.

You possess several strong characteristics ; one is your



THE HALL.

power to analyse, discriminate, compare, and see the differences. You have almost a lightning way of coming to your conclusions regarding certain facts. You know how to collect evidence, and were you engaged in scientific pursuits or educational matters, you would find this faculty help you very much. Another strong characteristic is your Intuition, ability to arrive at accurate conclusions regarding characters, and you can afford to trust to your first impressions. You know things sometimes without being able to explain them. You have a distinctly marked organ of Order, which enables you to work according to plan and have a shorthand method of

doing work. Your executive faculty is very strongly developed, and gives you marked energy.

You are exceedingly active, and do not like a sedentary life. You can do two days' work in one when you have made up your mind to do so.

You are forethoughtful ; you look ahead ; you see what is coming ; you warn people of events, but you have not much timidity or fear.

You will run a risk, yet will not meet with an accident, but it would not be well for others to follow your example without the same combination of faculties to guide them.



THE LIBRARY.

You are exceedingly fond of nature of every kind. You would go a good way to hear a fine speaker, but you want to have things tip-top and up-to-date. Your ideal is high, therefore you must not allow yourself to be disappointed if you do not always reach it. You have more faith than hope, hence there are times when you feel inspired and you go out of yourself and rise to the special occasion.

You have more than ordinary grit and hold on life. You may be given up by the doctors to die, but you will hold on and recover, for you have the recuperative power, and although you do not appear robust yet there is a great deal

of tenacity in your constitution and you must have come from a family of superior stock. You are sincere in your friendships, although you may have the credit of being light-hearted owing to your vivacity, but the better people know you the more they realize the strength of your attachments and the largeness of your sympathies. You are exceedingly tender in your feelings, easily wounded, very sympathetic in helping and assisting others, but do not care so much for forms and ceremonies in religious matters. You are practical, and like to think a person believes what he professes. You are always on the look-out for something new, and show a progressive mind.

You will have to guard against taking on too many kinds of work to gratify your ideas and ambitions, and do not let the latter have too much influence over you.

You are more like the refined race-horse than the enduring cart-horse, therefore you must consider your nervous susceptibility and you can outlive many who are more robust in constitution. You are adapted to literary work or a business that requires great critical and discriminating judgment, or could diagnose disease correctly.

You cannot be hypocritical if you try, and would be sure to put your foot in anything you were not sincere about. You are outspoken, candid and frank in expressing your opinions when asked.

You are very spontaneous in thought, are quick to catch any prevailing thought, and have a keen sense of humour."

At the close of the delineation Mrs. Beer asked me if she would succeed in editorial work. "That is just the thing that would suit you," I replied; "for you have the critical, discriminating, organizing judgment that delights in having to do with current news, and the affairs of the world in general, and you are a plucky exemplification of what your character indicates." "Why did you say I could diagnose disease correctly?" Mrs. Beer next asked. "Because you have exceptional gifts for dissection and introspection, and would have succeeded as a physician." "Well, it is strange, but I particularly wanted to be a nurse, or more truly a doctor, and went to the London Hospital against the wishes of my family to gratify my craving for the knowledge I sought; but I feared people would not have confidence in me, for I did not look old and severe enough." "Verily," I said, laughing heartily, "as far as these characteristics are concerned you would have failed utterly, for you will never grow old, and are so wiry and vivacious that you will retain your youthfulness to 75."

When seated in her study I ventured to ask this exceptional and fascinating editress when she first began literary work. "Oh! you know my husband is the proprietor of the *Observer*, and takes an active interest in it, she explained; and I used to help him a good deal in his office before I owned the *Sunday Times*, which is just a year old under my management, and it now pays its way, I am glad to say."

Her tastes, I knew from her character, were broad enough to suit all classes, and therefore foreign and international news would be on her editorial *menu*.

Her idea of a Sunday paper is unique. She said, "The politics of such a paper should be judicial rather than controversial. We want to rest on Sunday, not to fight, to cultivate a benevolent rather than a pugnacious spirit. The British Sunday seems to be in danger of becoming just like any other day, and in my opinion, it should be a day apart, quieter or more lively, as you like, but a day distinctive from week-days."

Again, her character manifests itself in her column—"Books in Brief," and in the pithiness of the articles that are calculated to suit all classes of readers. One feature of her paper seems particularly characteristic. It is her ambition to cater to the tastes and hobbies of both sexes, and to recognize that she is first an editor, and secondly a woman, therefore her own sex will come in only for the share of attention that is given them by other papers.

I asked her what she thought of the starting of a woman's daily paper. To which she replied, "The time is not ripe yet for such a paper; news interesting to both sexes is so intermingled that it is not necessary to run a daily for women only."

While I was in that book-lined room, I further learned that Mrs. Beer was deeply interested in many kinds of philanthropic work. Both she and her husband are talented in music and art, and are adepts in the latter, and their own house is a proof of the artistic genius and time they have lavished upon it.

J. A. FOWLER.

HUMILITY leads to the highest distinction, because it leads to self-improvement. Study your own characters; endeavour to learn and to supply your own deficiencies; never assume to yourself qualities which you do not possess; combine all this with energy and activity and you cannot predicate of yourself, nor can others predicate of you, at what point you may arrive at last.

“IS IT OLIVER CROMWELL’S HEAD?”

In taking character sketches of any great men, I endeavour to touch upon those points that do not generally come under the eye or ken of most people, and so to-night I do not propose to take you along the line of his career step by step. Such an endeavour would need four evenings to do it justice, but we will endeavour to look at the character of Oliver Cromwell with the light of Phrenology, and perhaps we may account for some things that may teach us a lesson how strangely character manifests itself in the head.

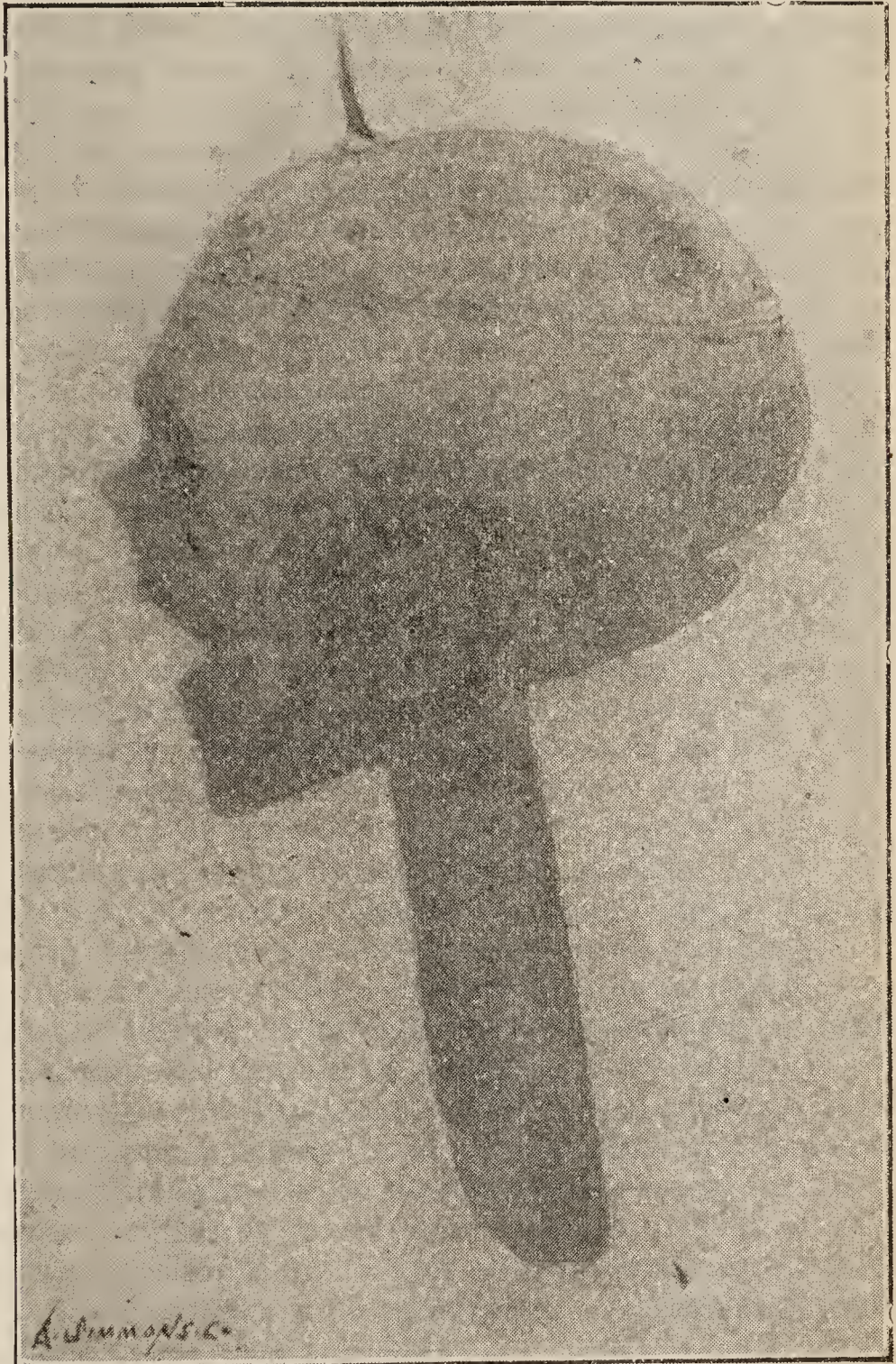
As Cromwell’s reputed head is still preserved by a gentleman in England, we thought it well to examine every evidence possible that related to his character, accordingly we give the facts we collected in 1893. Few men have occupied so large a space in the world’s thought, and few men have suffered more through the misunderstanding of facts, intentions and motives than Oliver Cromwell. He has been the wilful designer at one time, a traitor, a despot, a tyrant at another, and it is within a comparatively few years that his character, motives, and aims have been properly understood. Although Phrenology cannot with certainty predict how far a man will go beyond the limit of his mental balance, and commit a crime or do great deeds, it could have revealed the character of Cromwell during his lifetime, as well as now, although it might have been disbelieved.

He was however the idol of his family—his wife, two sons and two daughters, and found great men to love and trust him. Milton knew him well and spoke of him in the highest terms. The great and good Hale served him as Chief Justice; the spotless Howe and Owen officiated as his Chaplains; and the patriotic and illustrious Blake wielded under him the truncheon of that navy, which then as now made the “Ocean Queen” secure at home, and revered abroad. But turning to other men (who were of all classes) they deemed him “a fierce, coarse, hypocritical Tartuffe, turning all that noble struggle for constitutional liberty into a sorry farce played for his own benefit.”

All will admit that the head of Oliver Cromwell is to us a psychological study of a most interesting nature. If we take first a study of his pictures, which are to be seen in some of the many volumes that contain accounts of his works, we find they indicate a symmetry of form, a fulness and activity of brain, an intensity of mind, a determination and perseverance of character, an integrity of motive, good constitutional power, a non-committal mouth, and great executiveness. If we examine his life we find many corresponding chords, and discover that nothing deterred him in an undertaking when his mind was once fully persuaded that he was right. We find that he fought against great odds, prejudice, and opposition; that he endured great misrepresentation; that he was a man of action rather than words; that he combined hardness, and toughness, and tenderness, and sympathy; that he was fond of his country and constitutional right, and also of his home and his wife and children. History gives us the rest.

If we examine his mask, and the measurements taken from the supposed head, we see how far we can rely upon what they tell us. The late Rev. Dr. Kewer Williams, who collected over four hundred volumes, and a hundred pictures, engravings, and medallions of Cromwell, was of the opinion that this supposed head was Oliver Cromwell’s, as he had seen it, examined it, and considered the evidence of the facts that have been preserved concerning those who had possessed the head since 1661.

Being desirous of seeing the head, I accompanied my father and a small party from the Institute, including Mr. Brown, of Wellingboro’, in order to make the following measurements. For the benefit of our friends in distant parts of the world we will first give a few evidences collected by the present owner.



OLIVER CROMWELL.

It will be remembered that the body of Cromwell, which had undergone the process of embalming, was, together with those of Ireton and Bradshaw, disinterred, after the Restoration, in 1661, and hanged at Tyburn, where the bodies remained a whole day upon the gallows, until sunset; that they were buried under the gallows, and that the heads were struck off, stuck upon pikes, and placed upon the top of Westminster Hall.

The tradition handed down in print and MS., along with the head in question, and now in the possession of its owner, is this:—That, at the end of the reign of James II., it was blown off one stormy night from the top of the Hall and taken up by the sentinel on duty, one probably of the many persons whose loyalty had been alienated by the conduct of that monarch and his brother, and detained, in spite of a proclamation issued by the Government, commanding its immediate restoration. It was subsequently sold to one of the Cambridgeshire Russells, a family united to that of Cromwell by three distinct marriages, within the space of twenty years, through which family it descended privately, along with the box in which it is now deposited, until it came into the hands of the well-known Samuel Russell, who exhibited it publicly for money and ultimately sold it in April, 1787, to Mr. Cox, the proprietor of the celebrated museum in Spring Gardens. Mr. Cox never exhibited the head, but kept it in strict privacy. On disposing of his museum he sold it to three joint purchasers for £230, and these individuals, being violent democrats, exhibited it publicly in Mead's Court, Bond Street, at the period of the French Revolution about the year 1799, charging half-a-crown admission. The MS. states that the latest survivor of these three persons fell from his horse in an apoplectic fit, of which he died; and that the head having become the property of his daughter, was by her sold to the father of its present proprietor, who, from a memorandum in his father's handwriting, states the following:—"June 27th, 1827. This head has now been in my possession nearly fifteen years. I have shown it to hundreds of people and only one gentleman ever brought forward an objection to any part of the evidence. He was a member of Parliament and a descendant by a collateral branch, from Oliver Cromwell. He told me in contradiction to my remarks that chestnut hair never turned grey, that he had a lock of hair at his country house which was cut from the Protector's head on his death-bed, and had been carefully passed down through his family to his possession, which lock of hair was perfectly grey. This gentleman has since expressed his opinion that the long exposure was sufficient to have changed the colour of the hair."

In the same memorandum it is attested that the late Oliver Cromwell, Esq., a descendant of the Protector, compared this head with the original cast of that of his ancestor, and after measuring with compasses the proportions of the features both of the head and of the cast, declared that their perfect correspondence satisfied his mind of the genuineness and identity of the skull. To this testimony may be added that of *Dr. Southgate*, late Librarian to the British Museum, who, after a very attentive comparison of the head with several medals and coins, expressed himself to the joint proprietors already referred to, thus:—"Gentlemen, you may be assured that this is really the head of Oliver Cromwell." The celebrated medallist, Mr. Kirk, gave his opinion in writing as follows:—"The head shewn to me for Oliver Cromwell's, I verily believe to be his real head, as I have carefully examined it with the coin, and think

the outline of the face exactly corresponds with it so far as remains. The nostril, which is still to be seen, inclines downward as it does in the coin ; the cheek-bone seems to be as it was engraved ; and the colour of the hair is the same as one well copied from an original painting by Cooper in his time.—John Kirk, Bedford Street, Covent Garden, 1775.

The foregoing testimony was further corroborated by that of the late eminent Flaxman, who, before he saw the head, declared that if it displayed one certain feature which he knew to be peculiar to all the Cromwell family, and which was strongly marked in the Protector, he should recognise it as the head of Oliver, independently of the evidence to be derived from its other peculiarities. This feature was a particularly straight lower jaw-bone. The peculiarity was immediately recognised, and produced complete conviction of the genuineness of the head in the mind of Mr. Flaxman.

In corroboration of the genuineness of this evidence, and further of the head itself, it will be interesting to you further to know that the head is still upon the spike on which there is every appearance of its having been originally placed, and that a portion still remains of the staff to which the spike was affixed by two clasps, somewhat like the clasps of rude hinges. This wooden part bears evidences of having been broken off, after undergoing a long process of decay ; and it is perforated by worms ; which, according to the opinion of a competent authority, were of the same species as those which have preyed upon the head itself. The three objects, namely, the portion of the shaft, the spike, and the head, appear as if they had shared the same fate for a great number of years.

But one fact which to my mind seems to clench the evidence conclusively respecting the relic, is one to which there is no parallel in history. It is this, that the head must have been embalmed, and must have been so before its transfixion. Similar conditions, it is believed, cannot be predicated of any known head in the world.

Now, the points of further proof to be noticed are these : *First*, from the state of the cartilaginous part of the nose, which, probably from the careless mode of chopping off the head, was flattened down upon the right cheek where it has struck. Now, had any fraudulent individual procured and embalmed a head for the purposes of such an imposture (a most hopeless, as well as improbable scheme), it is certain he would have selected one which bore as much as possible a look of verisimilitude ; and it is extremely improbable that he would have sought to obliterate any likeness to the original which might exist, by knocking flat the nose. *Secondly*, there is an obvious hole exactly where Cromwell had the well-known wart on his right brow, the excrescence having dropped out. The state of the beard even now is such as to show that the deceased had worn it long on his cheeks and chin, and his upper lip, up to the time of his death. During the last illness of the Protector, he became timid and suspicious, and would not suffer himself to be shaved. His beard, which during health he had worn in a particular shape or type, grew promiscuously on his face, and to a considerable length, so that when

the cast was taken after death, his relatives objected to it, the presence of the beard having much diminished the resemblance to the countenance, as they had been accustomed to see it.

In looking at objects for the first time, we are often subject to the reception of impressions too rapid to be analysed, yet too strong for rejection; such was the kind of impression one felt as to the genuineness of this head, and this impression has been further fortified by the careful measurements and examination made by my father and myself when permitted to see it. The following are the dimensions. The circumference of the head, around the frontal and occipital bones, is $21\frac{3}{4}$ and 22 inches respectively, above and below the central line of the forehead. From Destructiveness to Destructiveness, $5\frac{3}{4}$; from the opening of the ear to Firmness, $5\frac{1}{2}$; to Benevolence, $5\frac{1}{8}$; to Individuality, $4\frac{1}{2}$; Individuality to the occipital spine, the space over Firmness from the glabella to the occiput, is $12\frac{1}{2}$ inches.

Considering the great force of character in the three great classes of the faculties for which this extraordinary man was distinguished, it is probable that some persons would be inclined to reason that the head was too small to be genuine. Although not large in the sense of massive, it impresses one as being particularly well developed in all parts, and harmoniously active. In life it was probably $22\frac{3}{4}$ and 23 inches well down over the occipital region and over the superciliary ridge, and its width and height corresponded proportionately. The cerebral developments Mr. Fowler estimated as follows:—

5 Amativeness	6 Self-Esteem	6 Size
6 Conjugal Love	6 Firmness	6 Weight
6 Parental Love	6 Conscientiousness	5 Colour
6 Friendship	5-6 Hope	6 Order
4 Inhabitiveness	6 Spirituality	5-6 Calculation
4 Continuity	5-6 Veneration	6 Locality
5 Vitativeness	6 Benevolence	6 Eventuality
6 Combativeness	6 Constructiveness	6 Time
5-6 Destructiveness	6 Ideality	5-6 Tune
5 Alimentiveness	6 Sublimity	5-6 Causality
5-6 Acquisitiveness	6 Imitation	6 Comparison
6-7 Secretiveness	5-6 Mirthfulness	6-7 Human Nature
6 Cautiousness	6 Individuality	5 Agreeableness
6-7 Approbativeness	6 Form	

SCALE.

4—Average. 5—Full. 6—Large. 7—Excessive.

The head was divided in order to remove the brain; as was the custom in those days when embalming, and the upper part of the skull is removable. The dura mater was not detached from the skull, and is now in a corrugated condition. There is enough hair left on the scalp and face to show that it was a bright chestnut colour and of rather a coarse texture. Baldness extended about half way from the intellectual region towards that of Firmness. The integuments exist upon the skull and face pretty much in the same way in which they are sometimes seen in an embalmed Egyptian head. The general character of the head indicates a full development of nearly all the

parts. It should be borne in mind that it is a mistake to expect an excessive development of an organ or region if the character of the individual be strongly marked by the activity of the particular faculty or region in question, omitting to duly note, that one faculty, or even group of faculties, may powerfully influence the character without creating a development widely inharmonious or disproportionate with the rest of the organization.

In Cromwell’s head, the region of the religious feelings is quite as fully developed as a correct knowledge of his character, in a religious point of view, would lead us to expect. The region is well filled out, though not marked by any conspicuous prominences; and the observation of a connoisseur could not fail to fix itself thereon. There is not sufficient reason to call such a head fanatic; for there is a clearness of observation evinced by the well-formed perceptive region, and a strength of reflection in the upper part of the forehead, under the control and guidance of which it is highly improbable that an educated man, not placed under influences acting almost exclusively on the religious feelings, could pass into a state of general mental action to which the term fanaticism might be correctly applied. There is a certain harmonious fulness throughout the organization which might lead non-phrenological observers to pronounce the forehead to be low, broad, and common-place. This is not the case. The forehead does not appear to be high, because the fulness is maintained all around the anterior region. If the head were flat at the sides, as most high foreheads as they are called are, the non-phrenological observer would deem the forehead in question a lofty one; thus, the well-proportioned and strong man, rather above the middle height, does not seem to be nearly so tall as he would appear to be were he slightly formed. Cromwell’s forehead indicates strength of reflective power, rather than delicacy; and served as it was by perceptive of more than ordinary vigour, it must have presented a front well fitted “to threaten and command.” In the head of Cromwell, the phrenologist, whatever estimate he might have been led to form of the character of the man in its totality, would expect to find a very full development of Destructiveness, Secretiveness, Cautiousness, and Spirituality, as well as the organs of the intellect. Such are found in the skull we are examining. Spirituality was particularly active. Vigour, clearness of the reflective intellect, strength of will, depth of religious feeling, are all strongly conveyed; but we do not find a sufficient development of that organ, which, controlling in some measure the impulsive action of all the others, gives rise for the mediation of accurate observation, calm reflection, and just judgment, before the consent of the mind is yielded to the fearful execution of the worst that man can inflict upon his fellow man. And accordingly it could not be said that if not deliberately cruel Cromwell was, at least, not indifferent to the shedding of human blood, and of this fact his conduct at Dunbar, at Cork, and at Wexford, where it glared out with hideous certainty will not permit us to doubt. His was decidedly a round head, and the cavaliers expressed a

phrenological truism when they nicknamed the opposition faction "*Roundheads*."

The roundness of Cromwell's head is not in its base, so much as in the curve of the reflective organs and of Cautiousness. It is in the line which includes the superior lateral and frontal organs that the approach to the spherical appears, conferring strength of intellect, as much as of propensity.

When the head was severed from the trunk at Tyburn it was so mutilated by an ill-directed blow of the axe that there is scarcely a possibility of estimating with accuracy the development of the region of the cerebellum; it seems, however, from the volume of the adjacent parts, as well as from other indications, to have been large.

Conscientiousness was large; he was a conscientious man, and stuck to his ideas whatever they were, whether in opposition to the views of others or not. Cromwell would not be Cromwell at all without his Conscientiousness. He did not fight for the glory of the fight, nor for distinction, fame, or title, which more Self-Esteem would have made him do; but it was the deep possession of principle that made him act as he did. We must also bear in mind that more than two hundred years of knowledge of civilization, and of social advancement, have shed their blessed influence upon society since that character was formed; and that even his darker deeds, his ruthless ferocity, for example, and his assimilation, do not justify the inference that the man was as wicked as we of this age must become before we could do the like. The perceptive faculties might have been expected to be larger, comparing the mask and the skull, but we must remember that some allowance must be made for the fleshy integuments over the superciliary ridge which must have been pulled downwards when the eyes were removed and the lids sewn down over the sockets, and yet there was no deficiency observable in the intellectual perceptive faculties. The skull indicates a strong social regard, and his life, written by his son Oliver, reveals the inner character of the man, which thoroughly substantiates the fulness in Philoprogenitiveness; he was exceedingly fond of his daughter who died, and her loss left Cromwell almost unconsolable. His son also speaks of his exemplary character in his family, and of the purity of his motives in all that he did.

Just a word in conclusion about an estimate by a profound and eloquent thinker of our own time, who has done great things in the service of truth. He said: "I, for one, will not call this man a Hypocrite! Perhaps of all the persons in that struggle, from first to last, the single indispensable one was verily Cromwell. *To see and to dare, and to decide, to be a fixed pillar* in the welter of *uncertainty*; a king among them, whether they called him one or not . . . he grappled like a giant, face to face, heart to heart, with the naked truth of things." He also says of him, "Cromwell's faults were as well known to himself as to his God; but though the sun was often dimmed, the sun himself had not grown a dimness." And then he tells us, "Cromwell's last words were, as he lay waiting for death,

those of a Christian heroic man. Broken prayers to God that He would judge him. He, since man could not, in justice, yet in pity. He breathed out his great wild soul, its toils and sins all ended now, into the presence of his Maker in this manner. I, for one, will not call this man a Hypocrite."

J. A. FOWLER.

ANTHROPOLOGY.

ADDRESS BY

PROFESSOR W. M. FLINDERS PETRIE, D.C.L., LL.D.,
President of the Anthropological Section.

(Continued from page 464.)

BUT if we are to make any wide comparisons and generalizations a free study of material is essential, and the means of amassing and comparing work of every age is the first requisite. This first requisite is unhappily not to be found in England. The conception of collecting material for the study of man's history has as yet little root, and struggles to find a footing between the rival conceptions of the history of art and the life of modern man. The primary difficulty is the character of the museum accommodation at present provided. This is all of an elaborate and expensive nature, in palatial buildings and on highly valuable sites. To house the great mass of objects of either ancient or modern peoples in such a costly manner is impracticable, and hence at present nothing is preserved but what is beautiful, strange, or rare. In short, our only subjects of study are the exceptional and not the usual products of races. The evil traditions of a "collection of curiosities" still brood over our materials; and until we face the fact that for study the common things are generally more important than the rare ones, anthropology must remain much as chemistry would if it were restricted to the study of pretty colours and sweet scents.

Until we have an anthropological storehouse on a great scale we cannot hope to preserve the materials which are now continually being lost to study for lack of reasonable accommodation. Such a storehouse should be on the cheapest ground near London, built in the simplest weather-tight fashion, and capable of indefinite expansion, without rearrangement or alteration of existing parts. It should contain no baits for burglars, all valuable objects being locked up in the security of the British Museum, to which such a store-

house would form a succursal, greatly relieving the present overcrowded state of many departments. To such a storehouse for students all that does not serve for public education, or that is not portable or of much saleable value, should be consigned. There the piles of architectural fragments which are essential for study, but are useless to show the public, should be all stacked in classified order. There the heaps of pottery of ancient and modern races should all be arranged to illustrate every variety of form and style. There the series of entire tombs of other races and of our own should be set out in their original arrangement, as in the Bologna Museum. There whole huts, boats, &c., could be placed in their proper order and sequence, while photographs of the showy educational specimens and valuables in the public museums could fill their places in the arrangement. That such a storehouse is needed may be illustrated by a collection gleaned in a few months' work this year. It represents the small products of a little village and a cemetery of a new race in Egypt. But there is no possibility of keeping such a collection together in any London museum; and but for the new Ashmolean Museum at Oxford having been lately built with a wide view to its increase, it is doubtful if in any place in England such a collection could be kept together. What happens to one excavator this year may happen to a dozen excavators *per annum* in a generation or two hence; and so long as space is not available to preserve such collections when they are obtained, invaluable material is being irrevocably wasted and destroyed.

Besides the theoretical and scientific side of anthropology there is also a very practical side to it which has not received any sufficient development as yet. Anthropology should in our nation be studied first and foremost as the art of dealing with other races. I cannot do better than quote a remark from the address of our previous President, General Pitt Rivers, a remark which has been waiting twenty-three years for further notice. He said, "Nor is it unimportant to remember that anthropology has its practical and humanitarian aspect; and that as our race is more often brought into contact with savages than any other, a knowledge of their habits and modes of thought may be of the utmost value to us in utilising their labour, as well as in checking those inhuman practices from which they have but too often suffered at our hands."

The foremost principle which should be always in view is that the civilisation of any race is not a system which can be changed at will. Every civilisation is the growing product

of a very complex set of conditions, depending on race and character, on climate, on trade, and every minutia of the circumstances. To attempt to alter such a system apart from its conditions is impossible. For instance, whenever a total change is made in government, it breaks down altogether, and a resort to the despotism of one man is the result. When the English Constitution was swept away, Cromwell or anarchy was the alternative: when the French Constitution was swept away, Napoleon was the only salvation from anarchy. And if this is the case when the externals of government alone are altered, how much more is it the case if we attempt to uproot the whole of a civilisation and social life? We may despotically force a bald and senseless imitation of our ways on another people, but we shall only destroy their life without implanting any vitality in its place. No change is legitimate or beneficial to the real character of a people except what flows from conviction and the natural growth of the mind. And if the imposition of a foreign system is injurious, how miserable is the forcing of a system such as ours, which is the most complex, unnatural, and artificial that has been known; a system developed in a cold country, amid one of the hardest, least sympathetic, and most self-denying and calculating of all peoples of the world. Such a system, the product of such extreme conditions, we attempt to force on the least developed races, and expect from them an implicit subservience to our illogical law and our inconsistent morality. The result is death; we make a dead-house and call it civilisation. Scarcely a single race can bear the contact and the burden. And then we talk complacently about the mysterious decay of savages before white men.

Yet some people believe that a handful of men who have been mutilated into conformity with civilised ideals are better worth having than a race of sturdy independent beings. Let us hear what becomes of the unhappy products of our notions. On the Andaman Islands an orphanage, or training school, was started and more than forty children were reclaimed from savagery, or torn from a healthy and vigorous life. These were the results. "Of all the girls two only have continued in the Settlement, the other survivors having long since resumed the customs of their jungle homes. . . . Physically speaking, training has a deteriorating effect, for of all the children who have passed through the orphanage, probably not more than ten are alive at the present time, while of those that have been married, two or three only have become parents, and of their children not one has been

reared." * Such is the result of our attempts on a race of low but perfect civilisation, whom we eradicate in trying to improve them.

Let us turn now to our attempts on a higher race, the degenerated and Arabised descendants of a great people, the Egyptians. Here there is much ability to work on, and also a good standard of comfort and morality, conformable to our notions. Yet the planting of another civilisation is scarcely to be borne by them. The Europeanised Egyptian is in most cases the mere blotting paper of civilisation, absorbing what is most superficial and undesirable. The overlaying of a French or English layer on a native mind produces only a hybrid intellect, from which no natural growth or fertility can be expected. Far the more promising intellects are those trained by intelligent native teachers, where as much as can be safely assimilated has grown naturally as a development of the native mind.

Yet some will say why not plant all we can? what can be the harm of raising the intellect in some cases if we cannot do it in all? The harm is that you manufacture idiots. Some of the peasantry are taught to read and write, and the result of this burden which their fathers bore not is that they become fools. I cannot say this too plainly: an Egyptian who has had reading and writing thrust on him is, in every case that I have met with, half-witted, silly, or incapable of taking care of himself. His intellect and his health have been undermined and crippled by the forcing of education. With the Copt this is quite different: his fathers have been scribes for thousands of years, and his capacity is far greater, so that he can receive much more without deterioration. Observation of these people leads to the view that the average man cannot receive much more knowledge than his immediate ancestors. Perhaps a quarter or a tenth more of ideas can be safely put into each generation without deterioration of mind or body; but, at the best, growth of the mind can in the average man be but by fractional increments in each generation, and any large increase will surely be deleterious to the average mind, always remembering that there are exceptions both higher and lower. Such a result is only what is to be expected when we consider that the brain is the part of man which develops and changes as races reach a higher level, while the body remains practically constant through ages. To expect the brain to make sudden changes of ability would be as reasonable as to expect a cart-horse to breed racers, or a greyhound to tend sheep. Man mainly

* E. H. Man, "On the Andaman Islands," *Anthrop. Jour.*, xiv., 265.

develops by internal differences in his brain structure, as other animals develop by external differences in bones and muscles.

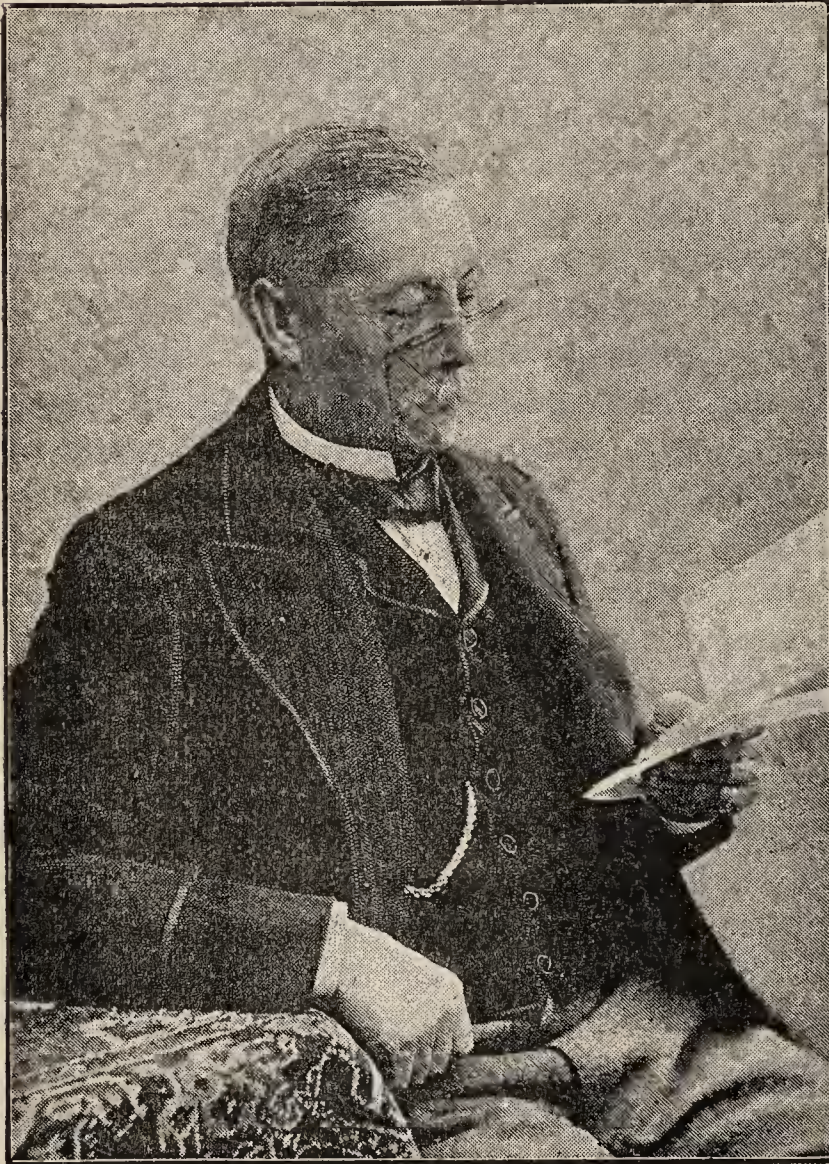
What then, it may be asked, can be done to elevate other races? How can we benefit them? Most certainly not by Europeanising them. By real education, leading out the mind to a natural and solid growth, much can be done; but not by enforcing a mass of accomplishments and artificialities of life. The general impression in England is that reading, writing, and arithmetic are the elements of education. They might be so to us, "in the foremost files of time," but they assuredly are not so to other races. The complex ideas of connecting forms and sounds is far too great a step for many brains; and when we succeed, to our delight, in turning out finished readers, Nature comes in with the stern reply, "Of their children not one has been reared." Our bigoted belief in reading and writing is not in the least justified when we look at the mass of mankind. The exquisite art and noble architecture of Mykenæ, the undying song of Homer, the extensive trade of the Bronze Age, all belonged to people who never read or wrote. At this day some of my best friends—in Egypt—are happily ignorant of such accomplishments, and assuredly I never encourage them to any such useless waste of their brains. The great essentials of a valuable character—moderation, justice, sympathy, politeness and consideration, quick observation, shrewdness, ability to plan and pre-arrange, a keen sense of the uses and properties of things—all these are the qualities on which I value my Egyptian friends, and such qualities are what should be evolved by any education worth the name. No brain, however humble, will be the worse for such education which is hourly in use; while in the practical life of a simple community the accomplishments of reading and writing are not needed for perhaps a week or a month at a time. The keenest interest is taken by some races, and probably by all, in geography, modes of government, and social systems; and in most countries elements of hygiene and improvements in the dwellings and arts of life may be taught with the best results. There is therefore a very wide field for the education of even the lowest races, without throwing any great strain on the mental powers. And it must always be remembered that memory is far more perfect where a less burden of learning is thrown on the mind, and ideas and facts can be remembered and brought into use more readily by minds unstrained by artificial instruction.

(To be continued.)

UNDER THE PUBLIC EYE.

SIR DOUGLAS GALTON, K.C.B., F.R.S.,

President of the British Association.



AT a recent meeting of the Medical Congress—as well as at other times—we had a good opportunity of surveying the head of Sir Douglas Galton. He has a favourable organization for action and mental work, which is clearly seen from his Motive-Mental temperament. His head is particularly high and well developed in the parietal region. The central basilar portion is not so fully represented as the frontal basilar portion, hence he should be character-

terized for great grasp of mind, and capacity to take in the whole subject, and be fruitful in thought. He has more moral than physical force, and should be naturally inclined to study, acquire knowledge, think and investigate scientific subjects. His powers of observation are excellent, and he is capable of making close comparisons, and fine analogies. As a speaker he will be courteous, clear in style, versatile in thought, illustrative in ideas. He has great powers of intuition and is capable of seeing far ahead. He must be strict in doing what he agrees to do, buoyant in his enterprises, and capable of giving good advice to others. He should be manly and independent, and more ambitious to succeed in what he does than anxious to secure praise or make a display. Whatever he attempts in politics, philosophy, science, or

religion, he clings to as a principle, and strictly adheres to. He has a rare combination of powers which take an upward tendency, and will be characterized for refinement, taste, and sense of perfection.

SIR DOUGLAS GALTON, President of the British Association for the Advancement of Science, in his opening speech at the Ipswich meeting, said on

Anthropology :

The impulse given by Darwin has been fruitful in leading others to consider whether the same principle of evolution may not have governed the moral as well as the material progress of the human race. Mr. Kidd tells us that nature as interpreted by the struggle for life contains no sanction for the moral progress of the individual, and points out that if each of us were allowed by the conditions of life to follow his own inclination the average of each generation would distinctly deteriorate from that of the preceding one ; but because the law of life is ceaseless and inevitable struggle and competition, ceaseless and inevitable selection and rejection, the result is necessarily ceaseless and inevitable progress. Evolution, as Sir William Flower said, is the message which biology has sent to help us on with some of the problems of human life, and Francis Galton urges that man, the foremost outcome of the awful mystery of evolution, should realise that he has the power of shaping the course of future humanity by using his intelligence to discover and expedite the changes which are necessary to adapt circumstances to man, and man to circumstances.

In considering the evolution of the human race, the science of preventive medicine may afford us some indication of the direction in which to seek for social improvement. One of the early steps towards establishing that science upon a secure basis was taken in 1835 by the British Association, who urged upon the Government the necessity of establishing registers of mortality showing the causes of death "on one uniform plan in all parts of the King's dominions, as the only means by which general laws touching the influence of causes of disease and death could be satisfactorily deduced." The general registration of births and deaths was commenced in 1838. But a mere record of death and its proximate cause is insufficient. Preventive medicine requires a knowledge of the details of the previous conditions of life and of occupation. Moreover, death is not our only or most dangerous enemy, and the main object of preventive medicine is to ward off disease. Disease of body lowers our useful energy. Disease of body or of mind may stamp its curse on succeeding generations.

The anthropometric laboratory affords to the student of anthropology a means of analysing the causes of weakness, not only in bodily, but also in mental life.

Mental actions are indicated by movements and their results. Such signs are capable of record, and modern physiology has shown that bodily movements correspond to action in nerve-centres, as surely as the

motions of the telegraph-indicator express the movements of the operator's hands in the distant office.

Thus there is a relation between a defective status in brain power and defects in the proportioning of the body. Defects in physiognomical details, too finely graded to be measured with instruments, may be appreciated with accuracy by the senses of the observer ; and the records show that these defects are, in a large degree, associated with a brain status lower than the average in mental power.

A report presented by one of your committees gives the results of observations made on 100,000 school-children examined individually in order to determine their mental and physical condition for the purpose of classification. This shows that about 16 per 1,000 of the elementary school population appear to be so far defective in their bodily or brain condition as to need special training to enable them to undertake the duties of life, and to keep them from pauperism or crime.

Many of our feeble-minded children, and much disease and vice, are the outcome of inherited proclivities. Francis Galton has shown us that types of criminals which have been bred true to their kind are one of the saddest disfigurements of modern civilisation ; and he says that few deserve better of their country than those who determine to lead celibate lives through a reasonable conviction that their issue would probably be less fitted than the generality to play their part as citizens.

These considerations point to the importance of preventing those suffering from transmissible disease, or the criminal, or the lunatic, from adding fresh sufferers to the teeming misery in our large towns. And in any case, knowing as we do the influence of environment on the development of individuals, they point to the necessity of removing those who are born with feeble minds, or under conditions of moral danger, from surrounding deteriorating influences.

These are problems which materially affect the progress of the human race, and we may feel sure that, as we gradually approach their solution, we shall more certainly realise that the theory of evolution, which the genius of Darwin impressed on this century, is but the first step on a biological ladder which may possibly eventually lead us to understand how in the drama of creation man has been evolved as the highest work of the Creator.

MY FIRST NIGHT WITH THE SKULLS.

THE lecture was concluded, the audience had dispersed, and I found myself in the museum, attached to the lecture hall of the Phrenological Institution, perplexed, astonished, and bewildered. For the first time my head had been phrenologically examined, and although sceptical of the truth and exactness of the science an hour ago, I was bound to admit that my faults, aspirations, temptations, and in fact my character had been laid before me.

While reflecting upon what seemed to me almost a miracle,

the gas was suddenly extinguished, and upon ultimately discovering the door in the darkness I found it—locked. My cries were in vain, and the efforts I made to reach the skylight proved unavailing. No other means of escape was possible, and it was not without some feelings of dismay that I was forced to consider myself a prisoner for the night,



surrounded by human skulls and bones collected from all parts of the world.

As the hour of midnight approached the din of the traffic without decreased, and my thoughts reverted to the lecture and the examination. What a revelation! The few talents fortunately bestowed upon me had been commented upon, but this only served to impress the dreadful responsibility more fully upon my mind. Now could I really see my own character as never before. How weak, and yet not altogether without some redeeming features. If years ago those parts

of my nature most likely to fall a prey to temptation had been shown me, what might I not have overcome, ah! and what left undone? Those latent abilities, too; had I but known of these, the desire to do something and be somebody worthy in this world might have been gratified, and I—but there, is it even yet too late?

I had probably been seated for an hour meditating thus, when the thought came to me I would at once begin to cultivate that which had been so long dormant in my character. But how? Upon raising my head from its bowed position, my eyes appeared to have become accustomed to the gloom of night, in fact, objects were fairly discernible. All round the dingy chamber the skulls bore the grim look of death. And yet, upon closer examination, there shone from each of these disused domes of thought a light, varying from its neighbour in intensity and colour. Yes, each was illuminated within, while from without the brilliancy—in some cases scarcely visible—came mostly through two distinct spots on corresponding sides of the skull. What could all this mean? I reached forward and slowly raised a fragile looking head—which might once have been that of a woman—with the lights shining brightly and jutting upward and forward from just above the forehead. No sooner had I fairly clasped the osseous casement, than, greatly to my astonishment, the skull in soft and gentle tones thus addressed me, “To-night, the only one in a hundred years, we all are granted, if but raised from off these shelves, the power of speech, and therewith offer our help and advice by answering that which you may most wish to know.” “Tell me then, oh, tell me,” I enquired impatiently and without further reflection, “how best henceforth to act to gain true wisdom and happiness?”

“How many strive for these in vain, and yet are both within the reach of all. The wisest are the best, the best the happiest. If then you’d be the wisest, give; give whate’er you have to relieve the poor, distressed and suffering. Comfort the mournful and sympathise in brotherly kindness with oppressed humanity, for *there* only can what you crave be found.”

The next had lights of a deeper hue, which proceeded from the foremost part of the sides of the head, in front of where the ears must have been. This skull was much heavier than the last, and immediately burst out in a volume of words advocating that “Man is made up of his food and drink. Misery is caused by the lack of these essentials, therefore comfort must be sought by providing both quantity and

quality in food, but especially the former." These gluttonous tones were not to my taste, and I was much relieved to find that when the cranium was replaced in its former position the gabble immediately ceased.

In raising another, which possessed streaks of light almost resembling tongues of fire, coming from each side, and somewhat above those in the last head, I wondered what powerful kind of influence it could have exerted during life. Suddenly a harsh and merciless voice informed me "Gold is the prime mover of all things in the physical world, with it everything is possible. It is only the rich who are wise, and they can arrange their own happiness ; this they can best ensure by permitting their money to make more money. Even philanthropy is based on riches. Show your sense by getting rich, and then ——"

"Is this the kind of advice and help necessary to wisdom and serenity of mind?" I wondered ; "but let me try this one. What pure lights these are streaming from each side of the top towards the back of the skull." "Justice," it commenced, "is the foundation of all right-doing, and without right-doing there cannot be happiness, consequently think truly, act justly and speak honestly. No mere intellectual wisdom can produce ecstasy of mind either for the present or future, unless the character be first based upon integrity. This is the helm which regulates the course taken throughout life, and the wisest are those who steer with the greatest precision, independently of all external influences into the harbour of refuge."

Becoming more excited and perplexed I raised the skulls without regard to appearance or luminosity, and received their comments which produced more or less effect. One, I remember, struck me particularly by laughing heartily as soon as touched, to such an extent as to cause the few teeth still remaining to rattle, while the only words capable of being understood were something to the effect that "wit was the only wisdom."

Still surprised and somewhat amused my hand unconsciously raised a heavy mass, which immediately commenced to speak with a voice almost resembling that of some animal. "Force is the only power that man should truly pride. Learning without force is useless, but by the combination of these all enjoyment is found. Resist with might and main that which opposes, and fight for the necessaries of life and pleasures of existence. The greater the energy displayed, the greater the satisfaction. Heed not the fearful cries of the multitude, but do or die, perfect courage will accomplish any

project. If the obstacle be too high, go through it somehow, if too thick then it must be scaled. Permit neither man nor beast, word nor deed, to stop your progress, in such a case even murder is justifiable." After such remarks as these I had almost decided to seek no further "advice," but was tempted to try once more. In timid tones the response came, "A man of understanding is known by the fewness of his errors, and errors are generally caused by want of prudence and care. Therefore in all things be careful, advance slowly, and with sure steps proceed in life's journey; but better stand still than go forward recklessly. Sorrow and misery result from the neglect to obey the immutable laws of life. How foolish therefore to be fearless in those things which affect the physical and mental well-being of man, ah! and what does not produce an effect of some description? Take care, take care."

The advice received had been so varied and seemed to require much discrimination to know what was really reliable, that in this mood I sat down fatigued to meditate. While thus engaged, a voice both clear and pure quietly commenced to speak in tones which seemed most strangely sweet and yet inhuman.

"Permit me—since but a few minutes now remain of the short hours granted but once a century for man to listen to the anti-human words within this chamber—permit me, this model form of head moulded by mortal hands after long years of study, observation and research, though still far from perfect in psychical symmetry—and therefore imperfect to advise—to show how poor humanity, as evidenced by the remarks from the remnants of life around us are led, governed and moved by but a limited part of the almost illimitable nature bestowed by the all-wise. Through recent centuries of this world's history progress in the highest sense—man's comprehensive ascendancy—has indeed been slow.

"That which degrades a part, in time degrades the whole, and since the very food upon which the community at large depend is only obtained by the violation of nature's laws—the slaughter of our friends the animals,—man has suffered, does suffer, from this unnecessary practice. Not only so, but his body is inadequately nourished, while the fruits and farinacia, causing naught but pleasure to the senses lie abundantly around. If therefore, wisdom, peace and happiness would be yours, commence by living purely and simply, for

‘E'en from the body's purity, the mind
Receives a sacred, sympathetic aid.'

"Nor can it be supposed that while ignorant of his mental

composition and capacities, that his nature will expand or be exalted to the utmost. Study then with reverence those laws that apply to brain and body, and with particular care reflect on that science known as mental, for 'tis only by such knowledge and its application that man's whole duty and perfect education will ever be complete.

“Note with what beauty of design the Creator of all things has arranged and grouped the organs in the human brain, how those relating to animal existence are situated at the base, surmounted by reason and those which do refine, placing man far above the brutes. Then at the top, crowning, ruling, and controlling all the lower powers, the moral instinct lies, again raising man to a level with the angels, graced with a power to commune with God. See how, by observation, reflection, and research, man's nature is revealed, and thus the universal question of wisdom's riches, peace and joy is answered, and within the reach of all who will the laws obey. He who *himself* does know is truly wise indeed, and he who is truly wise is happy, for ‘the ways of wisdom are the ways of pleasantness, and all her paths are peace.’ Only those who have learnt this lesson and acquired this knowledge of mankind, should act as teachers, rulers, preachers, and the like.

“How weak and wanting were the words which to-night you've heard from those poor vacant skulls. If but those lives, well-nigh wasted for want of fulness, had but known the elements of self, and their own capacity of enjoyment in each and all the faculties of the mind, how much better might the world now be for the lives that once they lived.

“But the time has come for me to cease, though far from finished yet, for endless is the range of thought when this human theme we scan.”

With these closing words the voice gradually became less and less audible, the lights within the skulls grew more and more dim, until all were suddenly extinguished. A sense of loneliness stole over me, which a few hours later was exchanged for one of relief, when the caretaker of the premises—after many suspicious glances and questions—released me, after spending my first night with the skulls.

G. B. COLEMAN.

AFTER hypocrites, the greatest dupes are those who exhaust an anxious existence in the disappointments and vexations of business, and live meanly and miserably, only to die magnificently and rich.

THE BRAIN OF MAN, ITS ARCHITECTURE AND REQUIREMENTS.

(Continued from page 456.)

WE now come to the second anatomical element of nervous tissues—the nerve fibres. If we pull a brain apart so as to expose its central portions, we shall be able to see that distinct bundles of extremely delicate white threads compose each “*crus cerebri*,” or the legs of the brain (Fig. 1), and that the thousand filaments which form each bundle diverge within the hemisphere and pass to its surface. There each of these threads becomes united to a cell of the cortex. These are the nerve fibres. Each of these threads is insulated by a protective covering so as to prevent the diffusion of its currents to other fibres. The white substance of the brain is composed exclusively of fibres.

Of those that constitute the central portion of the cerebrum, one set serves to connect the cells of different areas of the cortex (the “*associating fibres*”). These do not cross the mesial line of the skull. They allow of comparison of different memories, &c., and are probably essential to the higher mental faculties. The areas of sight, hearing, smell, motion, general sensibility, and taste of each cerebral hemisphere are thus brought into communication with each other.

A second set serves to join the cortical cells of homologous parts of the two hemispheres of the cerebrum. They are evidently designed to promote a simultaneous action of the two hemispheres upon corresponding parts of the body, as illustrated in rowing a boat with two hands, swimming, &c. These are called “*commissural fibres*.”

A third set comprises those fibres that pass from each hemisphere into the spinal cord. These are known as the “*peduncular fibres*,” because they help to form the stem of the brain, or the *crus cerebri* (see Fig. 1).

A fourth set may be said to comprise those fibres that are associated directly with the organs of special sense, the nose, eye, ear, tongue, and skin.

Finally, a fifth set, known as the fornix, serves to connect the cortical cells of the temporal lobe of each cerebral hemisphere with a mass of cells buried deeply within the corresponding hemisphere, known as the optic thalamus (shown in Fig. 1). The function of these peculiarly arranged fibres is not yet determined with positiveness.

We have already discussed the *rôle* which the nerve fibres play in connection with the brain cells. They are the channels of transmission of nerve impulses. Some carry impressions of a sensory character; hence their currents travel from peripheral parts to the cells of the brain. Others convey motor impulses from the brain cells to the muscles.

We have been able to trace the course and terminations of the separate bundles with exactness by means of methods lately discovered. Nature, under certain conditions, makes the dissections during life, and we, after death, can study out the details of her work. In this way we have learned facts that no human dissection could have determined. The discovery of Türck that nerve fibres degenerated throughout their entire length when severed from the nerve cells, enables us to investigate the results that follow destruction of limited areas of the cortex of man by disease or mechanical injury. When sections across such a brain are made and examined under a glass (proper staining re-agents being employed), the area of the degenerated fibres becomes as clearly depicted from that of healthy brain fibres as would an ink-spot upon a table-cloth. An examination of continuous sections enables us to trace the course of the fibres that were originally connected with the cells of the diseased area to their peripheral connections. Some years after Türck's original paper, Flechsig opened another field of investigation. He showed that during the development of the embryo certain bundles of nerve fibres in the brain and spinal cord became completely formed before others. By sections of embryotic brains he and his followers have been able to confirm many of the facts made known to us by Türck's method. Finally, Gudden has lately proven that extirpation of the eye and some other organs, as well as division of some nerve tracts, in the newly-born animal, is followed by a proximal degeneration of the fibres connected with the organs affected.

Let me remark here that every nerve impulse sent to the brain does not travel along a continuous wire to reach the cell of the cortex that is capable of receiving it, and the same holds true of all motor impulses dispatched from the brain to the muscles. All impulses are passed from cell to cell by means of connecting fibres. In this way they eventually reach the cerebral cortex, just as water buckets are passed up a ladder in case of fire, to use an illustration borrowed on account of its aptness. The object of this arrangement is to allow of an independent action of certain collections of cells (that are subservient to the cortical cells of the cerebrum), in case the required response does not

necessitate volition or consciousness. Many of the vital processes (such as the beating of the heart) are governed by what is known as "reflex action." We cannot check them by the will, and, as a rule, we are unconscious that they are constantly going on.

There are a few practical remarks that might be made to the reader with benefit, in the light of what has been already stated concerning the organ of the mind.

1. This wonderful organ, although delicately constructed, will bear abuse only for a longer or shorter period. Eventually, when overtaxed, it will break down beyond recovery. Mental efforts should not be too long concentrated upon any special line of thought during each day, because it calls into play one group of brain cells to the neglect of others. It is the habit of some of our greatest scholars to seek recreation and rest of the mind by changing to some form of mental exercise out of their regular line, such as an hour of mathematics, the translation of a chapter in the Greek Testament, &c. A horse will travel over a rolling country longer than over a plain, because different sets of muscles are employed in going up and down hills.

2. Sleep is essential to health of the brain, as well as of the body. Normal sleep should not be disturbed by dreams, and should afford a sense of fitness for the day's work. In these days business anxieties, that have deprived many a man of sleep for months, are too often the exciting cause of an attack of paralysis, or of some incurable disease of the brain. I regard anxiety as perhaps the most prolific cause of brain troubles in our large cities. Eight hours of healthy sleep each night will do more to guard against nervous derangements than medicines will to relieve them.

3. There is a close relationship between the thoracic and abdominal viscera and the nerve centres. Daily physical exercise, care in respect to diet, and good hygienic surroundings conduce toward health of mind as well as of the body. Nothing is more common than to see a well-formed head (with every indication of mental acumen) poised upon a puny or bent frame, with small muscles, a contracted chest, and a complexion that indicates a disordered state of the visceral functions. I have patients say to me constantly, "It is useless to talk about two hours of exercise and recreation each day, as my business will not admit of it." To such I would say here, "Remember that the time may come when your health will not admit of business."

4. I would urge upon my readers the importance of sunlight in their offices, and of pure air. Who can expect to

have a healthy brain or body when the blood that feeds both is daily poisoned by carbonic acid gas and foul vapours in the air they breathe for eight or ten hours a day, and when sunlight never enters the windows of their counting-rooms or offices? Do the heads of large houses count the sacrifice of health that they impose upon their clerks when they oblige them to write all day in close rooms by gas-light, day after day and year after year? Some of the illuminating gases consumed in our own city produce, during the process of consumption, products that are extremely detrimental to health. The eyes also are liable to be seriously injured by the flicker of the light, and the brain may be indirectly affected by the eye trouble.

5. The abuse of stimulants, in the form of alcohol, tobacco, tea, and coffee, is a prominent factor in producing many of the nervous diseases that are so frequent in large cities. Some men can smoke constantly without bad results, while others cannot use the weed at all without feeling ill effects. Alcohol tends to slowly produce a brittle condition of the arteries, especially when taken between meals or in excess. The arteries of the brain are thus rendered liable to rupture, and the blood that escapes may terminate life instantly, or in milder cases render the subject a paralytic, and possibly destroy his intellectual faculties. An out-of-door life unquestionably tends to counteract, to some extent, these deleterious results, but it is far better to shun a danger than to court it. I do not take the stand that total abstinence is essential to health, but I would caution my readers against habits of excess in stimulants that are to-day very common and deplorable.

6. The habitual use of drugs should be avoided. Our insane asylums draw many of their inmates from devotees to the opium and chloral habit. When the system demands medicinal agents, advise with your physician, and rely upon his judgment respecting the drugs employed and the frequency of the dose.

TRUE modesty is true humility put into practice. It is not the virtue of persons who are unreflecting, and are easily driven hither and thither by the untutored instincts and hasty impulses of their nature. On the contrary, the man of solid merit and thought is more likely to be modest and retiring than the man of trifling pursuits, of imperfect education, and unmistakable mediocrity. This does not happen because the great man is ignorant of his great powers, or the good man of his good qualities.

HISTORY OF THE PROGRESS OF PHRENOLOGY.

No. IX.—PHRENOLOGY IN BOSTON.

(Continued from page 379.)

ON the 31st of December, 1832, following, a society was formed, which soon embraced on its list of members about one hundred and twenty names. Of these about twenty-five were from the profession of medicine, ten or twelve from that of law, nine were clergymen; the others were among the most respectable of the classes—teachers, merchants, and mechanics.

It was the practice of the society to hold its meetings once in two weeks. At the commencement of 1835, the number of members was greater than at the formation of the society. The operations of the society were characterized by regularity and efficiency. As much so, at least, as could be expected from men engaged in the active duties of their professions. On looking over a retrospective account of their proceedings for a single year, it was surprising the number of interesting written documents presented.

Among the presidents of the society were the names of Dr. Barber, formerly teacher of elocution in Harvard University, Rev. John Pierpont, William B. Fowle, teacher of the Monitorial School, S. G. Howe, M.D., superintendent of the Asylum for the Blind.

The society had a valuable collection of casts, busts, &c., amounting to nearly five hundred, with a small library.

Although less had been said in Boston, with reference to the society or Phrenology in general, than at first, yet the number of intelligent, thorough-going phrenologists were constantly increasing. Medical gentlemen, of high standing in their profession, who, although they were not personally connected with the society, still pursued their phrenological investigations with zeal and success. A gentleman upon whose judgment we have the best reason for relying, recently remarked that fully one-half of the medical profession in Boston, whether we regard number or talent, were decidedly favourable to Phrenology, and some of the first of the profession were its open and firmest advocates.

Thus much for the general state of the science, when Mr. Combe arrived there. His object in coming to this country was nearly the same as that of Spurzheim. He commenced his lectures on the 10th of October. His course consisted of sixteen lectures. His audience at first numbered about two

hundred and fifty. This number may appear small for such a city as Boston, which is regarded as the very fountain head of the science in the United States. Several circumstances combined to produce this result. The first evenings of his lectures were peculiarly unpleasant. Mr. Buckingham, a very popular lecturer, had commenced his course a week or two previous to the arrival of Mr. Combe. Other courses of lectures were also being delivered at the same time. In addition to this, Phrenology having been so long before the public, had become divested of its novelty, so that few, besides those who had become deeply interested in the science, were disposed to attend. If the audience *was* small, it was very select.

All who spoke on the subject concurred in judging it to be the most intelligent miscellaneous audience they had seen assembled on any occasion. The number regularly increased till the close, when it amounted to more than five hundred. Very seldom had so large a proportion of a miscellaneous audience consisted of individuals from the learned professions.

Mr. Combe was regarded as one of the most interesting lecturers who had appeared before a Boston assembly. His practice was to commence at seven o'clock precisely, at eight to have a recess of four or five minutes, when he commenced again and continued till nine, and frequently till fifteen or twenty minutes after. Yet notwithstanding this unusual length of his lectures, he was listened to with unabated interest till the close. Seldom has there been such indications of continued interest for so long a time in any audience, though Mr. Combe was not a perfect lecturer. He was doubtless surpassed in some respects by very many. Yet few, it is believed, exhibited a greater combination of excellencies as a lecturer to a popular audience.

He showed great simplicity, earnestness, and directness of expression. So extensive had been his travels, and minute and accurate his observations, that he had at command a vast resource of facts and anecdotes for illustration. It was his clearness of illustration, more than any other quality, perhaps, that kept alive the interest of his audience. Everything seemed to bear directly upon the point in question. Few public speakers were more successful in making themselves *understood*. And yet, perhaps, this clearness, this adaptedness was to be attributed in some measure to the nature of the subject. No one who understands Phrenology, and has a moderate ability of expressing his thoughts, can speak of the principles of the science, without interesting the candid philosophical mind. The appearance of the audience indi-

cated, in the most unequivocal manner, that he was illustrating what they had *seen* and *felt*. They were *conscious* that the principles of which he spoke had some relation to *them*.

Even those who had been entire disbelievers, and had ridiculed Phrenology, on being induced to attend even a single lecture, would acknowledge that "somehow or other, he does understand human nature." And those who accidentally went in after the course had commenced, generally attended the remaining lectures to the close. There were many such cases. One gentleman in particular, who had often in conversation with us ridiculed the subject as the *merest humbug*, was induced to attend out of curiosity. He confessed himself deeply interested both with the matter and manner of the lecturer. He "could understand Mr. C." and he "contrasted him with *other* lecturers, who were either so high among the clouds, or so deep in the mud, that one half of the time he could not make out what was the point to which they were aiming." For the remainder of the course he attended as often as other engagements would permit, and was never after heard to speak of the science but in terms of respect.

We give an outline of a beautiful explanation of one curious phenomenon in human nature. The different manner in which different individuals interpret the Bible, and make *prominent* different truths and principles of the sacred volume. He compared the reader of the Bible to a man standing on some eminence, with an extensive landscape spread out before him. The individual would be interested according to his most prominent faculties. With *prominent Acquisitiveness*, he would think most of the vast stores of wealth embodied in the villages, manufactories, and lands before him. With *predominant Ideality*, he would be absorbed in the beauty of the scene. Add *Reverence* and *Benevolence*, his mind would rise to the great Author of all, and he would delight in contemplating that goodness which had made such beautiful provision for the enjoyment of man. So would it be in reading the volume of revelation. One with large *Marvellousness*, would dwell with peculiar delight on those passages which speak of the existence and influence of Spiritual beings. With this faculty deficient, such passages would make little or no impression upon his mind. With large *Destructiveness* and *Conscientiousness*, he would be more deeply interested in the exhibitions of God's justice and threatening denunciations against sin; and were he a preacher, the terrors of future punishment would have a prominent place in his discourses. With large *Benevolence*

and small Destructiveness, he would be most deeply interested in the mercy and grace exhibited and promised in the Gospel, and would dwell with peculiar delight on the Bible doctrine of Divine benevolence. With large Philoprogenitiveness, he would make those passages prominent which speak of God as sustaining the parental relations to the children of men. We do not pretend to give the words of Mr. C.

Mr. Combe was remarkable for the courtesy, and candour, and liberality with which he spoke of what is peculiar to the American people. He was always ready to make allowances for his own liability to err in observation and forming his opinion, and alluded to what he did not approve with a delicacy which saved him from giving offence. This modesty and candour could not fail to secure to him the friendly regard of all who heard him, and added much to his influence while he remained in America.

(To be continued.)

HYGIENIC AND HOME DEPARTMENT.

QUERIES AND ANSWERS.

A MOTHER.—Is plum pudding indigestible ?

The *Lancet* said a few years ago that it was not, and we look to that paper as high authority ; but as a rule care should be taken in the preparation of the fruit. The raisins and currants well washed in hot water, then stone the raisins, the citron and lemon peel scraped and looked over to see that no dirt adheres to them, then steamed from six to eight hours. After mixing with the other ingredients of the first quality, then you have a dish that even the children can have a slice of without any ill effects.

LOUIS SMITH.—Will rest prove efficacious as a medicine ?

Yes, you will do well to take a short nap in the middle of the day, it may save you from a complete breakdown and will be as good a medicine as you can take.

FOOD IN DISEASE.

NO. V.—NERVOUS DISEASES AND FEVERS.

IN these days of rush and hurry nervous prostration is on the increase, and the study of the nervous system is of vital importance. A doctor said the other day that the profession had to make a much closer study of nervous diseases than formerly. The diet therefore of those thus afflicted should be well-chosen. Brown bread, milk, cream, butter, eggs, oatmeal,

salads and fruits, also baked potatoes, sweet potatoes, cresses, lettuce and celery are the principal articles of diet.

Drinks should be chosen from pure soft water in abundance, either hot or cold, cocoa, milk, and the juices of fruits, especially orange, and lemonade.

IN FEVERS.

Nourishment is a great thing in fever, but care is necessary to avoid stimulation and clogging the system with unnecessary food. A little food that is easily assimilated is better than much that is doubtful in its effects. Generally speaking fine groats flour or barley flour make good gruel; baked milk toast, linseed tea, rice, and milk.

In typhoid fever, milk and koumyss may form the principal diet, but the juices of fruits, especially grapes, peaches, oranges, and lemons, are generally admissible.

The drinks in fever should be rice-water, currant jelly water, lemonade, gum arabic water, orange juice, pure soft water. Some very peculiar fads have sometimes to be studied in patients, and a doctor often finds, that what is relished by an invalid is often beneficial though not orthodox.

HYGIEA.

THE INTERNATIONAL CENTENARY OF DR. GALL.

A CONSULTATIVE committee was called by Mr. Fowler on November 9th, when representatives from the North and South of England met at 4 and 5, Imperial Buildings, Ludgate Circus, E.C., to consider the steps he had already taken to celebrate the Centenary of Dr. Gall in a suitable manner. It was decided to hold an International Congress in which all Phrenologists and friends of the science from all parts of the world can unite to celebrate this unique event.

It was further decided that March would be the most appropriate time to hold the meetings. It was also arranged that a Reception of Delegates should be held on the evening previous to the Congress. That at the morning and afternoon Congress papers should be read on subjects bearing on the progress of Phrenology during the century. A Soirée will be held in the evening.

A guarantee fund was started and over £15 has already been subscribed towards defraying the expenses of the meetings of the Congress.

Everyone is invited to assist in making a thorough success

of these meetings, and subscriptions of small or large amounts will be gladly received.

It is hoped that friends will make it convenient to visit London on the 9th and 10th of March, when homes will be offered to delegates from a distance.

Special Centenary Notepaper is in preparation and will shortly be ready. Any profits arising from its sale will be handed over to the Centenary fund.

Orders for notepaper and envelopes to be sent to 4 and 5, Imperial Buildings, Ludgate Circus, E.C.

The Fowler Institute.

MEMBERS' NOTES.

That one man should die ignorant who had capacity for knowledge, this I call tragedy.—CARLYLE.

CHRISTMASTIDE.

THE bells are sending in joyous strains o'er the land so far and wide,
 Their oft repeated tale of yore, again 'tis Christmastide ;
 Telling again with a rythm sweet of the Christ-child's lowly birth.
 List ! to the chime with its message divine, of "good-will and peace
 on earth,"

Then hail with joy this message of love to all so freely given,
 Let every tongue give honour and praise to "Our Father, which art
 in heaven."

* *
 *

R. M. W.

THE monthly meeting of the Fowler Institute was held at Imperial Buildings, Ludgate Circus, on Wednesday, Nov. 13th, when a paper on "The Utility of Phrenology in the Choice of a Profession" was read by Mr. Elliott, of Sheerness. The chair was taken by Mr. J. W. Taylor, of Morecambe. Mr. Elliott, in introducing his subject, said that Phrenology was a beautiful and fascinating subject, and that it was what its teachers claimed for it. He mentioned a few of the points to be considered in the study and practical application of the science. He went on to say that it was useful to every grade of society, and particularly to the phrenologist himself. It enables us to understand more clearly and fully the persons with whom we have to deal, and introduces us to the whole man, physically and mentally, so far as it is possible to observe him externally.

Mr. Elliott then considered specially the utility of Phrenology in reference to the professions of a clergyman, day-school teacher, and medical student. He explained the benefits and success that would accrue from the application of Phrenology by individuals engaged in these professions.

At the close of the paper questions and discussion were invited, in which Messrs. Whellock, Harper, Streeter, Taylor (Morecambe), Hoyland (Sheffield), Mills (Sheffield), Piercy, and Miss Fowler took part.

A very hearty vote of thanks was accorded to Mr. Elliott for his interesting paper, and also to Mr. Taylor for presiding.

The meeting, which proved a very enjoyable one, was then brought to a close.

* *
*

THE Lord Mayor's Day was celebrated at the Fowler Institute by a large gathering of members and friends from all parts of the country. Messrs. John Allen and Taylor from the North of England, Miss Mallard and Mr. and Mrs. Severn from the South Coast, Mr. W. Brown, of Wellingboro', Mr. Timson and party from Leicester, Mrs. Leopold Becker and son from Scarboro', Mrs. Gosling from Kimberley, Miss Cousins and friend from Connecticut, U.S.A., while London and suburbs were well represented by Prof. and Mrs. Cross, Mr. and Mrs. Coleman, Misses Crow, Dexter, Smith, and others.

* *
*

J. S. WRITES :—

Now that the chess season has commenced, a word or two about the royal game may not be out of place.

“On the 30th ult. the renowned Mr. J. H. Blackburne played thirty members of the Spread Eagle Chess Club simultaneously. I was one of those who had the honour of meeting him, and succeeded in drawing my game, although Mr. Blackburne defeated twenty-two of his opponents. Chess has its critics like everything else that is worth criticising, but I do not think that its devotees have any reason to fear that it will ever cease to be popular among civilized communities.

“For my own part I am inclined to consider chess as an important means of mental culture, and I regard the increasing interest that is taken in it year by year as a favourable factor in the progress of mankind. There can be no doubt that playing chess exercises the intellect. The perceptive, retentive, and reflective faculties are called into activity, besides great scope being afforded for ingenuity, originality, and imagination. Surely a game which develops the mental temperament and tends to raise men to a higher plane of life is not to be despised!

“Steinitz has shown at some length that playing chess is conducive to health and longevity. Benjamin Franklin has written about its great moral influence. So far from being an unsociable game, it is frequently the means of forming many friendships.

“Last year, when alone in Paris, I entered the Café de la Régence. I did not know anyone there. A French gentleman asked me to play chess with him. In a short time we were on the best terms with one another, and spent several hours very pleasantly together.

“As a recreation I find chess more interesting than billiards, more exhilarating than dancing, and more fascinating than the drama.”

A FRIEND from Jamaica writes :—

“I had a pleasing interview with the Rev. J. S. Tate recently. He is indeed a credit to your Institution. We are brother ministers of the same creed, and old fellow students of the same college.”

We are always glad to hear of and from our distant members.

* * *

J. C. SENDS the following interesting item on “Nervous Regeneration,” which cannot but give food for thought to all who are students of Mental Science, and physiologists :—

“At a recent meeting of the Académie des Sciences, M. Chauveau read a remarkable and important paper on the regeneration of the nervous substance. It is generally believed that the nervous centres are not regenerated after their destruction, but physiologists are not quite agreed on the point. Chauveau has put it to the test by removing the lobes of a monkey’s brain, and producing total blindness. Four months afterwards the animal began to see, and several months later could move about. The operation took place on February 19th, 1893, and by April 24th, 1895, that is, in about two years, Chauveau opened the trepan-holes by which he had removed the lobes, and found that all the space formerly left empty was refilled by a substance in which he recognised the presence of pyramidal nervous cellules and nervous fibres, in short, by a nervous substance. The new lobes were not merely a fresh growth of fragments of the old lobes left behind, for the entire lobes had been removed. According to M. Chauveau, we have here a new fact, which demonstrates the possibility of nervous regeneration when the nutrition is conserved in the organ. A second operation was made, and the new lobes removed, and again after four months the monkey shews signs of renewed vision. We regret to say the monkey is to be sacrificed when the new brain grows. It has served M. Chauveau so well that its life ought to be spared.”

Notes and News of the Month.

If you receive a sample copy of this Magazine and like it, the publisher will be pleased to receive a subscription from you. The more subscribers, the better the Magazine.

* * *

WOMAN is man’s best friend. There is no questioning that. The mothers, the wives, and the sisters of the world are God’s greatest gifts to man, and it pains me to ever hear anyone express the slightest disparagement against them.—F.H.

* * *

WHEN I see leaves drop from the trees in the beginning of autumn, just such, think I, is the friendship of the world. While the sap of maintenance lasts, my friends swarm in abundance, but in the winter of my need they leave me naked. He is a happy man who hath a true

friend at his need ; but he is more truly happy who hath no need of friends.

* * *

ANYBODY will soon become wretched who gives himself up to gloomy diagnosing of others, or to microscopic dissection of character, or to belittling remarks of associates. The censorious mind grows upon one insensibly. We cannot watch it too closely or too constantly.

* * *

ENQUIRE for the Gall Centenary Note Paper, which will be ready shortly. All orders booked at 7, Imperial Arcade, Ludgate Circus, E.C. Proceeds to go to the Centenary Fund.

* * *

THE Magazine for next year will contain articles from the leading Phrenologists. Prof. Keswick will undertake the Hygienic department, Miss Dexter the Children's Column, &c., &c.

* * *

THE March Magazine will be a special Centenary number.

* * *

WHY SHOULD YOU READ "THE PHRENOLOGICAL MAGAZINE" ?

BECAUSE it is a bright and up-to-date exponent of human nature.

Because it will help you to understand yourself and others.

Because it exposes to view the mental machinery of public men and women.

Because it will interest you.

Because it interests children.

Single copy 6d.

* * *

A GREAT divine is to deliver a course of lectures to young men on "Religious Psychology: or the Religious Use of the Powers of the Human Mind." His subjects are : Body, soul and spirit, the temperament, the five senses, the memory, the imagination, habit, the reason, the conscience, the will, the heart.

* * *

JANE CAKEBREAD has made her 290th appearance before a magistrate at Bishop's Stortford. The time is coming when such a thing will be impossible, for the law will step in and regard any committals over a certain number as a disease, and treat them as such.

* * *

THE past month or two have been busy with the meetings of Congregational, Baptist, and Temperance Parliaments, when important matters have been discussed. At the last-mentioned, at Chester, Sir B. W. Richardson was President, and said :—

"If, instead of watering our flowers, we used alcohol for the purpose, our flowers would be injured or killed ; if the clouds poured forth their fatness in the form of alcohol our vegetation would universally perish. If we tried to feed our families of men and lower animals on

alcohol, our animal nature would be a home of disease, ending in a speedy and certain death; if we even diluted our natural fluid with alcohol, our home throughout the vegetable and animal world, our home, minute or mighty, would deteriorate and perish: while, as we know well, if we depend on water alone, all flourish and live. The necessity of water for the purpose of life is the fact of facts, traceable in every blade, in every moving animal form; in man himself of all forms, though so many do not grasp the fact owing to the perverted custom that prevails. Life indeed is enshrined in far larger numbers of water-drinking human animals than in those which admix the true fluid with fluids that are false. For strength, activity, intelligence, generation, longevity, the human family, of all living families, is the single exception as to the use of any other fluid; all others depend on one fluid as the holder of life—the grand intermediate between the solid substance and the living essence with which it is blended—the water of life. As the great ocean of water blends isles and continents, which teem with life, so the ocean of the body blends our solids, in movable form, with the universe of life itself, by which we are made living organisations, good or bad.”

Children's Column.

HIS FIRST RIDE.

MILBURN RAVENSHAW PAHLIN, the one-year-old son of Dr. J. H. Pahlin, of Grand Rapids, Mich., is probably the youngest cyclist in the world—in his peculiar style of locomotion. Dr. Pahlin is an enthusiastic wheelman and is a brother-in-law to J. Smalley Daniels of the Plymouth Cycle Company, to whom we are indebted for the cute little picture.

MY DARLING CHILDREN,—

A robin redbreast came in the middle of a cold winter to the window of a good-

natured peasant, as if he would willingly come in. Then the peasant opened the window and took the little creature tenderly in. Soon the little bird began to pick up the crumbs which fell from the table, and the little children of the peasant became very fond of the pretty robin redbreast.

But when the spring came and the bushes began to cover themselves with leaves, the peasant opened his window, and the little guest



flew to the near forest and builded him a nest and sang a joyful little song.

Now, listen ! When the winter returned, then the robin redbreast came once more to the dwelling of the peasant and brought with him his little wife. The peasant and his children were delighted to see the little creatures look about them so confidently, and the children said, "The little birds look at us as if they would like to say something to us."

Then the father answered, "If they could talk to you, my children, they would say, Confidence begets confidence, and love produces love." Don't you think so too ? Now, my children, I want to wish you a Merry Christmas and a Happy New Year. Will each of you try to make some other little girl or boy happy by your efforts ?—thus you will increase your own happiness this Christmastide.

Your loving

AUNTIE MARJORIE.

"DIC ABERDARON."

A Welsh Prodigy.

BY JOSEPH H. AUSTEN.

RICHARD ROBERT JONES, familiarly known in Wales as "Dic Aberdaron," was one of a large family, born of poor parents, at Aberdaron, in Carnarvonshire, in the year 1780.

As a boy, he was dreadfully idle, as of course no schools were then in existence. His father could not get him to do any household work—Dic could not leave his "books," which consisted of an old grammar, primer, and Bible.

One day, therefore, he was turned out of his home, and off he went somewhere else for a change.

At various towns he would do a little work, and with the money would buy a little food, but spend the greater part in books. He had so educated himself thus by the time he was 30, that he was beginning to learn foreign languages.

In his travels, he visited Liverpool, Manchester, Chester, Warwick, Leamington, and so far South as Dover—and he never rode a mile of it.

In appearance he had a head of large proportions, covered with a thick crop of curly hair.

He was tall—and had he been well-dressed, would have been a handsome man.

I have, in my possession, a drawing of him, drawn by himself, and having his autograph upon the back, so I give the description of his face from the drawing.

He used to give away these drawings to those who were kind to him.

He always carried a cornet, which he had learnt to play without the aid of a teacher.

He was a very independent old fellow ; for instance, if anyone gave him a shilling he would return them so much change.

Bishop Luxmoore, of St. Asaph, was very kind to him, and so was

Bishop Carey, who offered to give him a permanent home at the Palace, which Dic refused.

It has never been known how many languages Dic really knew—some say 13, some say 15, and others state that he knew more. At all events his Greek and Hebrew were “alright.” In St. Asaph Cathedral may be seen a picture of this remarkable man, and also a dictionary in Welsh, Hebrew and Greek, which Dic compiled.

He was a regular walking library at times, as he made his ragged clothes serve in the stead of bookshelves.

He died in great poverty at St. Asaph on the 21st December, 1843, and was buried in the Parish Churchyard, where a flat tombstone, placed by his patron, Bishop Carey, marks the spot.

This is the inscription, in Welsh, for those of your readers who are interested :

“ Bedd
RICHARD ROBERT JONES,
(*Dic Aberdaron*),
A anwyd yn 1780,
A gladdwyd Rhagfyr 21, 1843.
Yn 63 oed.

Ieithydd uwch ieithwyr wythwaith-givir ydoedd
Geiriadur pob talaeth ;
Aeth angau âi bymthen gaith,
Obry'n awr mae heb'r un iaith.

(Ellis Owen.)

Tma dygwyd gramadegydd-hynod
I hunaw yn llonydd ;
O'i boen a dyma lle bydd-fud feudwy,
Tra rhed Elwy trwy ro y dolydd.

(Talhaiarn.)

Peace be to his memory.”

What Phrenologists are Doing.

MR. W. A. WILLIAMS, F.F.I., has been delivering a course of Temperance Lectures under the auspices of the Ladies' Temperance Society, at the Public Hall, Aberavon. The Rev. J. Rhys Davies and Councillor Stokes presided over large attendances. Mr. Williams also gave an afternoon entertainment with the “Limes” to 1,200 children, Mrs. M. A. Foulkes giving the connective readings.

PROFESSOR KESWICK has been lecturing in York, and has had some very good press notices. One paper speaking of the Professor, says he has not only a charming personality, but he is an intellectual and highly finished speaker. The lectures are illustrated by lime-light views, and thus form an excellent pictorial representation of the matter treated on.

PROFESSOR A. J. COLES has been lecturing round about Taunton. He is an able defender of Phrenology, and has the cause at heart.

PROF. and Mrs. J. Millott Severn, of Brighton, and Prof. J. Allen, of Swansea, are names we gladly welcome on the Register in the *Phrenological Annual* for 1896. The Editors sacrificed a good deal by taking the stand they did with the Register in 1895 to raise the standard of Phrenology, and it is gratifying to them to know that phrenologists are rallying round them. It takes time to work any great cause.

MRS. WINTERBURN, A.F.P.I., Lond., has closed a very successful visit at Harrogate, and is now at Leeds. She is an energetic lady, and has a talented family.

MR. TIMSON writes he has just concluded a successful course of lectures at Syston and Wigston, and goes on to Loughborough and Quorn for a week at each place.

MISS FOWLER gave the first of a series of lectures arranged for in Sheffield and the suburbs, at Dornall, on Monday evening, Nov. 18th. The Rev. J. H. Stimpson presided over a large audience, which was deeply interested in the lecture. All present seemed thoroughly convinced of the usefulness and truthfulness of Phrenology. At the close of the lecture a lady and gentleman were nominated by the Chairman (as representatives of the coming man and coming woman) to have their characters depicted by Miss Fowler, and both bore testimony to the strikingly accurate examinations, and also to the valuable advice given.

Correspondence.

DEAR EDITOR,—I am pleased with the books, and Ogilvie's Encyclopædia is a splendid book full of knowledge from beginning to end.

Yours faithfully,

Cockermouth, Nov.

T. A.

DEAR EDITOR,—Many thanks for the November Magazine; it is a very interesting number. What you say about Khama I think is most accurate. Your remark about his "thinking of pleasure as a last resort," reminds me of Mr. Willoughby's reply when asked what were Khama's amusements. He said, "The Chief has no recreations; he takes life too seriously for that." The remark of course must be taken with some limitations—Khama loves hunting, I believe, though he is generally too busy to indulge in it.

ONE WHO HAS MET KHAMA.

A FRIEND from Birmingham writes: "I do not know much of Mr."

Jowett, but what you say of him in the November Magazine entirely accords with my impressions.

“Your character sketch of Dr. Bradford is most interesting. I only heard him preach twice, but from the two sermons I heard and from what other people told me, I was much impressed with the versatility of his power as a preacher and orator; the force and concentration was at the same time no less striking.”

Nov. 19th.

Book Notices.

“A LIFE of Dr. Gall, the Founder of Phrenology,” will shortly be issued, edited by Miss J. A. Fowler. This will be issued in a cheap form, and will be sold at the Great National Phrenological Centenary to be held in London early in 1896, of which Prof. L. N. Fowler is the President. The price will be within the reach of all interested in Phrenology. Orders can now be booked.

“FOWLER’S New Descriptive Catalogue,” which will contain about 32 pages, will be ready early in 1896. This will cancel all previous lists, and will be the most complete Phrenological Catalogue issued. Send for a copy, you are certain to find something in it that you require.

DR. T. R. ALLINSON’S new book on “Lung Complaints” is now ready, and is having a splendid sale. The title of the book denotes its contents. The chapters 8 and 9 treating on coughs and colds and how to get rid of them quickly and so avoid consumption, which may follow even an ordinary cold, are very valuable especially at this time of year, and are well worth the price asked for the whole volume, viz., 1s. 2d. post free. L. N. Fowler & Co. are the publishers.

“LOVE, Courtship and Marriage,” by E. S. G. Mayo, just issued. Price 1d., post free 1½d. L. N. Fowler & Co., publishers.

WE carry in stock a large assortment of books, &c., which would make suitable Christmas presents; if you wish to make a Christmas present to a friend or any member of your family you cannot do better than secure one of the undermentioned:—

THE NEW DISSECTED PHRENOLOGICAL CHART OR PUZZLE, suitable alike for both old and young. Price 2s. 6d.

THE PERFECT MAN. A new card game on Phrenology. Amusing and instructive. Price 1s. 3d., post free.

NEW PHYSIOGNOMY, or Signs of Character, containing about 1000 illustrations. This is the standard work on Physiognomy. Price 20s., post free.

OGILVIE’S ENCYCLOPÆDIA of Useful Information and Atlas of the World; a mine of knowledge in a single book. An illustrated library complete in itself. Price 8s. 6d., post free, with coupon.

THE PET OF THE HOUSEHOLD—Mrs. Fowler’s Lectures. Price 4s., post free.

Character Sketches from Photographs.

A. J. (No. 2).—This photo indicates a very different type of man from his brother. He does not put a sufficient value on himself, underrates himself, and is apt to be too easy going. He is as clever in his way as his brother. He ought to be mechanical in his tone of mind, and an engineer by profession, for he has large Constructiveness, Form, Size, Weight, and Comparison. He appears to be very kind and sympathetic, inclined to do what he can to help others and even sacrifice his own convenience and pleasure. He is fond of fun and appreciates a good joke. He has a fondness for science, and could succeed in the study of it; zoology, geology, electricity would not come amiss to him. When he gets to talking he finds it difficult to stop.

B. E. (Shoreham).—The photograph of this young lady indicates an idealistic kind of mind. She takes strong views of subjects, and likes to reason everything out for herself. She could succeed as a teacher of mental philosophy or mathematics if she were to give sufficient attention to the subject. She is exquisite in her tastes, and very particular how things are done for her. She prefers to do many things herself rather than have them put together in a hasty way. She ought to enjoy music and show some rather special ability in it herself, but she will not want to make an attempt to perform before others until she is well qualified to do her work in a tip-top fashion, and above the criticisms of others. One defect in her character is that she is too sensitive to the remarks of others; she must therefore be less particular about what others think or say in reference to her.

M. D.—The photograph of this young lady indicates that she has the vital temperament, which favours an interest in the work of life from a practical standpoint. She enjoys society from an intellectual as well as from a domestic point of view. She will be a favourite, and will know how to manage and understand the young, and be able to train, guide, and look after their interests. She is one who will take an enthusiastic interest in subjects. When she likes any one she likes that one with all the friendship of her nature. There is no half-and-half love about her. She is a devoted friend if one at all, but she wants the same in return from her friends. She is very sympathetic, kind-hearted, and tender in her feelings. She will do philanthropic or evangelistic work, and will not mind the trouble that she takes to assist others in their troubles, losses, or trials. She needs to be understood to be appreciated. She has the power and ability to make a good nurse or physician, and would know how to diagnose disease correctly. She is not wanting in musical ability, and were she to cultivate her voice for singing it would be of the quality which would have weight, influence, and benefit on her hearers.



