

KNOW THYSELF.

THE POPULAR
PHRENOLOGIST

A Journal of Mental Science and a Record of Human Nature.

VOL. I.

Printed and Published for the Popular Phrenologist Company

BY

S. C. SLADE & CO., 46 and 48, GOSWELL ROAD, LONDON, E.C.

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THE POPULAR PHRENOLOGIST

Vol. 1. No. 1.]

JANUARY, 1896.

[ONE PENNY.]

FACTS

There are 77 muscles in the human head.

There are 11 muscles in the tongue.

The average height of Englishmen is 5 ft. 8½ inches.

The average height of an Esquimaux is 4 ft. 3 inches.

A Negro's skeleton weighs more than that of an Englishman.

A calcined human body leaves a residuum of nearly two pounds.

A single human hair of average thickness will support four ounces without breaking.

The work performed by the human body in a day in circulating the blood, breathing, and other involuntary processes, is equal to that of twenty-two horse power for one minute.

The difference between rising at five and seven o'clock in the morning, for the space of forty years—supposing a man to go to bed at the same hour at night—is nearly equivalent to the addition of five years to his life.

In the hottest climates the animals are found most to approach man, and those in such great zoological divisions possess the organisation the most complex and the faculties most developed; while in the polar regions are found only beings occupying a rank but little elevated in the zoological series.

Sir J. CRICHTON BROWN, lecturing on "Brain Rust," said he knew no surer method of producing premature senile decay, than for a man of active habits to retire and do nothing when just past the zenith of life; and he did not know a surer way of enjoying green old age than to keep on working to the close.

It is confidently predicted that at the present rate of decrease the Maoris of New Zealand, now reduced to fewer than forty five thousand men, from one hundred thousand in Captain Cook's days, must have disappeared by the year 2000. The Laplanders are estimated not to exceed thirty thousand in numbers, and are gradually becoming fewer.

Finger nails grow about an inch in nine months.

Aboriginal Australians have the smallest heads of any nation.

A male child when born weighs one sixth more than a female

There are every minute three births in excess of deaths throughout the world.

There have been counted 1060 hairs on a square inch of the human head.

The human heart is six inches in length and four inches in diameter, and on an average beats 70 times a minute.

People eat twenty per cent. more bread when the weather is old than when it is mild.

One of the rules in force at the new University of Chicago is that every student must take at least one hour's physical exercise every day.

If a child is afraid of its bath, it is a good plan to put a sheet over the bath so as to conceal the water, and placing the child on the sheet, lower it gently into the water.

Married people live longer than the unmarried, the temperate and industrious longer than the gluttons and idle, and civilized nations longer than the uncivilized. Tall persons enjoy a greater longevity than small ones.

A census of centenarians recently taken in France gives two hundred and thirteen persons of one hundred years or over, one hundred and forty-seven of them women and sixty-six men. The oldest was a woman who had just died at one hundred and fifty, in a village of the department of Haute Garonne. Nearly all the centenarians belonged to the lower ranks in life.

It is said that drunkards can be cured by a very simple and pleasant course of treatment—namely, by eating apples at every meal. Apples, Dr. Tiplett, a German Physician maintains, if eaten in large quantities, possess properties which entirely do away with the craving that all confirmed drunkards have for drink. The doctor says that in many bad cases which have come under his notice he has been able to effect a cure by this means, the patient gradually losing all his desire for alcohol.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

MR. JAMES PALLETT,
14, Clarendon Street,
Wakefield.

THE SCEPTIC'S DOUBT.

ONE stormy night in January, some few years ago, I returned to my bachelor rooms in no very enviable frame of mind, for the fire was nearly out, and the place generally, looked uninviting.

I had been to a lecture on Phrenology, given at the Mechanics' Institute, of the large provincial town in which I was then employed; and afterwards, at the club, I had engaged in an animated conversation with my friend Jack Briggs, as to the merits and de-merits of the lecturer's subject.

Jack was a confirmed believer in Phrenology, whilst I was a sceptic, and our discussion had waxed somewhat warm.

I hastily disposed of my frugal supper, and filling my pipe, sat down before the fire, which I had coaxed back to life, and commenced thinking over some of Jack's arguments.

He was a warm-hearted, open-handed, generous fellow, and I didn't like to be at variance with an old chum, so I tried to analyse our respective arguments for and against, and to try to discover where we separated in our ideas.

How could it be possible for the outside conformation of the human skull, to give a true index of the power and force, or the weakness of the organs within?

I had known some fellows with very large heads, suggesting only water-on-the-brain to me, and they certainly didn't appear to me to shine with any particular brilliance in the intellectual line; and yet to listen to Jack, and the lecturer, it would appear that certain organs of the brain, dominating our various faculties were capable of being gauged, and accurately defined, by merely relying upon the delicately trained touch of an expert.

I failed to see the argument, and blowing my last puff, I repaired to bed.

The next evening Jack came round to my rooms, which he was in the habit of doing very frequently, for a pipe and a "jaw."

Naturally he was full of his subject of the evening before, and I tried in vain to turn the conversation. I should have probably succeeded, only he hit upon something which deeply interested me.

He incidentally mentioned that his sister Kate had been to tea with the Boltons.

Now I had long entertained a very tender regard for the eldest Miss Bolton, whom I had met frequently, both at her own house and at entertainments.

We were not looked upon exactly as accepted lovers, but the general opinion was that we got on remarkably well together, and, as there was nothing unequal in our social positions, our intimacy didn't excite any particular notice, except from a few gossips who generally contrive to know more about your private affairs than you do yourselves.

However, to my thinking, Maud Bolton, to all appearances bade fair to make any fellow happy, who was fortunate enough to win her affections. But what made Jack's conversation so interesting to me, was the rather astonishing announcement he made respecting this young lady. He informed me that, when taking tea with the Boltons, his sister had mentioned Phrenology, and her brother Jack's firm belief in it. Maud and her sisters seemed highly interested in the subject, and as they had all been to the lecture, the matter was discussed with animation.

Old Mr. Bolton had suggested that the girls should go and have their characters read, and Maud had actually consented, if Jack's sister would go with her.

Now Maud was about the quietest and most domesticated of the Bolton girls, and her falling in so readily with the suggestion of her father, who, I knew, was an old gentleman greatly addicted to joking, rather surprised me.

I got out of Jack when this visit was to be paid, and he promised to obtain for me, through his sister, a copy of Maud's character.

Of course, I looked upon the whole affair as a joke, but I knew the gentleman who had been lecturing was holding private interviews during the rest of the week and thought it just possible that the girls might carry out their intention, especially as it contained an element of novelty: and amusement in our town was at rather a low ebb.

A week or so after Jack had imparted his little item of news, he again dropped in for the usual pipe, and when we had got comfortably settled down he pulled an envelope from his pocket and said, "Guess what I have here, old man." I suggested a tailor's bill, and several other things: but he only smiled.

"No, you are all abroad, my boy."

"You remember our little conversation about the Boltons having their characters read by the Phrenologist, and particularly about one young lady who shall be nameless."

I sat up immediately, and regarded the envelope with interest.

"Now," he continued, "if you are very good, you shall read the young lady's character," and he pulled out of the envelope a document of parchment-paper and inscribed with neat looking writing in blue ink.

I seized the document with eagerness, and began to read.

Out of the corner of my left eye I could observe Master Jack regarding me with a very amused expression of countenance.

When I had finished the paper I handed it back with a "Pish! All stuff and nonsense, my dear Jack. Don't believe a word of it, except of course that part expressing what is apparent to an acute observer, which I will admit fits Miss Bolton's character exactly."

"But what of the last statement?"

"Think of it, Jack. You know the young lady, perhaps, better than I do, and this Phrenologist has the impudence—I can't call it by a milder term—to state, that in his opinion, the subject under treatment is likely to develop acute hysteria."

"Now, Jack, you know as well as I do, that Miss B. is one of the quietest of the Bolton girls, and to all appearances the very last to have such a calamity happen to her."

"Yes," said Jack, "it is coming it rather strong," and her father and mother and all of them treat it as a joke, as nothing of the kind has been noticed by any of the family."

"But, as I told you the other evening, it is worth considering, that is, of course, if you have any intentions in that direction; but, perhaps I am venturing upon delicate ground and I will say no more."

Soon after the above incident I was obliged to proceed to a different part of the country, as the nature of my employment, that of a civil engineer frequently necessitated my removal to long distances, at very short notice.

I was absent about six months, and when I returned home I took up my old acquaintances again, and renewed my former mode of life.

I became more intimate with the Boltons, and eventually I proposed for the hand of the eldest daughter and was duly accepted.

Events prospered with me, and in due course we were married, and for about half a year not a shadow crossed our path. Everything was rose-coloured and sorrow seemed to be a mere fiction, when one evening as we were sitting together, I reading, and my wife employed at some fancy-work, I was startled by hearing her suddenly burst into a fit of laughter. I looked up and asked her what she had found so amusing. For answer she began to laugh again, long and loud, and was

sitting in a very stiff and upright position looking intently upward. I became alarmed, and rushing to my wife's side I endeavoured to soothe her and put an end to this horrible cackination. At length I succeeded, and to my enquiries, my wife said she couldn't account for it. She had no reason to give whatever for her strange behaviour.

Of course I felt very uncomfortable about it, and the same thing happening again, about a month after, I determined to seek medical advice.

Her mother came to stay with us and everything was done, but to no purpose, the hysteria had become confirmed, and it eventually led to a private asylum, and to death.

I have little more to add.

The unforeseen is necessarily a hidden mystery, but it must be admitted that all warnings when coming from any well-reasoned out data are deserving of careful investigation, and are not to be thrown aside lightly with a contempt which they do not deserve.

My great trouble did one thing for me, for it made me a firm believer in Phrenology, any doubts I formerly possessed being ruthlessly dispelled by the hardest facts it was possible to bring forward as a proof of the efficacy of its working, and when I now meet my old friend Jack he no longer taunts me with being a sceptic.

A KING CONVINCED

At a fete at Potsdam, held in honour of King Frederick of Prussia, which had attracted an unusually brilliant assembly, the King asked one of his attendants, "Who is that tall, bony, old man with a head so full of character?"

"Sire, it is Dr. Gall the famous Craniologist."

"Ah, the Phrenologist, eh? Command him to dine with us to-morrow evening."

Next evening the King received the Doctor affably, and they sat down to dinner with a dozen other persons, all blazing with decorations and uniforms, but awkward and constrained in manner and conversation.

"Doctor," said the King, at the conclusion of the repast, "pray let us see something of your wonderful skill. Examine these gentlemen's heads and tell me frankly what you think of their characters and dispositions from the indications afforded by their cranial development."

Gall rose and felt the head of his neighbour on the right, a stout powerful man in a resplendent uniform, who had been addressed as "general."

"Speak frankly," said the King, seeing that the Phrenologist seemed embarrassed.

"His excellency," said Gall, "must be passionately addicted to—field sports and exciting pleasures; he has a decided fancy for—for the battle-field, and——"

The King smiled and pointed the Doctor to his other neighbour, a small, alert, keen-eyed man in the diplomatic costume.

"This gentleman," said the Doctor, "is—hum—is an expert in gymnastic exercises, an accomplished pedestrian; very neat and graceful in all operations requiring manual dexterity——"

"Enough," said the King rapping on the table, and, as a score of soldiers entered, he continued, to the stupefaction of Dr. Gall, "remove these gentlemen to their cells. Allow me to put in plain language what you were reluctant to say: The 'general' is a murderer under sentence, and your other neighbour is the most expert pickpocket and cut-purse in all Prussia, who has eluded capture on innumerable occasions. Examine your pockets."

The Doctor did so, and found that his handkerchief, purse, watch and snuff-box had disappeared. They were all returned to him on the following day, with a complimentary letter from the King, and a costly snuff-box bearing Frederick's portrait set in brilliants.

COMPETITIONS.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the February competition must be in by January 14th at latest.

ILLUSTRATION PRIZES.

We shall each month offer a Prize of FIVE SHILLINGS for a simple sketch of the head or bust of some celebrity, to illustrate the emotions.

Our First Prize will be given for the best sketch representing

LORD SALISBURY LAUGHING.

The winning sketch, and if of sufficient merit, possibly one, or more of the unsuccessful sketches, will appear in the

POPULAR PHRENOLOGIST.

Competitors for the Salisbury sketch must send in their attempts on or before January 14th. The winner will be announced in the February number.

FREE CHARACTER READING.

Arrangements have been made by which subscribers to THE POPULAR PHRENOLOGIST may have their characters read from their photographs FREE OF CHARGE. The following conditions must be observed:—

1. Each application must be accompanied by a recent photograph (two would be better, one full face and one profile) and a small specimen of his or her hair.
2. The application should contain the following particulars: sex, age, height, and colour of eyes; and it should be in the handwriting of the applicant.
3. If the photograph is to be returned a sufficiently stamped and addressed envelope must be enclosed for the purpose.
4. Each application must be accompanied by 12 coupons cut from the cover of the paper; these need not be all from one month's issue.
5. A nom-de-plume should be given in each case, as replies will appear in the paper. We cannot at present undertake to send replies by post. Subscribers desiring this we must refer to our advertisement columns.

BRITISH PHRENOLOGICAL ASSOCIATION

The usual monthly general meeting of this Association was held at the meeting room, 63, Chancery Lane, London, Professor Hubert, presiding.

The names of the committee appointed by the November conference to consider the GALL centenary celebration were announced, and were as follows:—Messrs Cox, Holländer, A. Hubert, J. F. Hubert, Melville, Samuel, Webb and Blackford. Miss F. A. Wright and H. Davis, Esq., B. A., L.L.B. were admitted to membership.

The PRESIDENT announced that the programme of the evening would take the form of discussing some important items, suggested by some of the members; the first being, *What constitutes a good head?* He invited any person present—visitors as well as members—to express their opinions.

Mr. WEBB said, the question was an exceedingly difficult one, but should be answered. He was of opinion there were no perfect heads on Earth, though the constitution of a good head was a matter of opinion. He looked to see whether a head was developed at the back, the crown, or in the moral region, before passing an opinion as to its goodness. A good head should have but an average posterior development, and a good moral region. A test of goodness was the suitability of the head for the purpose of performing the duties which the station of its possessor may require. Luther, Melancthon, Calvin, Henry VIII, Cromwell, and others, came at various periods when special work was necessary, and they were well adapted for that work. Luther's head was developed at the base, and showed forcefulness, and animalism, rendering him initiative and progressive.

Melancthon had a high moral and ideal head, an entirely different character to Luther. He could not have done Luther's work.

Opinions differ as to the same individual; there are many in England who consider Oliver Cromwell had a good head; in Ireland where he caused destruction and murders, his head would be called a bad one. The motive actuating the person judging, is frequently his standard of what a good head is.

Mr. Cox, thought the question could not be settled without a definition of "goodness." Every man has his own standard. To recognise a perfect head, one must himself be perfect. Over development was as much a sign of weakness as under development. He liked George Combe's definition of a good head "We are organised on the principle of harmonious action in all the powers; In cases of conflict the moral and intellectual taking the lead."

Mr. SAMUEL remarked that goodness was a relative term. Most people would think it meant something better than the average. In his opinion it depended on the proportion between the upper and lower regions of the brain, the former predominating. The line which Dr. Buchanan gives from Eventuality to Philoprogenitiveness, may be taken as fairly dividing the regions. If the region below this line is the larger, then evil instincts prevail, if the upper region, then the head is a good one.

Mr. CROUCH said all the heads with which he was acquainted had some weakness. An examination of his

own head some years ago revealed to him that his head was not perfect, a fact that he had not before conceived; but the result was that it taught him to aim at perfection. If men could only find the one occupation for which they were best fitted, their heads would be likely to become better. He believed that men would be better if they had one certain good quality, or power, in excess of others.

Mr. TUCKER would like to have heard the opinion of members concerning the heads of prominent men, such as Dr. Parker, Rev. H. P. Hughes, Sir H. Irving, Sir W. Lawson, &c., all of whom doubtless had good heads. He would also like to know how far these may be considered as models worthy of imitation.

Mr. SLADE was of opinion that men should not be judged by their public actions, unless such were modified by the times in which they lived, and by their surroundings. In the case of Oliver Cromwell who lived when the two opposing forces of progress and retrogression were in fiercest conflict; notwithstanding certain acts which may have been the result of vindictiveness, due to the circumstances of the moment; we must recognise him as a bold, courageous, and good man. Martin Luther too, battled against the greatest power then existing, and throwing down the gauntlet, successfully defied his opponents. He must have had a good head. With reference to a well formed head, was it not that many persons have powers they do not exercise, and their actions consequently are not a correct reflex of their ability; should heads therefore be judged by their deeds or by their capacity?

The PRESIDENT thought there were varieties of good heads, illustrating his remarks with portraits of Canova, Cromwell, Michael Angelo, &c. Environment tends to develop the brain in some particular direction, and disturbs existing states. Persons who have large Self-Esteem and Approbateness usually believe they have good heads, and he was frequently asked by such, Have I not got a good head? He did not think it necessary for a man to have a brain above the average size and weight to be good. The question resolved itself into a balance of brain, a good head being one which is nearly evenly balanced, with Causality and Conscientiousness leading, Firmness slightly over average, and Individuality, Benevolence, Veneration and Self Esteem well marked. These are controlling organs, and should guide the lower and animal faculties. He did not believe that everybody could do something better than anybody else. There were many Carpenters, 'Bus Conductors, and Schoolmasters who could do their work well and could do no other work better, but they had no special gift. There were good trade heads, business heads, professional heads, but a first class solicitor would not be a first class artist; therefore heads to be good must be adapted to employment. He was of opinion that persons in menial employment need not necessarily have low and undeveloped heads; but that the lowest employment may be engaged in by good heads.

The next question for consideration was, *Can character be accurately determined by observation of the form of a head?*

Mr. Cox, in briefly introducing the subject, said that a man's character could be measured by his organisation. He thought the head alone was not a sufficient guide, but a correct judgment necessitated an examination of the whole body, and not only the head.

The PRESIDENT thought the character reader was at a disadvantage, as it was not possible for him to know

from the examination of a head, the education, and environment of its possessor; and these it was desirable to know as they influenced character considerably.

Mr. SAMUELS' reply to the question under discussion was, "Decidedly yes." He said the most important point was form; everything else depended on that. All is summed up in the brain; every portion of the body is in connection with it. You cannot develop muscles without developing the base of the brain. The skull being in exact correspondence with the brain surface, you can therefore get at the body through its development. He believed that even the colour of the hair could be distinguished by the touch. There were certain pigments to which the colour was due, and they bore a relationship in proportion to certain brain cells, though why one person has less pigment in proportion than another has never been physiologically determined.

Mr. WEBB held the opinion that the head was a correct index to character, and that any persons can read it to the extent of their own ability, their correctness being commensurate with their study and knowledge. Experience gives power to say things which otherwise could not be ventured on. Phrenologists should never say more than they can really see in the development. As we approach a wider knowledge it is marvellous how accurate our readings may be.

Mr. DILLON considered that the fact of heads having been accurately read, was a proof that it could be done.

The PRESIDENT thought that it was much easier to judge capacity than character. The latter is subtle and difficult of diagnosis. It is the result of many faculties working in concert which we define as character, though that is a question difficult to decide, "What is character?"

During the evening two heads were publicly examined. Mr. Webb and Professor Hubert acting as examiners. The testimony in each case as to the accuracy of the delineation was exceedingly valuable.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday, December 13th, H. Davies, Esq., B.A., LL.D. Oxon, was announced to deliver a lecture; subject, "Retrospect and Prospect." Not, however, through pressing circumstances, being able to be present, he forwarded, his lecture which was read by Mr. James Webb. The lecturer recounted the difficulties which stood in the way of the early pioneers of Phrenology, the antagonisms of scientists and theologians; and pointed out that notwithstanding all this, and the not less harmful advocacy of self-styled professors whose arrogance was only equalled by their ignorance, "yet despite the shackles that have bound it, despite the strained bigotry and caste of those who gained nothing by it, and who feared they might lose by its acceptance, and despite the endeavours of a certain section of the press, voicing denunciation and ridicule both, despite all the Niagaras of vituperation and the scorn which goads, despite the darkness of the night—and it has been dark—the darkness before the dawn is lifting, and the night clouds are speeding towards the horizon. The sun sends its rays across the landscape and the prospect opens and enlarges." The lecturer dealt with the scientific aspect of the question, the centralisation of the mind in the brain, brain localisation, etc., and urged students to a knowledge of anatomy and chemistry. He was not a professional phrenologist and never should be, and the advocacy of Phrenology occasioned him much self-sacrifice. A life spent in cerebral research had revealed to him the gracious possibilities that are within reach, and as Phrenology borders Physiology, so it will be found that the Psychic depends in large measure upon Phrenology. The

lecturer spoke encouragingly of the prospects of the science. He said, "My labours among the medical faculty have given me very gratifying proof of the aroused interest that Phrenology has for its members."

A discussion followed; after which, Mr. Webb publicly examined two gentlemen giving their characters in a peculiarly striking manner. Dr. Hall who presided was thanked for his presence and in response expressed his pleasure at being present at a meeting so instructive and interesting.

LEICESTER PHRENOLOGICAL INSTITUTE.

The Members of the above, under the leadership of Mr. T. Tinson are actively at work, establishing Phrenology on right scientific lines. Unfortunately, scientists for many years have by their coldness, permitted Phrenology to become the toy of ignorant men, who seeing in it a means of imposing on others more ignorant than themselves, have allied it to fortune-telling and other objectionable practices, and thus brought it into disrepute. Leicester has suffered considerably from these miserable quacks, and it is to the credit of the L.P.I. that they manfully face the difficulties of the situation. The circulation of free literature (5,000 copies of an article being distributed weekly,) free character readings, the holding of classes for study of the subject, and public meetings for its advocacy, are amongst the methods employed, although other forms of work are not neglected. The December drawing-room meeting was a great success, and resulted in the formation of a special class for study.

HYPHE, KENT.

During the last five months, lectures on "Phrenological Science" have been delivered weekly in this town, by Mr. Richards Gray, Ph.D., first at the Congregational Hall, and since the first six weeks, at Miss Johnson's, Granville Lodge, Victoria Road. The audiences have been both appreciative and select.

BRIGHTON.

The Phrenological Institution presided over by Mr. J. Millott Severn, still maintains its high reputation. The public always appreciate scientific and correct character delineations, and a reliable description can always be obtained at the above. Mr. Severn is arranging for Lectures, which we trust will be well supported.

NORWICH.

Under the direction of Mr. S. H. Jolley, excellent meetings are held in the Gordon Hall, Duke Street, every Monday evening, to which all are welcome. Mr. Jolley is an enthusiastic phrenologist, and can be relied on to provide interesting matter for the public.

FORTHCOMING MEETINGS.

January 7th.—British Phrenological Association, 63, Chancery Lane, W.C., 7.45 P.M.; H. C. Donovan, Esq. on "The Organ of Eventuality," followed by discussion, and character reading.

January 10th.—Leyton Phrenological Society, Congregational Hall, Leyton, E.; Mr. J. P. Blackford on "The Practical Application of Phrenology."

January 24th.—Leyton Phrenological Society, Congregational Hall, Leyton, E.; Bernard Hollander, Esq. on "The Science of Human Character."

COMPARISON—SMALL.

Jones, having sent a stupid servant to do an errand, was greatly annoyed on finding that he had done exactly the opposite of what he had been ordered.

"Why, you haven't common sense," he remonstrated.

"But sir——"

"Shut up. I should have remembered that you were an idiot. When I'm tempted to send a fool on an errand again I'll go myself."

Only a few weeks ago, a lecturer at a big meeting gave utterance to the following: "All along the untrodden paths of the future we can see the hidden footprints of an unseen Hand."

Magistrate: "Describe the man whom you saw assaulting complainant."

Policeman: He was a little insignificant-looking cratur, about your size, your worship."

"These monkeys," said Chappie at the Zoo, "remind me of my schoolboy days."

"There's a faint resemblance yet," said Laura, gazing first at Chappie and then at the monkeys.

A certain politician lately condemning the late Government for its policy concerning the income-tax, is reported to have said: "They'll keep cutting the wool off the sheep that lays the golden eggs until they pump it dry."

The other day a policeman in making out a charge against an arrested party, wrote: "The prisoner set upon me disorderly, and called me an ass, and a precious ruffian, and an idiot—all of which I certify to be true."

Some years ago a witness was being examined in a court by Sir Edward Clarke. The question was about the size of some horses hoofprints left by a horse in a sandy soil.

"How large were the prints?" asked the learned counsel.

"Were they as large as my hand?" (holding up his hand for witness to see).

"Oh, no," said the witness, honestly, "it was just an ordinary hoof."

Then the counsel had to suspend the examination while everybody laughed.

"The glorious work will never be accomplished until the good ship "Temperance" shall sail from one end of the land to the other, and with a cry of "Victory!" at each step she takes, shall plant her banner in every city, town, and village in the United Kingdom."

Visitor to Editorial Sanctum: "Here is an Article I have prepared on Armenia."

Editor: "Really, my dear sir, we have so many articles on hand that——"

Visitor: "I know it. Half the jackasses of the country are writing on the subject, and I thought it was time for me to say something."

An Irishman, in the midst of a tirade against landlords and capitalists, declared that "if these men were landed on an uninhabited island, they wouldn't be there half an hour before they would have their hands in the pockets of the naked savages."

COMPARISON—SMALL. *Continued.*

"We pursue the shadow, the bubble bursts, and leaves the ashes in our hands!"

An orator at one of the university unions bore off the palm of merit when he declared that "the British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns nor retire into its shell."

"Ah, my dear Miss Annie, how do you like the cut of my hair?" drawled a short-haired young blood to a bright young girl.

"Well, Mr. Witless, really now, since you ask me, I'll tell you that while I don't always like such short hair, in your case I really do like it, for it is so nicely cut to match."

"I don't quite compwehend, Miss Annie. Match what?"

"Your brains, of course,"

AGREEABLENESS—SMALL.

Artist (showing sketches): "Oh, that sketch is a mere nothing; I did it ten years ago. I often laugh when I come across the things I did ten years ago."

She: "And perhaps you'll laugh ten years hence over the things you do now. It's wonderful what a difference time makes, isn't it?"

Elderly Lady: "I like these goods very much, but I am afraid the colour is only suitable for younger ladies."

Gallant Assistant: "Why, madame, you ain't half as old as you look."

"It was very kind of you to print my poem, but I didn't want my name attached to it."

"That was necessary, my dear friend," replied the editor, "for if I hadn't done so, undeserved suspicion might have fallen on some of my other contributors, you know."

Miss Richly: "When one is wealthy, as I am, it is hard to decide whether a lover wishes to marry for the money or for one's self."

Miss Caustique: "In your case, dear, there is no room for doubt."

Cabby (who has received his correct fare): "Call yourself a gentleman! Why, I keeps a better gentleman than you to black my boots."

Fare: "Pity you don't keep another to wash your face."

AGREEABLENESS—LARGE.

"You think my boots are pretty?" she said. "Well I paid thirty shillings for them, and they ought to be pretty at the price."

"It's a large price to pay for such little boots," he said, wherent she blushed prettily and smiled sweetly.

Old Lady (sharply, to boy in stationer's shop): "Iv'e been waitin' for some time to be waited on, boy."

Boy (meekly): "Yes mum; wot kin I do for you?"

Old Lady: "I want a penny stamp."

Boy (anxious to please): "Yes, mum. Will you have it picked?"

BIOGRAPHICAL NOTES,

J. MILLOTT SEVERN, F.B.P.A.

Dr. F. J. GALL.

Dr. Gall, the discoverer and founder of Phrenology, was an eminent Physician. He was born on March the 9th, 1758, in a village in the grand Duchy of Baden of which his father was Mayor. He received a medical education, and in 1871 he went to Vienna where he settled as a Physician. Here he had charge of many of the hospitals and other public institutions requiring medical superintendence. His whole life was given to physiological medical, and philosophical studies and research. In 1800, Dr. Spurzheim a medical student, commenced his labours with Dr. Gall. They left Vienna in 1805 to travel together and to pursue in common their researches. From 1804 to 1813, Dr. Gall and Dr. Spurzheim was constantly together. They visited the principal towns and cities of Germany and other parts of the Continent, investigating, lecturing and demonstrating. From Nov. 1807, Dr. Gall made Paris his permanent home. He had been recommended for the office of Medical Counsellor of State to the Emperor Francis I, but he declined to accept that honour, feeling that it would interfere with his especial physiological and philosophical researches. He died on the 22nd of August, 1828; his interment was attended by an immense concourse of friends and admirers, including Drs. Broussais, Fossati, Vimont, and others of the leading physicians, literary men and scientists of that time, five of whom pronounced discourses over his grave.

His theories were greatly criticised from time to time, but the outcome of his great genius was highly valued by those who were best qualified to judge of its merits. While accomplishing the great work of his life, he was honoured, esteemed, and sought after by Royalty and the leading men of science and learning of his day. The French and German savants were frequent attenders at his lectures, and listened with profound interest to the learned gentleman's discourses.

Dr. SPURZHEIM.

Dr. Spurzheim, was an eminent and clever anatomist. He was born on the 31st December, 1776, and acquired his education at the University of Treves, where he matriculated in 1791. From here he went to Vienna, where he became acquainted with and joined Dr. Gall, whose professional duties engaged him so much that he required to employ a dissector. Dr. Spurzheim specially undertook the prosecution of the Anatomical Department in their public and private demonstrations; he made the dissections and Dr. Gall explained them to the students. In 1814, Dr. Spurzheim came over to England, and lived for a time in London. He delivered continuous courses of lectures in London and in most of the principal towns of England, Scotland and Ireland. Phrenology met with the most strenuous opposition and ridicule on its first introduction to Edinburgh, but that city eventually became one of its greatest strongholds. Dr. Spurzheim made

many converts to this new Science amongst the members of the Medical profession and other learned Societies, during his lecturing tours in this country. It was at one of his lectures on Brain dissection that George Combe became acquainted with him.

Having been invited to lecture in America, he set sail for New York, in June 1832. He died at Boston on the 10th of November of fever brought on by a chill, and over exertion in the great amount of work, he was at that time endeavouring to accomplish. The honour paid by the Americans to Dr. Spurzheim's memory, reflect on them the highest credit, for although he had been but a few weeks amongst them, his death was greatly lamented.

Drs. Gall and Spurzheim were indefatigable workers in addition to their continuous lectures, demonstrations, experiments, discoveries and researches, we are indebted to them for many most valuable works on Phrenology, the Physiology of the Brain, Education, Philosophy, records of their discoveries, etc., etc. One of their works on the Anatomy and Physiology of the Brain and Nervous system, a most magnificent work with an atlas of 100 plates, being published at 1,000 francs.

It is acknowledged even at the present day, that Drs. Gall and Spurzheim's system of Brain dissection has not been superseded.

The brothers, Mr. George and Dr. Andrew Combe were the next to follow in succession to Dr. Gall and Dr. Spurzheim. Space will not allow me to say much with regard to their life, work and character. My principal object in making these few notes of the first founders of the science of Phrenology, is to show that they were no Charlatans, but were men of real and sterling worth and of rare mental gifts which they used in a self-sacrificing way to a most noble purpose, men of the highest respectability educated for, and engaged in the highest professions.

Mr. GEORGE COMBE.

Mr. George Combe was an eminent Lawyer and a Philosopher, his work on the "Constitution of Man," has been translated into many languages, and it is even now being re-printed in a popular form for use in Schools. He was highly esteemed and respected by the late Prince Consort, with whom he had a number of interviews, and in 1850 he had an opportunity at Buckingham Palace of explaining to Her Majesty the Queen, his theories of education based on the Physiological developments of the Royal Children.

Dr. ANDREW COMBE.

Dr. Andrew Combe, Author of the "Principles of Physiology," "Physiology of Digestion," "Observations on Mental Derangement," co-editor of the 20 vols. of the Edinburgh Phrenological Journal, published quarterly from 1823 to 1847, a most devoted adherent to the science of Phrenology, was Physician extraordinary in Scotland to the Queen. Consulting Physician to the King and Queen of the Belgians. Corresponding member to the Imperial and Royal Society of Physicians of Vienna, etc. To this, feeble testimony I would like to give more details of the life work of these grand and noble characters, but space will not allow.

THE POPULAR PHRENOLOGIST.

JANUARY, 1896.

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NOTICE.

TO MY READERS.

DEAR READER,—In introducing to you the present production, I do it with a certain amount of confidence not usually possessed by those who promote new periodicals. My confidence is based upon the fact, that the POPULAR PHRENOLOGIST covers ground not previously occupied, and consequently rivals no existing journal. The Public want to know something about Phrenology, and such kindred subjects as throw a light on human nature, and mental science generally; and it is the province of this paper to supply that want. Scientists have limited their researches to physical phenomena, and while able to elaborate learnedly on the human system, histologically and morphologically, and demonstrate the protoplasmic basis of physical life, yet of MIND, the real true individualism we recognise, and which concerns us most, they know comparatively nothing. It has been the work of the phrenologist to study the psychological side of human nature, and to show its relation to the physical. It is often asked: Is Phrenology a science? What is science but the observation of natural facts and phenomena, and their careful arrangement and classifi-

cation? Surely the thoughts, emotions, sensations, and actions of men are as much natural phenomena, as the habits of bees, or the assimilation of chemical elements; and their study and classification as much a science as that of any other series of facts; nay, greater by far, as dealing with the highest and most potent forces of nature. I start with this as my groundwork:—"Phrenology, a science"; but I do not propose forcing my readers with heavy doses of technicalities. Every item contained in the POPULAR PHRENOLOGIST will be readable by all, whether phrenologists or not; and I trust that many who now look upon Phrenology as a curiosity simply will be led to commence its study, that they may discover its real value. The present number is a sample of what the book is intended to be. With experience as to the wishes and requirements of friends and supporters, new features may be introduced from time to time; and this prompts me to say that I want every one of you to feel that the P. P. is your special journal, that you and the Editor are particular friends, and that you have only to send along to your friend the Editor a statement of your doubts and difficulties and he will do his best to help you. Don't hesitate to take part in the correspondence and discussions, and by generally acting as though you meant to take me at my word I shall be pleased, and so I venture to hope, will you.

Just one word more, and that is, though I am now issuing this as a monthly periodical, I should like the opinions of my readers as to their willingness to support a weekly issue; if there is a general consensus of opinion in its favor, I will gladly provide for its production.

And now, dear reader, I am afraid I am not a very conventional editor, but I trust you will not like me any the less, I want to shake hands and be friends with you.

Yours very sincerely,

"CRANION."

MEMORY, A DISTINCT FACULTY.

It does not follow that because a man has a good memory he is also in possession of powerful intellectual faculties. A man may have a good memory and little more. On the other hand, there are many men with keen intellectual powers who are possessed of very poor memories indeed. Idiots have been known to repeat with perfect correctness long discourses which they have heard, though possibly never understood, thus proving that memory to them is little more than a mechanical accomplishment. It is on record that a lad in Earlswood Asylum for Idiots could repeat accurately a page or more of any book which he had read years before, although being at the time perfectly oblivious as to its meaning. It does not follow, however, that memory and intellect are never found in conjunction. Macaulay, as is well known, could repeat or could write from memory, a sermon or a speech that he had previously heard. He could also read a book with marvellous rapidity, and yet seldom forget anything he had read.

PHRENOLOGICAL CHARACTER SKETCH
OF
THE MARQUIS OF SALISBURY, K.G.



THE MARQUIS OF SALISBURY, K.G.

The head of Britain's Premier is well developed in the base and crown, giving him self-protective, self-gratifying, self-dignifying and authoritative tendencies. His domestic faculties are also strongly marked, and show him to be fond of home and its associations, though that fondness is not likely to show itself in profuse demonstration. He is in no sense a cosmopolitan; and believes in defending himself, his property, his caste, and his privileges from any possible encroachment. He is a strong individualist, assertive, and dogmatic. With large language, and consequent ability to express himself clearly, and even volubly, he yet hesitates to exercise this gift unless spurred by opposition, when he is inclined to speak pointedly, and even bluntly. He is too strongly imbued with the conviction that he is right, to regard the feelings or opinions of others with respect, or any but the very smallest consideration. He is a pessimist; the dark side presents itself much more readily than the bright, and he fails to see far into the future the era of the reign of nobler thoughts, and grander men; when crime and woe shall have ceased, and contentment and happiness be universal: that vision which should be an incentive to statesmen; a goal for which all who govern should aim.

Ⓔ Morally and religiously, his lordship is bound rather by prevailing codes than by natural convictions. Hope and Spirituality are but poorly developed, and though Venera-

tion is larger, yet it does not strongly manifest itself in the form of divinity worship, but rather in the direction of veneration for things material; laws and constitutions, ancient buildings and histories. Conscientiousness is not a ruling faculty, though I do not wish it to be inferred that he is in any sense untrustworthy. On the contrary, his manliness, self-respect, and high opinion of the dignity which pertains to his lofty position, would be sufficient to make him strictly honest and honourable. The greatest calamity which could befall him, would be the disgrace of a dishonourable action attaching to his name. His conscientiousness therefore, is rather represented by the proverb, "Honesty is the best Policy." He believes in policy, and shrewd man as he is, he prefers and will act up to, the "best."

Intellectually, his lordship is a powerful man, keen, and quick to perceive. Knowledge comes to him almost intuitively. He is a great reader of works containing facts, events, and items of information; the fanciful and imaginative, having but little charm for him. His head is indeed a storehouse of knowledge, of which unfortunately, he is too slow to make adequate use. As a Chemist, Botanist, Doctor of Medicine, or Mathematician, he would have been a success, no less than as a great political leader. He is tardy in adopting new theories, I fear Phrenology would find in him a vigorous opponent, but should the facts presented to him be of an incontrovertible character, he would accept them as facts, while combating the theories built upon them.

He would enjoy splendid oratory, though perhaps not outwardly expressing his pleasure. He is rather slow to exercise his wit, but with time to prepare can thrust with telling effect. His music seems to be somewhat deficient, though he would doubtless be capable of keenly appreciating any old english melodies, especially those which appeal to the sentiments. And here I would say, that, having a strong mastery over his feelings, he is not usually credited with much sentiment; yet there is a large share of it in his nature, and his emotions frequently well up in him, though he takes pains to conceal what he considers an unmanly weakness. Lord Salisbury does not believe in bustle, he can get through a lot of work with but a small amount of the fuss and push which some people think necessary. He always completes whatever he undertakes, and when his word is spoken the mandate is complete. He is to all intents and purposes a ruler or leader. As Premier, his cabinet must be subordinate. He cannot brook opposition, though as a matter of policy he may refrain from showing his dislike, but should he be compelled by the force of circumstances to yield, he does it with a very bad grace. Sarcasm and satire are natural to him, and in his hands, are very effective weapons. He rather likes to be in antagonism to others, and when attacked is at his best. To sum up, Lord Salisbury is vigorous, positive, combative, and dignified. He is shrewd, cautious, politic, and gloomy. Is fond of Self, Home, Possessions, and Family in that order. Has ready comprehension, memory for facts, critical and analytical power, and intuition. This head represents the old English type of the ruling classes, it is averse to new methods, new ideas, and modern ideals; believes in letting well alone, and seeks rather the bright points in past history, than the possible glories of the future. Such is the first gentleman of England in January, 1896.

CRANIAD.

AN OLD STORY RETOLD.

Communicated by Nicholas Morgan, Esq., F.B.P.A.

"The first great study of mankind is man,"
Says Pope,—let men deny it if they can.
To know ourselves, is well worth all our trouble,
To know our neighbours, we our toil should double.
The man who closely studies human kind,
Can lead along great numbers of the blind;
The man who most of human nature knows,
Can lead the greatest number *by the nose*;
For, knowing men, oft lead without remorse,
Him who knows nothing—as we lead a horse!

Ye mighty Kings and Emperors on your thrones,
Beseech ye! learn the marks upon your bones,
We mean the bones which your high skulls compose,
Where glory dwells in dignified repose;
Oh! deign to hear the hist'ry of your *crowns*,
And don't destroy us with your angry frowns,
If we should dare your greatness to apprise,
That Kings of yore were great—were good and wise.

And you, ye *gifted* Ministers of Kings,
Give ear, and we shall teach you useful things,
And various wonders to your eyes disclose
Concerning skulls, which ministers oppose.
Thus shall ye know, and know correctly too,
Those you may swear will give you most to do,
On all momentous questions of debate,
Loud senatorial thund'ers of the state:—
So when each grand debating night comes round,
With speech prepared, attack them and astounds
Against their benches hurl your mighty sense,
And stun their ears with deaf'ning eloquence.

Draw near, ye lawyers, doctors and divines:—
Ye great projectors of all great designs,—
Peers,—princes,—legislators large and small;
Painters and poets,—pipers, fiddlers all,
Attend, ye connoisseurs in choice vertu,
And Chinese architects, ye curious few!
Ye male and female heads of boarding schools,
Draw near, and *con amore* con our rules.
Professors from all colleges attend,
And our discoveries with your lectures blend.

[To be continued.]

REVIEWS OF BOOKS.

THE BRITISH PHRENOLOGICAL YEAR BOOK FOR 1896, (Messrs. Nichols and Co., Price 1/-) is an Official Publication of the British Phrenological Association, and contains Illustrated Character Sketches of John Burns, M.P., Sir Isaac Pitman, Mr. W. T. Stead, Mr. Quintin Hogg, and others. The articles, which form the chief features of this book, are written by the foremost men in the phrenological ranks, and deal with subjects as varied as, Phrenology and Philosophers, Phrenology consistent with Science, Phrenology in the choice of a Profession, Principles of Phrenology. Is Phrenology founded on fact or fiction? Some Mental Functions of the Brain, &c., &c., in all some 50 articles of an instructive and interesting character. Not only useful to phrenologists, the *Year Book* will be found to be a desirable addition to the libraries of all thoughtful and earnest readers, who have a care for the good of their fellows, and the progress of their race.

The book abounds in testimonials of scientists and others as to the value of Phrenology, and the Calendar, which in itself is an unique and praiseworthy production, contains the names of hundreds of persons of eminence who have during the past century, given in their adhesion to the Science of Phrenology.

We earnestly recommend the *Year Book* to our readers. It may be ordered at any newsagents or bookstall.

PHRENOLOGICAL ANNUAL, 1896, (L. N. Fowler and Co., Sixpence). The present number shows a great improvement on previous issues, and its proprietors are to be congratulated on their enterprise. To phrenologists it is particularly attractive, as it contains illustrated sketches of many workers in the field; besides articles written especially for their benefit. We have no doubt the *Phrenological Annual* for 1896, will have an extended sale.

SPIRITUAL TRUTH AND COMMON SENSE. (Cornish Bros., Birmingham, Sixpence). This Brochure, well printed, on hand made paper, is a plea for Spiritualism, and recounts the experiences of the author (Mr. Brian Hodgson) during his introduction to, and early investigation of, spiritualistic phenomena. It is a strong indictment against the ignorant prejudices of those, who refuse to recognise the possibility of the existence of newer truths, and the scientific evidences of a spiritual life.

The author is a scientist, and calls as witnesses, such well known leaders in the world of critical research as, A. R. Wallace, Crookes and Varley. This pamphlet is designed to incite thought, and admirably written as it is, it cannot fail to accomplish its purpose.

LOVE, COURTSHIP AND MARRIAGE. One Penny. Is written and published by E. S. G. Mayo, Castle Arcade, Cardiff. To all contemplating the serious and responsible change involved in matrimony, this little 16 page tract will be of value. If the advice given in its pages was more generally followed, marriage would be less of a lottery and produce fewer failures. We must congratulate the author on the attainment of that exceptional state of connubial felicity to which he refers on page 7 of his booklet.

A CONTEMPORARY'S OPINION.

Modern Society humourously calls attention to a desirable method of selecting men for public positions, and although I do not admire the choice of the word "Bumps" to express the idea, yet I will not fall out with them this time. Here is the paragraph:—

"I have been thoroughly convinced, on hearing the arguments of counsel, that I was wrong in my first judgment; but as it will not do to give two different judgments, I confirm my first." Such is a specimen of the sort of justice administered in Jersey in an appeal case. It is a pity the worthy Islanders do not insist on having their judges' bumps felt before appointing them to the judicial bench.

CRANION'S PRIVATE OPINION—

Dear reader, is, that though you know nothing of Phrenology at present, and have given it hitherto but little thought, yet a perusal of the P.P. month by month will open your eyes, increase your knowledge, expand your mind, and therefore make life more bearable, and time pass more pleasantly.

For whether you believe it or not Phrenology is a veritable fact. Nearly a hundred years old, it—like all new truths—has had to bear with the taunts and sneers of interested opponents, to fight its way to recognition and acceptance, and as truth ever has done, and must do, it has triumphed. It lives to day as an incontrovertible proof that truth cannot be slain, even though philosophers condemn, and priests hurl anathemas, at it.

We are approaching the centenary of Phrenology, of which you will hear more anon; but to me it is of greater importance as being the natal year of our paper, which I naturally look upon as the best, most interesting and valuable production being issued from the press. Now, I fear, there may be just one or two who read these words who may have a different opinion, and I may say that we phrenologists believe in difference of opinion due, of course, to difference of make-up. Well, ye sceptics, spare not the lash, but let us know where we fail to convince you, and why. Our correspondence column is as free to those who differ from us, as to those who agree with us, and we want to see ourselves as others see us; therefore spare us not.

I hope our friends will make a rush for our competitions—we start on small lines, but with growth and development the P.P. will use its added power to increase the attractiveness of this particular feature.

Enquirers who would like to know something of Phrenology, and who have no opportunities of getting the information they need, may write to me, and I will reply to them if possible in this column, or put them in communication with some phrenological authority who will take pleasure in corresponding with them. One chief object of the P.P. is to educate all in the knowledge of Phrenology, or as in this connection I may call it Free-Knowledge—eh! Please forgive me, I really couldn't help it.

Our page of Humour is intended to illustrate the various faculties of the human mind; and besides raising a smile, will be of service to the student, and may be used by the amateur or professional lecturer to illustrate his subject as occasion serves, I shall be glad to receive

at any time appropriate anecdotes, or incidents for this purpose.

I shall be pleased if all who read this number of the P.P. will mention it to their friends, or send a copy away to those at a distance, whom they think would be interested in its perusal, it is astonishing, the large amount of pleasure which some people derive from papers which deal with human nature in its various phases, and I am of opinion that the P.P. will satisfy the desires of such in a manner which no publication dealing with purely physical laws and expressions can do; send, lend, or give your copies, of the P.P. and test the truth of my words.

Each copy of the P.P. bears a coupon; every enquiry should be accompanied by one of these coupons from the current issue, no matter what its nature may be. Our object in requiring this is to be certain that none but actual possessors of the P.P. seek to share in its privileges; for while willing to help all, yet it will doubtless tax our powers to their utmost to attend to the requirements of bona-fide readers.

To the many friends, whom the announcement of the coming of the P.P. has caused to write to me letters of encouragement and congratulation, on the establishment of a paper dealing particularly with human character, and mental science, on popular lines, I can only say, Many thanks, and may your best wishes be realised. Write soon and often.

My London readers who want to know something about Phrenology, its claims and methods, cannot do better than become members of the BRITISH PHRENOLOGICAL ASSOCIATION a body representative of those who desire to study the mental nature of man on scientific lines. Its advertisement will be found in the P.P. and a note to its Secretary will bring you all necessary information as to objects, membership, &c. On Tuesday, January 7th, its members meet to discuss an important problem. Any of my readers who call at 63, Chancery Lane, at 7.45 on that date, will be welcomed if you say you were invited by "Cranion" of the P.P., and I here do invite you all.

A good shillingworth of interesting and instructive reading can be obtained in the BRITISH PHRENOLOGICAL YEAR BOOK, published by the Association named. It can be ordered of any bookseller, newsagent, or railway bookstall, price in paper covers, one shilling; or bound in cloth-boards for the library, one shilling and sixpence.

And now, dear readers, I wish you one and all

A HAPPY NEW YEAR.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

INTRODUCTION.

PHRENOLOGY is the science that treats of the physiology of the brain in particular; and generally, of everything that affects the condition and function of the material organs employed in mental operations.

The brain being the chief organ concerned in mental operations, phrenologists have asserted as a primary doctrine that, "The brain is the organ of the mind."

When Dr. Gall first propagated this doctrine, the leading metaphysicians of the day swept the dictionary for terms of opprobrium to hurl against his devoted head; and, when his most industrious disciple, Dr. Spurzheim came to England British prejudice leapt all bounds, and Lords Jeffrey and Brougham, Drs. Gordon and Barclay, Sir William Hamilton, and others more self-conceited than wise, vied with each other in ridiculing a doctrine now universally accepted. They raised considerable prejudice against the new science by charging it with leading to materialism, and this notion has not yet been banished from the armoury of opponents, for as late as November, 1895, a writer in the *Midland Free Press* ventured to assert that Phrenology is but another name for Atheism. Phrenologists on the other hand believe that a non-phrenologist has a far greater claim to that appellation. The fact is, there is a perfect correspondence between the doctrines of Phrenology and Religion, and such explicit and unqualified correspondence may be looked for in vain in the writings of our most celebrated metaphysicians.

Further, Phrenology teaches that the brain is made up of separate organs, each having its own function, and that in every mental operation requiring a combination of faculties, a mutual influence is exercised on them to produce the necessary result. Otherwise there could be no intelligent combination. This doctrine—that the brain has a plurality of organs—has been keenly disputed, and its advocates have been the recipients of insufferable abuse for promulgating it. But modern physiologists having at last accepted it, it may be said to be no longer in dispute. In fact it is now taught by our physiologists with all the ardour that a new discovery would warrant. Many of them appear to be unacquainted with the fact that Phrenology has taught this doctrine for a century!

At first, certain developments were observed to belong to certain persons of ascertained characteristics, that persons with a large basilar region were endowed with much animal passion; with a large anterior region, with intelligence; and with a large coronal region with much moral sentiment; that these regions had numerous differences according to character and ability, and that generally certain developments agreed with conduct and capacity; it was discovered (what ought to have been known already) that anger was not the function of the organ of benevolence, that fear was not expressed by the organ adapted to express hope, that perception of colour would not be expressed by any organ devoted solely to perception of

number, weight or form; for, if this were so, it would be contrary to the natural law that every organ has its own specific function.

Insane persons have many organs of normal action; that is, a person may have some organs diseased, and some healthy. If the brain act as a whole how can dreams, or monomania be explained? What would be the explanation of the fact that rest is a change of occupation, that when one faculty is tired it may obtain rest, whilst others may be employed? Fatigue of one organ does not involve fatigue of all. Dr. Ecker, one of the most famous of modern anatomists has well expressed the teachings of Phrenology when he says, "That the cortex of the cerebrum, the undoubted material substratum of our mental operations, is not a single organ which is brought into play as a whole, in the exercise of each and every psychical function, but consists rather of a multitude of mental organs, each of which is subservient to certain intellectual processes, is a conviction which forces itself upon us almost with the necessity of a claim of reason." "If, as we conceive to be an undoubted fact, certain portions of the cortex of the cerebrum subserve certain intellectual processes, the possibility is at once conceded that we shall some day arrive at a complete organography of the surface of the brain—a science of the localisation of the psychical functions." That dispositions and propensities exist in variable proportions in both men and animals, and that in men great differences exist in regard to intellectual ability is so patent, that one wonders how no one has accounted for these differences in some other way were they satisfied that Phrenology is unscientific and unreliable. But no other department of science lends any help in this direction. There is no other competitor. Phrenology alone holds the field; it alone can account for the otherwise unaccountable in human nature. Does modern physiological research compete with Phrenology? No.

Dr. Ferrier confirms the accuracy of the phrenological discoveries respecting the organs of Language and Alimentiveness, which he calls the "speech" and "gustatory" centres.

On their own showing modern experimenters on living animals often disagree among themselves, and, in the words of Dr. Ferrier, "No one can help being struck by the want of harmony, and even positive contradictions, among the conclusions which apparently the same experiments and the same facts have led to in different hands." In fact he admits that many people believe that such experiments on the lower animals are "little calculated to throw true light on the functions of the human brain." Such lower animals he names: "a frog, a pigeon, or a rabbit." No wonder his results are "at variance" with "observation" on human beings.

The opinion of the writer of this article is that the cruel and unscientific method of mutilations of the brains of monkeys, rabbits, pigeons, and frogs, is totally useless in discovering the mental and moral characteristics of the human mind; whereas the method adopted by Dr. Gall was, and is, exactly suited to the object in view. It accords with reason, because founded on observation, experience, and induction.

To be continued.

ARE MEN OF GENIUS MAD?

"Great wits," and, for the matter of that, men of genius, are "sure to madness near allied," and "the fiery spirit, working out its way," may undermine the stamina of the most vigorous constitution. Arthur Schopenhauer goes so far as to consider certain mental gifts absolutely antagonistic to the physical interests of their possessor.

"The human brain," he says is a parasite which attains exceptional development only at the expense of other vital organs, and transcendent genius generally precludes the hope of long life. Nature's thrifty habits preclude the hope of a simultaneous excessive development of mental and physical vigour."

Perfect mental and perfect physical health perhaps necessarily go together; but the evidence of biographical records leaves no doubt that unusual (and especially one sided) mental pre-eminence is found allied to all sorts of physical infirmities—occasionally even with brain disorders.

Cromwell and Dr. Johnson often passed weeks in a state of mental despondency, bordering on despair. In the case of Swift, Tasso, and Cowper, that disposition, became chronic. Rousseau's eccentricities justified the suspicion of madness. Lord Byron's best friends pronounced him unfit for the duties of domestic life. St. Simon was subject to fits of hypochondria, which at last, drove him to suicide. Fourier, Swedenborg, Luther, and Dr. Zimmerman, were troubled with bewildering visions.

Julius Cæsar was subject to epileptic fits. Newton, Pascal, Auguste Comtè, Albertus Magnus, and Cardan had periods of mental aberration that terrified their friends with grave doubts as to their sanity. Richelieu suffered from hallucinations as strange as those of Nebuchadnezzar; he would fancy himself a horse and prance round the billiard-table, neighing, kicking out at his servants, and making a great noise, until, exhausted by fatigue, he suffered himself to be put to bed. On awakening he remembered nothing that had passed.

Peter the Great was eccentric to a degree that would have doomed any other man to an asylum. Charles XII. of Sweden, Felix Sylla, Mohammed the Second, Haroun Al Raschid, Alexander the Great, and the Sultan Bajazet were subject to uncontrollable fits of rage. So were Dr. Francia and the poet Landor.

Mozart died of Water on the brain; Beethoven was morbidly sensitive and eccentric; Molière was liable to cataleptic fits; Chateaubriand to attacks of darkest melancholy; George Sand to suicidal temptations; while Chatterton, Gilbert, and probably Rousseau, yielded to those temptations. Alfred de Musset and Poe died a drunkard's death, and Donizetti ended his days in a madhouse.

Schopenhauer's view is still further supported by the fact that genius is seldom hereditary. It is not often that a great statesman, poet, or philosopher transmits his talents to his offspring.

RESEMBLANCES BETWEEN MEN AND ANIMALS.

That there is often a strange resemblance in man to some particular bird or beast is a fact of every day observation. The man who very much resembles a bird invariably attempts to live by his wits, says Dr. James Redfield, in his *COMPARATIVE PHYSIOLOGY*, and those who resemble foxes and pussy-cats do the same.

The Germans as a nation are said to resemble lions, and whenever the German descends from his proper characteristic he approaches the hog. The Germans are distinguished for the vastness of their projects, and for execution equal to their designs. The love of overcoming and the love of triumph are elements of tremendous power in the lion, and are prodigious in those who are to be classed under the head of lions. Savage and blood-thirsty men share with cats the love of triumph, hurling, and resistance. They have a resemblance to pumas, tigers, leopards, panthers, and wild cats. Warriors make special use of the faculty of hurling, and their cheekbones are wide, like those of cats, indicating the strength of this faculty.

There is no harm in resembling a savage beast, for the traits of character in such an animal tend to innocence, peace, comfort, contentment, and felicity, as is manifested in the faces, expressions, postures, motions, and air of the feline animals when their passions are withdrawn from the external, which is the region of disturbance, to the internal, which is the region of tranquility.

Persons who resemble squirrels have nobler tendencies than those who are held to be like the mouse. Dr. Redfield holds that the Aztec children, exhibited many years ago in this country, were wonderfully like the mouse. They never walked, but always ran. He mentions one man who evinced great affection for the strange little beings, who "resembled a cat almost as much as the children did the mouse."

The animals which men in general have the greatest resemblance to are those that they are most inclined to rear themselves upon, eating their flesh, or riding upon their backs. The Laplander is like the reindeer as a whole, in his manner of standing and features of the face. So the camel and Arab are like the one to the other. Each carries his head erect and high, with sight and hearing acute. Their faces are thin and bodies lean. They have high cheek-bones, Roman noses, straight hair, and wonderfully grave countenances.

An Englishman finds his type in an ox or bull. Emerson says of the Englishman that the "axis of his eyes is united to his backbone," adding that "the Englishman is remarkable for his pluck; he means to have his rights respected, knows what he wants, and means to have it; is sure to let it be known if not served to his mind, and yet is not quarrelsome. His self possession is not pugnacity; he does not wish to injure others, he is thinking only of himself." This is a description of the ox to the very life, and a face resembling that of a sheep tells of mildness, and amiability, refined affections, and modesty.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—I should like, through your Correspondence page, to call the attention of all phrenologists to the methods adopted by many persons who practise Palmistry, but advertise as phrenologists. Of late years this system has developed to such a large extent, that Phrenology is more than ever looked upon as fortune-telling. It is a common thing for people to offer their hand to me for examination, but I have to explain to them that I do not practise Palmistry. I should like to ask all your readers, and phrenologists particularly, to at once give up this practising of Palmistry. If Phrenology is not sufficient (aided, if necessary, by Physiology, Physiognomy and Anatomy, to delineate character) then it shows a weakness on the part of those who practise. I could better understand it if these persons would advertise as palmists and leave Phrenology alone. Of my own knowledge, a large proportion of the clients of these palmists are simple-minded young women, anxious and hoping for the death of some rich uncle or aunt; novel reading being their only way of improving themselves mentally or morally.

Palmistry leads to fatalism, for if certain marks are on the hand they are indelible. What I am at a loss to understand is,—What encouragement can a palmist give his client? Sir, I have submitted my hands to many palmists, but as to results, I am more at sea than when I first consulted them. This question arises in my mind,—Is Palmistry a science or simply an art? I claim it to be like shorthand—an art. Just as Shorthand is understood, so is Palmistry. Certain marks above, below, or through the lines, are understood to indicate certain things; these marks, dots, or lines, being heavy, thick, or thin, fine or light, have, according to the palmist their meanings according to their positions. Can anyone tell me the origin of the physiological basis upon which these are grounded? Can any palmist inform me, through these pages what area in the brain causes these numerous lines in the hand; or whether the planets have anything to do with the lines? Palmistry depends on the planetary arrangement of the parts of the hand and the inference is that under the influence of the planets, to which these parts correspond, we are irresponsible for many of our actions, because we cannot resist their power over us. Sir, when this thing is allied to Phrenology, is it any wonder that we should be so repeatedly consulted as fortune-tellers? Not long ago a woman was prosecuted for fortune-telling by means of cards; yet upon her doorplate she advertised herself as "H—, Phrenologist." And amongst these palmists you will find "Professor A. B. C—, Phrenologist" outside, and when you step inside, you are asked "Let me see your hand."

From the foregoing you will see that I have come to the conclusion that Palmistry is not a science but an art purposely arranged in a complicated manner, to delude the illiterate and ignorant, and to obtain their money. The law of this country declares it to be illegal, and all persons pretending to tell fortunes are liable to be prosecuted. Remember this, a distinct section of British law condemns the practice of Palmistry.

Though Palmistry is many hundred years old, and Phrenology but one hundred, how many can give their testimony to the benefits received from Palmistry? and how many will bear witness to the mental, moral, and physical benefits received from Phrenology? From the latter thousands will bear testimony; from the former I know of none. What says the palmist? What says science? Yours faithfully,

J. F. BRIERLEY.

Ashton under Lyne.

TEMPERAMENT AND ITS INFLUENCES.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Wishing you success in your attempt to establish a popular phrenological paper I should like to suggest a subject that needs discussion. I mean the Temperaments. The doctrine that the brain is the organ of the mind is now established; and it is not difficult to understand the effect of organic quality in determining its power, or of health in modifying its activity; but when phrenologists speak of important qualities being determined by temperament, meaning by this term something different from the size and quality of brain areas, they seem to me to extend their axiom into,—Brain and Temperament are the organs of the mind. There often seems to me some confusion of thought as to how far certain actions are the result of brain activity, and how far of bodily conditions vaguely included in the term Temperament. It is stated that each Temperament is accompanied by a corresponding brain shape. Were this so, temperament would simply be a more or less convenient method of classifying the various types of brain. In reality this statement needs qualification. Recently I was present at a public character delineation, the head of the subject strikingly presented the characteristics of the motive, the body as strongly those of the vital temperament. The phrenologist read the character from the latter standpoint, evidently regarding the brain as but of secondary consideration. Was this the right method? I may add the subject dissented strongly. Yours faithfully,

H. PETERS.

OVERPRESSURE AT SCHOOL.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Children with the mental temperament predominant frequently suffer most seriously in consequence of overwork at school, and it sometimes occurs that the enlightened parents decide on keeping the child at home for a time, having noticed how he talks in his sleep, going over the multiplication table or the spelling lesson. The parents have also observed the flushed forehead and diminished appetite of their boy.

In such cases it often happens that some officious School Board visitor makes himself objectionable to the mother (the father usually being at work at the time) with his repeated calls, and threatens with a summons if the child does not return to school at once. Such parents are recommended to consult a qualified phrenologist who may be able to certify that the child needs rest from school.

These certificates have been accepted as affording a satisfactory explanation of the child's absence from school, in similar instances to those here referred to. If the certifying phrenologist is a Fellow of the B.P.A. his certificate should be indisputable. Yours faithfully,

J. F. H.

ADVICE TO READERS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—“The Phrenological Year Book” lies before me. For the solidity and general excellence of the variety of its contents, it is decidedly superior to anything we have had in recent years, and approximates in value to the Zoist and Human Nature combined. Professional phrenologists should be specially satisfied with this book, and make the annual of the B. P. A. well known to the general public, and present to their literary and medical friends to say nothing of clerks in holy orders. Yours truly,

JAMES COATES.

Rothsay, N.B.

Subscribe for the POPULAR PHRENOLOGIST to be obtained at all Newsagents and Bookstalls. To prevent disappointment, order in advance.

HEALTH NOTES,

BY JAS. COATES, PH. D., F.A.S., ROTHESAY, N.B.

The important relation which health bears to character, is now becoming more and more recognised by the medical profession. This is a matter of congratulation to all devoted lovers of Hygiene. This relation so long recognised and ably advocated by Phrenologists, is one of the reasons why Health Notes should find a place in the POPULAR PHRENOLOGIST.

The obverse of Health is disease, or dis-ease. Unfortunately, nearly three persons out of four, suffer more or less from dis-ease, or lack of that unconscious action of the organs of the body—in which all functions are discharged with ease—without pain, suffering or aught which might be termed unpleasant. When in the enjoyment of health—as in youth for instance, Mind triumphs, and the functions of life, thought, and being are discharged unconsciously. One lives in the happy state of not realising they have a head—for the head never aches—or, that they have a heart or stomach, hands or limbs, for in a state of vigour, health, or ease, these organs exercise or discharge their functions or offices without pain. How different is disease? What are neuralgias, lumbago, various forms of rheumatism, and gout, but, so much dis-ease, in the discharge of function, as to make the sufferers “painfully” aware that they have heads, faces, backs, feet and what not.

Is disease natural? and, in what way. Can it be alleviated, if not remedied? Disease, unhappily, follows the natural laws of inheritance. Health and disease are primarily matters of constitution. It is of vital importance to be well-born. “Blue-blood,” is of less consequence, than healthy blood. We cannot select our grandparents, or even parents. It is perhaps, well, we cannot; but, it is of vital importance, we should learn from this, that our health and ill-health, are not only conditions of constitution which affect ourselves, but which in a marked manner, affect the health, happiness and longevity of our offspring. Apart from these considerations, it is absolutely our duty, to conserve our health; and take every reasonable means to restore our health, should sickness from any cause—and there are many causes—arise. We owe it to ourselves, and we owe it to posterity to be as healthy, and to live as healthy lives as possible. Some who will not care much for the posterity argument, may be affected by a consideration of SELF INTEREST and SELF PRESERVATION.

In prescribing remedies for disease, we distinctly leave drugging to the druggist, and medicine to the physician, for we are Hygienists, and will deal with the causes and effects of disease in our simple and effective way, and leave the practice of medicine, and the puffing of medicines and medicine vendors, severely alone. Then, let it be clear, we neither prescribe medicines ourselves, nor seek to trespass on the privileges of medical men. We merely seek to emphasize the connection between Health and Constitution, and Health and Character; and by practical, inexpensive, and non-medicinal remedies seek to alleviate disease, and promote healthy living among our readers.

Personally, we have the greatest admiration for some medical men; and the good work they are doing, for the prevention and the cure of disease; and would not be a party to disparage their influence, learning and practices. That which is good will last, and that which is valueless or evil, will in time go out of fashion. The fashions of bleeding, blistering, cupping, and boluses;—of salivation, and largely of indiscrimination in drugging, is happily dying out. Hydropathists and Hygienists have helped to produce that result. We are, however, especially indebted to those clear minded physicians, who have adopted our commonsense and simple remedies, and who have spoken so clearly and emphatically against the folly of drug swallowing, and the neglect of common sense in living.

The late Sir Andrew Clark, was one of these wise physicians. It was he who more than any other preached the Gospel of mental and physical occupation, as a remedy for disease. His clients were drawn largely from the fashionable and wealthy classes, hence the greater boldness and courage was required to preach his Gospel. Their temptations to idleness, self-gratification, and sensuous indulgences, were as great as their means and opportunities. Exhaustion, sickness, *ennui*, and many nervous troubles, were the outcome of a lack of healthy occupation; and frequently of unhealthy pleasures. But are the rich the only victims? Do not all classes suffer from non-employment, and mis-employment? Idleness, rather than overwork, is one of the prime sources of disease. That is one lesson all should learn. The proper and fruitful occupation of mind and body, is equally calculated to conserve health, and prolong our days in health and usefulness.

When sorrow bows down the head, and the affections are grieved by some disaster, perhaps death has taken away a friend, perhaps, a loved one has become a wreck, or a disgrace; the pain and suffering are overwhelming, what is the remedy? Work, occupation, (change of scene and air, is, only for the wealthy) is the remedy. Immediate duties break the weight of the blow. Work employing mind and body, comes like an angel of consolation and a true harbinger of returning mental vigour and bodily strength.

One more thought, work chases away despair, and permits, if it does not actually promote, the action of the vital recuperative powers of the body. It is upon these powers the cure of disease and the recovery of health depends. The doctor may stitch a wound, or set a broken leg for all of which we are thankful, but nature, beneficent nature in the exercise of its inherent vital and curative forces, heals the wound and restores the broken leg to health. The object of these HEALTH NOTES, will be to set before our Readers in plain every day language some useful knowledge, *re* Health and disease; the recuperative powers of nature, and how we can or may to a certain extent, bring the latter into play in the natural or hygienic treatment of disease.

All communications to this department must be addressed to “Health” office of this paper.

Millions of men in India, especially on the richer soils and in the river deltas, live, marry, and rear apparently healthy children upon an income which, even when the wife works, is rarely above two shillings a week, and frequently sinks to eightpence.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

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THE POPULAR PHRENOLOGIST

Vol. 1. No. 2.]

FEBRUARY, 1896.

[ONE PENNY.]

INTERESTING FACTS.

Only 1 man in 203 is over 6 feet in height.

Three pints of liquid a day is sufficient for the average adult.

The average person wears nearly 14lbs. of clothing.

The average Englishman lives 20 years longer in England than in Africa.

Stammering is far more common among men than among women, the proportion being almost 4 to 1.

The teeth, like the hair and nails, are appendages of the skin, and form no part of the osseous system.

The sensitive papillæ are most numerous on the palmar surface of the hands and feet, fingers and toes, where they are arranged in double rows.

According to a specialist on the subject, the skin patterns on the finger-tips are not only unchangeable throughout life, but the chance of the finger-prints of two persons being alike is less than one in 64,000,000,000.

Some seventy years ago, in three regiments of the Guards tested for defective vision, short sight was entirely unknown; and only recently an examination of the children of a Board school revealed the fact that more than one-fourth of the children had defective sight, and that one in every ten was short-sighted.

Dr. Bertillon asserts that the beating of the pulse affects the handwriting so markedly, that with the assistance of a microscope the minute undulations in the written lines due to pulse-beats can be readily distinguished. He also states that particular pulse-beats are characteristic of particular individuals, hence the writing may be readily traced to its author.

The fact that two people who live together tend to grow alike is accounted for by unconscious mimicry acting upon the muscles of expression in the same way that a ruling passion does. This tendency to facial imitation is very general—in fact, almost universal—and may be so marked as to be easily noticed; so that, when two people are engaged in animated conversation, the expression of the listener may often be seen to echo that of the speaker. How “infectious” is a smile or a laugh, even when the idea which gave rise to it in the first case is not transferred!

Japanese children are taught to write with both hands.

The majority of clergymen are abstainers and non-smokers.

Only one out of every 1,000 married couples live to celebrate their golden wedding.

To be perfectly proportioned a man should weigh twenty-eight pounds for every foot of his height,

The brain of an idiot contains much less phosphorous than that of a person of average mental powers.

Children born of mothers under twenty years old do not have as good a chance of healthy life as those born of mothers over thirty.

President Harrison is a physiognomist. He has great confidence in his ability to read character through the expressions of the human face. There is a fascination for him in the pursuit of this attractive science.

The growth of the nails on the left hand requires eight or ten days more than those on the right. The growth is more rapid in children than in adults, and goes on faster in summer than in winter. It requires an average of 132 days for the renewal of the nails in cold weather, and but 116 in warm weather.

An automatic machine in Holland is a doctor cure-all, made in the form of a wooden model of a man with compartments all over it, labelled with the names of the various ailments. If you have a pain in any part of the body, find the corresponding part on the model, drop a coin in the slot there, and the proper pill, potion, or powder will come out.

Sir John Macdonald, has a nose of such dimensions that it is made as much of in the Dominion, as Mr. Gladstone's shirt-collars are here. When he was being shaved the other day a friend strolled in. Said he, “I suppose, Sir John, the barber is the only man in Canada who can take you by the nose with impunity?” “Yes,” replied Canada's Grand Old Man, “and he has got his hands full!”

The United States has an unique treasure in its possession. It is a very ancient brain discovered in Ohio. Near the roots of a large cedar tree, buried twenty feet below the surface, was found a human skeleton, the skull of which showed remarkable preservation of the hair and portions of the brain; the anterior half of the cerebrum being easily recognisable though it is dried and shrivelled. Scientists are unable to account for the state of preservation in which this has been found, as the interment must have taken place in pre-historic times.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

MR. THOMAS W. ALLEN,
Portland House,
41, Orson Street,
Leicester.

OUR DEBATING SOCIETY.

ALTHOUGH New Barton was a city suburb, its inhabitants possessed many advantages which were denied the residents of the city. Five minutes walk would take you "away from the busy haunts of men," and enable you to breathe the pure, unpolluted country air. There were athletic clubs of all descriptions; cricket, tennis, golf, quoits, bowls, &c. A fifteen minutes' railway ride—or if you preferred—an hour's brisk walk, brought you into the heart of the city. Its inhabitants were of the usual suburban class—chiefly retired and active business men, though there was a fair sprinkling of literati and scientists. The winter evenings, I am afraid, would have been rather dull only for the fact, that in addition to a public library, we had an up-to-date, well conducted literary and debating society.

The summer was fast drawing to a close, and I was eagerly looking forward to the commencement of the meetings of our debating society. Encountering our secretary one evening, he informed me that he was arranging the programme for the coming session, and knowing what an enthusiastic phrenologist I was, and wishing to have as great a variety of subjects as possible, would I kindly promise to read a paper on Phrenology? I readily acquiesced, naming as the subject-matter of my paper "The Utility of Phrenology."

Knowing from previous experience that I should encounter a great deal of opposition, I set diligently to work, so as to obtain a thorough mastery of my subject.

On the evening in question I wended my way to our rooms fully equipped for the fray. The chairman for the evening was Mr. H—, a successful author and dramatist, who had only recently come to reside in the district. I felt highly honoured at having such a distinguished personage to preside on the evening devoted to my beloved science. I was a little anxious to know our chairman's views on Phrenology, but in his introductory speech he betrayed not the slightest partiality either for, or against. Phrenology is a science of facts, and if he was a sceptic it was my duty to convince him, if possible, of the fallaciousness of his scepticism.

I then proceeded with the reading of my paper, dwelling on the use of Phrenology in directing persons into their proper callings, and how a knowledge of Phrenology enabled its possessors to guard against their failings, showing them what faculties exert an undue influence on the character; how to restrain them, and how to cultivate others which do not exercise sufficient influence; concluding with a few remarks on the importance and value of Phrenology to the business man in the choice of servants and employes.

An admirable and spirited discussion ensued, several of the gentlemen remarking that theoretically my arguments appeared conclusive, but when applied practically, were utterly useless.

One gentleman said he "wanted tangible evidence of men who had been assisted to eminence through Phrenology."

I replied, saying that, "men who have been helped to health and strength through therapeutics do not (except in quack advertisements) publish it to the world. Just so with Phrenology; thousands have been materially assisted through Phrenology, but do not feel disposed to make public acknowledgement of the fact." I concluded with the testimonies of several eminent men, the late Rev. Henry Ward Beecher and others.

The chairman then arose, begging leave to sum up the debate with an autobiography. "Gentlemen," he began, "to look at me now, no one would think that I was once a poor, half-famished clerk, working for the munificent salary of twenty shillings per week. But it is a fact, nevertheless. At the time I am speaking of, I was about twenty years of age, restless and ambitious. The monotony and drudgery of office work was scarcely endurable. Hour after hour I would sit, thinking how, or in what manner, I could improve my position in life. Scheme after scheme I mentally devised, only to be eventually dismissed as impracticable. I had received a fair education, but what was that, I thought, as there were hundreds of young men totally without employment, who had received a more liberal education than I.

"Returning home one evening, if anything more dejected than usual, my eye lighted on a handbill which had been thrust underneath the door. Scanning its contents, I perceived that a professional phrenologist was visiting the town; the handbill being replete with encomiastic testimonials as to the ability of the professor in the delineation of character. Printed in bold type was the announcement that all clients would be advised as to the trade or profession for which they were specially adapted.

"My knowledge of Phrenology was of a very hazy description indeed; I knew, according to Phrenology, character and disposition were indicated by the form of the skull, but beyond that I knew absolutely nothing. I perused the handbill over again, and was so impressed with its contents that I decided to undergo the not unpleasing ordeal of phrenological examination, thinking, perhaps rather vainly, that possibly I was the possessor of talents unknown even to myself.

"The following evening, I accordingly consulted the phrenologist, and was astonished at the accuracy of his description of my character. Amongst other items of information imparted to me was, that I had a predominance of the mental temperament, an active brain, a splendid imagination, good powers of expression, and I should excel in some kind of literary work; as a writer or novelist. On his asking me if I had ever tried my hand at any kind of literary composition, I said such an idea had never entered my head!

"This set me thinking again; if I had these latent capabilities named by the professor, how could I use them, and how should I commence?

"Now, at that time, the editor of a local paper was giving each week one guinea for a short original story. Here, I thought was a chance of putting my literary abilities to the test. During the remainder of that week I roughly formed some semblance of a plot, around which to weave my story. Saturday afternoon, being my half holiday, I settled down to construct into sentences the emanations of my—not too fertile—brain. From two o'clock until eight without intermission, I persevered, until I had arranged the composition to my satisfaction.

"Having despatched the MSS. of my story, I impatiently awaited the result.

"Four days later I received a letter from the editor, to the effect that I was the winner of the guinea prize-story for the following week. You may imagine how elated I was. A month after this I again competed, and was again successful. This time I received a letter from the editor requesting me not to compete for the guinea prize again, but he should be willing for me to become a regular contributor. I assure you, gentlemen, I did become a regular contributor, one of my contributions being a serial, which was afterwards published in book form, and attained such popularity and success that I resigned my clerkship for ever.

"To conclude, gentlemen, what success I have achieved, I can honestly say I owe it to Phrenology; through it, I have risen from poverty to affluence, from obscurity to distinction."

By actual measurement of fifty skeletons, the right arm and left leg have been found to be longer in twenty-three, the left arm and right leg in six, the limbs on the right side longer than those on the left in four, and in the remainder the inequality of the limbs was varied. Only seven out of seventy skeletons measured, or ten per cent., had limbs of equal length.

A PROPER EDUCATION.

J. MILLOTT SEVERN, F.B.P.A.

WE have, or have had, profound scholars and men of genius in every branch of learning. It is stated that the great Grecian Philosopher Aristotle was possessed of all knowledge existing at his time, and vastly augmented it. This must have been an extraordinary acquisition even at the time he lived, which was 400 years before the dawning of the Christian era. Now that philosophy, literature, science, art, and knowledge generally is so far advanced, it would be difficult to find a person who could boast of such an attainment. To be a good mathematical, or classical scholar, a linguist, artist, or scientist in some branch or department of study, is looked upon at the present time as no mean mental accomplishment.

Nature adapts

one person for one thing.

another for some other thing, and some may be equally adapted for many things.

To have a proper education is to be educated according to an individual's mental and physical capacities; a great number of persons are apt to lose sight of this fact, and some may even ignore such a statement; yet it is the standpoint from which all thinking and reasonable individuals cannot well get away, and it is a matter especially for parents and teachers to consider.

At the present time there is too great a tendency in schools, to educate one and all alike, without taking into consideration temperament, and mentality. It is not possible for all children even under similar circumstances, and with the same advantages, to acquire the same education. All children are in a more or less degree differently constituted, and consequently differently gifted. It should be the duty and interest of every parent to

find out

the mental and physical capacities of their children, if possible, and educate them accordingly, even though it may be at much self-sacrifice.

The cause of a great deal of failure in after life is a lack in the first instance of suitable education and training.

One of the advantages of Phrenology is, that it points out the kind and degree of mental capacity a child may possess, even at an early age, and aided by it and Physiology one can tell to what extent this capacity might be developed by education and training, without injury to the system. This being so, how very necessary that Phrenology should be consulted before a child commences its education, so that parents and guardians may be put right, enabling them to provide for it a suitable education according to its mental capacity and physical constitution.

Hundreds of pounds

are sometimes spent on a young man's education without any very beneficial result, his mentality being such that with all the advantages of a most elaborate—may be, an university—training he is incapable of acquiring a high-class education; or he may have been pushed along in branches of learning for which he has little or no talent. If his deficiency of mental capacity unfits him for acquiring a higher-grade education, this large expenditure

of time and money spent on his education might have been saved; or should it be that his education has been misdirected, what a great amount of drudgery and disappointment both for the individual, his parents and friends might have been prevented.

Children with clever minds are often pushed along too rapidly, and others are punished for not doing what may be quite out of their mental power to do; the consequence being that their mental and physical organisation is completely ruined; and the life, or if not that, the

mental brilliancy

of such, is not unfrequently brought to a premature end, or incapacitated from accomplishing that which their abilities would have enabled them to have adorned had their education been more gradual, and better managed, and their nature and disposition understood.

It is a great and important matter to know how soon a child should be sent to school, and when sent, in what direction its studies should be particularly directed. Some may require a long and continued education to render their minds susceptible to understanding; such might be sent to school rather early, and with

genial treatment

and encouragement, might come out fairly well by the time they arrived in their 'teens; while with others it is not so much a matter of early or continued education, as it is the regulation, right direction, and proper discipline of the mental faculties; such would learn if put to school at the proper age, as much in one or two years, as others would in the whole period of a long schooling.

Mental and temperamental conditions alone, must decide at what age or how long a child should be educated. Nature's law is the only fixed law, some minds arrive at maturity much sooner than others; some learn quickly until they arrive in their 'teens, but acquire knowledge comparatively slowly afterwards; others can be taught but little in a systematic way until they are well on to manhood, when they commence to understand, and learn very thoroughly; while again some of

our cleverest men

would probably have been nothing at all, had their education not been extended systematically until they were twenty-five or thirty years of age.

Parents cannot be impressed too strongly with the fact that their children's future success depends greatly on a proper education being given them according to their mental and physical organisations, and that the only known means of ascertaining the capacities of their children's organisation is by the application of Phrenology.

MARRIAGE AFTER DEATH.

A strange custom prevails among a certain tribe in the Caucasus. When a single young man dies, someone who has carried to the grave a marriageable daughter in the course of a year calls upon the bereaved parents and says: "Your son is sure to want a wife. I'll give you my daughter, and you shall deliver to me the marriage portion in return." A friendly offer of this description is never rejected, and the two parties soon come to terms as to the amount of the dowry, which varies according to the advantages possessed by the girl in her lifetime. Cases have been known where the young man's father has given as much as thirty cows to secure a dead wife for his dead son.

PHRENOLOGICAL CHARACTER SKETCH OF

Right Hon. CECIL J. RHODES.

By GEELOSSAPUSS E. O'DELL.



Gustave Flaubert, in his magnificent study of Carthage, tells us of Hamilcar Barca. From a war that has ended in ignoble peace, the great Suffete of the Sea returns to the Punic city. The mercenary land-forces have come back before him. They have demanded arrears of pay; meanwhile, they occupy the country. The Republic, half-bankrupt, procrastinates. The treasury is empty. The rich do not help. Gathered in the temple of Moloch, the Elders beseech Hamilcar, the warrior, the administrator, the merchant-prince, to deliver them from the mercenaries, who, their patience exhausted, have already shown their teeth. The Suffete refuses. Have not the mercenaries a right to their recompense? They have laboured, let them receive their hire. He is denounced. "Let ten thousand barbarians perish rather than one of us!" But he is obdurate. He retires to his palace. His servants are summoned to tell of their service. Horror! His trade is declining. The Chief of the Journeys dare send no caravans. The Chief of the Farms, with red eyes and trembling limbs, cries aloud "Ah, master! they have plundered all! sacked all! destroyed all!" The Chief Steward renders his account: the mercenaries have been feasted at Hamilcar's expense—meats, fish, wines, aromatics; vases broken, slaves killed! Later, he finds his gardens have been trampled down—fragments of glass, charred trees, bleaching bones of the sacred apes,

mud, waste, decay, disaster! His slaves have been maimed; the trunks of his elephants have been cut off; his prisoners of war have been set at liberty. Under the agony of it all, the Carthaginian staggers; his brain is aflame. The fringe alone of the greatest of Punic fortunes has been touched. But oh! oh! The fortune, however, is still there. Hamilcar thinks of his coffers, of his jewel-chamber, of his granary, of his purple factory. The sun is setting. The assembly of the rich has been convened in the Temple of Eschmonn. Hamilcar strides in.

"Lights of the Baalim!" he cries, "I accept the command of the Punic forces against the Barbarian army!"

Such a man is Cecil J. Rhodes. He is Hamilcar Barca in a frock-coat—Hamilcar modernised, improved, brought up in a better school, under the influence of a higher moral code, in a world in which it has become easier to be good as well as great. The historic parallel is slight. In character, however, the two men have much in common. They are both powerful types of a certain class. The barbaric Hamilcar and the civilised Rhodes, stand, each in his own age, and various as the ages, for a particular phase of human nature.

Men may be well classified according to their leading motives. These motives proceed from the faculties or group of faculties predominating in their minds. Thus, the leading motives of some may be religious; of others, domestic; of others, æsthetic; in others again, the impelling characteristic is a desire for power. A sub-class of the latter contains those to whom 'power' is a term in great measure synonymous with 'property.' These, as their heads denote, have for their leading characteristics, Approbativeness, Self-esteem, and Acquisitiveness.

To this class belongs Mr. Rhodes. To it belong most of the pioneers of civilisation. Define it as we may, civilisation is, at bottom, built upon the thirst for power. Mr. Rhodes, however, is, in a certain sense, a very high-class pioneer. He is well balanced. He is no Pizzarro. Though he may belong to the tribe of Clive and Hastings, he is a better man. Nevertheless, he has the leading motives that have been mentioned. He is an administrator and an acquirer. The production of wealth is, to his mind, the hall-mark of progress. Whether he produces it for himself, or in the interests of the community, his mind will ever be scheming, inspired by his great Acquisitiveness, to amass material wealth, and incidentally to improve the machinery, both human and mechanical, necessary to its further increase. He delights to think of wealth. This is by no means his sole pleasure, but it is his greatest. Twelve months ago, in one of the proud moments of his life, with his figure erect, and his fine head thrown back, he exclaimed to his Chartered investors—"We have a country one-thousand-two-hundred miles in length and six-hundred in breadth, and it is mineralised from end to end."

His expansive forehead reminds us of the Buonaparte's. About the rest of the head there is something distinctly Roman. It is Classic in its Firmness, its Constructiveness, its Destructiveness, and its balancing Cautiousness. The mind of Mr. Rhodes is broad, in the sense that it seeks after large things, and to lesser matters accords a due subserviency. His intellect is practical rather than philosophical, synthetic rather than analytic, his constructive ability is intellectual rather than mechanical. His morality is mainly concerned with the rights of property. He is well meaning—a man of rude and ready justice, but conventional, and not likely to worry about

ethical problems. Like the Punic warrior, he can readily recognise the rights of the wronged, and sympathise with them, when his own interests and those of his friends are not at stake. But the latter prejudice him. His Benevolence is considerable, but it is for the race rather than for individuals. He believes heartily in the survival of the fittest. And why foster the good-for-nothing? In religion he is a Jew at heart rather than a Christian. Probably, like Viscount Wolseley and Mr. H. M. Stanley, the wars of Israel are an abiding joy to him. As to his Domestic faculties, they are comparatively weak. "All the world is his country," wherever there may be anything to be had.

His Destructiveness is greater than his Combativeness. This is an interesting combination. Mr. Rhodes is a true Jingo. The original Jingos were a fraud; at any rate they misunderstood themselves. "We don't want to fight," they said, "but, by Jingo—if we *do*!" and, meanwhile, of course, they were crazy for an encounter. Mr. Rhodes, however, really does not want to fight, he is no war-horse snorting for the fray. When he fights, it is not to conquer—it is to crush—he is as the tempest, and the enemy must go down before him; otherwise, he will not fight at all. Thus, he makes war with a vengeance; he gives no quarter, he knows nothing of Queensbury rules, nor of the sponge and the bottle. His Destructiveness gives him an extraordinary amount of energy. It is not passionate like Napoleon's; it runs in a steady stream. Like Mahomet, Mr. Rhodes goes to the mountain. Indeed, he is always going to the mountain. And when there is no mountain to go to, he is disconsolate; he hates the level plain: give him a hill to climb, a difficulty to conquer, an impediment to remove from his path. When he is not commanding, he seldom speaks but that he may convince; he hardly observes but to see something that may be done. He is Carlylean in his love of work.

It may be thought that enough disagreeable things have been said of him. But are they all really so disagreeable? We work our hero-worship a little too hard; a man, after all, is more interesting than an angel. Mr. Rhodes, is in many things, an admirable man, his popularity is not to be grudged; he is, undoubtedly, very popular, but in a peculiar way. The world has not got rid of a shame-faced liking for the man of strength, whether he be a pugilist or a Bismarck. Napoleon, for instance, touches more hearts than Wellington, and Mr. Rhodes is liked for his strength. He is, however, liked also for the peculiar reason, that in a certain sense, he is a very commonplace man, he is the average man overgrown. Most men belong to his class—the class that loves power and property. Mr. Rhodes may be great in his abilities, but in essence they are the abilities of the average man; he may be great in his ideas, but his ideals are those of most of us. He is no poet, or divine, or philosopher. It does not make us feel any the better to think of him. He is but a "man of affairs."

Because of this, if he should at any time fall, he will not be generally mourned. The multitude may admire material triumph, but it mocks at material defeat. If the poet, the artist, or the thinker goes wrong, and tatters out of the "House of Fame," we say, "It is a pity." But when the man of the world finds his cards without a trump, or that his dwelling is tumbling about his ears, we do not worry—"He is one of us, and no more"

CRANIAD.

[SECOND INSTALMENT.]

Communicated by Nicholas Morgan, Esq., F.B.P.A.

Ye sons of sculpture, pray conform to rule,
Your fav'rite beauty's nothing but a fool;
In vain the fair can boast a matchless waist,
When her dear head's by folly quite disgraced.
In vain such care they've ta'en about her hips—
And placed the loves and graces on her lips,
Your Goddess shines not in perfection full,
The noblest part's defective—that's the skull.
Rejoice, ye public! yes, we say rejoice!
Draw near and hearken to instruction's voice,
From our wise lips the words of wisdom hear,
Though bread and beef should both grow doubly dear;
Nay—should you for short space want daily bread,
You'll skin the cream of knowledge *in its stead*.
Thine aid, oh, Spurzheim! let us now invoke,
Whether in humble rhymes we try to joke,
Or, warm'd with love of Craniologic fame,
Attempt the praise of serious bards to claim;
Be thou our patron saint, great Spurzheim, thou,
And bind with *Cypress wreaths* the poets brow.
Hail! mighty master of Golgothic lore,
Whose like was ne'er beheld in days of yore;
The world must fail to match thee, wondrous man!
From towering Atlas—eastward to Japan.
Thou learn'd, far-famed geographer of bones,
Thine equal dwells not in this globe's five zones!
Thou in old mould'ring vaults beneath the ground,
Where spiders crawl, and purblind bats abound,
Canst walk by light of craniologic lamp.
Unawed, unchill'd by cavern drear or damp,
From brainless sconces knowledge deep extract,
By power refin'd of philosophic tact.
Illustrious light of this most vandal age,
From dark oblivion snatch our humble page;
Let northern critics, slaves to stupid rules,
Mock your philosophy, and deem us fools,—
Whose dire destructive jaws the living fear,
Whose roar would fright the dead,—if they could hear,
Who, merc'less, in their periodic rage;—
Spare neither tender youth nor hoary age:—
Let them, we say, in every fierce Review,
Mangle both what thou'st done, and mean'st to do,
Our names shall live on this terrestrial ball,
With thine, great Spurzheim! and eclipse them all.

BRITISH PHRENOLOGICAL ASSOCIATION

The general monthly meeting of this Association was held on January 7th, at 63, Chancery Lane. The President (Prof. A. Hubert) occupied the chair.

The preliminary business having been gone through, and several new members admitted, the principal item of the programme was then proceeded with.

The PRESIDENT on rising to introduce the lecturer wished all A HAPPY NEW YEAR. The outlook for Phrenology, he said, was very encouraging, yet none should relax their efforts; it behoved all to be enthusiastic in their endeavours to spread a knowledge of their subject, to labour to convince people that Phrenology is true; and further, as far as possible, seek to secure the adoption of its practice in the selection of men to occupy public positions, as, for instance, School Board members and officers; Town, Parish and County Councillors; Members of Parliament, &c. He then called on the lecturer to read his paper on *The Organ of Eventuality*.

Mr. DONOVAN, said it should be the object of every phrenologist to study one particular faculty. Each faculty was an elementary power of the mind; its study as a distinct element, and its manifestation in combination with other faculties therefore was necessary to a right understanding of the mental powers. He presumed nearly all present were acquainted with Drs. Gall and Spurzheim's statements on this faculty, he would consequently pass them over.

Dr. Brown, when treating of Individuality, said it was necessary to treat of Eventuality at the same time. Dr. Gall believed there was one faculty only, Dr. Spurzheim taught there should be two. The fact was, that events mixed up Individuality and Eventuality in such a way, as to lead one to suppose their functions were so similar as to practically represent but one organ. Dr. Donovan (the lecturer's father) stated—that Eventuality takes cognizance of actions in objects, historical action, motion, as narrating, recording, story-telling, &c., and would be found well developed in novelists and writers. When this faculty is large, its possessor is not taken by surprise if suddenly confronted by any moving object. Individuality takes cognizance of objects, their position, &c., Eventuality, of objects in motion or action. When the latter is small, time is required before the mind can grasp the situation. The value of this faculty in operation may be seen in Buonaparte, whose success was largely due to this power, which enabled him to grasp readily passing events, and act promptly before others had taken cognizance of the position.

Mr. Chamberlain is another example of a man with this faculty large, enabling him to act promptly, as he has just done in the Transvaal; and in the House of Commons he shows the same remarkable promptitude by the readiness of his retorts. Small Eventuality would not take notice of interruptions, or taking notice would be nonplussed. Eventuality should be large in stock-brokers, merchants and speculators, who have often to act on the spur of the moment, where delay would be fatal to success. Men with this faculty large would be free from panic, and not affected by it. Such men are known to appear on the Stock Exchange only in panic

times, and when all around them seem to have lost control of themselves, they calmly take full advantage of the situation. They are aptly known as "stormy petrels."

Eventuality large enables sportsmen to shoot birds on the wing, and makes them good at snap shots. It is also useful in the degrading art of war, as has been frequently verified. The British, who have this organ well developed, in their wars with less favoured nations as India, various African races, &c., have always secured an advantage by their readiness against the indecision of their opponents. The Turks at Plevna showed want of this faculty, for if their commander had possessed it, he may have seen and seized his opportunity after his first success, and by an aggressive movement made himself master of the situation instead of retiring into the besieged town, to be eventually starved out.

In certain of our sports, too, this faculty needs to be exercised, as in cricket—the batsman has to strike the instant the ball arrives at the pitch. Large Eventuality does it; small Eventuality strikes too late.

When no movement of the object of attention occurs, this organ is not required, as in golf, chess, or billiards. Fencing and gymnastics on the continent are the only means provided by which this faculty can be trained. Immediately on parrying a thrust, the opportunity for attack occurs, large Eventuality takes it. No movement is too small for observation; the lifting of a kettle lid by steam, and the falling of an apple, though seemingly unimportant, were yet the precursors of incalculable changes in mechanics and the philosophy of science.

The PRESIDENT said he had listened to the lecture with pleasure and profit. It was of advantage to be ready to make an attack. We are subject to changing conditions and it is desirable to be ever prepared. Eventuality is generally recognised as being a reservoir of the work of other faculties, especially of things passing. He invited members to express their opinions.

Mr. Cox observed harmony between Continuity and the lecturer's view of Eventuality as instanced in the connectedness of the speeches of Mr. Chamberlain. Rapid action may be due to other combinations of faculties. Was it correct that because in chess the pieces were still, therefore Eventuality is not necessary? He was of opinion that a player with a small organ would be at a decided disadvantage.

Mr. SAMUEL, was pleased that the lecturer dealt with one faculty rather than the general subject. To him, with reference to objects, the faculty of Individuality represented the noun, and Eventuality the verb. The former takes cognizance of objects, the latter deals with the events in which the objects play a part. When Eventuality is small, men do not take interest either in history or politics, but when large, as in Mr. Chamberlain and Lord Rosebery, it makes the political genius. He could corroborate the lecturer's statement as to the "stormy petrel" men. He knew a gentleman so called for the reason assigned by Mr. Donovan. With reference to the hesitancy of the Turks at Plevna he did not think it was due to their leader, for he had specially noticed, when in Constantinople, that Osman Pasha who was a great personal friend of the Sultan, and a keen politician had large Eventuality; his difficulty at Plevna being his inability to infuse the spirit of attack into his troops—these as with Turks generally, having the faculty much smaller.

Napoleon's success lay in a large measure in seizing what may be called the psychological moment. He thought there was such a moment even in games, such as chess, billiards and golf; many players can be put off by being disconcerted at the psychological moment, so that Eventuality was necessary for these games. Eventuality memorises action. Other faculties help, as, for instance, any remembrance of gain or loss of money would, in addition to Eventuality, exercise the faculty of Acquisitiveness.

Mr. J. F. HUBERT (the Secretary), said he must thank Mr. Donovan for his ready response to the request to him to read the paper this evening. The subject had opened up new ideas in his mind; he looked upon Eventuality as the historical faculty, and as taking no cognizance of passing events. While standing, he wished to draw attention to the constant kindness of Mr. Samuel, who not only rendered good service to the Association by his excellent speeches, and frequently presiding over its council and general meetings, but who, when necessity demanded, opened his purse liberally for the purposes of the work. He desired to announce that Mr. Samuel had, since their last meeting, sent him a cheque for £20—unsolicited—to replenish their overtaxed exchequer. He proposed the thanks of the members to Mr. Samuel for these many kindnesses.

Mr. Cox (Treasurer) rising to second this resolution, said that he did so with pleasure. The help was very timely, and it cheered him to receive the cheque.

The PRESIDENT submitted the resolution to the meeting and it was carried *nem. con.*

Mr. SAMUEL responded briefly, saying he was always pleased to render any assistance in his power when it was really needed, it was only his duty to do what he could.

Mr. HOLLÄNDER said it did not do to give help until it was actually needed, as it frequently caused others to relax their efforts. He trusted this incident would inspire others to more strenuous efforts. Mr. Samuel's work was not confined to the Association's meetings as in private life, he met many opponents, and not only held his own in the consequent debates, but made converts to Phrenology.

Continuing the debate on the lecture, Mr. Holländer thought it wise to give attention to single faculties. Their localisation and analysis could only be ascertained with difficulty. The names of many of the faculties were not appropriate as it was difficult to select words to express their correct functions. The researches of certain German scientists led them to conclude there were four "association centres" in the brain. Recognising the principle of such centres he should think Eventuality should be one such, as it had no motive, and can do little by itself. Continuity would be another such centre, it fixes no particular object in the mind and only operates in connection with other powers. Hitzig destroyed the frontal lobe of dogs to observe the psychical results; the dogs would notice objects, but had to be taught over and over again, showing that its power of memory was probably destroyed.

Mr. MELVILLE thought that it was possible to lose sight of the broader laws and basic conditions, which should be considered. The posterior organs were connected with power and income, the frontal with expenditure. There was correlation between these as between Continuity and Eventuality. Rapidity of mani-

festation is connected with temperamental conditions. Different parts of the faculty of Eventuality had different phases; for instance, the more central part dealt with things immediate and present; where it borders on and merges into Time, it connects events with history. Single faculties are difficult to deal with owing to cross action.

Dr. DONOVAN in closing the debate, said that ladies were well endowed with this faculty, and were known to be good at retort. Eventuality does not necessarily mean good intellect, but is simply the power of grasping passing events.

LEYTON PHRENOLOGICAL SOCIETY.

ON Friday, January 10th. the usual meeting was held in the Grange Park Lecture Hall. A good attendance of members greeted Mr. J. P. Blackford, of Windsor, who delivered a lecture on "The Practical Application of Phrenology." Mr. Jas. Webb, of Leyton, was in the chair. The lecture, which occupied over an hour in delivery, was listened to with attention and seemed to awaken interest in the listeners. Questions were asked at the close, and were replied to by Mr. Blackford. Two gentlemen well known in Leyton submitted their heads for examination, and expressed themselves satisfied with the result.

FOREST GATE.

PROF. HUBERT has been delivering a series of lectures at Forest Gate. These lectures given in the Forest Gate School of Music had been so well attended and highly appreciated that to complete the course, the Emanuel Institute had to be requisitioned; and on Tuesday and Wednesday, January 14th and 15th, the attendance justified the change. Mr. Hubert's lecture on "Character Sketches of Celebrities," was illuminated with some sixty portraits shown with the oxy-hydrogen lantern. Mr. Webb, of Leyton, presided. On Wednesday the subject was "Our Young Ladies," and, as these are ever popular, Mr. Hubert was well supported. The lecturer is well known and widely popular; he is the present occupant of the presidential chair of the British Phrenological Association; no encomiums of ours are therefore necessary.

KEW.

Mr. O'DELL continues at 5, Cumberland Gate, Kew Gardens, a series of lectures commenced many years ago, and carried on in unbroken sequence all the time. Every Wednesday and Sunday evening throughout the year at 8 o'clock a free welcome to these meetings is extended to all.

LEICESTER PHRENOLOGICAL INSTITUTE.

The New Year session of the above institute was opened on Thursday evening, when a large assembly of members and friends listened to the lecture by the principal, Professor Timson, F.B.P.A., London, on "Man's physical, mental, and moral development." The lecture, which was illustrated by physiological diagrams, casts, busts, skulls, &c., aroused great interest. Some amusement was also afforded by Professor Timson's delineations of persons present, and an interesting discussion followed. Several new members were enrolled.

FORTHCOMING MEETINGS.

- February 4th.—British Phrenological Association, 68, Chancery Lane, W.C., Jas. Webb, Esq., F.B.P.A., on "Cromwell's Head." Discussion permitted, to be followed by public delineations of character. Chair to be taken 7.45 p.m.
 February 14th.—Leyton Phrenological Society, Grange Park Hall, Miss Jessie Fowler on "Phrenology," at 8 p.m.
 February 28th.—Leyton, as above. Lecture and Debate 8 p.m.

THE POPULAR PHRENOLOGIST.

FEBRUARY, 1896.

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The CENTENARY of PHRENOLOGY.

An official announcement has at last been made on this important subject. The Council of The British Phrenological Association (an organisation representative of all shades of phrenological opinion, embracing as it does within its ranks almost every phrenologist of repute—professional and otherwise) has decided to promote an International celebration of the birth of Phrenology during the first week in October, 1898. That will be the centennial of Dr. Gall's earliest published exposition of his marvellous discoveries, his first recorded statement having been made in a communication to Baron Retzer, on October 1st, 1798.

This decision of the Council has been arrived at, after a most careful and lengthy enquiry; every available source of information having been exhaustively examined, with the result announced. Dr. Gall is reported to have delivered a series of private discourses at his own residence in Vienna in 1796, but this cannot be verified with that certainty which should attach to a circumstance of such importance as the birth of a science. No definite statement appears as to when these private lectures were given, or how much or how little he disclosed to his listeners; they can in no sense be considered a public declaration of Phrenology, and the acceptance of the vague references to them as a basis for celebration would lead to chronological inaccuracy. The Council have thus acted wisely in exercising all necessary caution, that such arrangements as it may be

found desirable to make, to celebrate this historical occasion, shall not by undue haste, and immature action, detract from the dignity of an event so auspicious.

However, a few ardent spirits with more enthusiasm than responsibility have determined to have a Gall Centenary on their own account this year. I do not find fault with them; if they see occasion to hold one every year let them do so; the opportunity may be found, and by way of giving any such a hint, may I suggest a few circumstances which may form the bases of celebrations. Centenaries may be held of Gall's departure from Vienna, his entry into Germany, his visit to England, his settling in France, the payment of his tailor's account, and other more or less important events in his history.

These little efforts made when, and by whomsoever they may, must not distract the attention of lovers of Phrenology from the truly historical event which will take place two years hence. To make the way of the promoters easy, I should be pleased to have the opinion of my readers as to how they would like the centennial celebrated, and I will take care their wishes are placed before the right authority.

The following is from a circular issued to the members of the British Phrenological Association by its Council—

"Having carefully considered all the evidence at our disposal, we recommend the Council that it is expedient to celebrate the International Centenary of Phrenology on the 1st October, 1898, that being the anniversary of the first work by Dr. Gall.

At our first meeting important information was placed before us and to our great surprise cogent reasons were given why it is not advisable to celebrate the centenary this year. The delay caused by the necessary examination into this, and by negotiations with the Fowler Institute is the reason why it has not been possible to place this report in your hands before now."

We deprecate any action being taken before the date mentioned, as being detrimental to the success of the proposed centenary celebration and as not calculated to promote the best interests of Phrenology."

Some months since the *Daily Chronicle* gave to its readers the representation of a head purporting to be that of Oliver Cromwell, with such evidence as was available in support of the assumption that it belonged to that redoubtable man. As the result of the publicity given to the existence of this relic, a committee of experts from the British Phrenological Association by the kind permission of the possessor, travelled into Kent, and examined this interesting object. All my readers who are interested in this matter will be pleased to know that an opportunity will be afforded them on Tuesday, the 4th instant, to hear the opinions of the gentlemen, who, as phrenologists accepted the duty referred to. Mr. James Webb, a veteran expert, will introduce the subject, and an opportunity will be given to anyone desirous of throwing light on the matter to speak in the debate which will follow. The meeting will be free to all, and being in a central part of London, easily accessible, I trust many of my readers will take the opportunity of looking in. For particulars, see notice on back page of cover.

CAUTION—LARGE.

Clerk of Court.—“Prisoner at the bar, are you guilty or not guilty?”

Prisoner: “Sure, it's meeself as'll wait.”

“Wait for what?”

“Wait and see fwat koind av a case me lawyer'll make out for me.”

Night Cabman: “Cab. sir, cab.”

Theatre-goer (eyeing the vehicle dubiously): “No, I think not. My accident insurance policy expired this morning.”

Papa: “Well, Tommy, have you learned anything at school?”

Tommy: “Yes, pa; I've learned to wear a lung protector in the seat of my trousers.”

A Sensible Reply.—A blind man having walked the streets with a lighted lantern, an acquaintance met him, and exclaimed, in some surprise, “Why, what is the use of that light to you? You know every street and turning—it does you no good. You can't see a bit the better.”—“No,” replied the blind man, “I don't carry the light to make me see, but to prevent fools from running against me.”

Customer.—“You are a chemist and pharmacist, are you?”

“I am.”

“Been in business a number of years?”

“I have.”

“Got diplomas and all that kind of thing?”

“Yes, sir.”

“Well, you may give me two-pennyworth of tooth-powder.”

He: “Yes; I consider it dangerous to travel in a car that's next to the engine: people there are always killed when there is a collision.

Nervous Party: “Then why do they put it on if it is so dangerous?”

A man advertises for a wife, beauty no object, but wants her friends to deposit £500 with him as a security for her good behaviour.

A middle-aged woman called at an insurance office in a provincial town a day or two ago to announce that she wanted to insure her house.

“For how much?” asked the agent.

“Oh, about £100.”

“Very well. I'll come up and investigate it.”

“I don't know much about insurance,” she said.

“It's very plain, ma'm.”

“If I'm insured for £100, and the house is burnt down, I get the money, do I?”

“Certainly.”

“And they don't ask who set it afire?”

“Oh, but they do. We shall want to know all about it.”

“Then you needn't come up,” she said, as she rose to go.

“I knew there was some catch about it somewhere, and now I see where it is.”

CONJUGALITY—LARGE.

Mrs. Ram: “This coffee is horrible. I must discharge the cook. By the way, what do you mean by saying the coffee is splendid?”

Mr. Ram: “I thought you made it.”

Proof Positive—Morton: “Are you sure that Benam is really in love with his wife?”

Crandall: “Yes, I am sure of it, for she reads what he writes, and he eats what she cooks.”

Boffin: “Yes, my wife is very eccentric. She bought me a birthday present, and——”

Woffin: “Had the bill sent to you, I suppose?”

Boffin: “No, paid for it out of her own money.”

Giddens: “That young Robertson that got married the other day is a nice fellow.”

Peyton: “Don't know. Saw him treating his wife the other day as I wouldn't treat my dog.”

Giddens: “Is it possible? And she so lovely! What was he doing to her?”

Peyton (calmly): “Kissing her. I wouldn't kiss my dog.”

At the grave the widow bore up bravely, but on the way home she suddenly burst into a flood of tears.

“I c-cant h-h-help it,” she sobbed. “We ject p-passed the office of the c-company where John h-had his life insured in, an' when I think o' that poor man's thoughtfulness, I ject h-have got to cry.”

Mrs. Frailty: “Before we were married you often wished there was some brave deed you could do to show your love.”

Mr. Frailty: “Yes, dear, and I would do it now.”

Mrs. Frailty: “Then, love, go down into the kitchen and discharge Bridget.”

CONJUGALITY—SMALL.

Countryman (to dentist): “I doant want to pay nothin' extry for gas. Jest lug it out, if it does hurt.”

Dentist: “You are plucky, sir; let me see the tooth.”

Countryman: “Oh, it bean't me that's got the toothache; it's my wife. She'll be here in a minute.”

“I understand, professor, that you are opposed to admitting women to a college course?”

“That is my position exactly.”

“Have you any objection to giving your reasons?”

“None in the least; they are all embraced in one.”

“What is that?”

“I married a lady with a collegiate education.”

Mr. N. Peck: “I think if any one is entitled to a pension, it's me.”

Mudge: “You were never in war, were you?”

Mr. N. Peck: “No, but the fellow my wife was engaged to got killed at El Teb.”

Many years ago, there resided in a town in one of the Western States, twelve jovial old citizens, who met on the first of every January for social and convivial intercourse. At one of these re-unions, a proposition was offered and unanimously concurred in, that each member should state the character and qualities of his wife, without concealment, be the same good or otherwise. The disclosure commenced, and each one pictured in glowing terms the admirable belongings of his better half. One, however, Mr. Walsh, remained silent. Urged to respond to the common pledge, he said, “Gentlemen, you have given flattering, even angelic, descriptions of your wives, and I have no doubt each one of you has told the truth. Mrs. Walsh and myself have lived together harmoniously for forty years. She is an exemplary wife, a kind mother, a good christian, and charitable to the poor; her hand and heart are ever open to the afflicted; her neighbours, and all who know her, say she possesses every lovely attribute that should adorn female character; but hang it all if she suits me!”

“Yes,” murmured the bald-headed man, “I've been married twenty years, but my wife and myself never had but one thought in common.”

“And what was that?” asked the thin man.

“Oh, it was when the house caught fire and we both thought we'd like to get out first.”

CRANION'S PRIVATE OPINION—

I meet you this month with a smile. The congratulations I have received and the support accorded the P.P. have far exceeded my anticipations, hence my delight. The prospect is bright, and all who wish to share in the task of making our little paper a success must put themselves in harness. All can help the P.P. in the following ways:—by buying at least one copy; by recommending it to their friends; by showing it to the newsagents in their districts and urging them to have some copies on sale; by introducing it to the notice of advertisers; by purchasing from those firms who advertise in it, mentioning their source of information; by getting as many copies as they can, and distributing them among those interested in the study of human nature; and, if they have time or would like to earn a little money, by taking them at wholesale price from our office, and calling with them from house to house. Who will help?

I need scarcely say that the P.P. can only be produced at a financial loss, unless each and all interested do their level best for it. I think it would be false modesty to hide this fact; hence my desire to impress this upon all lovers of, and persons interested, in Phrenology, that their services are absolutely necessary to enable me to secure the 100,000 circulation at which I aim.

Our little contemporary the *Echo* has on its staff a gentleman who has not read *The British Phrenological Year Book*. This is very unkind of him because I sent the editor a free copy directly it was published; but I suppose, like many others, he is of the opinion that that which costs nothing is good for nothing. Had he read it, he could not have committed the grievous error of stating, as he did on the 13th ult., that scientific men regard Phrenology as more or less charlatanism, and unworthy of serious attention.

Does not this gentleman recognise in Dr. Ferrier the greatest living British anatomist, and experimenter, to whom the world is indebted for much of its present day knowledge of the brain and its functions? He says in his famous work—"the facts of experiment and of disease favour the views of the phrenologist." Dr. Alfred Russell Wallace, England's foremost living naturalist, says, "I am a firm believer in Phrenology. It is ignored by physiologists, chiefly I think, because it is too easy and simple. . . . So soon as any man of sufficient eminence studies Phrenology in the only way it can be studied, it will be found to be true."

Is it worth while filling my page with evidences of scientific men; I can do it if necessary, but the names given above, each the leader in his own department of study and research, should be enough to refute our (I was going to say ignorant, but will substitute) unthinking opponent. If this gentleman or any other desires to show the untenableness of our position, the columns of this paper are open to him.

I hear the contest for the four vacancies on the Council of the British Phrenological Association will be the keenest on record. There are five candidates for each vacancy; there may, however, be some retirements before the day of election.

I trust the members will bestir themselves one and all, and see to it that none but those who can, and will devote their time and energies to the interests of Phrenology and the Association, be elected to its governing body. Phrenology to-day wants workers, not ornaments; men and women too—why not!—whose developments indicate, in addition to moral and intellectual worth; vigour and stamina, energy and zeal. To each of the candidates I say, "Know thyself," and to every member ere he votes my injunction is "Know the candidates."

Mr. C. Burton, F.B.P.A. writes me a letter for insertion in the "correspondence column," but it is crowded out. Now, this gentleman is a critic, kindly it is true; yet, as some of his strictures may be in the minds of others, whose idea of friendship is to leave me alone in my wickedness, I will reply to Mr. B.'s objections and try to put myself right with all. I know that is impossible. I still remember the old man and the donkey of my school books.

Mr. Burton welcomes the P.P., that is encouraging, but wants to know why I have christened my baby "Popular" and fears I mean it as a synonym for "superficial." Nay, sir. I call it "Popular" because I intend it for the people—one and all. An idea seems to prevail that a knowledge of Phrenology is only for a privileged few, and they a queer mysterious class of humans, whose doings are weird, and whose appearance is uncanny. I want to disabuse the public mind of all such notions, and show them that Phrenology is for them to study, to know, and to delight in, hence "*The Popular Phrenologist*."

My critic next drubs me for putting into the mouths of those gifted with a small organ of Comparison, the unconscious jokes which would result from bad metaphors, &c., for he knows people who have the organ small and they have not been guilty of any such lapses; ergo: because his acquaintances are not known to, no other person could, under any circumstances, give utterance to the poor metaphors and humorous incidents recorded. Now, such slips are made, as no doubt Mr. Burton is aware. Who makes them—other faculties being equal—persons with Comparison large or small?

My critic thinks the cover, both in design and colour "very striking," yet he suggests that "to educate the faculty of colour" in my readers, I should frequently change the colour. I fear if I followed this advice, that those of my friends whose perceptions are small would fail to notice the poor little P.P. in some of its subdued garbs. I think it will be wise to "let well alone," while thanking him for his well meant suggestion.

Mr. Burton hopes that my Acquisitiveness will not suffer from my producing free knowledge for the people, and further, that when my "popular" little baby is twelve months old he will be a strong little fellow. Here I grasp him by the hand, we are on this point at least in perfect harmony; and with this gentleman's watchful eye constantly on it to deter it from evil doing, and his lash ready in the event of a lapse from the straight path to duly chastise it for its temerity, I have no doubt it will get through its early life free from many of the little ills which have afflicted infantile journalism.

HEALTH NOTES,

BY JAS. COATES, PH. D., F.A.S., ROTHESAY, N.B.

Idleness is a fruitful source of disease. Inactivity has, and properly too, more sins laid to its charge, than activity; idleness than work. It is an unwritten law of our nature, that occupation is healthful; bread, earned by honest labour is sweet and wholesome. Recreation and sleep, are all the better enjoyed, when they have been preceded by work.

"Something attempted and something done," gives the consciousness of a well spent day, and the day is best spent, which has—in some useful measure—brought into play, mind and body, in such labour. It proves a blessing not only to the labourer, but to those for whom he has laboured.

Whether the employment is professional, as the pursuit of law, divinity or teaching—or of business, such as mercantile pursuits, trading, banking, clerking, selling and the innumerable branches thereof—or as mechanic, tradesman, or agriculturalist or what not,—labour is not and cannot be, healthy for the individual, unless he is in some measure fitted for the particular employment; and also, in some way, time and opportunities are furnished, whereby other powers and qualities of the organisation are brought into play. What is called over-work, is too frequently not so much overwork of the man, as a constant drain on some one department—as it may be termed—of his mental make-up. Looked squarely in the face, men and women break down in health, because of some inherent weakness of constitution; of idleness and prodigality; by labouring in spheres for which they are naturally unfitted; from over-work or strain on some part of their nature; lack of nourishment; worry and poverty. The employments of some are too sedentary; and others labour in unhealthy employments, such as the manufacturers of drugs, spirits and malt liquors, steel grinders, paint and white lead workers, and match makers. It would be difficult to enumerate the causes or the names of various diseases; in a general way we point out some of the principal causes.

The pressure of modern times, brings with it not only too much work; but unhappily city-life has brought out men and women, handicapped by mental and physical weaknesses, who are unable to bear the strain. The work, is perhaps not greater than exacted from our predecessors, but we are less prepared for its performance. Work, is, to a large extent, devolutionised. The day is gone by, when the village cobbler, made whole boots and shoes—from welt to last; dug his bit of garden, and possibly led the village choir. Now, it takes nearly as many men to make a boot, as it does a pin. The energies are contracted, and a dull round of sameness, occupying the same faculties, muscles and energies; tend to disease. The remedy for all this, will be found in counter-acting occupation for the mind. Such occupation, as will find healthy employment for the faculties of the mind, in addition to those actually required or employed in the daily task.

Stimulation—by alcohol and other narcotic poisons—is a fruitful source of disease. Sameness in work, with reaction from stimulants, have more to answer for, than actual over-work; in creating, fostering and propagating disease. This is readily illustrated by two pictures of human nature, taken from one workshop. Two young men, engineers; almost equal in ability, education, health and prospects. Both were employed in a leading firm, where industry was sure to meet with recognition and promotion in due course. Both men worked hard; hammers, chisels and files in constant use all day. A, spent his spare hours in reading, in literary work, in preparation for possible promotion, and enjoyed life in a fairly social way, with the result that in seven years he became foreman in his department; in ten, was sent abroad to superintend important work for his employers; in fifteen years he secured a partnership in the concern, and he is now a public spirited man, who takes an active interest in all public measures and efforts, likely to benefit his town, his employers, and his country at large. B threw down his tools in disgust when the knock-off bell rang; sought to make up for his day's toil by recreations at the public house; sat night after night, sipping beer, in an unhealthy and tobacco-laden atmosphere. He was and is, always *over-worked*, and is still a poor, ill-treated, underpaid engineer, and not a very good one at that. The over-work in B's case, has been that of uncongenial toil, unrelieved by the healthy and happy employment of his other faculties. The result being deterioration and chronic ill-health. These are pictures from real life. The causes which advanced A, and those which degraded B, can be easily discerned. Yet, it is from the latter class, the patent medicine vendor, the drug seller, and the small fry among medical practitioners, get their most profitable customers.

I do not wish to decry drugs, or chemists, or indeed to speak unkindly of any class or profession, but to urge upon my readers the folly of flying to drugs, stimulants and narcotics—to cure the ills from which they suffer: and from which they might have escaped by the exercise of a little forethoughtfulness and commonsense. One ounce of prevention is better than a ton of cure.

NOTE—All communications to this department must be addressed to "Health," Office of this paper.

ANSWERS TO CORRESPONDENTS.

A. W., CROYDON.—You are evidently suffering from mal-nutrition—that is, you are not getting sufficient nourishment from the food you eat. you are also suffering from a grossly impure state of the blood and a low or weak circulation. The cause of the blood impurity, is the absorption of effete-waste and foul matter, from the intestines; and the weak circulation is probably due to weak and poorly nourished nerves. You will recognise the impossibility of giving adequate advice through the medium of the P.P. I, however, suggest, that instead of eating as heartily as desire prompts, that you have two meals a day. The heartiest in the morning, and *both very moderate*. Well-boiled wheatmeal porridge, milk, fresh egg poached, dry toast; milk, weak tea, fresh or stewed fruit; anything simple, digestible and nutritious. Two steam baths a week, with manipulation, well over the stomach, liver and bowels; and copious enema irrigation three times weekly, with pure, warm water about 90 deg. Moderate exercise, and occupation of the mind. You are in just that state of health that dwelling upon your troubles will make you more selfish and miserable, and in health much worse.

J. M., ESSEX.—You require no medicine. Consult your Minister, and take an interest in Church, and Young Men's Society work.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

INTRODUCTION [CONCLUDED.]

PHRENOLOGY also teaches us that "other things being equal, size of brain is a measure of its power." Had it not so often been denied, this doctrine would have been accepted as a self-evident truth—without need for proof. Twenty years ago it would have been thought by all non-phrenologists that Lord Chelmsford would have been the more likely man to succeed the Duke of Cambridge rather than Garnet Wolseley. Yet his name was never thought of, much less hinted at, at the time of the appointment. Why? Because Lord Chelmsford's undersized head has served him badly. Before the English knew his weakness he was sent to Africa to glorify the British name. He disgraced that name. Some time afterwards another general was selected for work in Africa. Wolseley was the man. His greater brain gave him the power Chelmsford lacked. He rose in esteem: he totally eclipsed the weaker man. The largest head I have had the pleasure of seeing was that of the late Sir Richard Owen. Can any other Englishman of modern times place himself in a higher position of honour and respect than was his? Is there a larger head in the House of Commons than that of Mr. Gladstone? Is there in the House of Lords a larger head than that of Lord Salisbury? What shall we say of the heads of Cuvier, Humboldt, Napoleon, Webster, O'Connell, Bismarck?

The condition "other things being equal," however, is of high importance. A head may be hydrocephalous and far weaker than a smaller one. In that case the conditions are unequal. How often have we seen a short but well-built little boy with a squat head, broad and large in the occiput and base, put to fight a much taller boy with a small posterior brain, and ill developed about and backward from the tip of the ear, though with a fully developed coronal region. The large combativeness and destructiveness of the smaller boy gave him power in physical warfare, but the taller boy's power would be in morality and religious principle. Both heads may be actually the same in circumferential measurement. The difference was therefore not in absolute brain power but in kind.

Measure the size of the head of Jabez Balfour and then average those of his dupes and it will be seen that the head of Jabez is considerably larger than that average. But its basilar regions and cerebellum were exceedingly large. Hence, in comparisons as to power, the kind of power must not be forgotten. Compare Melancthon and Luther. Both were strong: both were weak. Melancthon was strong in sweetness of temper, generosity, religious sympathy, conciliation, love of study; weak in physical executiveness, anger, passion. Luther was much stronger in these latter qualities than was Melancthon, and weaker than he in the former qualities.

Anticipating what I may say on criminals later on, it is for this reason that criminals are found to be so different from each other, some, though tolerating *their own* peculiar faults, despise

in others faults no more vicious than their own. The burglar B despises the treason-felony of A as unremunerative. A not only despises the thief B, but also the bigamist C, whilst A, B and C alike despise the malingerer D.

This doctrine of "size a measure of power" is in agreement with other doctrines of Phrenology: *e.g.*—"when the development of the brain is imperfect the functions are imperfect," "temperament affects functional activity," and "insanity is the result of the irregular development and abnormal activity of one or more organs."

That education should be conducted on phrenological lines follows as a consequence of these doctrines; and, arising out of this, is the principle that criminals should be treated educationally, according to themselves, *i.e.* individually, with a view to their reclamation. The great importance of these views will be elucidated in special lessons on these subjects.

A criminal does not know himself. He would do as others do were he made to see his faults as others see them.

His education should then be special. At present he fails to get this education, hence, criminals remain criminals.

There are two doctrines taught by Phrenology less readily acceptable to the uninformed on this subject, that are absolutely necessary for the accomplishment of these happy results:—the exterior of the skull affords indications of the position and development of the cerebral organs, and a properly qualified examiner can correctly judge of these indications.

Dr. Ferrier, who, is believed by many opponents of Phrenology to be with them in their opposition, exposes their error in these words: "The determination of the exact relations of the primary fissures and convolutions of the brain to the surface of the cranium is of importance to the physician and surgeon, as a guide to the localisation and estimation of the effects of diseases and injuries to the brain and its coverings, and may prove of great service in anthropological and craniological investigations."

Dr. Ferrier gives a lengthy chapter on "Cerebral and Cranio-Cerebral Topography" in his *Functions of the Brain*. The sum total of that chapter may be expressed thus: Given the skull the brain is revealed.

Dr. Laycock, in his "Mind and Brain," says: "Great skill may be attained by persons specially endowed (as the majority of practical phrenologists are) with the faculty of physiological diagnosis. The results of observation are so striking as to present all the apparent certitude of a science." Many eminent physicians, &c., like Dr. Elliotson, Dr. Solly, Dr. Brown, Dr. Carson, Dr. Noble, Dr. Turner, (scores of them I could name, and most of whose works I am proud to possess) bear similar testimony. Opponents of Phrenology are ignorant of Phrenology. And those who enjoy opposing it should never begin its study, or, like Henry Ward Beecher and Dr. Vimont, they will become warm supporters of it.

Its treasures are revealed to all earnest seekers after truth. But they must be sought for. Too many imagine they can give an opinion on this subject without honest research. Their opinions are valueless.

[To be continued.]

ITEMS OF INTEREST.

Among the honourable and learned opponents of Phrenology, we have not had a more valiant and forcible one than the late Dr. Oliver Wendell Holmes. His influence was not confined to the United States of America, but was keenly felt at this side of the Atlantic, and it begat a host of opponents to Gall's new system of philosophy. He, however, did not oppose Phrenology because it was new; but because he thought it was not true, and gave his reason for his unbelief. Notwithstanding, he has left on record a grand testimonial to the value and utility of Phrenology.

In his work—"Elsie Venner," page 174—he says:—"The limitations of human responsibility have never been properly studied, unless it be by phrenologists. You know from my lectures that I consider Phrenology a pseudo-science, and not a branch of positive knowledge; but for all that, we owe it an immense debt. It has melted the world's conscience in its crucible and cast it in a new mould, with features like those of Moloch, and more like those of humanity. If it has failed—(note the *if*; he does not say it has failed)—to demonstrate its system of special correspondences, it has proved that there are fixed relations between organisation and mind and character. It has brought out that great doctrine of moral insanity, which has done more to make men charitable, and soften legal and theological barbarism, than any one doctrine I can think of since the message of 'peace and goodwill toward men.'"

JAMES COATES, Esq., Ph. D., of Rothesay, Scotland, (conductor of our HEALTH NOTES column) a well known writer on Mental Science and Health, has been contributing, monthly, for the last ten years to our contemporary *The Housewife Magazine*. These articles have embraced Character Reading, Phrenology, Physiognomy, Psychometry and Graphology. He has just finished a course of Character Studies, based on faces and handwriting. His next series will be on Maternal Influence, which will be illustrated with the portraits of distinguished men and their mothers. *The Housewife*: a monthly magazine, concerning everything in and about the house, must be very popular; has an exceptionally fine staff of contributors; it is well printed and illustrated. Price 6d. 2, St. Bride Street, London, E.C.

A certain quack phrenologist, practising under the name of "Professor Dr. Newton," who for some time past has been imposing on the public by pretending to give correct phrenological delineations of character, has overreached himself at last and is now undergoing two month's imprisonment with hard labour.

This man was in the habit of calling on persons at their homes, offering to examine their heads for a fee, and taking money for books, which the purchasers afterwards looked for in vain.

We understand that complaints respecting this man reached the Council of the British Phrenological Association a few months ago, first from Leicester, and then from Lancaster. From evidence furnished it transpired that he had been using the initials M.B.P.A. after his name, not being in possession of the diploma of the association or ever having been a member. The Council lost no time in communicating this and other facts to the authorities at the Criminal Investigation Department, Scotland Yard.

ANIMAL MAGNETISM.

"This aura," says Dr. Wyold, author of 'Theosophy, or Spiritual Dynamics,' "is denied by hypnotists generally, but it is believed in by mesmerists for the following reasons:—

1. "When in good condition, but not otherwise, the mesmerist is often conscious of a certain tingling at the tips of his fingers, as he operates on the patient.

2. "The patient without knowing of this, will sometimes say, 'I feel a sensation coming from you,'—it may be cold, cool or warm, soothing or irritating, according to circumstances, and is sometimes felt to be too strong, when the patient will request the operator to make the passes from a greater distance.

3. "Sometimes in dark rooms, the sensitive will say, he sees the aura, streaming from the hands.

4. "This aura is, on those occasions, described as red, or purple, or violet, or yellow, or as the aureola of the saint, white.

5. "Patients can be magnetised through a wall or at a distance, they being ignorant of any such operation being attempted.

6. "The aura has sometimes been rendered visible on the photographic plate.

7. "The operator who cures, say a neuralgic pain, seems sometimes to cure vicariously, by the pain which he has cured in another being transferred to himself, explainable by his having lost that aura, which he has given to another."

The great interest which the medical profession take in hypnotism, which is just another name for mesmerism, is of such a character, that from time to time, items of well authenticated information will be given in these columns.

First Citizen: "What are you doing out in the rain without your coat?"

Second Citizen (finding his breath): "I just escaped the storm."

First Citizen: "What do you mean?"

Second Citizen: "My wife let her week's washing fall in the mud, and I got out the front way before the blow came."

Javanese brides, during the marriage ceremony, wash the feet of the bridegroom.

Crime is more common in single life than in married. In the former, thirty-three in every one-hundred-thousand are guilty, while only eleven married men of the same number have gravely broken the laws.

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2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the March competition must be in by February 14th at latest.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Having perused your admirable paper, I was delighted with it and ventured to adopt a little "fortune-telling" in prediction of its bright future, but, before tendering you my appreciation of its contents, I was incited to read the letter from J. F. Brierley, *re* "Phrenology and Palmistry," which gave me some few minutes amusement. I most certainly agree with J. F. B. that many Phrenologists not only practice their science of head reading, but also of hand reading, with equal result and satisfaction. I do not assume that fortune telling or hand reading is essential to character reading, but I assert that hand formation is an excellent aid to character reading and forms an invaluable auxiliary. I had occasion to correct a correspondent writing in "The Two Worlds" a few weeks since, who, advocating the absolute necessity of considering the hand in preference to phrenological examination on the ground, that the hand indicates the immediate changes of Pathological conditions, which would render the memory and judgment feeble and impaired, without changing the exterior formation of the skull from its former and healthy condition. Now, I agree with J. F. B. that it is not needful to use Palmistry in the practice of Phrenology, but, I maintain that the general law of anatomy animal and human, of "similarity," of quality, texture and form exists in whole and part, and therefore the hands furnish an excellent key to the temperamental conditions, and by closer study apart from Phrenology, J. F. B. would in all probability, discover an equally interesting Science. That many have assumed all kinds of rubbish from the lines of the hands goes without doubt, nevertheless to dispute the facilities for obtaining helpful knowledge, which is afforded as much in the hands as in the face, and which is based on many years of close observation, comparison, retrospection, and induction, is to take the position of a large class of opponents of Phrenology; and it behoves every Phrenologist first to beware and be assured, that he is treading upon secure ground ere he assumes to denounce any tributary, which even though discoloured by the ground through which it has been obliged to pass, may still flow onward and by and bye add its measure to the blue ocean of boundless wisdom.

To consult Phrenologists, or Palmists is no guarantee of obtaining sufficient acquaintance with the sciences either to prove or disprove them, and many objectors to the science of Phrenology have become such, through contradictory statements in different examinations by different assumed Phrenologists, who in Leicester alone have done much in the past to bias the public, and mislead them with a wrong understanding anent Phrenology. I have closely studied the matter and find many valuable indications of character, health, and capability. *Re* the names of the mounts, they are symbolical only, and it would be equally absurd to assume, as some opponents have recently done, that the figures of two men boxing, as representing "Combativeness" on the Phreno chart, is a fair specimen of the teaching of Phrenology, viz: "Pugilism." These planetary terms are only to differentiate the parts. If Professor Galton could condescend to study "The structure of the feet in relation to crime," surely there is no presumption in direction of investigation to a more flexible and indicative member of the human body "The Hand."

Let us as "persecuted," beware that we are not equally bigoted, and be prepared to investigate and prove all things ere we denounce even the most unseemly thing, for many "things are not what they seem" when properly studied. The law of

the country is no criterion to judge science by, and I have heard from the lips of lawyers that Phrenology is illegal, and from scientists that it is not a science, and from many others to the contrary, doctors included pro and con. Why should not the hand indicate as much of the man, as the paw, fin, or print of a foot in a fossil reveals to the zoologist or naturalist the habits, anatomy and life of its representative? It is an indisputable fact that hands differ as much as heads and faces, and more than feet and fins. I would refer your readers to the admirable work of the "London Chirollogical Society" for a more lucid and systematic study of this subject, or "The Chirollogical Review," published by the society, 4, Park Row, Alber Gate, S.W.—Yours truly,

T. TIMSON, F.B.P.A.

*Leicester Hydro' and Phrenological Institute.
Jan. 3rd, 1896.*

TEMPERAMENT AND ITS INFLUENCES.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I write *re* "Temperament and its Influences." Your correspondent—H. Peters—says, "When Phrenologists speak of important qualities being determined by *Temperament* . . . they seem to extend their axiom into—Brain and Temperament are organs of the mind." Then a little lower, he says, "It is stated that each Temperament is accompanied by a corresponding *Brain Shape*. Sir, it is well-known to all Phrenologists who have thoroughly studied the subject of Temperaments, that there are very many points which are determined by Temperament. Take a person with the mental brain, and the Temperament (that is body) so near in proportion with the vital and motive, that neither of the two shows any excess, shall we call it *mental-vital* or *mental-motive*? In some cases difficulties present themselves; *brain is the organ of the mind*, size is one thing, quality is another; a *large head* and a *weak body* (whatever the balance of the faculties) will never accomplish much. In such a case the question arises—What part of the bodily organs are dormant, weak, or diseased? Unless the bodily functions are in a *healthy* condition, *temperament influences the brain very little*. With over twenty years study of this science, I find that when the organisation is abused and perverted with the indulgence of many habits, which are so well known to most of us; is it to be wondered at when men publicly dissent from the statements made concerning their phrenological delineation. Some five years ago, I publicly examined a noted person; I made several remarks which were at once contradicted. But when I *whispered* to the man to allow me to tell the audience what I had said to him, *he at once left the platform*, and swore someone had told me. There are important qualities which determine the healthy and unhealthy, the use or abuse, the strength or weakness of the Temperament; hence, to doubt because one man dissents is no proof of the correctness of the statement made, that each temperament is accompanied by a corresponding brain shape, this I will admit. But there is another point we must not forget, viz: what is the predominant temperament? Is it vital, mental, or motive? It is difficult to say which shape of head will predominate when the temperaments are evenly balanced. I would like to say that in these days of fast living and competition, I find many obstacles present themselves to the student of human nature. For some years I have paid special attention to the temperaments, and have, by voice and pen, specially advised young men and women to pay particular attention to health and exercise. I have much to say, but space in a new journal and respect for others, bids me close. Hoping the few hints will be of benefit to your many readers. I am, Yours truly,

J. F. BRIERLEY.

Ashton under Lyne.

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- 9.—What fresh air you get, and if the bedroom window is kept open at night.
- 10.—How often a bath or wash all over.
- 11.—Kind and amount of tobacco, if used.
- 12.—Treatment or medical advice hitherto.

All Communications to be addressed to

Dr. T. R. ALLINSON,

4, Spanish Place, Manchester Square, London, W.

THE POPULAR PHRENOLOGIST

Vol. 1. No. 3.]

MARCH, 1896.

[ONE PENNY.]

INTERESTING FACTS.

Only one person in fifteen has perfect eyes.

The popular belief that a drowning person rises to the surface three times is unfounded.

The seat of colour in the different races of men is the inner skin, which is a network containing the termini of the blood-vessels. The thinner this inner skin the whiter the person.

The chief exponents of music in Japan are women. Most men would consider that they were making themselves ridiculous by playing or singing in society.

A singular change has come over the habit of the rabbit since it became acclimatised in Australia. Here it burrows in the ground, but in that country it is in the habit of climbing trees, which it can do with great facility, for the purpose of feeding on the leaves and bark, of which it seems particularly fond.

In Syet and Wyk there is a strange custom. When a girl marries she is locked in her room the day before the wedding. She must think over her past and future life, and nobody may disturb her. Her meals are put through the door, which is locked again immediately, and the next morning she is fetched out of her imprisonment by numerous friends, who sing three songs in front of her door before seeing the girl. The young men protest in vain against this custom, for it has not seldom happened that at the last minute a girl has refused her would-be husband.

Starting with the idea that the hand varies sensibly in size with the amount of blood present in it at any moment, Professor Mosso, the Italian physiologist, has made some most interesting investigations. In his first experiments the hand was placed in a closed vessel of water, when the change in the circulation produced by the slightest action of the body or brain, the slightest thought or movement, was shown by a rise or fall in the liquid in the narrow neck of the vessel. With a large balance, on which the horizontal human body may be poised, he found that one's thoughts may be literally weighed, and that even dreams, or the effect of a slight sound during slumber turn the blood to the brain sufficiently to sink the balance at the head. The changing pulse even told him when a professional friend was reading Italian and when Greek, the greater effort for the latter duly affecting the blood flow.

Arterial blood is red because it has just been purified in the lungs.

Most of the children of San Domingo do not wear clothing until they are twelve years of age.

Jewellers declare that the regularity of the running of a watch depends upon the magnetism of the man who carries it.

Insanity has increased so in France that the Asylums can no longer hold the lunatics. The *Assistance Publique* has, therefore, decided to place some of the crazy paupers, who are harmless, with peasant families, just as it puts out pauper infants and children.

A singular case of hereditary longevity is recorded from York, Pennsylvania. A man named Klinefelter died recently at the age of 81. His mother died at the age of 99; about ten years ago a brother died aged 82; and there are now living three sisters aged 83, 91, and 88 years respectively.

The probable duration of a man's life may be known if the ages at death of his parents and grandparents are known. If these be added together and then divided by six, the quotient will be his approximate term of life. If the quotient exceeds 60, one year may be added for every five; if it falls below 60, one year should be subtracted for every five. The presumption in this proportion is that with good fortune a man may equal, but he may not hope to excel, the average of his parents' and his grandparents' lives.

BRAIN PHOTOGRAPHY.—An American has gone one better than all the European experimenters in the new photography. Dr. Carlton Simon, of New York, a pupil of Charcot, has invented a process which has enabled him to photograph his own brain. For three years past Dr. Simon had been working quietly towards his end. Reports of Professor Röntgen's discoveries and Mr. Edison's experiments hastened his researches, and shortly after his labours were rewarded by results, which though still incomplete, were fairly satisfying. The *Chronicle* Correspondent says that an ordinary camera with platinum plates was employed. Dr. Simon is not yet prepared to explain his process in detail. In making a statement to an interviewer, however, he said :—"The rays I use in conjunction with sound, and they are electric rays so far as the light is concerned. I produce the effect by attraction of the light and propulsion through the brain substance."

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half Guinea has been sent to its author—

MR. DUNCAN MACDONALD,
Glenbeg Cottage,
Rothesay,
Scotland.

MARY DEMPSTER.

Now that I am a believer in Phrenology, it surprises me greatly that so many people, in other things well informed, should be so ignorant of the principles of this science. Of course I have very little room to speak, for, until after my marriage, when over thirty, although fairly educated, I knew little, and cared less, about Phrenology. The importance of the science and the soundness of its principles were, however, brought home to me in a very unlooked-for manner.

I was governess in the family of Mr. George Dempster, a wealthy and much-respected Glasgow merchant. To be candid, Dempster is not the real name; but I cannot give that, in case what I have to relate might come under the notice of, and bring painful recollections to, a family I esteem so much.

Mr. Dempster was blessed with nine children, nearly all of whom, at one time or another, were under my charge.

Mary, the eldest, was the sweetest girl I ever knew. She was as lovely as she was amiable, and, to all appearance, quite unconscious of her virtues or her beauty. Sweethearts she had plenty; I should rather say, admirers; for Mary remained heart-whole till nineteen, when Gibson—that is, Mr. Gibson (I can't be respectful)—came upon the scene.

Tall, dark, and handsome, Walter Gibson was an ideal man in Mary's eyes. I never liked him, however, and cannot understand how Miss Dempster could have ever loved him as she did. Perhaps my own ideal, Dr. Grant, was, in a large measure, the cause of my dislike.

Unlike many doctors, Francis Grant studied Phrenology with ardour, and was a firm believer in its principles. He is my husband now, and often says that medical men, by ignoring Phrenology, stand in their own light. To him, the science is of great advantage, and may account for much of his success.

But going back to the time I speak of, Francis Grant told me, with emphasis, that Gibson was a man who would stop at nothing to gain his end. Cunning, unscrupulous, and plausible, he was a dangerous person, and quite unworthy of Miss Dempster.

Of course, in those days I thought nothing of the Phrenological aspect of the matter; still, I intuitively knew that Francis was right. But what could we do? We had no right to say anything; we knew nothing against Gibson; and our opinion would count for nothing, even if we could venture to offer it.

I once risked a disparaging remark to Mary herself, regarding her suitor, in order to ascertain whether I could unbosom myself of my unfavourable impressions. Woman-like, in her loyalty to the man she loved, the mild and gentle Mary showed a dignity and hauteur which instantly made me relinquish my pragmatic, but friendly intentions.

Loving Mary as I did, I was naturally very uneasy when I learned, soon afterwards, that she was actually engaged. After all, I could do nothing; I was only a servant; and Miss Dempster had father, mother, and friends, to consider her interests.

I must also confess my own love affairs occupied much of my thoughts, for, about this time, I was myself engaged to Dr. Grant, the man I loved, and this, with my duties, you will understand absorbed me fully.

As events turned out, I wonder now how a man of business, like Mr. Dempster, could have conducted matters relating to his daughter's marriage in the loose manner it proved to be.

An honourable man himself, Mr. Dempster seems to have taken Gibson for the same; at any rate he was altogether unprepared for the well-laid plans of the wily Africander.

Having written to South Africa through his lawyer, Mr. Dempster was informed that Walter Gibson was, as represented, the son of David Gibson, shareholder and manager of a gold-mining company, in or near the Rand—I never knew exactly where.

It was further stated that Walter was his only son, and heir to all his property, which was very considerable and rapidly increasing; consequently half of his wealth would be settled on Miss Dempster, as soon as the marriage contract was drawn up and all preliminaries arranged. A cheque for five hundred pounds was enclosed as a wedding present for the fair intended.

Thus matters stood when a telegram was received, intimating the sudden death of Mr. David Gibson, and requesting that Walter Gibson would at once return home; the melancholy event rendering the abrupt termination of his holiday unavoidable.

Under the circumstances, Gibson expressed his determination to return at once; but he was now a wealthy man, and his own master. The postponement of his marriage on pecuniary considerations was quite unnecessary. His late father's house, he said, was large, comfortable, and elegantly furnished; in all essentials a fitting home for Mary to enter as its mistress.

Everything being so thoroughly satisfactory, Gibson insisted on being married at once.

After some hesitation, Mr. Dempster consented.

The marriage was quietly solemnized, and Walter Gibson returned to South Africa with a good, beautiful, and happy young wife, and, I should mention, with the convenient sum of five thousand pounds, and the promise of a still larger sum on the death of Mr. Dempster.

From loving parents, brothers and sisters; from the love and respect of all who knew her; from the scene of her childhood; amidst the tears and good wishes of many friends, Mary departed, in the care of the man to whom she had given her hand and her heart.

In due time the Dempsters received a letter from Mary, announcing the safe arrival of her dear husband and herself.

She gave particulars of the passage to the Cape, and described the beauties of the country she passed through on the way to her new home. The house, she said, was in a delightful situation, large and elegantly furnished, far surpassing her expectations in so remote a place. Her husband, moreover, was very rich; in short she was very comfortable and happy. Her friends might rest assured she would never have cause to regret the step she had taken.

Other letters duly arrived from time to time, during the greater part of a year, all equally satisfactory with the first, and dwelling, in addition, on her own happiness, and the love and kindness of her dear Walter.

The Dempsters were, of course, delighted; and if ever any misgivings entered their minds that the marriage was too hasty, or the pecuniary arrangements incomplete, the assurances from Mary herself on these points, were calculated to dispel any such misgivings.

Then a letter arrived in Mr. Gibson's handwriting, in which he expressed much regret that his wife was indisposed; nothing the very least alarming, but he thought it better to save her the trouble of writing. Her slight indisposition was to be accounted for by the fact that an addition to the family was daily expected. Mr. Gibson concluded by assuring Mr. and Mrs. Dempster that, for the important event referred to, all necessary and proper arrangements had been made.

The next, and last, letter was in Mary's well-known handwriting. I was allowed to read it, because of the attachment which the family knew to have always existed between Mary and myself.

Here is the letter, which I copied at the time:—

"My dear Father, Mother, Brothers and Sisters.—How I wish I could spare you the pain which this letter will cause. I must be brief, as I have scarcely strength to write. You will be surprised and grieved to learn this is the first letter I have written you since I left my happy home. All the others were written to the dictation of my husband, under compulsion: only my hand was used. The real name of the man to whom I was married is Henry Ashley. David Gibson is the name of his partner in a small trading business carried

natives of the interior. This man David Gibson replied to your lawyer as the father of Walter Gibson. These two men, Gibson and Ashley, carried out the deception between them. They had nothing to do with a gold mine. Their business is in cheap jewellery, trinkets, calicos, and other goods of a kindred nature. I daresay their united wealth would not much exceed a thousand pounds. I would care nothing for poverty, if my husband were the noble, generous man I took him for. My home is a wretched, almost unfurnished hut of three apartments, forming part of a wooden erection which constitutes warehouse, stable, shed, and dwelling. David Gibson lives with us; also a Kaffir man and woman, who are my servants, and my jailers. I have seen few white faces since I came. No white people live within many miles of this village, on the outskirts of which my home—or rather prison—is situated. Oh! the shock when I found myself entrapped. I have never recovered from it. My heart is broken, and my strength is gone. I think you would not know me now. I am permitted to write this letter because—

Here the letter abruptly ended. How it ever reached Glasgow is still a mystery. The grief and consternation this letter caused, it is needless to describe.

With all possible speed Mr. Dempster reached the luckless spot; but all too late, for Mary was no more.

Thus, a fair young life was thrown away. Of Henry Ashley, or his partner, David Gibson, nothing more was ever heard.

To test Phrenology, and my husband's skill in this important science, I sent a photograph of Henry Ashley, *alias* Walter Gibson, to a professor of Phrenology in Glasgow.

The delinquent accorded with the character of the man as my husband had foretold it, and as the Dempsters knew it, to their sorrow.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the April competition must be in by March 14th at latest.

FREE CHARACTER READING.

Arrangements have been made by which subscribers to THE POPULAR PHRENOLOGIST may have their characters read from their photographs FREE OF CHARGE. The following conditions must be observed:—

1. Each application must be accompanied by a recent photograph (two would be better, one full face and one profile) and a small specimen of his or her hair.
2. The application should contain the following particulars: sex, age, height, and colour of eyes; and it should be in the handwriting of the applicant.
3. If the photograph is to be returned a sufficiently stamped and addressed envelope must be enclosed for the purpose.
4. Each application must be accompanied by 12 coupons cut from the cover of the paper; these need not be all from one month's issue.

THE DEGRADATION OF PHRENOLOGY.

Whenever and wherever the public come into contact with persons professing to be phrenologists, and such phrenologists profess to reveal the future; such persons degrade Phrenology, and pander to an undesirable weakness in the ignorant and foolish. Such practice appears to us in some places to be indulged in. We have no hesitation in saying, that such practice is opposed to all that we know, or may know about Phrenology, and is nothing less than rank quackery, and the practitioners of the same, are rank imposters.

Students of Palmistry and Chiromy, to say nothing of believers in Natal Astrology, may have reasons to think that their especial studies justify them in believing that it is possible to forecast the future. Well and good; but let it be distinctly understood, Phrenology has nothing in common with these, and we have no hesitation in saying, that Phrenology, as a science, has its defined principles and its well-observed facts, and neither the facts nor the principles are susceptible to such interpretation. The public are warned against these parties and their practices.

Bogus Diploma Manufacturers. All Diplomas are worthless, which can be obtained for payment. There seems to be a trade in these, we have seen offers of such Diplomas, on joining an Association in the Midlands. The fee for the "diploma" was 2/6, described "as a work of art." In a recent case, in the Blackpool Police Court, we find one Palmer, bringing a claim for a Diploma, issued by the "British Institute of Mental Science." This diploma was signed by a Dr. Brodie, and by an Albert Ellis, the principal of this Institute. Would it be believed, that this "Certificate of Qualification (?)" was signed by a doctor, concerning whom the trial left the impression that, his signature might have been forged, as he had neither seen nor examined applicant; while the Principal (?) even, had never examined the aforesaid Palmer. What is this, but a degradation of Phrenology!

Qualified phrenologists, do not degrade Phrenology, by peddling Phrenology from public house to public house, or, in fact from house to house. A number of illiterate dilapidated specimens of the *genus homo*, are engaged in this pursuit, calling themselves phrenologists. They may be hungry, drunken, and disreputable specimens of humanity, but they are not phrenologists.

Certain so-called phrenologists, have been known to dress up in ridiculous garbs—a la Father Thames, or Neptune, and appearing at Bazaars—half phrenologists, half palmists, and of course, whole fortune-tellers. We must protest against this tom-foolery. It is reprehensible and a thorough degradation of Phrenology.

A phrenologist, should be either a gentleman or a lady; the above practices are not those in which a lady or gentleman would indulge.

Subscribe for the POPULAR PHRENOLOGIST. To be obtained at all Newsagents and Bookstalls. To prevent disappointment, order in advance.

PHRENOLOGICAL CHARACTER SKETCH

OF

The Right Hon. A. J. BALFOUR

BY JOHN MELVILLE.



"'Twas a dull, dark day in November—"

This impressive description of a London environment has been long since relegated to that novelistic lumber chamber, where imagination sparkles beneath the dreamy dust, whose grey mantle of silence seals the golden language of other years. Nevertheless, old as the sentence is, it not inaccurately defines the occasion of which I now write, for it was indeed November, and many a shadow from grinning skulls fell, in weird commingling, athwart the private consulting room—for here let me pause to inform you courteous reader, I am daily privileged to pursue the science, philosophy, and art, of Phrenology; a system destined to prove of inestimable practical value wherever its great truths are honestly studied and applied.

Seated within my "sanctum," and busily engaged in the progress of the pen, my ear caught the sound of advancing footsteps, and, in another moment, an attendant appeared with the familiar announcement: "A gentleman to see you, sir, who desires a phrenological examination."

"Invite him to favour me by stepping in," I replied; and even as I spoke, my visitor entered the room.

Accustomed as I am to the study of "all sorts and conditions of men," it needed but a glance to impress me with the striking individuality of my client's presence.

He was accompanied by a friend, likewise desirous of obtaining a character sketch, but with this latter personage it is unnecessary here to dwell, though the head proved decidedly interesting.

The gentleman, about whom I am to render a few particulars, remained in almost total silence during my delineation of his characteristics, and, it may be as well to state, I had not, at the time, the faintest idea of his name, position, or identity; and yet all who peruse this outline of his phrenological indications, and glance at the accompanying portrait, will have already perceived that my patron was none other than the Right. Hon. Arthur James Balfour, M.P., a member of Her Majesty's Privy Council, late Chief Secretary for Ireland, leader of the Opposition during Mr. Gladstone's last Government, and, at the present time, First Lord of the Treasury, and Leader of the House of Commons.

While not deeming myself at liberty to render here a full statement of all the facts connected with a visit of a private and professional nature, the public interest centred in this prominent statesman must constitute my apology for presenting, in THE POPULAR PHRENOLOGIST, the following selected facts regarding his organisation, and special features of character.

The leading temperamental conditions were what some phrenologists term the Mental-Motive, a compound term based upon the prominence of the nervous system and bony framework, and indicative in this instance of a high degree of brain development in general, of the motor nerve system, and an athletic structure more active than powerful.

The texture, or organic quality, of the entire constitution is fine; the material conditions contributing to *clearness* of mental vision.

His head measured 22½ inches circumferentially.

This fact, considered apart from other contributory data, represents little or nothing to the phrenologist, who must also take into account the relative sizes of the respective lobes, convolutions, and fissures of the brain; their length, depth, and breadth; the skull and brain boundaries, both natural and artificial; the position of the ear, sutures, centres of ossification, and ridges, sizes of skull bones, build of body, constitution, quality of blood, and many other matters.

On examining Mr. Balfour's head, I found the Right Hon. gentleman's sign, or "centre," of Veneration decidedly large, especially in relation to age, and told him he must be fond of old buildings—such as were to be found at Westminster (and this part of his brain much resembled that of Lord Salisbury)—that he would reverse established methods, ancient and basic institutions, and be a likely supporter of the Church.

Ideality and Constructiveness were almost equally developed principles.

In architecture, painting, and sculpture, he would undoubtedly have manifested merit, while his imagination is of a most romantic and poetic cast.

He is inclined to be a patron of the opera, theatre, and places of public resort, and is not incapable of mimicry.

On the other hand, he is something of an ascetic.

He is marvellously keen and accurate in judging of weights, measures, and qualities, of things or conditions relating to the law of resistance, and is a good Government Inspector spoilt.

While possessing rare and somewhat eccentric gifts, his nature is nothing short of a paradox.

His Destructiveness and Combativeness, with Self Esteem—the governing, controlling faculty—are evenly balanced with Benevolence. Hence, he can be either kind and sympathetic, or hard and cold; tender and

merciful, yet absolutely merciless. He is a lover of truth, to the point of severity, yet can be diplomatic or tactical.

At the Bar, he would meet with great popularity, and could hold his own in the study of political and physical science. I have never heard whether the Right Hon. gentleman has studied music, but his head certainly indicates great love of harmony, and, with the necessary study, I feel sure he could become somewhat brilliant as an executant; possibly, however, he cannot devote the time to this art, his days being necessarily occupied.

His memory is excellent, and he believes in *diffusing* knowledge.

He will not easily be deceived by pitiful tales; is rarely passionate, yet knows how to resent an insult.

What is his leading gift?

I answer, without a moment's hesitation, it is **FORESIGHT**. This principle is developed in Mr. Balfour to a literally marvellous degree—aids him in keeping cool, and enables him to act so as to oppose his enemies with their own weapons; while his Combativeness, or Opposiveness, acting in alliance with his splendid faculties of Weight and Discrimination, Firmness and Self Esteem, aid him to overcome a great nervousness of temperament.

What other special power does Mr. Balfour possess?

That of a natural hypnotist. His eyes are particularly magnetic, and he could exercise a strange and beneficial influence over many insane persons, though he may not be aware of his gift.

He must be rather particular about his food, yet is inclined to encourage hygienic diet.

Parental Love is strong, and as a father he would, while exacting obedience, incline to be a servant to his progeny. On the other hand, he is liable to neglect their education.

The Right Hon. gentleman is admirably suited to the position of a national financier, yet is likely to be impatient with any laboured efforts of other persons who seek to act in the same direction. He is rather prodigal of strength and talents, yet bids fair to spend a long life.

He is far more sensitive than would be generally supposed, and inclined to be restless and impatient, yet calm and self-controlled.

One of his greatest faults is found in too great *indifference* to personal danger, and I fear that, sooner or later, he will have cause to rue this proclivity; and though he may become Prime Minister of England, he will not be without enemies ready to take advantage of the aforementioned weakness, to his discomfiture.

Though somewhat careless of personal belongings, he will ever stand up for his rights.

His life seems not unlikely to be much influenced by the opposite sex, amongst whom he will number many most ardent admirers.

* * *

After putting one or two questions to me, regarding his phrenology, Mr. Balfour smilingly departed, and, so far as I know, I am the only phrenologist who has enjoyed the honour of examining his head.

"I don't miss my church so much as you suppose," said a lady to her minister, who called on her during her illness; "for I make Betsy sit at the window as soon as the bells begin to chime, and she tells me who are going to church, and whether they have got anything new."

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition," &c., &c.

I.—THE HEAD AND FOREHEAD.

PHYSIOGNOMY is the science by which we are enabled to read a person's character from his face.

Physiognomy is closely associated with Phrenology, for the reason that the features take their formation according to the development of the brain; indeed, when applying the study of Physiognomy, we must *always* consider the contour of the head, in the same way as it is taken in Phrenology, only that we shall not need to *manipulate* the skull.

When proceeding to analyse any individual's countenance, then, we must first regard the conformation of the head, taking the ear as our starting point.

The intellectual faculties are located *forward* of the ears, in the forehead; consequently, the farther back the ear is set, the greater will be the intelligence of the subject (*i.e.*, the person under examination). But some foreheads are developed more across the brow; some in the centre; and some at the top. Just so; for different people's intellects work in a correspondingly different manner.

When the forehead is full and prominent in the *lower portion*, the intelligence will be quick and penetrating, for in that part of the forehead the perceptive faculties are situated. Phrenologically, should the forehead be full in the *centre*, the recollection will be good and the powers of criticism and comparison well represented; whilst, when the forehead is large in the *upper regions*, and above at the sides, the logical and reasoning faculties will be great.

When the head is high *above* the forehead we shall have sympathy and kindness of heart; when it is full and well-raised in the *coronal region* we shall find the person capable of veneration and ardour; and if it be high *at the top at the back* the individual will be authoritative and possessed of considerable dignity and decision of character.

The social and domestic functions are located *behind* the ears; therefore should the head project greatly at the *back* and the ear be set *midway* between the anterior and posterior portions of the brain, the animal propensities will be powerful, and the sensual passions will preponderate. When the head is full in the *centre* of the hinder portion, the subject will be fond of his family and home ties; but if it is largely developed at the *base* he will have the amatory tendencies in a marked degree.

These are the *general outlines* of the head, and the characteristics disclosed must be well judged in reference to the indications afforded by the face, as a whole (which will be described in due course), as, naturally, *unless a full examination* of the head be made, its indications must not be accepted as absolute.

HYPNOTISM EXTRAORDINARY.

At the Royal Aquarium, Westminster, an experiment has just been successfully concluded, of subjecting a person to mesmeric influence for the exceptional period of thirty days. It has been found necessary to supply the subject with a small quantity of nourishment during the latter portion of his long sleep. Conscious life, however, appears to have been in abeyance for a calendar month, without any great variation from the normal condition of pulse and respiration, the consciousness being apparently held in subjection at the will of the operator, Professor Fricker.

The scientific world, after a long period of incredulity and condemnation, has been unable to resist the mass of evidence which has been produced by the advocates of this wonderful phenomenon, and the great majority of medical men and other scientists are now believers in the pathological value of mesmerism. Phrenologists view with interest these experiments.

BRITISH PHRENOLOGICAL ASSOCIATION

THE ordinary monthly meeting of this Society took place on the 4th ultimo.

Mr. JOHN MELVILLE occupied the chair. There was a full audience, reporters from the dailies being well represented. After the minutes, election of new members, and some remarks, the CHAIRMAN introduced the lecturer for the evening, Mr. James Webb, who was down to read a paper on "The Cromwell Head."

Mr. WEBB, in the first place, read the historical account of the Cromwell head (in the possession of Horace Wilkinson, Esq.) from *The Daily Chronicle* of November 6th, 1895, which account Mr. Webb described as a very good one. It details the Tyburn gibbet, the spiked head on Westminster Hall, the history in private families, the exhibition in London, and its possession by the present owner. It details the oxidation of the pike's head outside the skull, the wart, the embalment, and other points, of a remarkable character, pointing to this head as genuinely Cromwell's. He described the journey of five officers of the British Phrenological Association to see the head, and then he read what they all agreed to as a report of their examination.

The LECTURER said: After some conversation about the head as it appeared in Mr. Wilkinson's hands, for the owner assured us he never allowed anyone except himself to touch it, he relaxed his regulation in this particular, and permitted me to take it in mine, that I could the more correctly delineate it. I then measured it, and gave a phrenological description of it. Mr. G. Cox kindly took down my remarks in shorthand, and also the remarks of the others present. After transcribing his notes, he sent me a copy, which I will now place before you. "The circumference of the head is $21\frac{1}{2}$ inches, full, practically 22 inches, the tape passing round the head, above the ears and over the occipital process, and just above the eyebrows. This measurement of 22 inches is the average size of the human cranium during life, and included the increment of size due to the integuments and hair. Hence, this head, during life, would probably be near $22\frac{1}{2}$ inches. The anterior measurement is $11\frac{1}{2}$ inches, and the posterior measurement (taking the opening of the ear as a fixed point for each measurement) is $10\frac{1}{2}$ inches. This measurement is of the highest importance, exhibiting the very large intellectual powers when compared with the animal propensities. The height of the head over Firmness, from ear to ear, from the external meatus, is $13\frac{1}{2}$ inches; and from Individuality, just above the root of the nose, to the occipital process, over the head, longitudinally, is $12\frac{1}{2}$ inches. Measurements in life would be somewhat larger. The cerebellum is rather small, and falls below the line of the measurements just given. The frontal sinus is very small. There is really no sinus. From these facts, especially the large frontal, as compared with the smaller posterior, brain, and the exceedingly small sinus, it is quite clear to every intelligent phrenologist that the intellectual faculties would greatly preponderate over the propensities—and this in a high degree. The cerebellum being but moderately developed, and the intellect so paramount, it was very

unlikely that the owner of the head would be unchaste or impure; and having large Conscientiousness, he could have lived the life of a celibate—a necessity in a soldier away from home and family. Had he possessed a larger cerebellum, he must have reduced his Conscientiousness or have remained with his family. I have observed that a person with a large cerebellum and large Conscientiousness rarely travels without his conjugal partner. The Cromwell head is large. The organs of Caution, Acquisitiveness, Benevolence, Combaticiveness, Destructiveness (Executiveness), are large, Philoprogenitiveness is very large. So is Secretiveness. Ideality and Constructiveness are also large. A peculiarity of the organ of Conscientiousness is that it is somewhat larger in the left hemisphere than in the right. Love of Approbation and Wonder are also large. (By this time Mr. Wilkinson had become so interested in our description, that he allowed us to handle the head as we thought best. The examination of the interior of the skull took place at this point, confirming my remarks about the thickness of the bone at the frontal sinus). The frontal lobe, which is concerned with observation, reflection, and intellectual processes generally, must have been powerful, active and healthy. The upper part of the head being removed, and the fingers placed on the inside and outside of the skull, the thinness and quality of the bone were apparent. The fossæ of the cerebellum were found but moderately developed. The skull covering the organs of Destructiveness, Combaticiveness, and Philoprogenitiveness, was found to be exceedingly transparent, hard, and thin—proving their great activity and constant use. The strong sanguine temperament was very apparent, giving a love of outdoor life and exercise, increasing hopefulness and ambition. The very large organ of Destructiveness, the largest in the head, would, at times, be intensified by this temperament, especially in times of great excitement; whereas the almost equally large organ of Secretiveness would modify its activity in mental manifestations, in diplomacy, law, &c. Mr. A. Hubert remarked that there was a wonderful evenness and fineness in the quality of the head. He noted the great size, the compactness, and the breadth. The organs of Individuality, Eventuality, Size, Time, Comparison, Intuition, and Causality, are all large. Mr. George Cox stated that had we been called upon to indicate the shape of Cromwell's head phrenologically, from his known character, we should have described just such a head, and our sketches for shape and proportions would have come very near to describing the head before us. In reply to these remarks, I said that we had gone somewhat prejudiced against this head being the real head of Oliver Cromwell, for pictures of it had but imperfectly represented the original. The hand and eye of the experienced phrenologist revealed points of resemblance that could not be ascertained by any other method of examination."

After this report, by the committee, which Mr. Webb gave as an unanimous one, he gave a large number of facts, in Cromwell's social and public life, confirmatory of the organization as just described. He illustrated the various points by portraits and diagrams, both of Cromwell and others. For example, the large Destructiveness was well illustrated by the poet Southey; the intellectual and moral element with the nervous temperament, by a clergyman, Robertson. The Cromwell head is a good

LEYTON PHRENOLOGICAL SOCIETY.

WHEN Bernard Holländer, Esq., delivered his instructive and valuable lecture on "Phrenology as the science of character," to the members of this flourishing Society, there was a large attendance and much enthusiasm. The *Leyton Free Press* says: "Mr. Holländer has a cheerful and easy manner," and gives a lengthy report of the lecture, which covered a wide area, including an exposition of recent anatomical researches, and their relation to the Phrenological theories of Dr. Gall. Mr. Holländer successfully dealt with many of the old stock arguments against Phrenology, and concluded his lecture amid loud applause. Questions were asked by Revs. C. Edmunds, H. Moulson, F. W. Wilkinson, Mr. Grigsby, and others, and were satisfactorily replied to. The Vicar of Leyton (Rev. W. T. H. Wilson, M.A.) occupied the chair, and expressed his high opinion of the value of Phrenology.

February 14th.—Miss J. Fowler gave a lecture, the title of which was announced as "Brain and Mind; or, Hats, and what is under them." The Rev. H. Moulson (Vice-President) took the chair. There was a very large attendance of members and friends. At the close of the lecture Miss Fowler delineated the character of the Chairman, and of a lady—the wife of a clergyman—present at the meeting. A vote of thanks to Miss Fowler, for her able lecture and delineations, was proposed by the Chairman and seconded by Rev. C. Edmunds, M.A., and carried with acclamation.

NEWCASTLE.

PROFESSOR HUBERT (President, B.P.A.) has been delivering a most successful series of lectures in the Central Hall, Newcastle. At the opening meeting the chair was taken by the Mayor (Mr. Riley Lord), and many members of the Corporation were present. The Chairman remarked that all science was the result of observation and experiment, and that nothing but good could come out of their application to Phrenology. He knew Mr. Hubert to be an expert in his profession. The Newcastle papers, notably the *Leader* and *Chronicle*, gave good reports of the meetings. Mr. Hubert, previous to the meetings, was interviewed by a representative of the *Leader*, and gave some trenchant facts which were published in the report of the interview in the issue of 8th ult.

BRIGHTON.

THE Secretary of the North Street Literary Society writes:—"At the meeting of this Society on Friday, February 7th, a lecture was delivered by Mr. J. Millott Severn, F.B.P.A., to a large audience of members and friends. The chair was taken by the President (Rev. A. T. Gill). The lecturer took for his subject: "Phrenology; a general survey of the science." In opening, he referred to the first discoverer of Phrenology, Dr. Gall, and of the inestimable benefits that resulted from the labours of this great physician in Phrenology. The value of this science cannot be over-estimated; the knowledge which it confers on man, gives power to judge of character, and to advise and guide into the right channel those about to enter life's work of so many distinctive branches. Mr. Severn further illustrated his lecture with models and busts, and, at the close, invited questions, and answered several which were put, with marked ability. The audience demonstrated their pleasure by loud applause at frequent intervals, and a special vote of thanks, moved by Mr. J. E. Everest and seconded by Mr. W. C. Mann, was carried by acclamation."

LEICESTER PHRENOLOGICAL INSTITUTE.

IN connection with this Institute, Professor T. Timson, F.B.P.A., has been lecturing at Market Harboro, Ratby, Groby, and Cosby, to crowded audiences. The two latter places were exceedingly alive, and the people became quite enthusiastic with Phrenology. Two preachers were examined, and one stated that their delineations were perfectly correct, and exactly as they had been told before by one of our B.P.A. men.

FORTHCOMING MEETINGS.

- March 3rd.—British Phrenological Association, annual meeting. Members only.
 March 18th.—Leyton Phrenological Society, Conversazione.
 March 27th.—" Mr. Webb: "The Cromwell Head."

illustration of the Sanguine-Nervous temperament. The love that Cromwell had for his children, his prostration at the death of his son Oliver, the loss of health, and probably his death, through the anxiety he had during the illness of his daughter, and the shock he had at her death, a few weeks before his own, are well known. No wonder the organ of Love of Offspring was so large and active, as seen by the transparency of the bone at that part. His vengeance at Drogheda, Wexford, &c., coupled with his religious bigotry, which was too clear in his persecution of the Catholics, proved his large Destructiveness, Conscientiousness, and Wonder. Conscientiousness can only act according to knowledge; his knowledge of the Catholics seems to have been of an unfavourable character, hence his action. His very large restraining organs, Secretiveness and Caution, made him suspicious, politic and cunning; they were excellent counsellors in danger and difficulty. His organ of Wonder (Faith or Spirituality) is seen in all his letters. His trust in God was a most constant force in his action, and is known so well that it need not be referred to further than to remind non-phrenologists that we are all very strange in our make-up, with peculiarities that, outside Phrenology, are unaccountable.

Mr. DONOVAN referred to the fact that his father (Dr. Donovan) had examined the same head many years ago, the particulars of which were given in the *Phrenological Journal*. The observations and measurements agree with those of Mr. Webb.

Mr. J. F. HUBERT said this was an important matter, and if the B.P.A. could throw any light on it, its discussion at their meeting was justifiable. The owner of this head would have a high sense of justice, and not be swayed by ambition; Cromwell was such a man, refusing the kingship when offered him.

Mr. PRYOR wished to know what gave rise to Cromwell's reputed melancholy. He thought, too, that the lower jaw of such a man as Cromwell should be larger than represented.

Mr. WEBB replied that Cromwell's Hope was not small, though Caution was very large. Caution is an element in melancholy. But Cromwell was not melancholy. Experience and observation led him to the conclusion that religious persons have relatively narrower jaws than others.

Mr. MELVILLE referred to Mr. Webb's estimate of the frontal sinus of the head as marvellous, as was shown when the top of the skull was removed; his estimate of the cerebellum being equally correct. Mr. Melville summed up the evidence as to the genuineness of the head examined, and was of opinion it was just such an one as Cromwell might have had. He said they had passed a most enjoyable evening, and special thanks were due to Mr. Webb for the treat he had given them, while suffering as he was, and at great personal inconvenience.

Cordial votes of thanks to Mr. Webb and the Chairman, terminated the proceedings.

THE POPULAR PHRENOLOGIST.

MARCH, 1896.

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PHRENOLOGY AND THE PRESS.

THE flowing tide is on the side of Phrenology. In the early days of its advocacy, the Press was used by its opponents to give expression to their venomous and deadly opposition to the new theories, which they knew would, if accepted, sweep away the errors of past philosophies, and throw light on the hitherto mysterious subjects of human mind and character. Being interested in the maintenance of this mystery, this would have been a revolution they were by no means wishful to see realised. Light on these subjects meant, to them, the loss of well-paid sinecures, and the necessary odium which attaches to dethroned prestige. The priests and philosophers, ever desirous of maintaining the ignorance they have, rather than admit a light, the brilliancy of which may blind them, used their utmost influence—and that successfully—to secure the Press of the country as an all-powerful ally, to help them crush out what they were pleased to condemn as "charlatanism," and "materialism." The verity of the saying, "Truth will prevail," was never more clearly shown than in the case of phrenological progress. The bitterest invectives, and most sweeping condemnations, were the recognised accompaniments of any references to Phrenology, in the leading papers and journals of the early years of this century. All this is changing, due partly, no doubt, to the demonstration by Professor Ferrier, and other first-class anatomists, of the main contention and proposition of phrenologists—the localisation of function in the brain; partly to the continued and persistent labours of men, convinced of the tenableness of the scientific position of Phrenology and its practical utility; but, above all, to

the education of the people, and the consequent general intelligence (which is so marked a feature of the present age) which readily recognises the truthfulness and value of our science.

The Press of the present day is largely a reflex of public feeling and sentiment. The old dictatorial editor has passed; his modern representative is a chronicler, rather than a creator, of opinion; hence it is, that with a large public feeling in our favour, the Press has buried its old prejudices, and, when occasion serves, is prepared to smile benignly on us. Certain it is, that not a week passes, but that some paper or journal gives prominence to the theories of the phrenologist. During the past month the provincial Press has been particularly active, Leicester and Newcastle especially, giving articles and reports beyond even the dreams of our most ardent advocates of only a few years ago. Many of the magazines have regular articles on Phrenology, and phrenological character sketches; and London's daily papers are not less eager than their provincial contemporaries, to get copy from us by reporting our meetings, that they may flavour their political soup with Phrenological sauce. The reviews, too, occasionally look upon us patronisingly, and now and again are graciously pleased to permit their pages to be made the medium of giving to the world, the benefits of the arguments favouring our position, or the knowledge which we consider to be fundamental to the proper organisation of a well ordered community.

Phrenologists, though at one on this particular subject, have amongst them persons representing every phase of political, religious, social, and scientific thought; so that they appeal to no one section of the Press in particular. Like all truths, that of Phrenology is universal; and can unite men, who on all other subjects are wide as the poles asunder, in a bond, strong, lasting, and unseverable. Phrenology teaches differences of organisation; and that greater harmony will result from a due recognition of these differences, and an adaptation to them, than from a futile endeavour to produce a dull, dead uniformity. Hence, we do not hope to see the day when there will be no opposition to our teaching, and when the universal Press shall vaunt our praises without let or hindrance. We do, however, anticipate, in the not very remote future, the recognition, by the most valuable representatives of the scientific and lay Press, of the beneficial application of our science; and their advocacy of its claims to be applied to some of the pressing needs of the times—such as in the administration of the criminal law, the treatment of the insane, the classification of scholars, the appointment of suitable persons to public offices, and other matters with which it is not only the most competent agent to deal, but the only scientific system which can render aid towards the solution of these, and other most important and difficult, problems which await solution.

To phrenologists, I would say the Press is willing to be used for these purposes, if you will only bestir yourselves and present your case in a manner such as will prove interesting and instructive to the general reader.

NOTICE.—The correspondents of Mr. J. F. Hubert, Hon. Sec. British Phrenological Association, will please note that his private address is now 68, Cicada Road, West Hill, Wandsworth, London, S.W., where all letters and communications should be addressed.

MIRTHFULNESS—LARGE.

Sheridan once entering a Committee-room and finding every seat occupied, said "Will any one *move* that I may take the chair?"

When Beau Nash was ill, the doctor asked him if he had followed his prescription. "No, Doctor," said Nash, "if I had, I should have broken my neck, for I threw it out of the second storey window."

A brilliant conversationalist was told by a lady: "Sir, there is really no end to your wit." "Heaven forbid," replied the humourist, "that I should be at my *wit's* end."

An Irishman who had jumped into the water to save a man from drowning, on receiving a sixpence from the rescued man, looked first at the sixpence and then at the man, saying: "Be jabbers, I am overpaid for that job."

The elder Mr. Grossmith inquired of a certain very tedious person as to the state of his health.

"Between three and four o'clock this morning," sighed the bore, "I was at death's door!"

"At death's door!" exclaimed Grossmith, "Oh, why didn't you go in?"

Jones propounded the following conundrum at his club:—"If I stand on my head the blood rushes to my head; why, then, when I stand on my feet, does the blood not rush to my feet?"

Someone answered: "Because your feet are not so empty."

An industrious farmer was visited one day by an idle and braggart neighbour, who talked, and talked, and talked, and wasted a whole afternoon.

When at last the idle farmer was about to depart, the industrious farmer said to him:

"Goin' through the town?"

"Yaas."

"Know the cooper's shop?"

"Yaas—fellow that makes barrels."

"Well, just stop there and have a couple of hoops put around your waist, or you'll burst with self-importance."

Mr. Constable was accustomed to visit an old lady, much attenuated by long illness. When this gentleman went upstairs as usual, one very hot day, he found the sufferer's daughter driving away the flies, which were very troublesome, and saying, "These flies will eat up a' that remains o' my puir mither!" "The old lady," said the dean, "opened her eyes, and the last words she spoke were, 'What's left's guid enuch for them!'"

Cromwell and Bond.—Colonel Bond, who had been one of King Charles the First's judges, died a few days before Cromwell, and it was strongly reported everywhere that the Protector was dead. "No," said a gentleman who knew better, "he has only given Bond to the devil for his further appearance."

How he saved a shilling.—A journeyman weaver took to his employer a piece of cloth he had just finished. Upon examination, two holes but half an inch apart were found, for which a fine of two shillings was demanded. "Do you charge the same for small as for large holes?" asked the workman.—"Yes—a shilling for every hole, big or little."—Whereupon the workman immediately tore the two holes into one, exclaiming, "That'll save a shilling, anyhow." His employer was so well pleased with his wit that he remitted the whole fine at once.

An old toper invariably sat down when he took a drink. He said he could *stand drinking*, but could not drink standing.

"I go through my work," said a needle to an idle boy. "But not until you are *hard pushed*," said the idle boy to the needle.

In 1724, Sir Patrick Hume, of Polworth, lay dying at the age of eighty-three. Shortly before the end came, a friend, sitting by his bed, observed that he smiled, and asked the reason. Sir Patrick, a thin man, and at that time much emaciated, replied, "I am diverted to think what a disappointment the worms will meet with when they come to me, expecting a good meal, and finding nothing but bones!"

ACQUISITIVENESS—LARGE.

Prodigal: "If I had as much money as you, I wouldn't be so careful of it."

Economy: "That's the very reason you will never have it!"

Frau Von Muhlhof, who was noted for parsimony, one day met the renowned Dr. Lindmann on the promenade. Eagerly availing herself of the opportunity thus afforded of getting a little advice gratis, she exclaimed:

"How fortunate I am in meeting you, my dear Doctor. I have felt so very weak of late, and every time I go out I am overcome by fatigue. Pray, what would you recommend me to take?"

"A cab, madam," was the Doctor's laconic reply, as he turned on his heels and walked away at a brisk pace.

I was travelling from Inverness to London, and my only companion in the third-class carriage was an elderly Highlander, who sat in a corner with his plaid wrapped round him and an expression of supreme content on his countenance, only stirring occasionally for the purpose of taking a swig at his flask of mountain dew. Not a word was passed for some two hours, and then, tiring of the monotony, I ventured to suggest:

"This is a very fatiguing journey."

"Ay, and so it ocht to be," was the reply. "Twa poon's twa shillin's and saxpence."

The celebrated Vulture Hopkins once called upon Thomas Guy to learn a lesson in the art of saving. On being introduced into the parlour, Guy, not knowing his visitor, lighted a candle; but when Hopkins said, "Sir, I always thought myself perfect in the art of getting and husbanding money, but being told that you far exceed me, I have taken the liberty of waiting upon you to be satisfied on this subject," "If that is all your business," replied Guy, "we can as well talk it over in the dark as in the light," at the same time carefully putting out his farthing candle with the extinguisher. This was evidence enough to Hopkins, who acknowledged Guy to be his master, and took his leave.

There is a man in Alexandria who has a great deal of money, to which he is deeply attached. He has a well-preserved silk hat, which he would like to wear every day, but silk hats are expensive, so he has been wearing his for these many years just on Sunday. The last time the storks visited the Alexandria man's house they were generous. They brought twins, a boy and a girl. The father was sitting in the parlour when someone entered to bring the news. "Well, you're a father now," said he. "Boy or girl?" asked the Alexandrian man. "Both—twins." "Great Scott!" cried the father, springing to his feet, give me my silk hat. I might as well wear it every day. What's the use trying to be economical, anyhow?"

HEALTH NOTES,

BY JAS. COATES, PH. D., F.A.S., ROTHESAY, N.B.

In previous notes I have pointed out certain causes productive of disease, but before suggesting remedies, I must, unhappily, indicate a few more causes. I do this because of my conviction that to know a cause is half the remedy; and this suggests another old, but fruitful idea, that one ounce of prevention is better than a ton of remedies. Cut off the baneful habits which make for disease, and, in the majority of cases, Nature is so prolific in her benefits as to restore the penitent to health. Nature is self-recuperative. The Hygienic physician merely advises on the best lines to follow, in order to place the patients most in harmony with the curative forces resident within the organisation of each.

Nerve poisoning from narcotic stimulation is the curse of our modern civilisation. I do not refer to the evil habits of drug swallowing, which make patent medicine men and pill vendors grow rich, but rather to those abuses which have called the druggist and medicine vendors into existence. The evils of over-stimulation are many and various, and indulged in, with and without cause. We see and hear of professional and business men unable to work. The professional man finds his thoughts will not flow. He cannot write in an intelligent and interesting manner. The business man throws down his books; his accounts won't balance; his servants do not give satisfaction; and long effort is a labour. Like weary travellers going up a snow-covered steppe, for two steps forward they make one and a half back, and sometimes fail to make headway. Nerves are prostrated. Mental and physical exhaustion are complete. Instead of taking rest and getting good hygienic advice, stimulation is resorted to. Brandy and soda, strong cups of tea, and a soothing pipe, help for a time, but the breakdown comes at last.

Alcohol and tobacco are the most baneful of narcotics. It is no argument, to assert that many excellent men and women have used either one or both, or that medical men advise and countenance their use. We deal in facts, not opinions. That men and women use them is admitted; but that they can be used to advantage is not admitted; and all observers must notice that the curse of modern civilisation is that these drugs are used to great and sad disadvantage. The use of stimulants does for those who use them what the whip does for a tired and hungry beast of burden, viz., takes the last ounce of strength out of the beast, and gives it nothing in return but suffering and hard usage. There are no greater stumbling blocks on the highway of health than these. I admit that the temptations to use stimulants are very great. These pick-ups are indulged in because of the (deceptive) feelings of exhilaration and temporary comfort they produce; but as long as they are used, a return to increased brain exhaustion, nerve enervation, and bodily prostration may be looked for.

The use of alcohol and tobacco—one or both—even in moderation, is pernicious; in excess, absolutely dan-

gerous. I have found patients, who, upon my recommendation, having abstained from both, have rallied and speedily recovered health, *without other medical aid*. As long as brain and nerves are weakened and oppressed by these stimulants, the promise of health, like the glories of Macbeth, is fulfilled only in the seeming. Our first hygienic hint to sufferers is: to abstain from habits detrimental to health—whether these arise from professional or business pursuits—and from those least suspected habits—the moderate use of alcohol or tobacco. The use of these does unbalance the harmony of the organisation, and throws man out of that "perfect adjustment of the organisation to its environment," Health—as admirably defined by Herbert Spencer.

The Rev. Joseph Cook, in reply to the question: "Can literary men, as a rule, do better work, practising total abstinence?" said: "Assuredly, if they take proper care to sleep enough, and maintain vigour by sufficient physical exercise. Every brain stimulated by alcohol is more or less disintegrated. No intoxicated brain is sound, and every brain more or less unsound has unsound ideas and sentiments." This is assuredly sound philosophy, sound phrenology, sound hygiene, and the soundest of sound common-sense.

Dr. B. W. Richardson is almost as hard on smokers as upon drinkers. "They are not quite so bad as drinkers," he says, "but if drinkers deserve the gallows, smokers deserve penal servitude for life. Smoking disturbs the circulation, it often impedes digestion, it interferes with the fine adjustment of the senses, and sometimes impairs the lenses of vision altogether. Moreover, it generates a craving for itself in the nervous organism, always an evil sign, and indirectly it calls up, not infrequently, hereditary evils, like cancer, which would be latent if left alone." Dr. Richardson speaks with authority. His indictment against smoking is severe, but, unfortunately, the evil effects of tobacco smoking are even greater than the above summary suggests. I have traced nervous prostration, dyspepsia, heart disease, and kindred evils, to tobacco smoking. Once the habit of stimulant indulgence is formed and it gets a grip on the nervous system, the struggle is often a long and an earnest one before the habit is broken.

Some who have acquired the evil habit of flying to the use of stimulants, finding that they are unable to break away from its influence, and are anxious to be free (some prefer to be slaves), will obtain in a hygienic course of living just the help they most need. Health is not to be found in the way of constant violation of Nature's health laws, but in obedience to them. Unfortunately, great numbers of men and women drink, and the majority of men and boys smoke; it is whispered women smoke too, and even indulge in worse stimulants. If the *mens sana in corpore sano* is to be sought for and maintained, these evil habits must be at once abandoned.

NOTE—All communications to this department must be addressed to "Health," Office of this paper.

CRANION'S PRIVATE OPINION.

I have pleasure in drawing attention to the features of the P.P. The present arrangement is based on a plan which seeks to provide something to please everybody. One page is devoted to scraps concerning human nature generally, physical and mental; two pages to stories and competitions; two pages to reports of important meetings; one page to original lessons in Phrenology; one page to Health notes; one page to a popular character sketch; one page to an article of general interest on the subject; one page to correspondence from readers; one page which I reserve for expressing my private opinion; one page to humorous illustrations; and one page for extra matter.

My readers, therefore, will see that it is no easy task to introduce new features, without curtailing some of the existing ones; yet I have arranged to give a series of articles on "Lessons in Physiognomy," which will be contributed by a well-known authority on this particular branch of study, Mr. R. D. Stocker. I recommend my readers to acquaint themselves with Mr. Stocker's system.

If any of my readers have any suggestions to make as to the better arrangement of the space at disposal, I shall be glad to receive same; but any suggestions must take into consideration the varied tastes of all readers, and not of one only.

During the past month there have reached me from all parts of England, copies of a circular, written on illustrated notepaper, concerning an article in the February number of the P.P. A few days ago I was favoured with a copy, apparently direct from the source of issue, typewritten on the plainest of plain sheets, as becomes a communication to a man of my austere character. I am bound, therefore, to tender my thanks to the thoughtfulness of the sender who favoured me with this emanation from his literary genius. As I read the carefully worded missive, which says so little, yet implies so much, I could not forbear the remark: "What a *piercing* headache must have resulted from the strain consequent on so great a mental effort."

Now this "Imperial" circular-man accuses me of making "erroneous statements," but carefully refrains from pointing out which statement is erroneous. It may be my misfortune that I am not an American, so I cannot lay claim to being a direct descendant of Cherry-tree Washington, yet, nevertheless, I have the reputation of being fairly truthful, and until I have it shown (and I challenge my "Imperial" critic to show) that anything I have penned in the P.P. is a l—er—story, I shall still consider my reputation undimmed.

I hold no brief—and have no authority to speak—for the B.P.A., but the statement in the circular that members of this body are, metaphorically speaking, bowing their necks to the "Imperial" yoke, must not be taken to mean that the organisation referred to, is in any way a party to the actions of some few of its members, who, in their private capacity, are at liberty to do as they

please. But to put the matter beyond any question, I may say that one of the largest council meetings ever held, with a full knowledge of all the facts, and thoroughly cognisant of all that it implied, deliberately and unanimously resolved, that any action taken on the lines advocated by the authors of the circular "be deprecated," and was "not calculated to promote the best interests of Phrenology." Surely the circular-man has been dreaming or misinformed, or—something whispered in my ear, "erroneous statements"—but no, perish the thought.

And now, dear readers, I have to deal with a more serious matter, affecting my character. The circular-man actually charges your own "Cranion" with maliciously uttering a jest; a charge which, if proved, would fix upon him an act, wicked, heinous, and diabolical. Let me explain. You may remember that, speaking of our loved and honoured Dr. Gall, I, believing in his integrity, led my readers to think that he was honest enough to settle his tailor's account. This statement rouses the "Imperial" critic's bile, he condemns it as a jest, and charges me with making "erroneous statements." Of course, dear reader, had I thought the facts were against me, that there was still even one unsettled bill due to a patient and long-suffering Viennese tradesman, I should have hesitated ere referring to the matter at all. At the time I really believed what I wrote; wherein, then, lies the jest?

Oh! that I should have come to this pass. I, the staid, serious, sober-sided "Cranion," to be branded as a jester. The road to ruin is a steep incline, and having started down it, what may I not fall to? I may even degenerate to poetry and wind up my unhappy career by becoming a modern Laureate, or, horror! worse still, an illustrated-notepaper-circular-man. From this latter fell calamity may saints preserve me.

Members of the B.P.A. would do well to make a special effort to be present at the annual meeting on the 3rd inst., as important changes in the rules, and other business, demand their attention. They will be pleased to know that six new members were received at the council meeting on the 18th ult. The Association is getting along by leaps and bounds. May it prosper.

Notices of Mr. Webb's lecture on "The Cromwell Head" appeared in the *Daily Chronicle*, *Standard*, and *Pall Mall Gazette*. Mr. Webb repeats this lecture in Leyton, in the Grange Park Lecture Hall, on the 27th inst. Admission free to all.

Phrenologists who desire to add to their stores of wealth, may do so by taking an agency for the sale of the well-known headache remedy of the Kaputine Company, whose advt. appears on another page. Many a professional phrenologist is adding a nice little sum to his income through this agency. For terms and particulars, apply to the Company, mentioning "Cranion" of the P.P.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

THE CEREBELLUM.

THE least informed student of Anatomy is well aware that the little brain, or cerebellum, is distinct, both in regard to position and appearance, from other parts of the cerebral masses. It is distinctly a brain unit, divided into two hemispheres, somewhat incompletely, and, from side to side, is from $3\frac{1}{2}$ to 4 inches wide. It is found in the posterior fossæ of the base of the skull, beneath the tentorium cerebelli. The cerebrum is convoluted; the cerebellum is laminated, each of the laminae having a white central and a grey external layer. There is no difficulty in ascertaining its position, as it fills up the occipital area behind the mastoid processes, and it lies below the occipital lobe of the cerebrum; although some of our greatest physiologists have professed to mistake it for the lower occipital convolution, when professing to expose the inaccuracies of Phrenology. Outside of Phrenology, its functions are thoroughly misunderstood; physiologists, or would-be physiologists, disagreeing with each other, and with themselves. I will give an instance of the latter class, because the more peculiar of the two. The author of "The Essentials of Physiology" says, on page 308: "Phrenologists have assigned the cerebellum a special influence on the sexual organs. They have asserted that a greater development of this part of the nervous centre results in an increased activity of the sexual impulse. But experience does not confirm this theory." On page 344 the same writer says: "Phrenologists have advanced the theory that the cerebellum presides over the sexual passions; and there are many and strong arguments in favour of this being one of its functions. It is generally large in persons whose sexual appetite is strong, and disease of the cerebellum too frequently induces excitement of this, or its destruction, to admit our denying the intimate connection which exists between them. Cases of persons who have died in, or from the indulgence of the sexual appetite, frequently disclose an effusion of blood in the immediate neighbourhood of the cerebellum."

Similarly, Dr. Ferrier, page 432 of "Functions of the Brain," tells us that satyriasis and nymphomania are observed in connection with disease of the middle lobe of the cerebellum. Works on Phrenology have an excess of satisfactory proofs that the cerebellum is the organ of sexual love, or Amativeness. I refer readers to such works. But the medical journals prove it week by week; and there is scarcely a work on the subject of Insanity, that does not give other instances. For example, Sir Alexander Morison, M.D., in his "Nature and Causes of Insanity," gives the portrait of Robert S——, who was imprisoned for "attempting to gratify his unnatural propensities." "His language and actions were grossly indecent," and he had been several times imprisoned on that account. He died in the Surrey Lunatic Asylum. On examination after death "there was observed a large ulcer in the cerebellum."

It is commonly asserted that the cerebellum is the organ for the regulation of muscular movement. Really, such a faculty

must be the office of the organ of Weight. Michael Angelo had a very small cerebellum, but he had a large organ of Weight; and he was a prince among sculptors. The same may be said of many others who could regulate their movements exceedingly well, and yet possessed a small cerebellum. This is exemplified in many cricketers and lawn tennis players. Again, Constructiveness has a far greater influence on muscular dexterity than has the cerebellum. And I know men with large cerebellæ who are very clumsy in their actions.

Dr. Noble, in his "The Brain and its Physiology," pages 21—29 and 249 to 263, proves conclusively that the evidence of the vivisectioners, in relation to co-ordination of movements and equilibration as functions of the cerebellum, is insufficient: that these vivisections of the cerebellum most certainly make nothing against the Physiology of Gall; and though, from their very nature, they should not be expected to yield anything in its favour, yet many mutilations are on record which unmistakably corroborate Gall's doctrine.

Dr. Ferrier writes page after page to show that equilibrium is due to the semicircular canals of the internal ear, and admits that "extra polar diffusion" of the galvanic current causes complications. And any student of Electricity knows full well that these complications are so constant that some more trustworthy agent will have to take the place of electrification, if such experiments are to be of any real value. The poor animals put to tortures are, no doubt, quite as confused as the experimenters themselves.

There is nothing more certain in my mind, than that the function of the cerebellum is that which Dr. Gall discovered it to be. For many years I have given almost daily observation to its development, and these observations have always proved the accuracy of the Phrenological doctrine. There is no fact in science more firmly established than this. Jeremy Bentham had the organ very small, as had Cardinal Manning. Compare the basilar posterior portion of their heads with those of Henry VIII., Palmer, the Rugeley poisoner, and Jabez Balfour; then compare their characters.

Tim Healy and Michael Davitt have the organ but poorly developed. When large, unless fully under the control of larger Conscientiousness and the moral organs generally, it leads to sensuality and crime. Like all the organs, it has its legitimate use, and leads to helpfulness and protection of the "weaker sex." All celibates should have the organ small.

The present head of the Catholic Church has but a moderate development of this organ. Alexander VI. had a very large development. Compare their characters with their organizations, and they will be found to agree. There are many peculiarities in the development of this organ that are interesting. It is easy to tell whether the organ is growing larger, or decreasing, and consequently whether a person is becoming more chaste, or less so. On many occasions has the writer indicated variations of character in this respect, and peculiarities that have astonished by their accuracy; but these cannot be further detailed in an article for general reading.

[To be continued.]

BRAIN WASTE.

ONE of the great needs of the age, is mental economy. To teach the people to economise not only intellectual, but moral force. These qualities of the mind are recklessly expended, more perhaps through ignorance, than through any other cause. The world marches with giant strides in every department of scientific study and research save in this. Everything has been more or less studied, and with more or less scientific aptitude, except the human mind itself. The starry vaults of the heavens; the earth beneath, and the waters under the earth; trees and flowers, and the beast of the field, the bird of the air, the fish in the sea, and all teeming forms of life, insect and germ and parasite in connection therewith. From the facts observed, certain laws have been deduced, and in a large measure the health and longevity of the human race, have been benefited and increased. New countries have been discovered, the mysteries of the North Pole attempted, rocks explored; gold, diamonds, as well as knowledge, gained by the commercial and the scientific world. But the mental expenditure has been great, in many cases wasted; and individuals degraded and destroyed by the lust for position, power, gold, land, and possession. Brilliant inventions to manufacture goods, and make money, and too often to destroy life; all tend to show the expenditure of mental—and as a result, physical—energy, among the governing races of mankind. We understand something of the laws of nature; of the power and forces of water, steam, electricity, and what not, *but how little of mind*, hence *mind-waste*, and the need of mental economics. The almost universality of every form of vice and crime, in civilised and educated communities, indicate that the elements of the human mind have not been grasped and controlled, as other factors in nature are and have been. Why, almost everything else is, and has been studied, save mind, and that is the one and potent reason of mental waste, extravagance, and prodigality.

Science, in her triumphant march, needs to turn back and examine her instrument—the human mind—by which she has achieved her unparalleled victories. But, if virtues and intelligence are to be bred and multiplied, the phenomena and laws of mind must be more carefully studied. Self-control can only come from knowledge. People require something more than to be told to “be good,” they must know “how to be good.” In word, mental waste means brain waste, the wasteful use of goodness and intelligence is just as destructive to moral and mental stamina as grosser vices. From this lack of economy, mankind suffers. Nations, homes, and individuals realise the misery. They do not know the cause. Did they know the cause, the matter might be remedied.

Another lesson we have to learn, is, all are affected by their environment. The more cultured races are the most perfect in endurance; the most savage, the weakest.

We wonder sometimes how the savage is civilised off the face of the earth. We may account for the rapid disappearance of the people living in the Sandwich islands from causes which are perfectly discernable.

In Africa, there are apparently no finer animals, anthropologically considered, than the Zulus. They are “fine men,” well fed, and capable of withstanding a wonderful amount of privation. Ill-health among them is rare.

Now, suppose you took an average Zulu from Africa and set him down in Glasgow or London. The chances of his living there, for even a limited period, no insurance company would take as a risk.

Reverse the plan, and put an Englishman or a Scotch workman in Zululand, and the chances would be all in favour of the Britisher living there.

As a writer sums it up, “the savage is the representative of progenitors who have known only one set of conditions.” He has lived in a narrow circle of physical existence. He has become the creature of these conditions. Put him outside of them, and his power to resist ceases.

Phrenology is the only science, of the many relating to man or anthropology, through which it is possible to obtain anything like a true insight into the human mind, and the laws which govern it. Phrenology is rejected by some men of science because it is esteemed too simple. That very simplicity is its very best recommendation; everyone who desires to fully understand mind and avoid brain waste, and live their best life according to knowledge, would do well to read some useful and practical book on Phrenology, and thus make a useful beginning.

REVIEWS OF BOOKS.

THE HYGIENE PHYSICIAN:—DYSPEPSIA (written and published by Mr. J. W. Taylor, F.B.P.A., of Skipton Street, Morecambe, 1/-), is a well-printed pamphlet of 100 pages, devoted to the causes of Indigestion and its cure by natural remedies. It is a useful and comprehensive work on the subject, dealing with the daily habits of the people. It shows how life is affected by little causes; a meal improperly timed, or an article of food taken under wrong conditions, means disease and disorder, and consequent pain and unhappiness. Tables of foods, their chemical compositions, and their effects on persons of varying constitutions, are of the greatest value to all who study their health. We earnestly recommend this little work to all intelligent readers. It is written in a clear and intelligent manner, and we congratulate the author on his production.

THE PALMIST, a monthly magazine, price Sixpence, published by The Roxburghe Press, is the organ of the Chirological Society, and deals with the subject which gives it its name. It contains reports of the above society, and studies of hands of celebrities, in each number; illustrated with full page drawings. Students of the subject are also provided with diagrams and explanatory matter. I note that the Chirological Society has awakened to new ideas, and feels itself honoured by being governed (with one exception) by members of the fair sex. How the exception fares under these unusual circumstances, I forbear even to think. Was it of malice aforethought, that some members, with lines on their hands denoting powerful satire, framed Rule 18, which provides that the First of April in each year was the most appropriate day for their annual renewal of membership?

HUMAN NATURE (San Francisco) is a monthly journal devoted to the interests of Phrenology in the Western states of the land of stars, stripes, and Monroe doctrines. Its editor possesses the usual go-ahead spirit of our Yankee cousins, and deals trenchantly with such opponents as have the temerity to look it in the face. I wish our Trans-atlantic contemporary increased success.

POPULAR PALMISTRY (L. N. Fowler & Co., Sixpence). The author, Mr. James Allen, states that this is an exposition of the science and art of Palmistry. The student of science, whose craving for knowledge is satisfied by a study of this little work, must be easy of gratification. I have searched in vain for its science, and if it is there, I must have overlooked it. It is, however, a fair statement of the Palmistic study (I had almost said craze), and for persons who take a delight in searching for the unknowable, this little brochure is as safe a guide as any other that has come under my notice. The nails and joints, and lines of head, heart, and life, are all fully illustrated and dealt with in an attractive manner by the author, who really believes what he teaches.

The Spiritual Evidence Society of Birmingham has sent me its programme for the current session. I am pleased to note that Mr. Burton, its president, and Mr. Bryan Hodgson (both members of the B.P.A.) are keeping Phrenology and its kindred studies well to the fore.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—It requires very little discrimination to perceive that the weak—shall I say *irresponsible*!—effusion from the pen of Mr. Brierly, *re* the above, in your issue of January, was the outcome of passion, prejudice and ignorance, and not of calm reason, reflection, and knowledge of his subject. A talented and philosophical Frenchman (M. D'Arpentigny) travelled extensively, and spent thirty years of his life, gathering the *facts* (culled from all races and classes of men) which he has given to the world in his delightful work ("The Science of the Hand," price 7s. 6d.); showing Palmistry to be a science of *observed facts*, and not a fanciful art.

The part translations of M. Desbarolles, in the works of Edward Frith and Heron Allen, will supply facts not to be found in the former work.

Mr. Brierly's exhortation to "all readers, and phrenologists particularly, to give up the practice of Palmistry," is too humorously childish to need comment. His next point, "if Phrenology is not sufficient, &c." is equally puerile. How does Mr. Brierly *know* that "a large proportion of the clients of these Palmists are simple-minded young women, &c."? Has he practised Palmistry? My experience does not bear out the truth of this statement. Foolish people will ask foolish questions, whether they visit a palmist, phrenologist, doctor, or other professional man; but is a science to be judged by the ignorance of foolish people, or by its facts?

Fatalism, with many people, is still a standing objection against Phrenology, and here we have a phrenologist bringing the same objection against Palmistry; but every tyro in Palmistry *knows*, and Mr. Brierly can prove for himself, if he will closely observe his own hands and those of his friends, that the lines are not "indelible."

Mr. Brierly asks: "Can any Palmist inform me . . . what area in the brain causes these numerous lines in the hand?" I would like to ask Mr. Brierly another question, equally *essential* and *important*:—"What area in the brain causes moustachios or large feet?"

The planetary names used in Palmistry are indicative of certain qualities of the mind, and have nothing whatever to do with the planets or their influences. Mr. Brierly should have acquainted himself fully with regard to the *facts* as to the *legality* of Palmistry, before rushing into print with such an emphatic statement, for no less a personage than the Home Secretary has declared that the practice of Palmistry is *not illegal*. On the 17th of June, 1893, when questioned in the House of Commons on this matter, Mr. Asquith said:—"That the mere practice of Palmistry was not, so far as he was aware, illegal. The essence of the offence created by the statute was the *intention to impose*, and the object was to protect the young and the ignorant. The police had instructions to watch cases of *suspicion*, and whenever there was good ground for believing that fraud or imposition was being practised, they would be directed to prosecute." Mr. Brierly's statement *re* the reading of his own hands by Palmists is a purely personal one, involving many side issues of which we have not, nor ever can have, any knowledge or proof, and is, therefore, outside all argument.

In conclusion, I would give Mr. Brierly a little advice, such as he has, no doubt, given to many opponents of Phrenology, namely, instead of going to "the old woman round the corner, what tells fortunes," or to dishonest Professor A.B.C. or X.Y.Z., in order to gain information

relative to Palmistry, go to the standard literature on the subject, and acquaint yourself with the *facts* of the science; and when you have become thoroughly conversant with these, and have, in some measure, applied and tested them, you will be in a position to attack or defend this useful, instructive, and fascinating science.—Yours truly,

JAMES ALLEN, Registered Phrenologist.

Swansea,

January, 20th.

P.S.—In my little work on Palmistry, which will be found advertised in another column of this paper, I draw a distinct line between scientific Palmistry and vulgar fortune-telling.—J.A.

DEAR SIR,—J. F. Brierly, in his letter in your January issue, on the above subject, says: "If Phrenology is not sufficient (aided, if necessary, by Physiology, Physiognomy, and Anatomy) to delineate character, then it shows a weakness on the part of those who practise." I answer that Palmistry is only a part of Physiognomy considered as a whole. Physiology and Anatomy have to be studied in connection with Palmistry, as well as Phrenology. Instead of showing a weakness on the part of Palmists who are also Phrenologists, their extra study is an additional vantage ground of strength. The hand is more liberally supplied with nerves for expressing man's feelings, thoughts, will, &c., and is more used in action or expression than any other part of his being. Dr. Pacini, of Padua, discovered from "250,000 to 300,000 corpuscles in the interior of the hand, which are so many reservoirs of electricity, communicating with the brain." The hand is much more plastic, mobile, and susceptible to impressions from the brain, than the skull, as flesh is over bone, showing modifications of character and change of circumstances, when the head does not. J. F. Brierly says that "the majority of persons who consult Palmists are simple-minded young women, hoping for the death of some rich uncle or aunt." I deny that emphatically, and can only excuse him for making the charge on the ground of his ignorance on the subject. He cannot erase the strong desire in the human heart to peer into the future which the Almighty has implanted there. Mr. Brierly says "that Palmistry leads to Fatalism." The same argument has been brought against Phrenology, and is no more true against one than the other. Events are the result of character and abilities, consequently Phrenologists, as well as Palmists, are always predicting, just as men and women do in all the affairs of everyday life, from their knowledge of causes in operation. Mr. Brierly had better study Palmistry for himself, to get a true knowledge of it.

In answer to Mr. Brierly, I also wish to state that Palmistry is a science and an art—a science in its intellectual aspects and fundamental basis, and an art in the clever manipulation or practice of the knowledge. It claims the whole of the brain as its brain centres, with particular parts in special relation with the various lines and mounts. I think it wrong of Mr. Brierly to impute motives of fraud to those who practise Palmistry. Again, I excuse him on the plea of ignorance.

Personally, I am always much readier to read heads than hands, because it is much easier. Really, Mr. Brierly cannot have been in the best company, from what he says. Yes! actors were once locked up as rogues and vagabonds; the wonder is that Phrenologists have not been prosecuted as well as Palmists. The wheat must be sifted from the chaff in all things, and we must necessarily pass through errors to truth, as all knowledge of truth must be paid for in work, patience, and study.

As to benefits through Palmistry, those who have consulted me are for ever testifying in its favour. Really, Mr. Brierly should say less until he knows something on the subject.

Yours sincerely, J. J. SPARK.

DEAR MR. EDITOR,—It would appear that Mr. Brierly objects to Phrenologists making an examination of the hand for the purpose of reading character, he considers that Phrenology (aided by physiognomy, physiology and anatomy), is sufficient. Yes. And so do I, but is not the hand part of

the physiology and anatomy? Does not the configuration of the hand give us some idea as to the general physical development? If it does, what possible objection can Mr. Brierley, or any one else, urge against observing the hand, which is visible, with a view to forming an estimate of the body which is invisible?

Perhaps Mr. Brierley will say that it is not the examination of the form of the hand which he objects to, but of the lines upon the palm; on that point he says:—"Palmistry leads to fatalism, for, if certain marks are on the hand, they are indelible." Indeed, where is his authority for saying so? I venture to suggest that there is no more foundation for this statement than there is for the following:—"Phrenology leads to fatalism, for, if certain organs are in the head, they are immovable." But both these statements are untrue.

Mr. Brierley wants to know what causes the lines in the hand? Well, personally, I am not satisfied with the theories put forward, but surely it were unreasonable to ignore facts, because we cannot find a theory to explain them. My own investigation of palmistry has brought me to this conclusion, "Among a great deal of error, superstition and absurdity, there are several fragments of truth," but these little fragments should not be despised; as the result of honest investigation,

additional truths will be brought to light, and, when all are gathered together, we shall perhaps be able to see how they can be turned to good account.

There is just one other point upon which Mr. Brierley wants setting right. He affirms that "The practice of Palmistry is illegal," and that "the British law condemns the practice of Palmistry." Neither of these statements are true, as the following extract from the *Daily Telegraph* of 17th June, 1893, will show.

PALMISTRY.

"In reply to a question, put by Mr. Morton, Mr. Asquith, the Secretary of State, said, 'By the Vagrancy Act of 1824 any person using any subtle craft, palmistry or otherwise, to deceive or impose upon any of her Majesty's subjects, shall be deemed a rogue and a vagabond, and be subject to imprisonment. *The mere practice of palmistry is not illegal, but, it is an offence to endeavour to impose.*' It will, therefore, be seen that Palmistry is no more illegal than Phrenology, or Mesmerism, but all three are illegal if used as a means of imposition."

Yours truly,
EDMUND DURHAM.

Brixton Hill.

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- 6.—Amount and kinds of fluids drunk daily.
- 7.—Quantity of beer, wine, or spirits drunk, if any.
- 8.—Amount and kind of daily exercise or work.
- 9.—What fresh air you get, and if the bedroom window is kept open at night.
- 10.—How often a bath or wash all over.
- 11.—Kind and amount of tobacco, if used.
- 12.—Treatment or medical advice hitherto.

All Communications to be addressed to

Dr. T. R. ALLINSON,

4, Spanish Place, Manchester Square, London, W.

THE POPULAR PHRENOLOGIST

VOL. 1. No. 4.]

APRIL, 1896.

[ONE PENNY.]

INTERESTING FACTS.

—:—
To every 1,000 males in London there are 1,123 females.

—:—
We lose two pounds of water in twenty-four hours by perspiration, and the more we perspire the cooler we become.

—:—
The old City of London churchyards contain over 86,000 tons of human remains.

—:—
Japanese women are required to blacken their teeth when they get married, but the custom is likely to be discontinued.

—:—
The Mexicans eat salt with their oranges, both because they prefer the fruit so seasoned, and because it is considered to be more wholesome with salt.

—:—
With pure air a child will not only be healthy and ruddy in complexion but be kept in good temper, although its food should be scanty and poor. The enjoyment of fresh air, indeed, compensates many disadvantages of condition.

—:—
A child was taken to a photographer's in Retford, Notts, with clear, fair complexion. The cartes-de-visite produced by the experienced artist portrayed the child with an eruption on its face, and were taken back by its friends as "wasters." The artist contended that they were exactly as produced, and that there was nothing wrong with his chemicals or materials. A week or two after the child's face was covered with an eruption of eczema, and the portraiture was perfect as shown on the cartes. This story which appears in the *Standard*, has been told in connection with smallpox, and it would appear that there is something in it.

—:—
Many patients have been frightened to death, but a short time ago a patient in a New York hospital was frightened into getting well. The man was brought in an ambulance, supposedly dying from heart failure. He was laid on a table, and a diagnosis showed him to be suffering from hysteria. The surgeon turned to one of his assistants and, asking for a knife, remarked that he would cut down to the heart, and find out what the trouble was. The patient gave a yell, and, leaping from the table, started for the door. Remonstrance was in vain. The man was cured, and never came back.

VENERATION—SMALL.

—:—
Fat Lady: "I am going to ride on one of the donkeys, and will pay for one for you if you like to accompany me."

Small Boy: "Thankee, mum, but I'd rather sit here and laugh."

—:—
In a case which went against the defendant, who rose up and gave his opinion of the judgment, and was fined £5 for contempt of Court, a note was handed over to the clerk which proved to be for £10.

"I have no change," said the clerk, tendering it to the offender.

"Never mind about the other five," was the retort; "keep it, I'll take it out in contempt."

—:—
"What! Hawkins dead?" exclaimed the chaplain to the warden on entering the prison and learning that an inmate had expired: "why did you not acquaint me?" "Well, sir, 'twere midnight," stolidly replied the official, "and I didn't like to disturb you; but I managed it all right. 'Orkins,' says I, 'you've been a bad un.' 'Yes,' says he. 'Orkins, you can't expect to go to 'ev'n.' 'No,' says he. 'Then, Orkins,' says I, 'you must go to the other place.' 'Yes,' says he. 'And, oh, Orkins,' says I, 'how thankful you ought to be to have anywhere to go at all.'"

—:—
A certain literary gentleman, wishing to be undisturbed one afternoon, instructed his servant to admit no one, and if anyone inquired for him, to give an "equivocal answer."

Night came, and the gentleman proceeded to interrogate Pat as to the callers.

"Did anyone call?"

"Yes, sir, one jintleman."

"What did he say?"

"He asked was your honour in?"

"Well, what did you tell him?"

"Sure I gave him an eguivverkle answer, jist."

"How was that?"

"I axed him if his grandmother was a donkey,"

—:—
A Scotchman praying aloud upon a moor behind a turf dyke, expressed his opinion that even if it should fall upon him it would be no more than he deserved. A mischievous neighbour heard this prayer, and wickedly pushed the dyke upon him. As the Scotchman scrambled out he was heard to say, "Hech, sirs! it's an awfu' world this; a body canna say a thing in a joke but it's ta'en in earnest."

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

MR. E. V. CARR,
1, Dealtry Road,
Putney, S.W.

VINCENT'S ADVICE.

IN the late afternoon of a winter's day in London, a short, broad man stands, with his back to the fire, in his sanctum, which has the unmistakable stamp of a library. The wall opposite, and the recess each side of the fireplace, are closely lined with books; there are two or three small tables littered with the current literature of the day; while, at one end of the room, is a sofa, and, on the wall above, a small bookcase contains dilapidated yellow-backs and shilling shockers, suggesting rest and recreation, both of which seem far enough from the man fidgeting and exclaiming on the hearthrug.

Whilst he is thus preoccupied, let us have a look at him; for it is only at such moments we can "take stock" with impunity. Below average height, and rather broad, with a decided tendency to stoutness, a large broad head, with thick black hair, plentifully sprinkled with grey, and bushy eyebrows hanging well over small grey eyes—eyes that seem to possess the qualities of the new electric light, in their capacity to pierce through one's body and see what is beyond—that dim, shadowy thing which most people substitute for the living soul. A short white beard forms a striking contrast to the dark hair, and makes one wonder what is his age, and if the hair is real or not; just now it is a trifle long, and so softens the somewhat selfish hardness of the expression.

The room is dimly lighted by one large reading lamp, and the curtains are drawn to shut out the fog and rawness of the English weather. As for about the hundredth time he exclaims "What the deuce can I do now," the door opens, and a younger man, much like him, only a trifle taller and slighter in build, comes in, and drawing up an armchair to the fire, says: "Good evening, governor; what is the matter now? you look put out"

"I am; there is no doubt about that; it is a confounded business!"

"What is? Did you find all your patients dead this morning? or have they all got better, and run off without paying their fees?"

"Oh! it is the deuce of a bother, this confounded business. I don't know what to do. I have done all I can, and it is no good. If I burn all those books, she will only go and get others, as she did before."

Oh, that is what is wrong, is it? Well, as you say, your treatment was not particularly successful the last time you carried out the threat of burning all books on Phrenology you could lay your hands on—just the opposite, I should say, for I believe she has gone in for it more since."

"Yes, I was just telling Wilson about it, and what do you think he said? 'Well, you know, you shouldn't have called her after her grandmother!' Superstitious old fool; as if that had anything to do with it. The fact is, he is becoming a confounded nuisance to the profession, with all his new-fangled ideas," said Dr. Graham, using his favourite form of abuse to his fellow-colleague. "But there," he began again, "she has just completely won him over, ever since I let her go and stay at his house, nearly a year ago."

"What has brought it before you just now?" asked his son, Jack Graham.

"Nothing in particular, only I have been watching her, and there is no doubt about it, she is getting run down again; and those words of Wilson's keep running in my head. Months ago he said: 'Mark my words, Graham, if you don't let your girl do as she likes, she'll die'; and I have been watching her

droop for these last two months. Why can't she take up music? she has talent enough," grumbled Dr. Graham.

"Well, judging from her singing just now, her lungs are strong enough," said Jack Graham, getting up to call his sister in.

"Vincent, come here; I have something for you," shouted Jack, from the foot of the stairs.

"Oh! Jack, have you got back? Did you give Tommy his book, and did he like it? Was he able to be up?" exclaimed Vincent, as she slid down the banister in style that would have done credit to any schoolboy.

"Yes; and he was so delighted with it he nearly beat you in asking questions, and made me late for Dr. Wilson's lecture; but I told the old doctor it was all your fault. He wrote this note for you, blowing you up, he said, asking us to dinner I believe; he seems particularly anxious to see you; I told him you couldn't come Wednesday or Thursday."

"Yes, he has asked us both, and you too, father, if you can spare the time; he says he can arrange with someone to take your evening hours at the hospital, and he particularly wants you to come."

No, I shall be too busy," replied Dr. Graham.

"I am sure you could manage it, Dad, dear; you have not been anywhere for a long time, and I could drive round by the hospital and take you and Jack on from there; you could easily manage it—just for once you know," said Vincent, seating herself on the arm of his chair, and putting one hand round his neck.

"It is always 'just for once' with you child. I wish you would get a little more colour in your cheeks 'just for once,'" said Dr. Graham, as he looked at her with keen professional eyes.

A few days later, when they were all seated at dinner in Dr. Wilson's house, he said, in a pause of the conversation: "By the way, Vincent, I have not congratulated you yet."

"What for, Doctor? I did not know I had distinguished myself in any way."

"No, I did that for you; but the chief credit is yours. You know that big Irishman who was knocked down by a dray, after having spent such a jovial evening as not to be able to walk home on the path, and—"

"Yes, I know," interrupted Vincent, eagerly, "he declared he hadn't a wife or family, although he has ten of the dirtiest little creatures I ever saw. How I pity his poor wife."

"Well, he is all right now. I thought, as the fellow would have to be sent to an asylum, that I might try the experiment you were so full of, the day you found me a cross, perplexed old "sawbones"—especially as all my bother was about that man—and, three days ago, I carried out all your suggestions precisely. First, I got some leeches, and stuck them on the places you marked in the head you sketched—what do you call them?"

"Adhesiveness and Combateness," replied Vincent, promptly.

"Oh, well, it does not much matter what you call them. I stuck them on the back of his head, and strapped the big chap down, in case his fighting propensity should come over him again. When I thought he had had about enough of that, I took them off, and bandaged his head up in ice, though he did not seem at all inclined to be delirious; and when I saw him again, he wanted to know where he was, and why he was strapped down so that he couldn't move. I told him he had lately been wanting to fight everyone, and the rascal wouldn't believe me."

"Then he is really quite better now?" asked Vincent.

"Yes. I am just keeping him a few days, to see that your prescription is lasting, and also to give him a little of my own kind of doctoring, for I can't hand my patients over to you holus-bolus, you know."

"I don't want you to," said Vincent, laughing excitedly.

Later in the evening, when the two doctors were alone, Dr. Wilson said: "What do you think of my Irishman, Graham?"

"I wish you would let my girl alone; that is what I think," replied Dr. Graham.

"Bother you! leave your girl out of it. Don't you see that if it hadn't been for her idea, that man would be in an asylum by now. Just think how he wanted to fight everyone that went near him; and that time he attacked the nurse; poor girl, she will have the mark for some time yet. And now he is as quiet as a lamb—and about twice as stupid," said Dr. Wilson, cynically.

"Yes—but still I don't like—"

"Will you do me a favour—take my lecture on Monday for me? If I lecture, I shall have to take that fellow for a subject, as he is the chief case in just now, and I don't quite know what to say about him yet; but you had hardly anything to do with him; you could take another subject, and I will be ready with him for my next lecture in a fortnight's time. I will get Vincent to coach me, and lend me books, for I tell you, Graham, I mean to study this subject. Just think what it means, putting a daft man into his senses, in a couple of hours, after trying unsuccessfully for three weeks."

"I'll take your lecture gladly, and I am sure you will see what rubbish it all is, by the time the next lecture day comes round, in spite of your present facts."

"We'll see," replied Dr. Wilson; adding, meditatively: "I shouldn't wonder if I got Vincent to look at little Tommy."

AN AUTOBIOGRAPHICAL SKETCH

BY A NOTTINGHAM TRADESMAN.

IN the year 1870, myself and two other young men, all working at an engineer's shop in Norfolk, resolved that we would try to improve our position in life. We left the county of our birth, and made our way to the Midlands. Myself a blacksmith—the others were fitters—we were all successful in finding employment in our new surroundings; but, even here, being endowed with a certain amount of ambition, I was not entirely satisfied, and often pondered how I could still further improve my position in life. One day, coming home from the forge, I was attracted by a bill which announced a series of lectures on Phrenology by Professor Fowler. This seemed to greatly interest me; I resolved to go and hear the professor. Accordingly, I attended; and there was awakened in me a strong desire to know more of so interesting a science. As soon as possible, I made off to a neighbouring shop, and became the happy possessor of a bust and small book called "The A B C of Phrenology." Getting all the information possible from so small a book, I resolved to obtain the "Self Instructor," which I found a wonderful help in the study. I was determined, if possible, to apply this study to my advancement, so the first head examined was my own; being the only one obtainable, as a single young man.

I found faculties which I was sure would fit me for a different vocation in life, and that could not possibly become developed at the forge. I resolved upon a business life; but how to change my course, and commence afresh, was no easy problem to solve. I saw that a tradesman in the town was in want of an assistant. I approached him, and he was a little surprised that I was willing to leave a trade which was bringing me in a nice weekly wage, to commence a life that would require tact and speculative powers; but, however, after a good deal of negotiating, I accepted his terms, at a great financial sacrifice. Accordingly, hammer and tongs were left, and I soon became "one of the firm," to live in the house with a number of young men.

Things went well for a day or two, but, being in the shop one day, I overheard my employer say to the foreman (referring to me): "Send him in the cellar; he's no use in the shop." I was accordingly despatched to the cellar, pained, with time to reflect.

Now comes a most critical time. I thought of the important step I had taken, and wondered, after all, whether the study of Phrenology had misled me. "Send him in the cellar" rang in my ears. I, a young man trying to improve my position, had left a fairly good situation to work in a cellar. I thought it did not look very much like improvement. Had I misjudged my

powers? "He's no use in the shop" was to me a remark that stung very keenly; and, during these trying moments, I took courage, and braced myself up to renewed energy. I was "stooping to conquer." I did my work in the cellar until something better presented itself, and very soon I had the satisfaction of experiencing that I had powers capable of development, for, in six months, I was sent out as a commercial traveller, and, in nine months, was given the management of a branch establishment (under the same firm), which was a great success for many years. To-day I have a very satisfactory business of my own in the centre of the town, live at a manor house in a picturesque village near by, have been the means of propagating the science of Phrenology by lectures and addresses, and all I attribute to the study of Phrenology and its practical application to my own life.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the May competition must be in by April 14th at latest.

FREE CHARACTER READING.

Arrangements have been made by which subscribers to THE POPULAR PHRENOLOGIST may have their characters read from their photographs FREE OF CHARGE. The following conditions must be observed:—

1. Each application must be accompanied by a recent photograph (two would be better, one full face and one profile) and a small specimen of his or her hair.
2. The application should contain the following particulars: sex, age, height, and colour of eyes; and it should be in the handwriting of the applicant.
3. If the photograph is to be returned a sufficiently stamped and addressed envelope must be enclosed for the purpose.
4. Each application must be accompanied by 12 coupons cut from the cover of the paper; these need not be all from one month's issue.

Though young men often seem to shoot up into large stature with great rapidity, they never really grow so fast as they did when they were babies. The average infant grows eight inches during the first year of its life. When it is three years old, it is pretty safe to say it has grown half the height it will eventually attain. Between the ages of five and sixteen growth usually goes on gradually at the rate of about two inches a year, though occasionally between fourteen and sixteen greater development is shown. Between sixteen and twenty-one the average rate of growth is little more than half an inch each year. The people of this century are considerably taller than those of the last, and the great development of athletic sports promises to considerably increase the height of the nation.

BRITISH PHRENOLOGICAL ASSOCIATION

THE Annual Business Meeting of the above took place on 3rd March. In the unavoidable absence of the President, the chair was occupied by B. Holländer, Esq.

Messrs. Blackford and Slade having been appointed scrutineers, the counting of votes for new members of the Council was at once proceeded with. After the minutes had been read and signed, Miss Ethelburgh Reid and Mr. J. Southern were admitted to membership. The Secretary gave an account of the position and progress of the Association, which he regarded as encouraging. Reports were also given by the Treasurer and Librarian. Votes of thanks to the officers, for the work done by them, were passed and responded to.

At this point the Scrutineers handed in the result of the ballot, which the Chairman announced as follows:—Elected (unopposed): President, Prof. A. Hubert; Hon. Treasurer, Mr. George Cox; Hon. Librarian, Mr. R. M. Rham; Hon. Secretary, Mr. J. F. Hubert. For four vacancies on the Council (elected for three years): 1, Miss Oppenheim; 2, Prof. Durham; 3, Prof. Timson; 4, Rev. R. Fletcher.

Alterations of rules, notice of which had been given, were then taken. Among other changes, it was decided that the Council shall consist of 15 members, instead of 12, of whom five shall retire annually, and it was agreed, by special vote, that this rule should apply to the present election. The following three gentlemen were therefore declared elected, they having secured the 5th, 6th, and 7th places, respectively, on the voting list:—5th, Rev. E. W. Jenkins (elected for three years); 6th, Mr. Charles Burton (elected for two years); 7th, Mr. William Crouch (elected for one year).

The rule dealing with the privileges attaching to affiliated societies was amended, and some other suggested changes were referred to the Council for further consideration.

FOWLER PHRENOLOGICAL INSTITUTE.

UNDER the auspices of the above Institute, a series of interesting meetings were held on March 9th and 10th, in the "Memorial" and "Queen's" Halls. At the latter place a Congress, attended by some fifty persons, was held at 10.30 a.m. on the 10th, presided over by R. Sly, Esq., F.R.G.S. Papers, by various friends of Phrenology, were read, most of them of a somewhat technical character. The length of the programme prevented any discussion, though a few brief speeches were made.

In the afternoon, at 2.30, Lady Elizabeth Biddulph presided, and spoke in her usual graceful manner. More papers, on a variety of phases of the subject, by a variety of authors, including natives of France, India, and Japan. Mr. J. H. Raper, the well-known temperance orator, spoke eloquently on the connection between his favourite theme and Phrenology. This meeting had an increased attendance, about 150 being present, including Messrs. Allen (St. Anne's), Taylor (Morecambe), Musgrove (Blackpool), Timson (Leicester), Wells (Scarborough), Severn (Brighton), Elliott (Sheerness), Mrs. Severn, Miss Mallard (Hastings), &c.

A conversazione, at 8 p.m., concluded the series. The programme was most successfully carried through. A number of tableaux were shown, representing racial types and phrenological organs. Public character delineations by Miss J. A. Fowler and Mr. J. Millott Severn were interesting and much appreciated items. Music, and limelight views illustrating the new photography, were amongst the attractions provided; nor must we omit to mention the exhibition of skulls and other phrenological curiosities, which proved a source of interest to many.

LEYTON PHRENOLOGICAL SOCIETY.

ON February 28th the annual meeting of this society was held in the Grange Park Road Lecture Hall. The Rev. F. W. Wilkinson took the chair. The Rev. W. T. H. Wilson, M.A., Vicar of Leyton, was re-elected President, and the following gentlemen Vice-presidents:—Mr. F. D. Blyth, Woodford; the Rev. C. Edmunds, M.A., Leyton; Mr. J. Gallaher, F.R.A.S., Dr. J. Hall, Mr. E. H. Kerwin, J.P., the Rev. H. Moulson, the Rev. R. Snowdown, Mr. R. Vincent, Mr. W. Waller, Mr. James Webb, and the Rev. F. W. Wilkinson. Mr. H. E. Barley was re-elected Secretary, and Mr. A. E. Dolden, Treasurer. The following were chosen on the Committee:—Messrs. A. Beale, D. P. Betts, E. C. Pittam, C. P. Stanley, J. Stott and H. J. Tompkins. From the Secretary's report we find that the membership has been increasing throughout the year, and now includes about 100 names. The finances are in a good condition, after paying expenses some £23s. being in hand. Votes of thanks were passed to the Secretary and Treasurer, to Mr. Peterken and Mr. Webb, for their services during the year.

On March 18th, a Conversazione was held, which was very successful. The Rev. H. Moulson presided. There was a large attendance of members and friends, all of whom appeared to enjoy themselves. Vocal and instrumental music and recitations were the chief items in a varied programme. Miss Alice Motterway, a pretty singer of pretty songs, was the principal entertainer, eliciting great applause, and having to respond to hearty encores; Mr. Musgrove, of Blackpool, was successful in his effort to add to the amusement of the audience by his method of reading a head. In the absence of Mr. Melville (whose name appeared on the programme) Mr. J. P. Blackford, of Windsor, delineated the character of E. H. Kerwin, Esq., J.P.

Light refreshments were provided by the lady members, and were duly appreciated by those present.

NEWCASTLE.

PROFESSOR HUBERT held a meeting at the Central Hall, on March 19th, for the purpose of considering the claims of Phrenology as a science. The chair was occupied by Councillor Flowers.

On the following Thursday, Prof. Hubert addressed a very large and most enthusiastic meeting, convened by him for the purpose of inaugurating a local society as a branch of the British Phrenological Association. The effort was successful, and to day Newcastle boasts a society which as an adjunct of the B.P.A. will be a centre of light and leading on matters phrenological in the North Country.

FORTHCOMING MEETINGS.

April 7th.—British Phrenological Association, 63, Chancery Lane, W.C. Bernhard Holländer, Esq., 7.45. Admission Free.

April 10th.—Leyton Phrenological Society, 8 p.m.

„ 24th.— „ „ „ „

"LET ME TELL YOUR FORTUNE,*My Pretty Maid," and yours, also, ye Gallant Young Man.*

By J. MILLOTT SEVERN, F.B.P.A.

WITH the progressive spirit of the age, there has developed quite a rage, on the part of a great number of individuals, to peer into the future. In the constant whirl of business and other affairs in connection with everyday life, when it seems inevitable that the weakest must go to the wall, this predominant curiosity to know something of what the future is likely to be, is not altogether to be wondered at.

Though the desire is chiefly amongst the more unfortunate individuals who are often on the verge of giving up, disheartened; yet it is not confined to this class alone. The feeling exists, also, amongst some of the educated, opulent, and seemingly practical business classes; though it is especially predominant amongst those of ignorant and unoccupied minds—amongst those who want

SOMETHING FOR NOTHING—

and, again, amongst those whose minds are highly susceptible and imaginative.

Nature reveals to us a great deal, in one way or another, if we will only make use of the means and facilities we have of ascertaining facts presented to us; but there are some things and matters which we can never know, and which it is, no doubt, best that we should not know. They are merciful mists which veil much of the future from our ken.

Phrenology makes no pretence to fortune telling; it is a much too practical science to dabble in conjecture, mystification and uncertainty. Our fortune, my dear young men and women, depends much upon our own making. Many a young man, and many a young woman, has a fortune within them which is of far greater worth to them than they can possibly imagine, if they would only take the trouble to find it out and then make proper use of it. Mind is a

PRECIOUS AND MOST VALUABLE

possession. Phrenology, which has a sound physical basis, reveals us the workings of the mind. By its application, the mental powers can be gauged, and the character, disposition, talents, capacities, &c., can be portrayed.

Since fortune, then, has to do with, and depends so much on, mental development, it is important that each one should know how much and how little mental capacity they have, and how far, and in what direction, that which they have could be cultivated and improved with advantage. By the aid of Phrenology, all this can be ascertained.

There is some degree of talent, or reserve force, in every person who is not an idiot; and Shakespeare tells us that "There is a tide in the affairs of men, which, if taken at the flood, leads on to fortune." It is all very well to wait for

DEAD MEN'S SHOES,

but it is infinitely preferable to make your own worth wearing. While you are discontentedly bemoaning your lot, waiting, it may be, for a chance of something turning up, it is very possible that you are allowing

a more decided and more favourable fortune, which is hidden within you, to remain dormant, unused. A cultivated and well-regulated healthy mind, with the physical constitution sufficiently strong and healthy to enable the possessor to carry out the mind's powers, is a far greater fortune than any other we might have without these conditions. Man's intellectual powers are not sufficiently valued. We cannot ignore the fact that monetary advantages are often

A GREAT BOON

when a person has intelligence, with such, to know how to use them rightly; but they are a danger, and, oftentimes, a curse, when the mind is not sufficiently strong, or matured, to be able to control and rightly direct them.

Very few persons are capable of handling, with proper discretion and judgment, a fortune which they have not acquired of their own making; and wealthy parents have great responsibilities when deciding what property, or monetary advantages, they propose to give to their sons and daughters, or what they bequeath to their children before such have arrived at a mature age.

It is quite possible for almost any person of average capacity, or a little above, to become rich, if his mind is bent upon

THAT AND NOTHING ELSE.

The question is, whether it is worth while to give up everything else to satisfy this morbid taste—to give up friends, society, the love of acquiring knowledge, in fact, all refined and pleasurable associations, for the pleasure of money getting, which acts as an especial stimulus to some persons. The character of the money grubber is despicable, as well as pitiable.

To be great in mind, rich in knowledge, and a benefactor to the human race; to be able and willing to give sympathy and council, when either or both are required, and to be a teacher by example; is to be possessed of a fortune which is far above worldly riches, unless you have, with such, a superior intelligence to use and control them. Riches are uncertain; "they take unto themselves wings, and fly"; but mental acquisitions are your own especial property, and cannot easily be taken from you. They comprise your wealth—

YOUR FORTUNE—

when you cannot be certain of anything else. The best fortune a person can possess is a sound, healthy, intelligent, educated mind, combined with a healthy physique; and it is a consolation to know that, whatever our original condition may be, whether of a high or low degree, it is capable of further development, and of being improved. We have, in the possession of our minds, a fortune—

A JEWEL OF INESTIMABLE VALUE.

Let each and all endeavour to use it rightly, and the appropriate reward must come as a natural consequence.

Don't think to get something for nothing, or you may wander about a long time, and will still be likely to meet with disappointment. Make use of and improve that which you have, and it will thus bring you the fortune you deserve; should you acquire more, it might prove a curse, rather than a blessing. Prosperity often tries more than does adversity. Heaven helps those who help themselves.

THE POPULAR PHRENOLOGIST.

APRIL, 1896.

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PHRENOLOGY AS A PROFESSION

By STACKPOOL E. O'DELL
(London Phrenological Institution).

PHRENOLOGY has now arrived at that stage of its existence when men and women are required, who possess the willingness and the ability to devote their lives to it as a most honourable profession. There are many who have done this already, but they are few in comparison to the number that are needed. The science and philosophy of Phrenology require of their practical exponents life-long application and devotion. Phrenology is as much a profession as that of medicine, law, art, or literature. If there be one science or occupation more honourable than another, the professional phrenologist should lay claim to that honour, upon every imaginable ground; more especially because the science, of which he professes to be an exponent, is that of the mind, in its various states and manifestations, normal and abnormal. The professional phrenologist has demanded the recognition of this science, which would not have been acknowledged were it not for his existence, but would have, long since, sunk into the region of pastime and amusement.

The professional phrenologist has travelled from country to country, through villages and towns, preaching the gospel of Gall to humanity, and indicating its usefulness in its application, first, by character reading. This character reading has been scoffed at even, strange to say, and incongruous though it may appear, by some who otherwise profess to uphold Phrenology. Phrenology was founded upon character reading. Gall demonstrated

this in pointing to the boy who had the organ of language large, and stating that memory for words was one of his characteristics. So, too, with George Combe, who, in prisons, indicated the chief characteristics of the incarcerated criminals. Character reading, I mean in its very best sense, which is, the deciphering from the external form of the head, in connection with temperament, the characteristics of the individual; not for the special purpose of gratifying either curiosity or vanity, but in order to point out characteristics that may have an injurious tendency, and, upon scientific bases, to show the various methods by which these injurious tendencies may be repressed. By character reading, the practical phrenologist points out various qualities of the mind, by the special education of which, success and happiness may be best obtained. While the phrenologist can thus practically and usefully aid people in the highest concerns of life, from what is expressed in the conformation of the head, he is not so foolish as to ignore what almost every schoolboy is cognisant of—the effect of environment, education, and similar considerations. The practical, professional phrenologist does not confine the scope of Phrenology to character reading, except he has studied the masters of Phrenology in vain. He fully recognises its application to social, political, religious, and in fact, all national life. It is not alone in character reading that he has striven to elevate humanity, but upon the platform, and by the aid of literature and the Press, he has shown to us the way to a higher and wider life. All those who have read the literature of Phrenology know well its ennobling influence upon the mind. Is it not the advocate of temperance, education, religion, and the most humanitarian principles?

Here, I should like to impress that Phrenology is a distinct profession. There is no occasion whatever for us to try to ally ourselves with other professions. Above all, let us not—as some seem desirous of doing—force ourselves upon the medical profession. Let us adhere to our own speciality, which is mental. Let us try to understand, from every source, mind manifestation. We have scope enough here, without trespassing upon other professions. Some people foolishly suppose that if the medical profession had adopted Phrenology, it would be now generally accepted. In this, I feel assured they are mistaken; for the uses of Phrenology would have been confined to a select few, if not absolutely shelved. The medical profession persecuted the founders of Phrenology, and tried to kill their discoveries. Now that Phrenology is popular, and that millions of people have accepted its principles, are we, the disciples of Gall, Spurzheim, Combe, and Vimont, going to petition the favour of their consideration—the consideration of those who are the representatives of our former persecutors?

A few weeks ago, a certain paper pointed to a drunken phrenologist as a sample of the phrenological profession. This showed as much indecency and want of taste as though I were to indicate a drunken editor as a sample of the English Press, or a drunken clergyman as a sample of the Church. There are others who do the same, but they are scarcely worthy, even, of rebuke.

Mr. J. F. Hubert, Hon. Secretary of the B.P.A., writes me to say that his private address is 68, Cicada Road, Wandsworth, S.W., and not "West Hill," as stated last month. Will his correspondents please note the correction?

HEALTH NOTES,

BY JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

HAVING referred to many preventable causes of disease, I think it is time to point out a few useful remedial agents. There are many medical systems before the world, and each presents some points of excellence, and doubtless does a great deal of good; but wise physicians, instead of adhering to any particular system, are eclectic, and employ just that particular agent which is likely to do most good in a particular given case. And thus, while I am in favour of the Hygienic medical system, I am sufficiently eclectic to use those aids which other systems give, and which may be more readily applied and be most acceptable to the patient's requirements at the time. The Hygienic system—if it can be called a system—is now largely employed by medical men, who find that the prevalent desire for drugs is not good—not that they can manage without them—still, whenever they can, they lead their patients to adopt, without saying so, the Hygienic system of treatment.

In this treatment there is no need for drugs; the worst and most difficult cases can be treated without them. The drug system is built up upon the erroneous idea that disease is an entity, and the actual product of disease germs, atoms, molecules, bacilli, ether waves, and other forms—more or less mysterious—of contagion and infection; hence, this entity is something to be fought and driven out of the human body by the use of drugs, these drugs either killing the aforesaid germs, or causing the germs to commit germicide, etc. However scientific (?) the theory, it often happens that the aforesaid mysterious germs refuse either to commit suicide, or evacuate their position, and, in spite of the skilful and careful drugging to that end, the patient sometimes gets killed instead.

There is little or no need for drugs in the Hygienic medical system, which recognises disease itself to be a remedial agent—a something to be guided, not suppressed; the so-called disease being Nature's own effort to equalise the integral forces of the organism, perfect the circulation, equalise the temperature, and remove obstructions or whatever else interferes with the discharge of function. Recognising that all healing power is resident within the human organism, and that such healing and recuperative action is retarded by drugs and materially assisted by Hygienic remedial agencies, we naturally prefer and use the latter. On the highest medical authority, even of those most given to the use of drugs in their practice, it is admitted that drugs *cause disease*, and that they only cure (?) one disease by creating another. Cure neuralgia, for instance, by paralysing, for the time being, the nerve of sensation, so that the patient will not feel the pain. The patient is relieved, with the ultimate result that he (or she) becomes a victim to that nerve derangement, or a worse one, as the result of these nerve-devitalising remedies (?). Drugs do not cure, they merely suppress symptoms, or, do worse, create new or more aggravating forms of the original disease. Drugs devitalise, create obstructions, weaken vital functions. Whether used as sedatives, or as stimulants, that end is gained by devitalising, and, consequently, robbing the system of whatever vital power or health it possessed.

What, then, are the remedial agents of this Hygienic medical system? Certainly not poisonous substances and mineral drugs, which cannot be, by any possible means, assimilated and used up by the human system. Health can only be obtained from healthful sources, and this health is not to be gained by patients either swallowing, or having injected into them, unclean, unhealthy, and poisonous substances, whether mineral or vegetable. The remedial agents of this system are emphatically those of Nature, viz.:—Water, air, light, heat, cold, exercise, artificial movements, massage, electricity, human magnetism, and by psychic healing. These are principally applied externally to the patient, either by himself or by the assistance of friends and his Hygienic medical adviser.

There are other agencies, too often neglected, which can be used in conjunction with the above, and these are:—Rest, suitable dietary, innocuous and simple drinks—water principally, proper clothing, mental and moral influences, sleep, and, if need be, surgical appliances. These remedial agents are free—in a large measure—to all; all that is required is the sense to use them at the proper time and place.

Not only is sense required to use these means properly, but practical common-sense is required to abstain from the causes of disease. These may be various. Some we have already pointed out, and, at the risk of a little repetition, we wish to point out that, of all drugs in common use, beer, wine, and spirits are the most popular, and the most pernicious. They are, unhappily, not popularly recognised as drugs, and some authorities have even called them foods. The pernicious character of these drugs (not foods) have been fully recognised by leading medical and chemical experts.

Of remedies used, I have mentioned water. The bath is not only a preventive of disease, but also a remedy and an absolute luxury. As a luxury it is too little used, and too little appreciated. It may be safely asserted that those who are liable to colds, frequent colds and lung troubles, would remedy this liability by more frequent use of the bath, hot and cold, with plenty of friction. The purification of the skin; the fortification, so to speak, of the skin, would not only prevent colds, but relieve the lungs of their pulmonary and phthisic tendencies. "Wash, and make you clean," as said the old Hebrew prophet, might now be said by the Hygienic physician as a prescription for the cure of disease. The health of the body depends largely upon a scrupulously clean skin. Cleanliness is not only a preventive against colds, biliousness, fevers, and similar disease conditions, but a true remedy for them. With a neglected skin, double duty is enacted of the lungs, heart, liver, and kidneys, and the diseases which arise in connection with these organs, arise from their efforts to remove effete and waste matter out of the system, accumulated there owing to the neglect of the skin. The bath, hot and cold, the lavage of the bowels, simple and pure drinks, are put, with abstinence from foods and drinks which hurt, in the front ranks of Hygienic remedies. The particular kind of bath, how much or how often, food, drink, and what not, will depend on the particular case, so I need not enter into details here.

NOTE—All communications to this department must be addressed to "Health," Office of this paper.

LESSONS IN PHYSIOGNOMY

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition," &c., &c.

II.—THE EYEBROWS AND EYES.

THE Eyebrows are very important, and form a valuable index to a person's character.

Eyebrows, the hairs of which lie smoothly, show a placid, calm temperament; but should they be irregular and ruffed, the disposition will be impatient and irritable. When the eyebrows are set far apart, it shows warmth of feeling and impressibility; but those which meet over the nose show a nature which is less given to act "on the spur of the moment"; whilst should the eyebrows droop on to the root of the nose at their commencement, it indicates diplomacy, and a vastly secretive and subtle-brained personality. When the eyebrows are well defined, and arched in the centre, it shows a good "eye" for colour, as the organ of *Colour* is phrenologically located in that portion of the head, immediately above the eyes. Should the eyebrows be long, and lie low, curving slightly *backward* at their termination towards the ears, it shows the aptitude for figures and mathematical ability. Well defined eyebrows show force of feeling, and a certain strength of character, but thinly delineated eyebrows denote a want of energy and, frequently, of moral courage.

Curved eyebrows indicate sensibility; straight, level eyebrows, reason and manliness of character. Should the eyebrows bend *downward* in the centre, toward the eyes, it shows the capacity for jealousy, and "paying off old scores." Eyebrows which are set low over the eyes show practicability and depth of thought; such eyebrows belong to persons who are seldom "taken in"; on the contrary, when the eyebrows curve high above the eyes, it shows a lack of practicability, and people with this form of eyebrows are often given to "wool gathering."

The eyes deserve a far more detailed explanation than can be given in the limits of this paper.

There are really *three* distinct forms (or apertures) of eyes—almond-shaped, round, and narrow-shaped. These may be classified as the *ideal*, *practical*, and *ultra-practical*.

Persons with almond eyes are imaginative and fanciful; they *dream* rather than act; those with round-shaped eyes are common-sense and matter-of-fact, as a general rule; whilst those with the narrow conformation are given to close scrutiny and minute investigation.

The *prominence* of the eyes is commensurate with the degree of language (*i.e.*, fluency of speech); and persons with full, convex eyes will be found to have a ready command of words—not that they will be, of necessity, good *speakers* (as that would demand *self-confidence*), but that they will be able to express themselves with ease and fluency.

When the upper eyelids sink acutely at the corners of the eyes, it shows tact; the absence of this angle shows simplicity, and lack of the quality.

Large pupils to the eyes indicate intelligence; small pupils, the want of clearness of comprehension.

REVIEWS OF BOOKS.

JOURNAL DU MAGNETISME. This is a magazine devoted to Hypnotism, Spiritualism, and kindred matters. Articles on these and other occult subjects fill its 32 pages, which all who are interested in the mysteries of spirit will find attractive reading. It is the organ of the *Société Magnetique de France*, and is edited by the secretary of this extensive organisation, M. Durville, of Paris. It is, of course, printed in French, and costs, to English subscribers, 10 francs per annum.

INDIGESTION, or The Stomach and its Troubles (published by the author, Mr. Mark Moores, of 38, Raikes Road, Blackpool), is a 16 page pamphlet dealing with the important matter of feeding; illustrating the various processes with cuts of the stomach, liver, heart, lungs, &c. It contains, in a small space, a large amount of useful and necessary information.

HOW TO THOUGHT READ, by Jas. Coates, Ph. D. (London: Hay, Nisbet & Co.), is a successful effort to impart a knowledge of the curious and interesting subject of which it treats. The many public exhibitions of thought reading given during recent years, have excited attention in the minds of the thoughtful, and the common query is: "How is it done." This little manual, for the small sum of One Shilling, will tell the reader all he wishes to know, and I recommend every lover of up-to-date Psychology to get this book and acquaint themselves with this particular development. I need scarcely say that Mr. Coates is a master of his subject, and has given the world the benefit of a large amount of originality in addition to the recognised theories and rules. The work deals with Mind-reading, Clairvoyance, Thought-transference, Hypnotism, Psychometry, &c. It can be had of all booksellers, or direct from this office, by post, for 1s. 2d.

THE PHRENOLOGICAL NEWS (50 cents per annum, edited and published by Prof. L. A. Vaught, of the Chicago Institute of Phrenology, U.S.A.) is a monthly journal devoted to the interests of Phrenology. Its articles are short and pithy, and readable with interest by non-phrenologists. Up-to-date subjects are discussed, and no compromise with the foe is entertained. The Editor is ably seconded by his wife (Mrs. May E. Vaught), who, in the last number to hand, is the champion of the phrenological centenary celebration.

DOCTORS AND DRINKING, United Kingdom Alliance, Manchester. Price One Penny.—Is a pamphlet of 32 pages well worth to the reformer three times its published price. It contains the evidence of the leading physicians, of the past and present generations, of the value of alcoholic drinks as food and medicine. Full page portraits are given of Sir Benjamin W. Richardson, M.D., F.R.S., Sir Henry Thompson, M.D., F.R.S., Sir William Gull, F.R.S., Sir Andrew Clarke, M.D., Dr. Norman Kerr, F.L.S., Dr. James Edmunds, and others. Get a copy of this pamphlet, beg, borrow or annex it, but by all or any means get it. The best plan is to buy it.

ASSAULT ON HERR COHEN.

A savage and unprovoked assault, upon Herr Cohen, the popular phrenological lecturer, took place in a railway carriage on the M. S. & L. Railway on March 1st. John Bailey, of Bradford, was the ruffian, who, while in a state of semi-drunkenness deliberately attacked the Professor, and endeavoured to throw him from the carriage, while the train was on its journey. A severe and exhausting struggle took place which eventually resulted in Herr Cohen getting the better of his assailant, and getting him upon the floor of the carriage, where, by holding the man's throat and kneeling upon his chest he was able to secure him until the arrival of the train at Penistone station. Here the man was given into custody, and on the 18th March, at Barnsley, he was sentenced to a month's hard labour without the option of a fine.

Herr Cohen has been delivering a series of lectures at the Victoria Hall, Derby. This gentleman always attracts large audiences, and the present meetings are no exception to his ordinary experiences.

PHRENOLOGICAL CHARACTER SKETCH

OF

Dr. JAMESON,

BY JAS. WEBB, ESQ., F.B.P.A.



DR. JAMESON has a large and exceedingly powerful head, the frontal and temporal regions being particularly well developed, and the parietal region much less so; that is, the head is wide, rather than high, very compact, and available for work, both of a physical and mental character. There is some ambition, but his strongest development is clearly shown by the great width around and above the ears, giving him a love of conflict, and a wonderful power of keeping his own counsel when it is his interest to do it. When opposition and difficulty are before him, he is at his best.

Let him determine on an effort, he will persevere in it, especially if it promise to be of some benefit to him. When his resentment is roused to activity, his force and warmth of temper are tremendous.

His Benevolence is well developed, and consequently, when calm and peace reign around him, he is forgiving to his enemies, and full of gratitude to those who treat him with consideration and respect; still, towards those in active opposition to him, he feels determined on their utter discomfiture, and, when passion is excited during a prolonged and obstinate struggle, he makes for their utter destruction. During times of danger, his Caution is of great service to him; but it is hardly large enough to protect him from undue violence of temper, when fully roused. Some, who have seen his dogged adherence to what appears politic and safe, will consider this statement exaggerated; but he has the art to appear what he is not, for only let him see that his position is unsafe, and he will retire at once from a policy of physical force, and adopt a policy of cunning watchfulness, and, if necessary, of delay; and he can retreat from an unsafe position, without appearing to be compelled to do so. His Secretiveness and Energy work for success, when they can act together; when they oppose each other, he is unhappy and inscrutable.

His Caution being less powerful than his Secretiveness and Acquisitiveness, he keeps his eye on what he expects to be the result of his actions—position and pecuniary benefit. Combativeness and Destructiveness being almost overpowering organs, giving him physical energy and power of execution, when attacking an opponent, he can be very bitter and unrelenting. Of course, when an opponent succumbs and seeks for mercy, he can be merciful. This is where his large Benevolence is likely to display itself. His power of acting a part has, in the past, been so useful to him, that he has arrived at the conclusion that he may safely rely on his power of adapting his plans, even if not particularly straightforward, so as to secure certain success; and hence, he will now venture on things that, a few years ago, he would have considered insurmountable. Danger and difficulty can hardly daunt him, but he can make use of his ability to avoid a danger that is clearly insurmountable. In the case of the raid, he was deceived, to his great consternation; those behind him failed to render him the help he believed would be ready; those at Johannesburg failed in their promised succour. For once, to his utter surprise, he was deceived. Being sympathetic himself, he trusted that others were like him. They found out they had blundered; they would not continue the blunder.

The frontal brain being large, and the organs necessary in an artist being well developed, he would have succeeded as a painter; but, in face of his large desire to see fresh places, and to embark in new ventures, resulting from large Locality and a somewhat sanguine temperament, allied to large Eventuality and Individuality, and dominant Destructiveness, he would forego his art study for a more agreeable avocation requiring physical activity. He ravenously picks up information on all subjects, and that spontaneously—almost involuntarily—and he rarely forgets anything he has learned. His excellent memory will protect him from making incriminating admissions under cross-examination. When he thinks duty to himself requires it, he can hold his own very cleverly, however painful it may be to his sense of duty to others; but he must safeguard himself first.

Humorous, when his mind is at ease, and amongst his friends, he is capable of sarcasm and ridicule when discussing an enemy.

Had he been less changeful in his desires, he could have become proficient as a musician. His physical nature has largely submerged his higher sentiments. His senses have become more acute; he sees more, he hears more, and smells more acutely than he formerly did. His eye is almost as keen as General Gordon's, or Mr. Gladstone's. His observation is very keen.

A clever anatomist and a skilful surgeon, possessed of unusual strength of nerve and rapidity of observation, he has mistakenly despised the calling more suitable to his talents, and taken up with an avocation which, though more congenial to his large, selfish propensities, is out of accord with his Sympathy and Intellect. One cannot get away from observing that he has large Sympathy and Intellect; and one is inclined to come to the conclusion that his large Sympathy was a strong motive in his "raid"; a desire to help the conspirators—believing them to be in imminent danger. He was told: "Women and children are in danger of their lives"; and this attack on his sympathy was, probably, the key to his downfall.

CRANION'S PRIVATE OPINION.

I AM of opinion that the new blood which is to be infused into the council of the B.P.A., as the result of the recent election, will increase the effectiveness of its operations. I trust that the new members will be diligent in their duties, and infuse with their enthusiasm the whole body of members. These are days of action, not of dreaming, and I congratulate the B.P.A. on its selection of living, go-ahead workers for its council.

Students of Phrenology, residing in or near the Metropolis, will be glad to know that the Council of the BRITISH PHRENOLOGICAL ASSOCIATION have arranged for a course of lectures on the Brain and Nervous System, to be delivered by Bernard Holländer, Esq., at the meeting room of the Association, 63, Chancery Lane; particulars of which appear in another column.

This is a splendid opportunity for members and others who propose to become candidates for the diploma of the Association, to obtain the necessary anatomical and physiological information for the purpose. The course of lectures will not be phrenological simply, but will embrace knowledge of a more general character, with which it is desirable all phrenologists should be acquainted. The lectures will be accompanied by demonstrations, where necessary for illustrating the subject. The fees have been placed low, to suit all pockets. Early application necessary.

All earnest students and advocates of Phrenology should ally themselves with the British Phrenological Association. "Union is strength," is an axiom all will accept; be strong, therefore, by being united. The time is ripe for the formation of classes and societies in all the towns of Britain, for the study and discussion of Phrenology and kindred subjects. Such societies may be affiliated to, and become branches of, the B.P.A. Information on application to the Secretary.

The British Phrenological Association have decided to send a bound copy of their *Year Book* to any public institution of the nature of a Free Library, when its responsible officials make application for it to the Hon. Sec., B.P.A. As these gifts will be necessarily limited, it is desirable that early application be made. Country friends desirous of seeing phrenological literature obtainable at their local free libraries, are desired to draw the attention of authorities to this offer.

In the March issue of the P.P. some reference was made to an institute in the Midlands; Mr. Timson, of Leicester, fears that persons unacquainted with the circumstances may connect the Leicester Institute with the practices which the article condemned. I am happy to be able to bear this testimony to the genuineness of the latter organisation, while expressing regret that the remark referred to should have caused the Leicester friends any uneasiness.

Several reports of meetings reach me, but I cannot insert them as they contain no information respecting the progress of Phrenology, but are so worded as to laud the merits of some particular phrenologists, and are but

advertisements for these. Now, while I am willing to give publicity to every genuine effort to further the Phrenological cause, I must say that the advertisement columns of the P.P. are open to enterprising members of the profession, and I cannot permit the report columns to be made the medium of private advertisement.

Our American cousins are preparing to hold a great centenary demonstration in Chicago, during the autumn of 1897. It seems a great pity that the centenary of the introduction of Phrenology cannot be celebrated internationally; and if our friends across the water could only curb their impatient souls until October 1st, 1898 (which is the centenary date of Dr. Gall's first recorded statement on his wonderful discoveries), we Britishers could unite with them in some mighty effort to rouse the nations to a knowledge of the importance of our beloved science.

The Editor of the *Phrenological News* of Chicago sends greeting to all British phrenologists, and asks for union and mutual assistance in this great undertaking.

Prof. Allen Haddock, Editor of *Human Nature*, of San Francisco, also voices the opinions of his fellow-countrymen, and urges united action. I join with these in soliciting my phrenological readers to throw all their energy into an international celebration.

The *Daily Telegraph* recently devoted two of its columns to an article entitled "The woe of Hooshtack," a phrenological satire. Now, since our contemporary has devoted itself to the double mission of sensationalism and humour, no one thinks of going to it for light and leading on matters of science or philosophy; though, as a relief from the overstrained absurdities of the ordinary "comics," the fun of the *D.T.* is most welcome. I thank the Editor for having provided me with a hearty laugh—not at—but with him.

The President of the B.P.A. (Prof. A. Hubert) has made a laudable effort to establish a phrenological society in Newcastle, and there is every reason to believe the effort will be successful. Mr. Hubert's visit to Newcastle has evoked considerable enthusiasm; the newspapers are unanimous in their praise of him, and their records of his work are gratifying reading to all phrenologists.

Constant complaints reach me that the P.P. cannot be obtained at local newsagents' in country towns. While doing what I can to render these complaints unnecessary, I would inform all my readers that if their newsagents will not supply their orders, it is the fault of the agent, and not of our publishers, who have made arrangements by which they may be readily obtained by all in the trade. My advice is, try some other newsagent who is more alive to business. The P.P. can be ordered at any of the bookstalls of W. H. Smith & Sons, at the railway stations, but, at present, must be ordered beforehand.

To professional phrenologists and country wholesale newsagents who are prepared to take quantities, special terms can be arranged direct with us, without any intermediary, thus saving time, trouble, and expense.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

THE CEREBRUM

THE cranial cavity is occupied by the two hemispheres and the cerebellum. The hemispheres form the cerebrum, being connected with each other by the corpus callosum, and separated "above, behind, and in front" by the dura mater, which occupies the longitudinal fissure in the shape of a sickle or scimitar, and is here called the falx. The word falx is derived from the same root as falx. The cortical substance of the hemispheres (the grey matter) forms the exterior portion of the convolutions. Between the cerebrum and the cerebellum the dura mater (called the tentorium at this part) supports the venous sinuses, here most amplified, for it is here that "the whirlpool of blood," to use the language of Dr. Albert Wilson, is to be found. The lateral sinuses converge at this part of the brain. The occipital lobe of the brain lies above this "whirlpool," and not at the same point. This lobe—at any rate, the lower and more projecting portion of it—is the seat of the faculty concerned with the parental affection. When large, and the cerebellum small, this part has an overhanging or drooping appearance. At times it is so large that medical men who have not studied Phrenology have stated that such developments are malformations. An interesting case of this kind came under my notice a few years ago. A lady visited me about her child. A highly qualified and popular medical gentleman had stated that her boy had a malformed head: she would like my opinion on the point. I paid a visit to her house, and pointed out to her that her husband's head was exactly of the same shape. The child's head was simply a replicate of the father's. I asked: "Has the father a malformed head?" Of course the question appeared ludicrous, for he was then, and is now, clerk to one of our largest School Boards, and altogether a very intelligent person.

That settled the matter. The doctor had been somewhat incautious in his opinion. The child, like the father, had simply a largely developed organ of Philoprogenitiveness, or love of the young. It is this organ that leads beasts of prey, cruel and un pitying in other respects, to exhibit the keenest regard for the happiness and safety of their young.

And the greater the development the keener this regard. Dr. Vimout, whose study of the craniology of the lower animals, as well as of man, excites in those who have studied his invaluable works the highest admiration, discovered that birds which incubate for long periods have a larger occipital lobe than those which incubate for shorter periods. In the cuckoo the organ is but poorly developed.

Dr. Ferrier, in his "Functions of the Brain," gives an interesting confirmation of the function of the occipital lobe in domestic animals. Dr. Ferrier has earned considerable reputation in his researches on brain localisation, by electrically exciting its various parts and observing the physiological effects.

In the only instance in which he "obtained any reactions on stimulation of the occipital lobes by the insinuation of the electrodes underneath the inferior occipital convolution," he observed that his experiment "caused uneasy movements of the hind legs and tail, while the animals looked to the opposite hind leg and occasionally uttered a plaintive cry, as if in pain or annoyance." What more could a sheep or cow have done to prove that the function of the lower part of the occipital lobe was the feeling of solicitude for one's offspring? They wagged their tails, uttered plaintive cries, and looked behind as they do when their young are there. This feeling is a fundamental or primitive element of the mind. It is found in many who, apart from such feeling, are cruel and ungenerous.

Generally it is much larger in women than in men; and women's skulls, at this part, are generally more fully developed than are the crania of men.

Girls, as a rule, are fonder of dolls than boys are; occasionally, exceptions are found. Those boys who are exceptionally fond of pets, have the organ largely developed.

Doctors Gall and Spurzheim examined the skulls of women convicted of infanticide, and found them generally smaller in the occiput than others. There are strong exciting motives concerned in the commission of such crimes—shame, for example—that can only be combatted by large organs of parental love. I have often amused my non-phrenological friends, by pointing out the differences in men in regard to the development of this organ.

Sitting by a window, or on a seat in a public park, on a Bank Holiday or fine Sunday evening, we have watched families of working men pass by. Observe! a family consisting of father, mother, and children, pass along. The father allows his wife to trudge behind him with a babe in her arms, and another, perhaps, tired and weary, holding on to her dress. The mother does not complain. Her love for the little ones is a sufficient solace to her. Observe the father's hat, how it falls downward at the back. The love for his little ones is poorly developed. But what strange thing is this?—a working man with his wife by his side. He is carrying his tired child. How happy he is! Look at his hat; it is horizontal, or tipped upwards at the back. Why? The occipital lobe is large and prominent. Therein lies the explanation. This is a somewhat "rough and ready" test, but it is a test, and is true to nature, and, therefore, true to character.

Such of the readers of this article as have a difficulty in locating the organ, should draw a horizontal line from the root of the nose, above the ear, and backward to the posterior part of the head. The part of the head at the extreme backward point is surrounded by the organ, about an inch above and below that point, and an inch on each side of it. The organ is nearly two inches in diameter.

All who wish for full particulars of the discovery and varying expressions of this organ in daily life, and how it is influenced by the other organs, should consult the writings of Doctors Gall and Spurzheim, and George Combe.

[To be continued.]

SHOULD PHRENOLOGICAL EXAMINERS BE APPOINTED ON SCHOOL BOARDS?

BY EVELYN AUGUSTINE BOOL.

I should like to point out in as brief and concise a manner as possible, the great advantage that would accrue to the nation in general, and to each individual in particular if every child on being admitted to school should be phrenologically examined by a fully qualified phrenologist. Children would then be classified according to individual ability, and not according to age as at present. To illustrate—we will suppose that we have a class before us of third standard children. Child No. 1 is punctual, his lessons with a few exceptions are well prepared, his dictation exercises are faultless, his arithmetic excellent, drawing ditto, while he particularly excels in geography, and his lesson books are held up to the class as models of neatness and accuracy; but let the teacher give him a page of history to learn by the following day—as he goes home, he learns the first few lines, repeating them over and over again: arrived home he attacks the formidable page bravely, writes it out, and in fact spends more time over that one lesson than on all the others put together. He goes to bed still repeating as much as he can remember, starts again next morning as soon as he wakes up, continues on his way to school, and on arrival there he spends the few minutes still left in conning the lesson over while the other children are bracing themselves up for the day's work by romping round the playground.

When the teacher examines the class nearly every other child knows the lesson better than he, though he has honestly done his very best to learn. On seeing the others acquit themselves so much better than himself and not knowing the real cause, he becomes discouraged. How comes it that this child has such an excellent memory for the names and localities of mountains, rivers, etc., also for the orthography, and yet should have such a bad one for history? The reason is this—he has large organs of Form, Size, Imitation, Constructiveness, Ideality, Sublimity and Cautiousness, full Time and Calculation. The faculties of Locality, Form and Size give the ability to remember localities, the forms of countries and their relative sizes. Imitation added to the former give the ability to draw maps, designs, copy patterns, etc., while Ideality and Sublimity give taste, polish, expansiveness and imagination, and thus help to fix on the mind the localities and distinctive features of various places. Large Cautiousness gives patience and carefulness and if too large relatively will cause the child to be afraid of manifesting as much intelligence as he really possesses. Time gives punctuality; Order, neatness and systematical arrangement; Calculation, ability to sum up and subtract, etc.; while the inability to remember historical events arises from the smallness of the organ of Eventuality.

Thus this child will have to wait for the other children in the same class to be educated to his level in the subjects in which he excels, and they in their turn lose much time while waiting for him in those in which he is backward but in which they are proficient.

The remedy for this is to have separate classes for each subject, and to classify children according to their natural capacity irrespective of age, which can only be fully determined by the Phrenologist.

If this course were adopted, the education of our children would be rendered far easier, more rapid and efficient, than at present.

Again, in regard to the ethical training of children, those having small Firmness, Conscientiousness, and Self Esteem, with large Imitation, should not be placed with those having large Firmness and Self Esteem, and small Conscientiousness; for the latter will control the former, and thus will still further weaken the character of those controlled.

These are a few of the suggestions I would like to offer for the consideration of those who have it in their power to alter or modify the present mode of education.

BRITISH · PHRENOLOGICAL · ASSOCIATION, 63, CHANCERY LANE, W.C.

AN IMPORTANT ANNOUNCEMENT.

The Council of the Association has arranged for the delivery of a course of Lectures by

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The Course will comprise Eight Lectures with demonstration, each of about two hours' duration, and will be held at 63, Chancery Lane, W.C., at 7.45 p.m., on the following **Tuesdays**, viz., **April 18th, 21st, 28th, May 12th, 19th, 26th, June 9th, 16th.**

Fee, admitting to the Course, Members, 7/6; Non-Members, 10/6.

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With Practical Demonstrations where possible.

PROF. HUBERT desires to inform his friends and clients in London that in consequence of the continued success he is having in Newcastle, he will not be in Town for a few weeks. Clients wishing appointments will please address Letters:—Wordsworth Road, Harpenden. *Advt.*

HOW I TOOK A PLASTER CAST.

By SIGNOR CRISPI.

In the reminiscences of a phrenologist, many humorous incidents take place, the ludicrousness of which does not strike you so much at the time, but comes with considerable force afterwards. Such is the story of taking a plaster cast, which I am about to tell.

Mr A., a respectable citizen of Auld Reekie, possessing a cranium noted for self-opinion and large reflective intellect of which he was very proud—came to the conclusion that he ought to have a bust of himself, to ornament his drawing room, and to carry down to posterity the indubitable proofs of his greatness. Being already somewhat of a phrenologist, he requisitioned the writer to take a cast of his head.

All being agreed upon, time, place, &c., he said he would have all ready, including plaster of paris, which a local builder would let him have at a cheap rate. (Leave a Scotchman alone for saving bawbees. Whether saving is the best earning or not, the sequel will show.)

On the appointed day, I arrived at the gentleman's house and repairing to his kitchen, duly began work by anointing his curly head of hair with a plentiful supply of soft soap. After adorning his moustache and beard in a similar manner, and arranging the whole in the most artistic style, putting the final touches by inserting a couple of quills in his nostrils, carefully packed with cotton wool, I then turned my attention to the plaster of paris.

Running my fingers through it, I suspiciously said: "Are you sure this is good plaster?"

"Oh, yes." "Well, it does not feel good."

His reply was: "The builder I got it from would not cheat me." I said: "I don't think it will set."

"Oh," he added, "I looked after that part of the business before I came away; saw it tried; set quite hard; so you need not try it. Let us get done as soon as possible." I duly mixed the plaster, and covered half of his head with it. In vain we waited for its setting. The result was, the gentleman had to rise and wash, with his head covered with soft lime, and a sad plight he looked.

"Never mind," said he, "you bring your own plaster next week, and we will try again."

Duly equipped, the following week I repaired to Mr. A.'s house. He invited me into his study, saying he wanted to talk the matter over, as he had been reflecting on the way I did the work, and he had made great improvements. First, he would have no soft soap but would have his hair, moustache and beard well oiled, so that the curls would take much sharper. I protested that the plaster would stick fast. He most arrogantly told me he was the master, and intended having his own way; telling me he had oiled a lock of his hair, and it came out of the plaster quite well. Next, he would have his face oiled, and, instead of putting on the plaster by ladlefuls, I was to use a brush, so as not to disturb the soft parts with heavy plaster. He said he had tried this also, and all I had to do was to obey orders, as he was of an inventive turn of mind, and noted for originality.

In considerable doubt, we got him well oiled and all prepared. He said: "Let it harden well, and I will intimate when you are to take it off by a knock on the table." I may mention Mr. A. was laid upon a long kitchen table, as if he were going to undergo a *post mortem* examination.

I proceeded to mix the plaster, and, as a precautionary measure, tried a brushful down his beard. I saw it run amongst the hair, and said: "Mr. A., this will never come off."

He irritably added: "You go on; I have not thought it all out for nothing."

Another brushful, and again I remonstrated, eliciting the reply: "Go on, you are afraid; the fact is, you are a coward." "All right," said I, "I'll go on."

The plaster, a good thick coat, was placed all over his forehead, face, beard and neck. In a few minutes, when well set, he signified that I was to take it off.

I knew some of the hair would be fast, so decided to give a quick, sharp pull, and have done with it. For this purpose, I got my knees on the table, astride his chest, explaining my motive. He agreed, by rapping, and I braced my muscles for a sharp tug, utterly unprepared for what followed.

I had got my fingers below the edge of the mould, at the top of the head, and gave a good pull. At the same moment I thought an earthquake had happened. I felt myself suddenly hoisted into the air and landed on the floor. At the same moment, I was conscious of a tremendous kicking and plunging upon the top of the table, and, in a few moments, Mr. A. rolled off at the opposite side. His head, with a stone of plaster, or so, being heavily over-weighted, coming with a dull thud upon the tiled floor, broke the mould into several pieces.

Instantly, from out of the broken plaster, came the most awful groan—full of mortal anguish—which, after thirty-five years, still tingles in my ears at the remembrance. I gathered myself up—he could not get up for the weight of plaster, but lay there groaning most piteously.

I begged of him to be still, and, by the aid of a pair of curved scissors, I gradually detached the cast, piece by piece. In the process of doing so, I had to demolish the greater part of his beard, and one half of his moustache. He looked a most woeful sight; and gazing alternately at the broken mould and at himself in a mirror, he said: "Ach, mon, but you've learnt me a lesson. I'll never pretend to know better than anyone else again. There is more hair left in the mould than on my head. But I'll na give in; a cast I'll hae; and you shall have your own way next time. But no just yet, I own, sair."

Five or six months after, when the beard and moustache had got into trim again, he arranged for another trial. His old spirit was not completely broken; I should soap his hair, etc., as I liked, but he would oil his face. Result: the oil got into his eyes, and, to describe his sensations, he said it was worse than cayenne pepper. I thought he would have given up, he suffered so much; but he was game, and a capital mould was taken.

I cast two or three from the mould, finished one, and then took a spare one, and (knowing Mr. A. to be a fair phrenologist), with a spokeshave, I pared off all Benevolence, Veneration, Conscientiousness, etc., bringing the head down to the lowest criminal type. I well remember his look of dire consternation when he saw this cast first. He surveyed it with the greatest solemnity, ejaculating: "Weel, mon, I always knew I had some bad in my head, but never did I think I had a cranium like that. Why, mon, that is the head of a murderer!"

After enjoying his strictures on his supposed head, I showed him the true cast, and, in a few days, it was transferred to his drawing room.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—When I wrote, in January issue of THE POPULAR PHRENOLOGIST, on the above, I never thought that, amongst the profession, I should have aroused the feeble reasoning powers of J. Allen, and others, not one of whom disputes or refutes what I have said—that the practice of Palmistry shows a weakness (mental and moral) on the part of those who practise it—the arguments, to wit. For the enlightenment of your many readers, and my critics, I will confess that, after 10 years' observation and research of palmistic literature and palms, I wrote in a passion. After consulting upwards of 50 professional palmists, James Allen (late of Cardiff), and others, I, being ignorant and prejudiced, wrote without reason or reflection—after ten years. Not one of my critics touches the main points: What advice can a palmist give his client upon self-improvement, health, choice of trade, mental or physical weaknesses, or *vice versa*?

What physiological basis has this art, so complicated and unfounded (apart from the imagination and craft of its professors), in Nature?

Sir, when I wrote your paper on this subject, little did I think these pages would be used by these crafty men to advertise their wares, half of which space might have been occupied in defence of their hobby. J. J. Spark, author of "Intuitional Palmistry" (what a marvellous title!), says Dr. Picini discovered from 250,000 to 300,000 corpuscles in the interior of the hand. Let me impress upon Mr. Spark the contents of my former letter—lines, dots, crosses, &c., on the hand. What he says above has nothing to do with the subject at issue. "Simple-minded young women": from observation, investigation, and personal inquiry of palmists, I assert that fully 75 out of every 100 are the illiterate and ignorant. Of course, J. J. Spark, being a professional, I will allow that he is an exception to the others. I need not give any quotation of the numerous authors on Palmistry, but suffice it for me to say that I should have committed suicide seven years ago. This is the end I should have come to, according to an expert palmist nine years ago.

Sir, nothing would please me better than to see some palmists going with clothes pegs and lace, as the so-called gipsies do, from house to house, reading the palms and bringing luck. But, for such to pretend to be men of talent and learning is a disgrace to the societies of whose diplomas they are in possession.

With regard to the section quoted by Mr. Asquith, kindly note the mere practice of Palmistry is not illegal, but it is an offence to endeavour to impose. Hence, the hiding, as Phrenologists, from the law, which these crafty men are capable of doing. Often have I met phrenologists who will give palmistic reading free, as an inducement for them to have a phrenological examination. That you are fated to drown, commit suicide, be shot, die suddenly, and a thousand other things, is foretold. So, in future, dear readers, do not try to improve mentally, morally, or physically, for you have got to die; and you will only live to a certain age, according to your Line of Life. I hope you are not like a man I met—a palmist. He had no Line of Liver. This, I guess, was an indication of the inner man. Mr. Timson, in February, says: "That many have assumed all kinds of rubbish from the lines of the hand goes without doubt." This, sir, is my contention. He says: "It is not needful to use Palmistry in the practice of Phrenology"; but this is what is done.

What we, as phrenologists need, is not a smattering of so many subjects and curiosities to show the unlearned and

ignorant how much we know—this is imposing, as described in the Vagrant Act; and such a person is a rogue, whether a professional phrenologist or not, and ought to be punished. I see that my critics are also authors of palmistic literature, and, I should think, authorities, judging from the feeble reasoning in their defence.

Having, as your readers will see, fought shy of what I wrote, I must now close the subject; being more than ever convinced that the practice of Palmistry is a delusion and a fraud, based on the imagination, craft, and deception of its professors. There being no foundation upon which its advocates can defend themselves or the principles, I repeat: Palmistry is not a science, but an art, purposely arranged in a complicated manner, to delude the illiterate and ignorant and to obtain their money.

Yours, J. F. BRIERLY.

TEMPERAMENT AND CHARACTER.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Please don't put this correspondence under the heading of "Temperament and its influences." Such a phrase appears to me to imply an error. It makes the Temperament to be one thing, and the person to be another. Whereas, the word has been invented and used to indicate definite conditions of body, which have been found to accompany certain existing qualities of personal character. Without the personality giving the Temperament, the Temperament is nothing.

It appears to me that, in proceeding to study human nature, the body should be regarded as being the expression of the mind, and Temperament as showing direction, or sphere of activities. The letters of H. Peters and J. F. Brierly I find to be very entertaining. Sir, I wish you had plenty of money, so that you could publish illustrative sketches of any matters that might be useful. I should much like one of an organisation as stated by H. Peters, where the head showed the "motive Temperament in a striking degree," while the body showed the vital predominating; and one of the case mentioned by J. F. Brierly, where the mental Temperament predominates in the brain, and the vital and motive greatest in the body; and another, as he indicates, where one Temperament predominates somewhere, while they, at the same time, are all evenly balanced. There is one other form, not mentioned, but which is implied, and that would be where the vital and motive Temperaments predominate in the head, and the mental Temperament predominates in the body. The illustrations would do for the comic page. Other combinations could be invented as time went on.

Any definable conditions of the body could be called a Temperament. Have your correspondents not read the late James Burns' book on Mental Science, in which he drops the phrenological terms for the organs in the head, and arranges them all under the name of Temperaments? If we are to gain the respect of our critics, we must keep close to definitions, and not mix things up. I think J. F. B. should try again, and if he thinks health and disease to be Temperaments, to first define them as such.

Is it not right to regard the personality as being in the brain, and only in the body as it is contributory to the brain, or a convenient appendage of it? Yours truly,

C. BURTON, F.R.P.A.

P.S.—I have referred to the late James Burns, and his original application of the word Temperament for the areas of phrenological organs. I once examined his head, and observed there was very marked independence, just such as would dispose him to try for originality. What numberless inventions are the outcome of the motive of Self Esteem.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Many of your intelligent readers will criticise what I am going to write. That is what I want, in order to get at the truth. They may also strongly dissent from what I advance. Even that may be an advantage and an advance. Temperament

has been defined as "a particular state of the constitution, depending upon the relative proportion of its different masses and the relative energy of its different functions."

Many phrenologists arrange all the temperamental elements of human nature into three classes, while others prefer to arrange them into four. I am strongly convinced that there should be more, and that some of the elements or different masses, and the energy of different functions, which, in the above classification, would be regarded as subordinate and secondary, are so strongly and clearly marked, in some cases, as to constitute them of first-rate importance. They are the leading traits in the character, and, therefore, should be duly recognised as such. That veteran and distinguished phrenologist, Mr. N. Morgan, has convinced me that there is an Emotional Temperament. I hope he may give the scientific world the benefit of his invaluable experience on this subject. Careful observation has led me to conclude, too, that there must be a Moral Temperament. I have noticed in Sunday school and day school, children who possessed this characteristic. In church and lecture hall, I have observed the same features in men and women. They seemed to have a Moral Temperament, an innate love of doing right and being right, and an utter abhorrence of doing wrong. They seemed to have these qualities in such a high order, as could not be accounted for by organic quality, heredity, careful moral training, or any combination of existing classification of Temperaments. Temptations which would make some people tumble in the balance, fell off from them like water from the wings of a gull rising from the sea. I have seen children, whose moral sentiments were not, apparently, very large, and whose intellectual faculties were not above the average, scorn the idea of doing a questionable act, which their cleverer, better trained, and more fortunate companions would do without hesitation or regret; and my opinion is, that the moral element in them is so strong as to predominate over the mental, motive, and vital elements, that such cases may be justly classified as a Moral Temperament.

E. W. J.

GENUINE V. BOGUS TITLES.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR MR. EDITOR,—Being very fond of reading phrenological literature, I have often noticed the letters that some phrenologists place behind their names, and wondered where on earth they obtained them, and of what value they were when obtained. Now, Mr. Editor, being of an inquisitive turn of mind, I began to enquire from what source they were obtained; and I was very much surprised to find that many of them can be bought, for a consideration, from some of the bogus institutions that are got up for the purpose of "booming" some party or other.

The question now arises: How are the public to know the *genuine* from the *bogus* phrenologist? The public do not know the meaning of the letters that are often used, and most of them look at a name that may be posted on a wall, or on a sign, or on a door plate, and come to the conclusion that the party using them must be a very learned man; when it may be the titles have been bought, and not honourably earned. Now, sir, is there no possible way of picking these parties out, and exposing them? It is unfair to the honest phrenologist who has earned his credentials by hard and severe study.

Now, sir, I am exceedingly pleased to find there has been formed an association, upon an independent basis, which does not influence the promoters from a financial point of view, and which does not send out diplomas with a request that you send on a donation to the particular institution which has sent you the diploma. I *know* such has been done, hence this letter. Now the B.P.A. is formed on such a basis as to exclude all such trickery in dealing with diplomas, because the promoters have no pecuniary interests at stake.

Hoping for an insertion in your next, I remain, yours,

ANTI-HUMBUG,

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I take up my pen to congratulate you upon the third appearance of your penny paper, THE POPULAR PHRENOLOGIST. It must surely be a source of sincere satisfaction to yourself to see so successfully launched this literary lifeboat. May I venture to suggest that, although a penny is a popular price, yet there is a peculiar appropriateness about a pair of pennies, as the price of your paper, as a "tuppenny" is, in popular parlance, the name for a head; witness the well-known playground phrase: "tuck in your tuppenny."

I must not, however, push this patent pun too far, or I shall not be able to appease the righteous wrath of your outraged readers.

Hoping you will not think that I have unduly presumed upon "apt alliteration's artful aid," and wishing every success to your popular penny phrenological paper, and that you may, in a short time, attain the blue ribbon of the phrenological world and be able to dub yourself P.P., as a Past President of the B.P.A., believe me, yours peacefully,

A VICE-PRESIDENT OF THE B.P.A.,

and, as you may remark, a Peculiarly Punny Person.

60, Old Broad Street, London, E.C.

THE SELF-HELP REGISTER FOR PHRENOLOGISTS

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Allow me, through your columns, to state that, in reply to inquiries about the re-issue of another edition of this useful register for professional phrenologists, I have decided to bring out a third and improved edition, on improved paper for marking. I shall be glad to have suggestions from those who have used them, and orders from new patrons, who can have names, addresses, and business cards printed in new register while going through press. I am, etc.,

JAMES COATES,

Rothsay.

SHOULD PHRENOLOGISTS CANVASS?

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—There is no evil in going from "house to house" to seek examinations, but it is rather a proof of the phrenologist's love for his fellow-creatures. There are many people who, by reason of their large back head, would never go to a phrenologist, and seldom stir out of their homes for any professional man; while, on the other hand, a personal visit at once affords the glorious opportunity of doing good, and presenting a subject so important to the examinee. Look at the thousands of happy interviews which have occurred in this way. While the people will not go to the phrenologist, it is the duty of the phrenologist (who is aware of the importance of his mission) to go to them. It is the work of a true pioneer. The essence of good behaviour is a true regard for the welfare of others; and as for fees—they may be ruled by circumstances, not by position, pride, and selfishness. We must remember that all through history we have countless examples of goodness and poverty in combination. We may also remember (with moral advantage) that Jesus was born in a stable, not in a mansion. We must not become clannish and authoritative, but instructive and helpful. As to the "dignity of the science," the manifestation of a good character is one of the best ways to preserve the dignity of the profession. I am, etc.,

CHARLES BAKER.

Maidstone.

NOTICE.

Correspondence insufficiently stamped will, in future, be refused.

ANSWERS TO CORRESPONDENTS.

FREE CHARACTERS.

FRAGON.—You are very sensitive and intense in thought and feeling; have a strong respect for authority and tradition, you reason well and clearly; are free amongst friends, but shy and diffident with strangers. You are ardent and enthusiastic, especially in the direction of moral reforms. You incline to the theoretical; do not indulge in this tendency too much, cultivate the study of science, and be practical. You need more physical energy; do all in your power to cultivate it. You would make a good teacher or preacher though somewhat of an idealist.

GENERAL.

A. LEY, CLIFTON.—Thanks for copy of journal, and your offer of translation. The article would be much too long for use in our pages. We are at all times willing to receive suitable matter.

T. W. A., LEICESTER.—Your verses are not suitable for our columns; try again, but let your effusions be less profuse; more attention to harmony of rhythm would be an advantage.

WELL WISHER.—Thank you for your good wishes. Your suggestions will have due consideration.

E. G., BRIGHTON.—Dr. Elliotson's Human Physiology is thoroughly Phrenological. Dr. E. wrote several large works on medicine, etc. He occupied a first position in medical science some fifty years ago.

M.D.—Consult the Secretary of the British Phrenological Association. The frontal sinus is well known to all expert Phrenologists. There is no difficulty in appreciating its size. One of the members of the B. P. A. has constantly offered to submit to a test when medical gentlemen have denied his ability in that direction. You can have no difficulty in putting the matter to a test if you will bring skulls to the meetings of the B. P. A. for that purpose.

SUBSCRIBER, (CARDIFF).—We fully intend to illustrate the P. P. Time is on our side.

IGNORAMUS.—You are right: Prince Metternich did much to encourage Dr. Gall. The American translation of Dr. Gall does not contain a translation of about 200 pages on the cerebellum (in vol. iii). If you will send us any short passages from that work we will send you by post, the English equivalent.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

LONDON—

MELVILLE, J., 28, Oxford Street, W.
O'DELL, STACKPOOL E., F.B.P.A., 8, Ludgate Circus, E.C.
WARREN, F. R., 65, Northwold Road, Stoke Newington Common, N.
WILDY, A. J., 21, Heber Road, Dulwich, S.E.

BRIGHTON—

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BRISTOL—

LEY, Miss A., 160, Whiteladies Road, Clifton.

CLITHEROE, LANCS.—

WALSH, J. W., 85, Wellgate.

EDINBURGH—

MORGAN, N., F.B.P.A., 59, Gilmore Place.

HARPENDEN, HERTS.—

HUBERT, Professor, F.B.P.A., Wordsworth Road. President of the British Phrenological Association; Consulting Phrenologist and Specialist for mental cases.

LEYTON, ESSEX—

WEBB, JAMES, F.B.P.A., 2, Oak Villas, Oliver Road.

LIVERPOOL—

H. PROCTER, F.B.P.A., 68, Lime Street.

MORECAMBE—

MOORES, MARK, Phrenological Museum, Euston Road. Established in Morecambe 1872. Home Address: 36, Raikes Road, Blackpool. On Lecturing Tour from September to May. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

TAYLOR, J. W., Ph.D., F.F.P.I., F.B.P.A., Skipton Street, Phrenologist and Food Specialist. Author of "The Hygiene Physician" (Post free, 18 stamps).

ROTHERSAY, N.B.—

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COATES, Mrs., F.B.P.A., Glenbeg, Ardbeg.

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THE POPULAR PHRENOLOGIST

VOL. 1. No. 5.]

MAY, 1896.

[ONE PENNY.]

AMATIVENESS—LARGE

He: "Darling, will you love me when I'm gone?"
She: "Yes, if you are not too far gone."

She: "Darling, do you love me?"
He (kissing her rapturously and repeatedly): "Do I? I wish you were a two-headed girl. That's all I can say."

"Clarence," she sighed romantically, "do something true, something brave, something heroic, to prove your love for me."
"Well," he faltered, but calmly, "I have offered to marry you."

A Sensible Girl.—He: "I will not deceive you, Clara; you are not the first girl I ever loved."
She: "Never mind, George, I shall be satisfied if I remain the last."

Alice: "Oh, George, do you know what silly things people are saying about us?"
George: "What, my dear?"
Alice: "They are saying that we're engaged. We're not, are we, George?"
George: "N—no, but—"
She hooked him.

Landed.—He (contritely): "Are you angry?"
She (firmly): "Yes I am."
"Because I kissed you?"
"Be—because you stopped." (No cards.)

He: "Why, it is growing quite dark! You can hardly distinguish the people at the hotel."
She: "And rather cool, too. I ought to have something round me."
He: (with a familiar movement of the arm): "That's so!"

Brother: "And you rejected him?"
Sister: "I did."
"He has the reputation of being a large-hearted man."
"That's the trouble with him; he is too large-hearted. He can love half-a-dozen women at the same time."

"No," said she, "I—I can only be a sister to you."
"Very well," said he, "I must be going! I had expected a different answer, but—well, good-night!"
"George," she faltered, as he started out into the night, "George!"
"What is it?" he asked crossly.
"Aren't you going to kiss your sister good-night?"
He did not go.

INTERESTING FACTS.

Some of the medicines at present in use by European physicians are enormously expensive. A preparation of the Calabar bean, administered for lock-jaw, called "physostigmine salicylate," is worth £100 an ounce.

Girls in North Branch, Michigan, have organised a Leap-year Association, the object of which is "to get all the members married off before the end of the year." The scheme of campaign is yet in process of formation.

It has been estimated from the stamp duties paid by patent medicine makers that four millions of pills are taken by the inhabitants of the United Kingdom every week. In France the quantity is about half. Only about one million are taken by the people of Russia. The Australians are the biggest pill-takers in the world.

It is a fact well established by students of heredity that children are apt to inherit not only the physical, mental and moral traits of their parents, but to be influenced by their age as well. Children born of very young fathers and mothers never attain so vigorous a growth of mind or body as those of older men and women, while children of old people are born old.

It is a curious fact that the higher the civilisation of a race the slower the action of the senses. At any rate, actual experiments have shown that, whereas the ear of a white man responds to a sound in 147-thousandths of a second, that of a negro responds in 180-thousandths, and that of a Red Indian in 116-thousandths.

The law which regulates inheritance of maternal and paternal characteristics ordains, that the paternal influence shall continually gain in force as, one by one, the fruits of married life mature. In other words, the first child of a wedded pair will largely inherit the features and characteristics of the mother, but each succeeding "olive branch" will more and more fully exhibit those peculiarities which distinguish the paternal relative.

Researches by celebrated physiologists go to prove that t a like coffee, retards digestion. The tannin, or tanning principle of the tea, is chiefly instrumental in hampering the digestion, and hence people with weak digestions should not drink brown or strong tea; that is, tea which has been allowed to infuse for any time, and thus draw out the tannin of the leaves. Moreover, any kind of tea which contains the least tannin is preferable for brain workers and people of sedentary habits.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOMAS W. ALLEN,

Portland House,

41, Orson Street,

Leicester.

"TRUTH WILL PREVAIL."

To the student of human nature, the daily life of a commercial traveller affords him opportunities both multifarious and varied for the practice of his art of character reading. Most commercials are character readers, but the majority of them have no system or set of rules by which to guide them, hence, their inferences are often at variance with the facts. Ask them how they arrive at an estimation of a person's character, and they will confess they cannot do so. They read character intuitively.

Being a commercial traveller myself I early found that success in my profession depended, in a great measure, upon the correctness and facility with which I could read the character of the gentlemen I had to do business with. And finding that the only system to be depended upon was the system of Phrenology, I studied it, adopted it, and put its principles into practice; and never have had cause to regret doing so. Many a time have I booked an order, solely on account of my knowledge of human nature through Phrenology.

Some twelve months ago, when "working" the midlands, one evening, after a busy day's work, I repaired to the commercial room of my hotel for a quiet chat with a few of my brother commercials. Upon entering I found some half dozen of them seated round a blazing fire, and among them was my friend Ralph Crane, whom I had not seen for some considerable time.

"Well Herbert," exclaimed Ralph rather abruptly after we had indulged in a little desultory conversation, "you have not yet revolutionized the world with your phrenological theories." Then turning to the company present said, "Perhaps you are not aware that my friend Mr. Mills here, has a singular hobby, and that is Phrenology."

"Yes," I said, "call it a hobby or what you please, I am—and am proud to say it—a firm believer in Phrenology, and it is not all theory either; and as for revolutionizing the world you know "Rome was not built in a day." But I contend that Phrenology is making slow, but none the less sure, progress. Truth is bound to win eventually. *Magna est veritas, et prevalebit.* Phrenology is yet in its infancy, barely one hundred years old, and we phrenologists are only laying the foundation upon which posterity will erect the superstructure."

An opinionated little gentleman, who sat complacently puffing away at a cigar, and watching the cloud of smoke as it issued from his mouth, contaminating with its noxious properties everything that it came in contact with—then interposed, "Excuse me," Mr. Mills, "but my objection to Phrenology is, that it is simply a system of generalisation, and that you cannot detail character by it as phrenologists would make you believe. To me it is just the same as going to a gentleman's private residence, observing the general appearance of the house, grounds, walks, etc., and approximating the gentleman's character therefrom. This you can do to a certain extent, but not minutely. This is the *modus operandi* of the phrenologist. By an examination of a person outside he can tell you what is inside, that is, by the close scrutiny of a person physically, he can tell you what that person is mentally. I admit he can to a certain degree, but not minutely. As I said before, this may be done apart from Phrenology; for instance, everyone knows that a man with a low, narrow, pinched forehead is lacking in intelligence; conversely the same, and I say there is not as yet any perfect or reliable system by which character may be determined."

"Anent reading character in detail," I said, "upon the surface there may appear some truth in what you say, but only when applied to the tyro in Phrenology, or to one who has only partially studied the science. A man who has devoted years of close study combined with continued practice can read character with wonderful minuteness, and in detail too. Perhaps," I continued, "you are not aware that one of the principles of Phrenology is that the forehead is the seat of the intellect."

"Phrenology does not claim perfection, and you must know there is no science exact, outside of mathematics. I contend that Phrenology is thoroughly reliable, and to prove it to you, I will, if the gentlemen will allow me, give you a practical demonstration of character reading." They all readily assented. (I have never yet met the person who could resist the fascination of a phrenological examination).

I then commenced delineating, giving a word of advice here, and a word of warning there, as the case merited.

The last gentleman I had to examine chanced to be the aforementioned dogmatic individual.

"Now, Mr. Mills," he said, "I want no fulsome flattery. I have noticed up to now, your delineations have been extremely adulatory."

I could see by the form of his head and by the manner of his speaking that he imagined himself nearly perfect. I assured him that what he thought flattery was merely ascribing to them talents which they really possessed, and which would surely blossom forth when occasion arose.

"Well," I said, "I will be careful and not flatter you if I can help it." I then proceeded with my description, but to tell the truth it was a character phrenologists do not care to describe. The head was high in the back part of the crown, low in the moral regions, with small Conscientiousness, and broad at the base, especially at Acquisitiveness.

He had told me not to flatter him, and I could not honestly have done so had I tried. Not that he had no redeeming traits in his character, as he certainly had. (No matter how debased or degraded a man is, you will always find some characteristic feature that proclaims him of divine origin.)

I informed him that money was his god, urging him to guard against this propensity, as under sudden excitement, or adverse circumstances he might be tempted to appropriate that which did not belong to him. In a serious and kindly manner, I also enjoined him to cultivate the moral and religious sentiments.

I had scarcely concluded, when he jumped up from his seat in a state of ebullition exclaiming, "I want none of your ambiguousness! What do you mean? Do you infer that I am not strictly honest?"

"I wish to infer nothing," I remarked quietly, "I simply state that your restraining faculties not being very active or powerful, under sudden temptation you might yield; though for your own sake I sincerely trust you will always be placed beyond temptation."

"My employers," he said, naming a firm of jewellers and silversmiths, "trust me implicitly, and have done for the past five years, with cash and jewellery to the amount, at times, of hundreds of pounds."

It being now time to retire for the night, the conversation ceased, the company dispersing to their several bedrooms.

The months passed by and January '96 had arrived, and the incident narrated above had almost faded from my memory, when one morning, whilst walking down the railway station platform, I espied my friend Ralph Crane snugly ensconced in the corner of a railway carriage, intently reading a copy of the POPULAR PHRENOLOGIST.

"Good morning, Ralph," I said, inserting my head into the compartment, and catching sight of the now somewhat familiar bright red cover. "What! you interested in phrenological literature?"

"Good morning, Herbert," he said, in return. "Yes, I am at present greatly interested in Phrenology." "By the bye, you are just the fellow I have been wanting to drop across for the past fortnight."

"Read this, I think it will interest you." He thereupon produced a newspaper cutting from his pocket, and handed it to me.

Glancing at it I perceived it was headed "Embezzlement by a commercial traveller," and reading on I discerned that a commercial traveller, employed by a well known firm of jewellers and silversmiths—had been speculating, and lost a large sum of money, and in order to recoup his losses had robbed his employers.

"What of this," I said, when I had finished reading it. "There is nothing unusual about this, is there? It's almost an everyday occurrence."

"Don't you know who that fellow is, Herbert?" said Ralph. "I can't say that I do," I replied.

"Do you remember staying at the 'George' in B——, (naming a town in the Midlands) and examining a number of heads?"

"Yes, I do now you have mentioned it," I replied.

"Well, that little egotistical fellow who got exasperated with you, and took umbrage at your remarks, and the man there (pointing to the newspaper cutting), are one and the same person."

"Is that a fact?" I said.

"Positively," said Ralph.

"Herbert, I shall never chaff you about your phrenological theories, as I used to term them, again. This has opened my eyes, and now I can see what a vast amount of truth there is in Phrenology; more than I ever dreamed of." Ralph's train then commenced moving, and we shook hands and parted.

Here, I thought, is proof plain of the truth of Phrenology, this unexpected sequel unequivocally verifying and justifying the claims of the science.

GEORGE COMBE AND THE TURNIP.

IN APRIL, 1821, a medical gentleman aided by a landscape painter, fashioned a turnip into the nearest resemblance to a human skull which their combined skill and ingenuity could produce. They had a cast made from it and sent it to Mr. G. Combe, requesting his observations on the mental talents and dispositions which it indicated; adding, that it was a cast from the skull of a person of uncommon character. Mr. Combe instantly detected the trick, and returned the cast, with the following parody of "THE MAN OF THESSALY," posted on the coronal surface:—

There was a man in Edinburgh,
And he was wondrous wise,
He went into a turnip field
And cast about his eyes.
And when he cast his eyes about
He saw the turnips fine,
"How many heads are there," said he,
"That likeness bear to mine?"
"So very like are they indeed,
No sage, I'm sure, could know
This turnip head that I have on
From those that there do grow."
He pulled a turnip from the ground;
A cast from it was thrown:
He sent it to a spurzheimite,
And passed it for his own.
And so, indeed, it truly was
His own in every sense,
For cast and joke alike were made—
All at his own expense.

The medical gentleman called on Mr. Combe next day, and assured him that he meant no offence, and intended only a joke. Mr. Combe replied, that he treated the matter entirely as such; and that if the author of it was satisfied with his share of the wit, no feeling of uneasiness remained on the other side.

Subscribe for the POPULAR PHRENOLOGIST. To be obtained at all Newsagents and Bookstalls. To prevent disappointment, order in advance.

THE STUDENTS' HOAX.

SOME surgical students of Paris, being desirous of laying a snare for Dr. Gall, who was delivering a course of surgical lectures in that city, contrived to purchase from an executioner of Versailles the head of a remarkable malefactor, and they placed it among the human skulls deposited before the lecturer to afford illustration to his discourse, after which they took their places among the audience to enjoy the blunders committed by the unfortunate phrenologist.

"What have we here?" said Gall the moment he cast his eyes on the skull; "How came this fearfully organised head in my collection? Never did I behold so frightful a development of human passion. The owner of this head must have been under the domination of the most dreadful propensities, and with a singular tendency to their concealment."

The skull was, in fact, that of Leger, guillotined a few years since on confession of having decoyed a young girl into a cave of a forest in Versailles, where he murdered her, cooked a portion of her remains, and actually fed upon them. A greater criminal probably never fell into the hands of justice. The discomfiture of the hoaxers may be easily imagined.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the June competition must be in by May 14th at latest.

FREE CHARACTER READING.

Arrangements have been made by which subscribers to THE POPULAR PHRENOLOGIST may have their characters read from their photographs FREE OF CHARGE. The following conditions must be observed:—

1. Each application must be accompanied by a recent photograph (two would be better, one full face and one profile) and a small specimen of his or her hair.
2. The application should contain the following particulars: sex, age, height, and colour of eyes; and it should be in the handwriting of the applicant.
3. If the photograph is to be returned a sufficiently stamped and addressed envelope must be enclosed for the purpose.
4. Each application must be accompanied by 12 coupons cut from the cover of the paper; these need not be all from one month's issue.

THE QUESTION ANSWERED. IS THERE AN ORGAN OF GRAVENESS?

BY NICHOLAS MORGAN, F.B.P.A.
(Past-President British Phrenological Association.)

DEAR SIR,—As you have expressed a desire “to have some evidences of the new organs of my discovery, viz.: Graveness, Gayness, Awe, and the cerebral centre of enduring energy,” I gladly comply with your request.

The organs are not so new as you fancy. They were discovered about 39 years ago, and all of them at the same time. Moreover, the discoveries were, in a great measure, accidental, as the sequel will show.

At that time I was earnestly investigating into the nature, power and utility of Animal Magnetism; and fortunately I had three young men who were sensitive to my manipulation, and free from the magnetic influence.

Now, on one occasion, in manipulating the right frontal hemisphere of one of the subjects between the anterior part of Constructiveness and Ideality his face depicted a sorrowful and melancholic emotion, and his head bent forward and downward; “George,” I asked, “what ails you?” He replied in a pensive and tremulous voice, “I want my uncle to come.” Then I moved my fingers a little farther back, and instantly his expression changed from graveness to laughter; and on gently sliding my finger a little further back still, his expression markedly manifested the emotion of awe.

Now, these parts of the head were frequently manipulated, but in a different order. Sometimes the first, at other times the third or the second, without giving him any idea of what was about to be done, and each cerebral part or centre manifested its function as first described.

The heads of the other two young men were similarly treated, and the same manifestations were expressed by them. Now, having satisfied myself with the genuineness of the phenomena in each case; I took notes for further investigation and ultimately acquired enough evidence to satisfy my judgment that the said cerebral parts are severally the seat of a mental organ; and all my experience since has strengthened my conviction that the organ of Graveness, so called, is beyond doubt thoroughly established, and is one of the most important in the phrenological map; of which I will cite a few cases.

Shortly after my discovery of Graveness, I was engaged at Newcastle-on-Tyne; when a woman, accompanied by her husband and his mother, came to consult me. Now, I saw at once by her graveyard expression what her ailment probably was. She, in a futile attempt to smile, said, “I have, Sir, got a curious complaint. I am afraid I am going to die of cholera, and when the feeling attacks me, I am forced to leave my home, husband, and children, in search of comfort.”

“What makes you fancy you are going to die of cholera?” I asked. She replied, “I saw a case reported in the papers.”

Well, now before prescribing a remedy I want you to go at once to a photographer and get two portraits taken—a front view and a profile—and I will pay for them. (See front view p. 307 in *Phrenology and How to Use it*.) The organ of Graveness is very large and the expression is melancholic.

I could fill pages—in fact a volume with striking cases of the sad effects of [this] organ where dominating the mind.

I should not be surprised if you were to fancy that I had come to a hasty conclusion regarding these four organs, hence a few explanatory remarks may not be out of place here. I continued my observations of them FOR TWELVE YEARS before announcing my discovery of them, except in the foot note in my chart sheet—a copy of which is enclosed—and if you publish this, I should like to have the foot note inserted also; and for the following reason.

The four organs and their several functions are specified in each of my works, “*Phrenology and How to Use it*,” which was published in September, 1871; and “*Skull and Brain*,” in 1875. Notwithstanding, the only practical phrenologist who has researched into the reality, nature, function, and utility of them is Mr. Ablett, who, after years of observation has convinced himself that they are real and a valuable addition to the Phreno. map and the literature of the subject; and he especially refers to the advantage to himself of *Graveness* and the *Energy of Endurance*; and this accords with my view.

As to the function of Graveness I quote the following from p. 305 of *Phrenology and How to Use it*.

“People who have a large development of this organ are—all other conditions being equal—more grave in expression and demeanour than those who have a smaller development of it, and they are sooner affected to tears by mournfulness and pathos. They are soon shocked by a display of lightsomeness on solemn occasions and on hearing grave subjects spoken of without due reverence. They desire grave surroundings, gravity delineated in art, poetry and music, in the pulpit, on the platform and the stage, and by the press. When this faculty dominates, it pitches the voice in a minor key is calculated to produce lugubrious visions, and seems to induce feelings akin to the preacher where he says: ‘It is better to go to the house of mourning, than to the house of fasting, and sorrow is better than laughter.’”

I remember going to Dumfries many years ago, and wanting lodgings, a friend took me to a house where I would be likely to get accommodated. We were shown into the dining-room until the lady was at liberty to speak to us. The room was largely hung with pictures, all of which were of a sombre cast. Now, I thought, this lady possesses a large organ of Graveness; and this was the case. I engaged two rooms and remained with her about a fortnight, and observed that this emotion completely dominated her mind. Even when she smiled, which was seldom, Gravity of deportment was manifest.

One more case may be noted in which Graveness took a prominent part in the mental organism. It was of a lady in Guernsey who came to consult me, she sat down on a chair about three yards from me, and put off her bonnet, but I sat still, and said, “I am sorry to inform you that your head indicates a suicidal tendency.” Then she drew a long breath, and told me that her sister committed suicide, and that she herself was often tempted to do so too. In this case, however, several other organs besides Graveness contributed largely to the suicidal tendency. Hope was small, Cautiousness, or more properly, the sense of fear was large, Self-Esteem was rather small, and Destructiveness very large. Now, when attacked with melancholy and hopelessness, and Destructiveness was active and energetic, she would be naturally tor-

mented with gloomy forebodings, and inclined to rid herself of the torment by self-destruction. Her unfortunate and pitiable condition excited my sympathies to such a pitch as is likely never to be fully allayed.

With respect to my method of investigation; I take nothing for granted, nor follow any authority; nor do I hastily ignore the opinions of recognised authorities. On the contrary, their compositions are tested by the logic of facts and invulnerable evidence; and if they bear the test I am at one with them for ever on that subject. This method has saved me from falling into the quagmire of error, and I do not remember ever having any reason to change my opinion on any subject when I had once made up my mind.

P.S.—Gayness will be the subject of my next contribution, and the part it plays in connexion with Graveness when both are equally well developed; and after this you shall, all being well, have my views and experiences of Enduring Energy; and the three papers may be re-issued in pamphlet form.—N.M.

ITEMS OF INTEREST.

PHRENOLOGISTS may be divided into two classes:—amateur and professional. The amateur studies and gives his spare time and help freely to others from the love of the science. The professional, devoting his whole time, gives his services wherever he can be properly remunerated. To distinguish the professional from the amateur, the former adopts the comparatively harmless title of "Professor." No one is wronged by this, as in all advertisements, etc., used to obtain and solicit patronage, the advertiser desires to be recognised as a "Professor of Phrenology," i.e., one who professes to know and is able to teach or practice Phrenology. Some of these are "Fellows of the British Phrenological Association," that is, they have passed a *bond-fide* examination, and have obtained the diploma of that association, and are entitled to add F.P.B.A. to their name. Many amateur phrenologists hold the diploma also. F.F.P.I. is also used by some phrenologists; it signifies that the person using these letters holds the diploma and is a "Fellow of the Fowler Phrenological Institute." Although these nomenclature initials are not as a rule known to the general public, they are perfectly legitimate, and signify *bond fide* attainments; fitness to teach and practice Phrenology; as well as an evidence of good character. I may add that the British Phrenological Association is a learned society, and its members have no financial interest in the issue of diplomas, which cannot be bought and must be worked for. This association is rapidly making headway in scientific and literary circles.

The opponents of Phrenology are busy. The motives which underlie their attacks are various. But in no instance do the writers show the slightest knowledge of the science which they attack, and in nearly all instances their methods of attack are as unworthy as their knowledge of the subject is defective.

These opponents may be classed as follows:—

A. Editors of the Daily Press, who write and permit direct and indirect attacks on Phrenology, and suppress

replies. The editors of "Pearson's Weekly," "Cassell's Saturday Journal," "The Daily Telegraph," "Daily Graphic," "The Young Man," and many others have, we are sorry to say, indulged in these tactics.

B. Gentlemen who attack Phrenology in the press, behind the rampart of an assumed name. This allows them to indulge in abuse to which they would be ashamed to sign their names, and also to make the most astounding assertions against Phrenology. These gentlemen (?) when challenged to make their assertions good, shuffle off under various pretences.

C. Medical men, who, having gleaned a little information about the "New Phrenology," and have dabbled a little in modern physiological research, sometimes have an indirect fling at Phrenology on the platform. They imagine this and state that, and then demolish the superstructure which they have raised; but never, by the *least* chance do they touch Phrenology. They know nothing about it. They do not seem to know that "Things which are different are not the same."

The public is sometimes misled, and audiences sometimes applaud these learned medical gentlemen, and for a time such opponents appear to score heavily off their own bat. The victory is never a substantial one. Phrenology is readily demonstrable by the magic "touch" of Character Reading. The physiognomic aspect of Phrenology drives it home to public acceptance, and its philosophy appeals to intellects, which may not be able to observe the physiognomic. Phrenology, as a science founded on observation, has nothing to fear and everything to gain from the allesthes of opponents. It benefits from publicity.

Our readers will be pleased to know that Signor Crispi, one of the most prominent advocates of Phrenology and an accomplished naturalist, has been appointed lecturer to the Technical Education Department of the Durham County Council. His first essay in this connection will be a course of twelve lectures on "Bees." We trust it may not be long ere the authority will permit him to dilate on his favourite theme, and that we shall hear of "Phrenology" being the subject of a series of lectures to be delivered by our valued contributor.

Mr. Holländer's lectures are amongst the most valuable agencies adopted by the B. P. A. for the promotion of sound scientific knowledge. These lectures deal with that which is, and must be fundamental in all matters affecting mental manifestation; information on which, therefore, is of vital importance to all who would rightly comprehend the scientific character of Phrenology. The phrenologist of the future must be a scientist, and all whose aspirations prompt them to aim at Phrenology as a profession, should, if they wish to attain a position of influence and authority, take advantage of the present opportunity to acquaint themselves with the anatomy and physiology of the Brain and Nervous System. For dates of coming lectures see "Forthcoming Meetings."

Visitors to Kew Gardens can spend a pleasant evening on Wednesdays or Sundays by attending Mr. O'Dell's lectures, at No. 5, Cumberland Gate, commencing at 8 o'clock. Admission Free.

PALMISTRY AND PHRENOLOGY.

By J. MILLOTT SEVERN, F.B.P.A.

I believe very little in Palmistry. I possess some of the best works on the subject, translations of D'Arpentigny, Desbarrolles, and others, which I have read and studied but I fail to see where the great utility of the subject lies. I recognise, as every reasonable person must, that wherever there is shape and form there is a purpose in the design, else, why the form? As there are purposes for the hands, so there is character in the shape of the hand. The hand may be considered anatomically and physiologically. The length, breadth, thickness, thinness, texture, etc. of the hand will to some extent indicate character. The health can be ascertained to some extent by its firmness, flabbiness, colouring, etc.; the Temperament also be got at, somewhat, from a study of the hand, and thus the character may be determined to a small extent.

NATURE DOES NOT ERR

in giving a person one kind of hand, and a mental and physical organisation which is opposed to it; we must allow therefore that an expert, who has given much time and study to the subject, has claim to being able to portray character in some degree by the formation, etc. of the hand; but when it is set forth that character can be told by the lines in the hand—we may here *draw* the line. I think you may just as well say that you can tell character by the

LINES IN YOUR FEET.

Why one single appendage should be made so much of I fail to understand. The degree of character that can be told by Palmistry is infinitesimally small when compared with Phrenology. The brain being the organ of the mind is the basis of all mental manifestations, so that whatever degree of character may be told by the hand it is only a second-hand means of telling character, and is thus apt to be much diluted, to say the least of it.

The hand alone could do nothing without the brain, but the brain can act without the hand. It is then evident that Palmistry has not a sufficient basis to establish a full and complete system of character reading, and when the Palmist steps out beyond what the hand will indicate by way of character, he is nothing more nor less than

A FORTUNE TELLER,

so that the practice of Palmistry in connection with Phrenology tends to degrade, rather than elevate it, and should in my opinion, be strenuously discouraged in every possible way, by every true Phrenologist.

There are persons I know who move amongst the highest circles who go in largely for Palmistry, but the fact of their high social standing is no guarantee of their good sense, such do not want to have their character told, possibly because they have so little. There are really very few sensible people who patronise Palmistry. My experience is that there are two classes of individuals who are especially lured by this kind of fascination, *i.e.*, the uneducated of the lower and poorer classes, and the foolish of the higher, and so-called educated, rich classes; with the latter money is not so much an object, so long as their morbid desire to know something of the future is pandered to. It is this class who have created a demand for the practice, and we rejoice when such are taken in, or have to pay a big price to have many pretty little nothings told them; with the other we sympathise.

They ape those who should set them a better example, and for want of knowing better spend their hard earned shillings in that which is of comparatively little value to them.

When persons come to me for Palmistry (*sic*) delineations it is usual for me to say, "I do not tell character by Palmistry; but your character can be told much more fully from the formation of your head"; the answer invariably is, "I do not want to have my character told." Oh, no! they want to know something about the future, whether

THEY WILL BE MARRIED,

to whom, and how soon, and a whole host of other ridiculous and impracticable things; for this they are willing to pay, but not for sound advice which declares to them their responsibilities. It will thus be seen that if the Palmist only told the character so far as nature reveals it to him by the hand, he would get but very few clients. The fascinating part of Palmistry when done is the fortunetelling part of it.

The persistency to have Palmistry delineations has for some time amounted almost to a mania, but the storm is now abating somewhat; people are beginning to see how comparatively worthless it is; and especially when compared with Phrenology.

It has been stated, and on apparently clear grounds, that Palmistry is *not* illegal. If Palmists confined themselves to character reading

IT WOULD BE ALL RIGHT,

but, as so little of character can be told by Palmistry it is hardly likely that the Palmist will confine himself to character reading alone, and to assume anything beyond this—predicting the future, etc.—is to "*deceive and impose*," which is an offence against the law and is justly punishable.

It will be interesting to those who are opposed to the system to know that the Detective and Police Authorities here in Brighton are most earnest, and at the same time eminently successful in their efforts to put down the practice. Palmistry thrived here immensely for some considerable time a few years since, and there have been many attempts to revive the practice during the last two years, but the Palmist is given but very little chance in this town; as soon as a Palmist is known to be here, he is immediately looked up and asked to discontinue the practice; should he not do so at once, he is not given many hours to choose, as to whether he will leave the town, or be

LODGED IN JAIL;

though for some reason or other the Gipsy at the Dyke has not yet been dealt with.

A good phrenological delineation is always appreciated, then why this dabbling in so many things and subjects, to be a "Jack of all trades and master of none" is very undesirable, and especially so, when the merits of an important and critical science are to be maintained. If Palmists find that they have sufficient ground to establish a regular system of practice in character delineating, I wish they would confine themselves to it, and not dabble in or mix it up with Phrenology; and that phrenologists would stick to their grand science which will never fail them as regards its truthfulness and usefulness. Phrenologists are usually, only half-and-half sort of persons; if they had a thorough knowledge of either the one subject or the other they would be less inclined to dabble in the two.

NOTES BY THE WAY.

DURING the summers of 1894-95 I visited some of our most fashionable watering places, and of course went and listened to the various sand martins; amongst them a host of Professors (*sic*) of our noble science, and painful indeed was it to listen to the twaddle spouted out under the name of Phrenology, and to see the way it was dragged through the mire of ignorance, was enough to make one almost detest the names of Professor and Phrenology.

I heard one noble professor of this art apologising to his audience for the blunders he made, saying, "there are exceptions to all things, and Phrenology is one of them." I could stand this no longer, so quickly said, "If Phrenology is a science, it ought to make no mistake." The professor grew warm and questioned my audacity, but I kept to the invariable law of science. When I came away, a gentleman rose and came with me, saying "I should say you know something about Phrenology." I simply said, "I should think I do."

It would be a charity to present some of those sand bags with a copy of Combe's "Elements," upon condition that they studied it during the winter for use in the coming spring.

Of course I exempt some very sharp and intelligent people from those scathing remarks, still it is degrading Phrenology. There are ignorant pretenders who canvass for business, and examine your "bumps" for threepence each. Another professor was lauding up some one as the father of Phrenology. I had to stop the toadyism, and spoke of Gall, Spurzheim, Combe, etc. "Oh," said he, "that was ages ago." "Well," said I, "it was not so many years ago, as Gall first lectured about the year 1800, and Combe only died in 1858." He said, "I wish I had time to talk to you." He evidently did not know the father of Phrenology.

I can quite see how circumstances may force some of our best men on to the sands; still, I don't like it, not even to gain bread and butter, and I am rather glad to say that amidst the sorry lot I saw some standing out like gems amongst the rubbish. One poor fellow took off his hat to me, saying, "Look there! there is a head to grasp Phrenology." He did not seem to realise that there might be another phrenologist in the company.

A professor called upon me a few weeks since, and in the course of conversation said he had had offered to him a cast of Charles Peace, the murderer. I replied that no cast was ever taken. He assured me there was, and that with the utmost confidence. Knowing something of casts I requested him to describe it to me, and he then most graphically described a cast which I have often pointed out as having a remarkable facial resemblance to Charles Peace, and he assured me that the cast was being sold in the neighbourhood of Sheffield as Charles Peace. The cast in question is one of Mrs. Gottifred, a noted poisoner. The cast, although like Peace in the face is not like his head. Gottifred has had the skin cleaned off the upper portion of the head, leaving a ridge all round the base and lower part of the forehead, and by an unscrupulous person could be manufactured into a mock Peace.

Another item of disgrace is those pseudo phrenologists who profess to tell emotional girls who, and when, they are to marry. Last season, in Harrogate, a lady came for examination, saying she had been highly recommended to me, and after enquiring my terms,—2/6 to £1 1s.—she naively added she would cheerfully pay the guinea if I told her correctly when she would be married. I said that no phrenologist could tell her that. She replied that professor so-and-so told her, but that his prediction had not turned out correct, and so she came to me. She appeared quite disappointed when I told her those professors were unmitigated rascals and frauds. She added, that all the professors had informed her they could, but she had been deceived. Such conduct is contemptible and degrading, even to gain a fee.

I was very glad to see one of your writers taking up the education question. Phrenologists were the first to embody a Bill dealing with national education, which was brought before the House by Lord Russell; but never in their wildest dreams did they think such tasks would be exacted from both masters, teachers, and scholars, as the Education Department demand in the present code. It would do the Department good to have to undergo a fourth standard examination.

The pressure brought to bear upon the children is stunting their growth, and exhausting their reserve force of vitality in a most alarming degree. Take note of it ye phrenologists!

CRISPI.

DO THE BLIND RECOGNISE FORM.

Those who have always had the sense of sight and touch cannot appreciate how much depends on the association of the two. This union of sight and feeling is so familiar to most of us that we never stop to reason it out. It is by cases where persons, born blind, have received sight in later years that we have learned from their descriptions of impressions, how dissimilar the two senses are.

A case occurred a few years ago where an operation was performed upon a young woman who had been born blind, and though an attempt had been made in early years to cure her, it had failed.

She was just able to distinguish large objects, the general shadow, as it were, of their outline, without any distinct perception of form, and to distinguish light from darkness. She could work well with her needle by the touch, and could use her scissors and bodkin and other implements by the training of her hand, so as to speak, alone.

A surgeon saw her; he examined her eyes, and told her that he thought he could get her sight restored; at any rate, it was worth a trial.

The operation succeeded. There was one little incident which will give an idea of the education which is required for what seems a very simple thing. She could not distinguish by sight the things that she was perfectly familiar with by the touch, at least when they were first presented to her eyes. She was not even able to recognise a pair of scissors.

It would have been supposed that a pair of scissors of all things in the world, having been continually used by her, and their form having become perfectly familiar to her hands, would have been most readily recognised by her sight; and yet she did not know what they were, and she had not an idea until she was told, and then she laughed, as she said, at her own stupidity.

No stupidity at all. She had never learned it, and it was one of those things which she could not know without learning.

Another instance. Cheselden relates how a youth in this condition had been accustomed to play with a cat and a dog; but for some time after he attained his sight he never could tell which was which, and used to be continually making mistakes.

THE POPULAR PHRENOLOGIST.

MAY, 1896.

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A SCIENCE, A PHILOSOPHY, AN ART.

PHRENOLOGY presents three separate phases to the student; it is at once a Science, a Philosophy, and an Art. The Science and Philosophy may each be studied, and accepted, without any necessary dependence on the other two divisions; but the Art, or practical application of Phrenology, cannot be successfully attained to, without a thorough knowledge of the Science and Philosophy. By way of reply to several querists, I will briefly explain the relative position of each phase.

The Science of Phrenology necessarily includes all that is known of the anatomy and physiology of the skull and brain; and also a full acquaintance with the temperamental conditions of the body. It takes cognizance of brain, and consequently of skull, development from youth to age; its growth in various directions under differing conditions; the abnormalities in form and size of criminal, idiotic, insane, and diseased heads; the variations in the formation of the heads of different nationalities, and racial types; and the relation of the whole of these to expression, that is, to physical and mental manifestation. Further, the Science includes the classification and arrangement of these many forms into groups or divisions, each possessing particular qualities in preponderance; and the recognition in individual cases, of the particular form of head responsible for particular manifestations; or conversely, the special expressions or manifestations a particular head will produce.

The Philosophy of Phrenology treats of the operations of the mental powers; and, although the phrenological division of the mind into elementary faculties is due to Dr. Gall's discovery of the localisation of function in the brain, yet it is in no sense dependent upon that discovery, for even if the principle of localisation could possibly be shown to be false, the phrenological analysis of the mental powers would still be the accepted theory. Its superiority to the old school philosophy may be illustrated by the one faculty "Perception," which previous to the discovery of Phrenology was considered elementary, is, as a result of that discovery, shown to be definitely divisible into the various perceptions of Form, Size,

Weight, Colour, Order, etc., and this obtains throughout the various powers of the mind. It is self evident that the condition of the medium through which the mind operates must affect the force, and direction, of the manifestations. This Philosophy takes cognizance of the effects upon the mind of bodily conditions,—as health, temperament, environment, etc.,—conditions, which though of paramount importance, have been absolutely ignored by all other systems of philosophy. Our system too recognises as mental, powers which have hitherto been ascribed to other causes, as the affections, sentiments, and emotions; and gives them their due place in the mental economy.

The Art of Phrenology is the practical application to the individual, of a knowledge of its Science and Philosophy, for the purpose of defining the character or condition of the mental powers of that individual. The practical phrenologist must, however, know something more than the mere rules laid down, or to be deduced from, a knowledge of the Science of his subject.

It is not sufficient for the "Knight of the brush" who aims to become a member of the Royal Academy, to know the laws of perspective, and the rules for colour blending, these are the technical necessities of his art; but the glorious masterpieces which adorn the walls of the National Gallery are the productions of men in whom the senses of beauty, idealism, and sublimity were prominent; or to put it in popular language, they were men whom we recognise as possessing special talent, or the gift of genius. So the true phrenological artist must, by experience or intuition, be able to fully grasp the whole of life's possible circumstances in addition to his technical knowledge, before he can hope to "hold the mirror up to nature." He must be capable of the highest enjoyment, and have experienced the deepest sorrow, how else can he fitly describe their experience by others. What examiner can portray to the lover of music the exquisite sensations which involuntarily thrill him to the finger tips, as his ears drink in the strains of Mozart, Handel, or Beethoven, unless he himself has been thrilled with the same emotion? Who can tell the magical charm which fervid eloquence has upon the lover of oratory, unless he too, has experienced the same rapturous delight? It may be possible for any practised phrenologist to say, "such an one has the organ of Tune or Language large, but this is not true phrenological art, nor is such a practitioner an artist, though he may be both Scientist and Philosopher. It will therefore be seen that, like the painter, the phrenologist who would be a master of his art, must have special adaptation, and natural intuition; otherwise he is simply a mechanical tabulator, a describer of skulls; not of sensations, thoughts, emotions, aspirations, etc.

These are the three phases of Phrenology, and to those who have a desire to acquaint themselves with its principles, and practice, I would recommend that each phase should be studied separately, and in the order here enumerated. The students of Phrenology are increasing in numbers daily, may that increase continue, until the nation is brought to recognise the almost incalculable valuable of Phrenology in solving many difficult problems, as the right training of the young; the treatment of the criminal, and insane; and its service in the thousand and one methods of amelioration which a true knowledge of human nature would suggest.

PHRENOLOGICAL CHARACTER SKETCH

OF

Right Hon. J. CHAMBERLAIN, M.P.



It has been charged against phrenological writers that for their published delineations of character, they select some prominent personage, whose character is well known, and simply repeat the oft told story, giving Phrenology the credit of discovering that which all persons know without its aid. This as applied to the majority of writers on Phrenology (who are as high-minded and honest as writers on other subjects) is absolutely untrue. In giving the phrenological characteristics of public men it is of course impossible to avoid dealing with phases of the character which are patent to all observers. These latter, however, frequently misjudge, attributing acts to wrong causes, through being unaware of the many subtle powers which operate on the mind of the subject of their criticism. These powers or forces the phrenologist recognises and assigns them their rightful place, according to the credit of their moulding and modifying influences. Mr. Chamberlain's character is well known and therefore according to our critics an easy one to delineate, but this is by no means so easy as suggested.

Never having had the privilege of seeing the subject of this sketch, the following delineation is based upon a photograph of him, by Messrs. Elliott and Fry.

Mr. Chamberlain's chief characteristics are:—clear penetration, good memory, mastery of detail, analytical power, buoyant hope, enthusiasm, firmness of purpose, intuition, high aspirations, strong sympathy, and intense affection; the three latter qualities influence this gentleman's thoughts and actions with greater force than either friends or foes would suppose. He has a large intellectual brain, or rather a brain large in the intellectual region. He observes keenly, and has a wonderful aptitude for

storing and gathering facts. He is a master of detail, and never at a loss for a point or illustration for use at the right moment. His power of analysis is remarkable, not only can he decimate the speeches of his opponents, but he can with equal celerity detect the weak spot in a picture, a piece of statuary, or a mechanical appliance. His interest is only excited in certain directions, but when once aroused he labours with zeal and enthusiasm; he makes himself master of his subject, and no detail escapes him. He would have made an excellent experimental chemist.

He is not very easily daunted, disappointments and difficulties which to the average man would appear insurmountable, are to him only incentives to further and greater efforts. Whatever he makes up his mind to do, he does; and rarely if ever, fails to accomplish his purpose. That Mr. Chamberlain is somewhat secretive and politic goes without saying, but his aim being the ultimate good of the object for which he labours, and his severe standard of judgment as to right and wrong, coupled with a good development of Conscientiousness, would prevent the exercise of these powers he possesses for the purpose of taking an unfair advantage of his opponents.

He has high notions of honour, and of the importance of maintaining the dignity which a sense of self reliance gives him. He could not grovel; his aim has always been (though probably not expressed) "Excelsior"; in no case would he lower his standard, rather would he nail it to the mast. He has a natural power of grasping the position of momentarily comprehending the present necessities, and at the same time is quite alive to ultimate issues. He is in no sense a time server, but decides on some principle which to him (for the time) is a conviction, and while that conviction lasts, with the persistence of a partisan, and if necessary the heroism of a martyr, he will pursue his course to the end, regardless of circumstances.

This organisation has the power of drinking in inspiration from the beauties which surround him, and though his most absorbing employments are found in the great cities, yet he adores the sublime in nature and feels exuberant and mentally stimulated in the direction of the lofty and ideal when permitted the pleasure of being brought in contact with the wildness or picturesqueness of natural scenery.

I do not declare Mr. Chamberlain to be, phrenologically, a great man. He is clever, highminded, and enthusiastic; he is feared rather than loved by those who do not thoroughly know him, yet he longs for the affection of his friends, and would treasure that of his opponents if it were offered him, and I am of opinion that more of disappointment and sorrow reaches him from the fact that this longing is not gratified, and possibly not recognised than from any other cause.

Whatever else Mr. Chamberlain may or may not be he is a good man, and it is a thousand pities that he had not selected some employment of a mechanical, experimental or inventive character, where his energies could have been usefully employed; instead of the unsatisfactory sphere of politics which has claimed him so long. He is too good for a politician though capable of sustaining the role, and but for the fate which has made him one, he may have had his highest wishes gratified, and have been recognised as a great, as well as a good man.

BRITISH PHRENOLOGICAL ASSOCIATION.

On April 7th, the usual Monthly Meeting was held at 63, Chancery Lane, D. E. SAMUEL, Esq., presiding.

The Council of the British Phrenological Association must be congratulated, not only on having arranged a series of lectures on "The Brain and Nervous System," but for having appointed Mr. Bernard Holländer as lecturer. Since the days when that great genius Dr. Gall first directed attention to the Brain and Nervous System, about a century ago, few men have been inspired with the truth and value of Gall's discoveries, and worked with such enthusiasm and zeal as Mr. Holländer, who, we hope, may rank some day, if he does not eclipse them, with such able disciples of Gall as Abernethy, Conolly, Elliotson, Sir John Forbes, Prof. Bain, and Herbert Spencer in Great Britain, and Broussais, Bouillaud, Broca, Voisier, and Auguste Comte in France. Not all of these have openly acknowledged Gall as their master and source; but with the advent of Mr. Holländer, on the eve of the second century of Brain-Science, we hope to see the name of Gall again re-echoed throughout the medical and scientific world.

Mr. HOLLANDER expressed the intention of giving in his series of lectures on the Brain and Nervous System only actual facts, and leaving all speculative theories alone. He will describe its structure, functions, and diseases, and though he will limit himself to universally accepted truths, he felt sure that his students at the end of the course would come to the conclusion that there is not a single scientific fact which is in the least way opposed to the principles of Gall's doctrine; on the contrary, their admiration for the founder of Brain-Physiology would increase, and they would only pity those who so wilfully blind themselves with prejudice, that they fail to recognise self-evident truths.

A detailed description of the subjects to be dealt with in the coming lectures was then given, and Mr. Holländer expressed the hope that the attendance would be so numerous as to encourage the Council to repeat the experiment.

As an introductory lecture, not included in the course, he gave them an address on: "The effect of an excess of Alcohol on the Nervous System," of which the following is an abstract:—

Besides the digestive tract and blood-vessels, the nervous system is especially sensitive to the influence of Alcohol and liable to suffer from the effects of habitual excess. The influence of a single excessive dose may manifest itself first by muscular inco-ordination, then by mental disturbance, and finally by narcosis. The individual presents a flushed face, a full pulse, with deep respirations; the pupils are dilated and the temperature frequently below normal; the breath has a heavy alcoholic odour. The diagnosis is not difficult, yet mistakes have arisen from the fact that a person who has been drinking heavily has been stricken with apoplexy.

The effect of constant excessive drinking shows itself in a mild form in an unsteadiness of the muscles in performing any action, and in dull and impaired mental processes. In many cases, however, the result of the long continued action of alcohol on the brain is *delirium tremens*. At the outset of the attack the patient is restless and depressed, and sleeps badly. He then talks constantly and incoherently, and is incessantly in motion. Hallucinations of sight and hearing develop, which may be so horrible as to make the patient attempt suicide. There is usually fever, with its well-known symptoms. Insomnia is a constant feature. On the third or fourth day improvement sets in. Occasionally the delirium continues, the pulse becomes more frequent and feeble,

the tongue dry, the prostration extreme, and death takes place from gradual heart-failure. *Delirium tremens* is far more common in men than in women, the proportion being $7\frac{1}{2}$ in males to 1 female.

Chronic alcoholic excess in women more often shows itself as inflammation of the nerve-fibres, *alcoholic neuritis*, particularly in steady, secret tipplers. The disease is most common between the ages of 30 and 50.

The onset is gradual. At first there may be only neuralgic pains and tingling in the feet and hands, but gradually paralysis sets in, at first in the feet and legs, and then in the hands and forearms. The extensor muscles are more frequently affected than the flexors, hence wrist and foot drop. In some cases there is little pain, in others severe burning or boring pains; the nerve trunks and muscles are sore when grasped. Improvement sets in gradually and nearly always. When the muscles which extend the feet remain paralysed for some time, they may give to the patient a distinctive clumsy walk. The early pains are often mistaken for rheumatism, but their seat is not that of rheumatic pains. The symptoms resemble also those of certain diseases of the spinal cord, in which the grey matter is inflamed.

The causes, treatment, and the changes which may be seen *post-mortem* in the brain having been described, Mr. Holländer ingeniously divided drunkards into three groups; 1, Those who never strive against the temptation; 2, those who are able to strive, and do sometimes, and those who are always striving, but never successfully. A sketch was then given how excess of alcohol makes the patient reveal his innermost nature to the outside world, he having lost control over his faculties. Thus the morally deficient person becomes disgusting; the taciturn character sorrowful; the exalted person more exuberant than ever, the weak-minded fellow absurd and foolish; while an individual with inherited brilliant faculties becomes sparkling with wit. But if more stimulant be heaped on the already disturbed system, the ideas become more and more confused to the extent of real delirium. Extravagant gestures, reckless and inconsiderate actions, shouts, snatches of song, and other tokens of frantic gaiety, are alternated with complaints, expressions of resentment, imprecations and brawling anger; alike without definite aim or reason. He misapprehends what he hears and sees, and yields instantly to his misapprehensions. Meanwhile his physical agitation is in proportion with his mental disorder. He totters from side to side, sees objects double, at last the speech falters, the features droop, he sinks powerless, and a benumbing torpor creeps over his senses.

Alcoholism is a factor in many forms of insanity. Acute alcoholism may lead to *acute mania*, while the chronic occasionally leads to *acute melancholia*. But the one form of insanity which is with certainty ascribed to this cause is *chronic dementia*, or chronic weak-mindedness, accompanied by want of cleanliness and indications of defective moral sense.

Mr. Holländer in dealing with remedies for Dipsomania, favoured the application of Hypnotic suggestion, though he mentioned the fear expressed by Dr. Norman Kerr, who is of opinion that if by this means we can cure, we can also make, drunkards; but the aim of medical hypnotists is to work on what is good in a man that good may result. By means of this agency a repugnance to liquor can be induced—a moral and physical antipathy. It must not be forgotten that dipsomania is a disease, and as with other diseases, relapses may occur, and curative treatment may again have to be resorted to.

If this be true of rheumatism, why not drunkenness? We must not give up if the first attempt to cure should prove a failure. He was of opinion that Hypnotism especially in this connection was a real blessing to humanity.

A discussion ensued, in which Messrs. J. F. Hubert, Webb, Warren, Samuel and Blackford took part. Mr. Holländer replying to questions stated that drink affected the higher faculties first. These were first to go in all cases of insanity, and when from the higher to the lower all the faculties were affected the victim became a complete maniac.

After a vote of thanks to the lecturer,

Mr. WEBB examined the head of a lady visitor in a manner which elicited the approval of herself and friends.

The SECRETARY announced that Mr. Severn, of Brighton, would deliver a lecture at the next meeting, which would be held on Tuesday, May 5th.

LEYTON PHRENOLOGICAL SOCIETY.

ON the 10th April the Leyton Phrenological Society held its fortnightly meeting in the Grange Park Lecture Hall, the Rev. F. W. Wilkinson in the chair. The meeting took the form of a "Member's Examinations" meeting, that is, various members offered to delineate the characters of others, and Mr. Webb criticised those delineations, pointing out their deficiencies and merits. Messrs. Stanley, Beadle, and Barley examined Messrs. Jones, Camp and others. Mr. Webb spoke very highly of these examinations which had been followed by the members present with the greatest interest.

This meeting proved to be surprisingly interesting and instructive. A vote of thanks was passed to the chairman at the conclusion of the meeting.

SECRETARIES of Phrenological Societies will much oblige by sending reports of their proceedings for insertion. Short notices of the progress of the work will always find a place in the P.P.

LESSONS IN PHYSIOGNOMY

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition," &c., &c.

III.—THE EYES (*continued*); THEIR SETTING.

WHEN the eyes are set *far apart* by reason of a good width at the root of the nose, it shows the faculty for recollecting forms and faces, as well as the ability to draw and design: conversely, when the eyes are placed *close together* it indicates an absence of the faculty. Eyes which are set *obliquely* in their sockets, and slope slightly *inwards and downwards* (as in the tiger and fox), it shows subtlety of mind, craft, and the ability to deal in a diplomatic manner: persons with such eyes would always have the *capacity* for becoming first-rate "fibbers," as they can "hatch up" yarns by the inch, yard or mile (to suit circumstances), and are usually, more or less treacherous; yet should the *head* of a subject showing this development be *wide at the back near the top*, where the phrenological organ of *conscientiousness* is localised, he or she might be honourable enough to forbear indulging in the propensity. The Chinese, as a nation, have these obliquely-set eyes, and they are by no means the most veracious people, as they are generally given to "stretch the long bow."

When the eyes *project*, it shows the ability to see "anything and everything, and nothing in particular"; on the other hand eyes which are rather *deeply set* in their sockets, being overhung by the brows, show powers of discrimination and retention; persons with eyes of the latter class observe and *note* what they see, while those with eyes of the former description view things more superficially. When the eye-lids are semi-transparent and blue-veined, it shows sensitiveness and susceptibility of temperament, more particularly should the eye-lashes be of a light colour.

NOTICE.

Correspondence insufficiently stamped will, in future, be refused.

Mr. WEBB and "THE YOUNG MAN."

The accompanying letter has been sent by Mr. Webb, to the Editor of "The Young Man," in reply to some observations on Phrenology which appears in a recent issue of that journal. Mr. Webb's letter is self-explanatory.

2, Oak Villas, Oliver Road,

Leyton, April 18th, 1896.

DEAR SIR,—In the "Echoes from the Study" column of this month's *Young Man* the Rev. W. J. Dawson waxes satirical and illogical in his attack on Phrenology. He thinks no phrenological examiner is honest. Phrenologists, like tinkers and tailors are more or less honest, some more than others. And I can speak as favourably of clergymen and co-editors. He says if they did speak the truth they would at times "be knocked down," and "it is the interest of the phrenologists to prophesy smooth things and he does," and "as a matter of fact, Phrenology is mainly humbug, and has not the remotest claim to be a science," and "it can always say something pleasant for five shillings." And "anyone who alters the entire character of his life upon the strength of a phrenological survey of his head is simply a credulous fool."

Now, Mr. Editor, that may be fine writing and, in the mind of W. J. D. suitable to your columns, but it is absolutely false and foolish. Phrenology is the most valuable of all the sciences, and this would be a very different world to live in, and a much happier one, if people did improve their lives by the aid of sound phrenological advice. I should like to offer W. J. D. an opportunity of proving his case or of climbing down from his untenable position. I will guarantee to provide a room in London or in Leyton, and an audience also, if he will debate the question with me or some other member of the British Phrenological Association. I am older than W. J. D. and have studied the subject from boyhood. I have diplomas as a science teacher, and the subject should be treated scientifically. This is not the first time I have replied to W. J. D.'s attacks on Phrenology in the *Young Man*, neither is it the first time I have challenged him to debate the subject with me; but no: he will not insert my protest neither will he accept the challenge. He is quite ignorant of the subject he belies so vigorously in the *Young Man*, and he disgraces himself by returning to it without having given an hour's honest study meanwhile to it. W. J. D. is a smart writer and an interesting lecturer, but as a teacher of science, he is simply nowhere.

I am, Dear Sir, Yours respectfully, JAMES WEBB.

FORTHCOMING MEETINGS.

May 5th.—British Phrenological Association, 63, Chancery Lane, W.C. J. M. Severn, Esq., 7.45. Admission Free.

May 12th, 19th, 26th.—Bernard Holländer (at above address) on Brain and Nervous System, with illustrations. Members, 1/-; Non-Members, 1/6. Commence each evening at 7.45.

May 8th.—Leyton Phrenological Society, Grange Park Lecture Hall, at 8 p.m. "Temperament," by Mr. J. Webb.

May 22nd.—Leyton Phrenological Society. "How to study Phrenology methodically," by Mr. J. Melville.

NOTE.—The notice of meetings of any *bona-fide* phrenological society to which the public are admitted Free, will be inserted in this list without charge. Particulars to reach by 15th of each month.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

INHABITIVENESS.

IMMEDIATELY above the organ of Philoprogenitiveness and between it and Self-Esteem is an area of the brain that has caused a very considerable amount of interesting discussion as to its function. It will be observed that this is a somewhat extensive area. In this lesson it is proposed to confine ourselves to the lower portion of the area, that is, to the upper part of the occipital lobe and beneath the parieto-occipital fissure. The part above this portion immediately below Self-Esteem will be considered in our next.

The part now under consideration is the apex of the occipital lobe. A large number of persons are far from being cosmopolitan in their feelings. They cling with a peculiar regard to places—to the place where they were born, and where their affections were nurtured.

And this regard for place—that is for home—is not the result of climate, for it applies to the Esquimo for his snow house as to the Indian in his wigwam, the Arab in his desert and the Matabele in his kraal.

It is remarkable that the patriots of England forget that patriotism is not confined to any one people. It is a gift of God to all:

"Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land!"

In proportion to the size of this part a person has a love of home and country, and when large produces an aversion to travel. One of my assistants lived in Stoke Newington with a family, the good lady of which has never seen St. Paul's Cathedral! She lived two or three miles from one of the finest buildings in the world. She had brought up a family in Stoke Newington but had hardly been beyond the limits of Hoxton. Some years ago I asked a person near Bolsover if she could direct me the nearest way to Marsden Moor, the nearest village to her house. She couldn't tell me; she hadn't been there.

On the other hand some people have so little care for place that they are constantly on the move. This affection is an essential and an innate faculty of human nature, and like all the faculties it has its special organ in the brain. And this organ varies in size and activity. The passion agrees with the organ. The organ agrees with the passion.

De Ville took one-hundred-and-fifty casts of persons in order to test the accuracy of this localisation. He said:—"All the persons who had it largely developed feel strong attachment to the place they have resided in, leaving it with reluctance." He also took casts of three seamen, remarkable for their skill. Two of them had the organ large, the other had it moderate; the two having it large were so attached to their ships that they declined promotion, one as a captain, the other as a mate to the South Seas (voyages at that time taking two or three

years), but in another ship. They also expressed an intention of settling in their native places should they ever leave their ship. The other seaman, with the organ moderate, expressed no preference either for a particular ship, or for a particular locality. If his circumstances were comfortable he could dwell anywhere.

I am satisfied with the localisation of this faculty, and of its particular function. I say this after many years experience of it, although for some years I had doubts about it.

Criminals are wanting in equilibrium of the cerebral forces. He who does a bodily injury to a fellow creature, or to social order lacks patriotism. He is more at home in gaol than the non-criminal portion of society would imagine. Liberated criminals generally return to their native town, after serving their terms of imprisonment. The reason for this, is the hope they have of obtaining help; though in some, the Love of Home is greater than in others.

Leo, the Irish patriot and author of "The Rising Moon," wrote a poem called "The Change" which recites the sickening illness of an Irish girl, driven from home when

"The tyrants minions fiercely came into our cot
And soon the rafters' lurid flame illumed the spot."

The last verse illustrates a large development of this organ:—

"Oh! if I could but see once more
Slieve Ban's dark crest,
Or hear the waves at evening roar
On Shannon's breast;
The healthful flush might fill my cheek,
And chase the aching from my brow.
Mivrone! mivrone! why do I speak,
I'm homeless now."

A touching expression of large Inhabitiveness, pained by expatriation, is found in the 137th Psalm: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." "If I forget thee, O Jerusalem, let my right hand forget its cunning." "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Love of home seems to create a desire to bring the grave as near as possible to the place where the cradle was rocked.

The organ of Locality has an antagonistic influence where it is large; for it creates a desire to travel. And when strengthened by large Ideality and Wonder, then there is created a desire to take part in ambitious adventures. When these organs are large and Inhabitiveness small, that passion for travel and adventure overcomes all restraint.

One of the saddest sights a sympathetic and patriotic person can view, is the unending stream of emigrants passing through Mallow to Cork and Queenstown. Scenes of grief and despair are constant there; there is no cessation.

As these emigrants wail and weep it is evident they feel their expatriation most keenly. Perhaps the only hope they have is the possibility of the Holy Virgin helping them home again. They look at the gleaming nimbus around the head of her statue surmounting Queenstown Cathedral; they try to hope, to see its gleam again.

HEALTH NOTES,

BY JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

WHATEVER remedies used, internal or external, it must be borne in mind, that it is the body—the living body—which acts upon the remedies, not the remedies on the body, and the remedies which are best, are the most natural, and can be all the more readily absorbed, assimilated, or used up, with advantage by the living tissues of the system. Consequently any medicine and appliance which produces painful and violent results, excessive or sudden actions and reactions in the system—through the system rejecting or expelling the same—are to be looked upon as doubtful, if not dangerous remedies. Thus, when violent headaches are induced, grippings and internal pains, patients may rest assured that there is either something wrong in the preparations, or in the method of treatment. There is either some error in dosage, or error in diagnosis, in which some important item has been neglected, or as to patients' temperature, vitality, mental habits, and possibly—too frequently—no notice is taken of the patient's temperament. Now, this latter is most important; the dosage which would be necessary in the case of a lymphatic individual, might produce most serious results in the case of a highly nervous, sensitive and easily affected person.

In self-treatment, whether with medicines or hygienic remedies—for which see April issue of the P. P.—let the treatment be thorough, but clear from extremes.

The Tonic Bath:—This bath can be used to advantage by most nervous and sensitive persons. They are just the class who need and are most benefitted by some kind of bath daily. The mistake most persons make in bathing, is, that they put too much work in, and take too little pleasure out of it. They mistake scrubbing the skin and soaping all the oil out, for cleaning and purifying. They mistake extremes for thoroughness. With this preliminary, the tonic bath (a bath to give tone to the skin and health to the body), may be taken once a week, and time occupied from actual commencing to finish not more than twenty minutes.

What is required, in the absence of a bath-room, is any room, a small bath tub or an ordinary washing tub, a kettle or tin of boiling water poured in, and reduced by the addition of cold water to 105 degrees, that is, hot enough to be borne by the back of the hand or elbow immersed in it, a basin holding a quart or so of cold water, some soap—Nichols' olive oil soap by preference, Barilla, or good old brown—but some soap. Two small towels, one to wash with and the other to dry with,—and a cupful of common salt, will complete the arrangements. Put the salt in the water and dissolve it.

The patient should then undress, sit in the water, and go to work with hearty good will, and rub liberally all over the body with the hands dipped in the water. Then soap, principally under the arms, and wherever soury skin and perspiration is likely to throw solid matter out

on the skin. Do the body thoroughly from the hips upwards. Then the patient should stand and the body should be thoroughly done from the hips downwards, with one of the small towels half wrung out and thrown over the shoulders the back can be rubbed down. The exercise will be beneficial. The wet towel can now be rinsed out and dipped into the basin of cold water, and the whole body well curried over. This removes the soap and closes the pores, and the re-action gives a healthy, comfortable glow to the entire skin. If taken at night, the patient can slip into bed; if taken on rising in the morning, the bather should use freely in finishing, cold water, dry thoroughly, dress quickly, and if at all capable, take a brisk walk for twenty minutes; if weak, the bath can be taken, if necessary, with the aid of a friend.

A cold water sponge, towel, or spray bath should be taken on rising in the morning. Many persons are always complaining, who from some cause or other, sit up late at night and then lie long in the morning. They not only suffer from the baneful impurities of vitiated air indoors, but deprive themselves of pure air in the mornings by lying abed to an unreasonably late hour. *Selfishness lies at the base of a host of nervous troubles.* An hour earlier to bed, an hour earlier to rise, a cold sponge bath—not much soaping—taken briskly, a moderate, simple breakfast, and a sharp walk to business would help matters marvellously. With most persons all that is required is a beginning, and then the morning bath will become not only a necessity but a most enjoyable luxury.

My favourite bath (as it was the favourite of my old and genial friend, Dr. R. T. Nichols), is the hot air and vapour bath. It is an inexpensive bath, can be taken in bedroom, sitting room, kitchen, indeed wherever most convenient to the patient's surroundings and conditions. It is the bath of baths, all other methods used are mere washings of the surface of the body; very proper and useful, and not half so much indulged in as it should be, but with the hot air and vapour bath the skin is cleansed from the inside out, by the healthful and beneficial process of sweating. There is a prejudice against sweating by the ignorant in hygienic matters, who esteem it weakening. But this is absurd, sweating and working are allied together. Hard work produces profuse sweating, and profuse sweating may be continued from day to day with increased bodily vigour and weight, provided the worker is properly nourished with substantial food and good air. It is where the air and the food are lacking that sweating indicates loss of strength. But even this class of sweating, induced by many trades and occupations, is not a cause of weakness. Much less can it be a cause of weakness as induced, not by hard work, but by the mild and effective means of a hot air and vapour bath, or by a pack sheet bath, local compress and other means so well known in hydropathy.

Nichols' Vapour Bath can be had as low as 25/-; Allen's, £3 10s.; Foot's, £5; all good, and at prices to suit most pockets.—J.C.

NOTE—All communications to this department must be addressed to "Health," Office of this paper.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

BOGUS DIPLOMAS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—When I read the notes in March number of the POPULAR PHRENOLOGIST, on the "Degradation of Phrenology," I thought I would look up some letters in my possession which I have received from various diploma manufacturers, and the prices at which these dignities are sold. In 1892, I received the following letter: "Dear Sir,—I, being the Secretary of the Universal Phrenological Society, which is composed of the leading phrenologists of the day, invite you to become a member of the above society. I shall be glad to know how long you have been in practice, and any other information you can give as to character and capability. A short thesis on Phrenology, or a delineation of the enclosed photo, will suffice the committee should you desire to possess the diploma of the Universal Phrenological society." In the course of five days I received a diploma, together with a request for 5/-, which account is still owing, and will remain a bad debt.

Some time after, I wrote again respecting American diplomas which were advertised in the *Phrenological Review*. The reply runs thus: "Phrenologist,—Dear Sir,—Am obliged by yours to hand this morning. In reply to which I beg to state, that an American college is willing to grant qualified Phrenologists the degrees of Ph.D., D.C.L., L.L.D., B.A., M.A., F.S.D.M., or any other kind of degree in art, science, literature, or medicine. The fee for the diploma is £6, and there is no examination whatever to those whom I recommend as eligible for same. Should you feel inclined to obtain one of these degrees, I should be glad to correspond with you. Yours truly, "X."

In the early part of March, 1892, I received a communication from West Norwood, as follows: "Dear Sir, I am the American representative of the undermentioned colleges, and having taken your address from the register of professional Phrenologists, I write offering you easy terms whereby you may secure one of the diplomas, which will be granted when full particulars are forthcoming. Yours truly, "Y." Fees for the various colleges are—No. 1, £5; No. 2, £7; No. 3, £9 15s.; No. 4, £12.

In May, 1892, "Y" writes, saying, "The diploma has arrived, please let me hear by return." In December, 1892, "Y" again writes, "The diploma has arrived, will you send me the fee."

Mr. Editor, it really is astonishing the craft of some people. I, however, did not send any fee. The last communication of "Y" was, "Send me the fee and I will keep it"; and I believe he would. What I know of these bogus diploma manufacturers would fill two or three pages of the P.P. I may tell you, Sir, there are men on the register who have passed their so-called examination in a railway train, and have diplomas as Ph.D's.; one of these men has the impudence to advertise himself as Dr. —. When I visited this man, I asked, how long it was since he visited the U.S.A.? He replied that he did not go for examination, but when travelling in a railway train a fellow passenger began to talk on Phrenology, and the philosophy of its teaching, and he was so satisfied with what I said that he sent me this diploma for Doctorship of Philosophy. And thus, Sir, was acquired the title of Doctor, which this man advertises to deceive the public. This is degrading to the man, as well as to Phrenology. Another at Blackpool had his name with Ph.D. attached painted on a board. I wanted to know something of it, when lo and behold! he too had met a man in the railway train, and from that lucky meeting of this man, had received the collegiate title with diploma, Doctor of Philosophy. What

apparent intelligence we have amongst us; some whom I know cannot and dare not write to the press for fear of mistakes, to avoid which, a copy of "Nuttall's" is constantly in use when writing letters, or in daily correspondence. What talent, ability, and honesty are lacking. I hope, Sir, to do all I can towards bringing all deception to the surface, so that the public will see what is genuine and what is false. Hoping this lengthy letter will do something towards an exposure,—I am, yours truly,
A TWENTY YEARS' PHRENOLOGIST.

GENUINE V BOGUS TITLES.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—I think it is the exception and not the rule that professional phrenologists append an array of initials to their names to impose upon the public. Still, here and there are to be found those who do so. A phrenologist in the north, in advertisements I have seen, adds "P.P., M.B.P.A.; Student of Mental Science at the Edinburgh Phrenological Museum; Fellow of the Phrenological Institute, Glasgow"; and more recently "Royal Phrenologist." Upon examination, I found "P.P." stood for "Practical Phrenologist," "M.B.P.A." for Member of the British Phrenological Association.—He is not, and never was, a member of this association. It is equally untrue that he was a student of mental science. There are no classes or clinic at the Edinburgh Phrenological Museum." And at the time this advertisement was issued the museum was suppressed and absorbed into the University museum. There was at one time a powerful society, but no institute in Glasgow. The society had ceased to exist before he was born. "Royal Phrenologist" meant that he had written a delineation of one of the Royal Family, and the delineation was courteously accepted. That was all.

These childish attempts to deceive, practically impose on no one, save on that weak minded individual who thinks that they will.

When we see a Ph. D., F.R.S.A.L., A.S.S., lecturing on the sands, dropping his h's, and playing "Old Harry" with the Queen's English, the mysterious initials carry no weight with them, and those who "ave their 'eads read for honly sixpence," are surely welcome to it.

Where there is actual ability and good personal character, no amount of nomenclature initials—genuine or bogus—can add to either ability or character. Where there is no ability, no amount of letters can give distinction. In any case, literary and philosophic distinctions—are never used in advertisements—and only in very exceptional instances are they appended to the name, by those entitled to use them. Yours truly,—

A PHRENOLOGIST.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—As your journal places Hypnotism and Psychology on the cover as subjects it treats of, perhaps a report of a so-called Hypnotic Clairvoyant séance, by a lady and gentleman, will not be unacceptable, and I should be much pleased if any of your readers should be able to give an intelligent explanation of its marvels.

If they are accomplished by collusion in any way, it is the cleverest piece of deception I have ever seen or heard of. If it is really what it professes to be, it is the most marvellous inexplicable psycho-cerebral performance that has ever been publicly exhibited.

The gentleman and his two assistants carried round to the audience half-sheets of paper and offered them alternately to any visitor who wished to take one, offering also a stiff piece of cardboard to write on, and pencil, and requesting each to write down a question and to fold up the paper and put it in his pocket, as evidence of what each thought of. After distributing some seventy or eighty papers the men returned to the platform with all the cardboards, which were placed on it in front of the audience, to satisfy them that the cardboards had nothing to do with what followed. During the whole of this distribution of papers, the lady stood on the platform, carefully following with her eyes the distribution of papers and noting

the persons who wrote thereon. She then retired from the stage for twenty minutes. On her return she commenced the marvellous part of the exhibition. Her eyes being firmly closed all the time, in a clear voice and without hesitation, she commenced:—"There is a lady on my right hand in a green dress, with a broad hat and a red flower in it, an emerald brooch in her scarf, and a diamond ring on her finger, she wants to know what would be the best business for her son to enter into; tell her he will be successful in the business she is thinking of, namely, an electrical engineer, that will be the best for him." The professor then asked for her paper and read out, "What business will be best for my son?" and asked her, "Is the description she gave of you correct, and are you thinking of making him an electrical engineer?" The lady replied, "In both cases she is quite correct, he is thinking of being an electrical engineer."

A gentleman, known to the writer of these reports, wrote down and pocketed, "How is my nephew, Captain Dickinson, who is in Finland?" The lady described the question correctly and then added, "He wants to know how his nephew in Finland is; tell him he is well, he was at a place called Hel-Hel-Helsing—Helsingfors, yes, Helsingfors, that is the name—but he has left and gone up the country to St. Mikhel." My friend afterwards read me a letter to himself, which stated exactly what had been told him.

The lady thus went on without the slightest stop or hesitation except when her husband commanded her to stop that he might read to the audience the question, and ask if the question was correctly described and if the answer was correct, and in nine-tenths of the cases she was quite right, although sometimes somewhat faulty. The professor mentioned many cases of prediction which subsequently became true. He showed a telegram received the same day from the Surveyor of Llanelly: "Plans returned by someone unknown." The question asked at a séance in Llanelly a fortnight previously by the surveyor was, "Where are certain valuable plans; they having been lost?" The lady then told him, "The plans are all safe and they will be returned to you shortly by an anonymous hand." On Monday a lady wrote, "Is the money from Blackburn lost?" The lady after describing the questioner, said, "She wants to know if some money is lost; tell her, no! she will receive a P.O. order for the amount from Blackburn in a day or two." On the Saturday following the professor read a note as follows, "Miss Russell thinks it right to tell you that the P.O. order predicted would be received by me from Blackburn, has arrived, and Miss Russell can only regard the prediction as a miracle."—I am, yours respectfully, F. D. B.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Having read the letter written by J. F. Brierly, in the April number of "THE POPULAR PHRENOLOGIST," I wish, if possible, to answer his "main points," and show the invaluable use Palmistry has been to me.

About three years ago, I consulted Mr. James Allen, then practising in Cardiff, as phrenologist and palmist. In a few minutes, I was so completely turned inside out, that I heartily wished I had never subjected myself to such scathing treatment. It seemed too cowardly to jump up and bolt for the door, therefore I was compelled to sit still in "durance vile," glad that my examiner was too much taken up with my hand to watch the tell-tale expressions I felt passing over my face. How I longed to get hold of something that was *not* true, but it was impossible, everything pronounced my conscience affirmed as correct. How ashamed and frightened I was on hearing plainly of my wilfulness, and that it was likely to lead to very serious illness, and probably death, at the age of thirty-five. Next my examiner spoke of the mental qualities, and gave me very good talents for several subjects. Then at last, I could dispute something, though unfortunately I had to say he was wrong, that no talent worth calling "good" had shown itself. Again I was humbled in the reply, "No, how can you effect it with your health and temper? It requires a great

man to do a great thing," and even in mere animal strength you cannot call yourself great. You have wasted your strength and energies; build those up again, and then focus them on your talents, and you will be satisfied with the result."

Then came advice on health; severe, straightforward words with plain explanations setting clearly before me the reason for such rules, and the necessity of it, at the same time leaving me free to follow the advice or not, but throwing all the responsibility on my own shoulders. I suggested failure, and was startled by the reply, "Undoubtedly you will fail, again and again." This was beyond all endurance, the man seemed mocking me, and I burst forth, "Then what is the use of trying?" "Did you ask your teacher that, when you were learning to write? Because you could not at once form the letters did you refuse to try?" At last I began to see my position, and resolved to begin learning again. The temptations I was peculiarly inclined to fall into; the *very time* they were likely to assail me; how to circumvent them; and how to judge of the real progress made; were all pointed out in the lines of my hand. All that happened three years ago, and from that time I have never consulted a doctor; before then it was the usual thing to make him richer by a couple of guineas every two or three months. My health, physical and mental has been steadily improving; and the illness mentioned at the age of thirty-five I hope to escape altogether.

I can speak for myself and my friends, that to us Palmistry has *not* been "a delusion and a fraud, based on the imagination, craft, and deception of its professors." Though in a wide sense I must ever consider myself one of the "illiterate and ignorant," yet I have never been "deluded" by Palmistry, either in a simple or "complicated manner." To me and many others Palmistry has greatly aided "self-improvement," "mental and physical weaknesses," restored "health," and has put the right man in the right place, so far as "choice of profession" is concerned.—Yours truly, VINCENT.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR.—With regard to Mr. Brierly's letter in your last issue I have nothing to say, it being self-condemnatory, and of such an unmanly and insulting character as to be utterly beneath my contempt; but there is one point which it is impossible for me to pass by unchallenged. He particularly states that he has consulted me with regard to palmistry. Now, I have never seen Mr. Brierly, nor has he ever, so far as I am aware, consulted me. Of course he may have consulted me *on the sly* without giving his name; if this is so, in view of those principles of honesty and uprightness which he has of late so strenuously defended, will Mr. Brierly kindly furnish me with information as to the date of his visit to me, and the name of the town in which that visit was paid. Until Mr. Brierly has supplied this proof of the validity of his statement, I must absolutely deny ever having been consulted by him.

Swansea, April 6th.

JAMES ALLEN.

HEALTH REPLIES.

HOPE, LONDON. The particulars you send are meagre. Nothing about age, general habits, whether married or temperate. All these things are helpful in getting suitable advice. You are evidently of a highly nervous, excitable and sensitive nature. From this and your present state of health, you find it difficult to keep your balance, your head level; and are liable to unduly exaggerate your symptoms and dwell upon them too long for your own good.

The following treatment is suggested:—Copious enema twice a week, thoroughly evacuate the bowels, use water 100 to 105 degrees. Hot air and vapour bath once a week; not less than twenty minutes in bath. Cold sponge bath every morning on rising. Bathe back of neck and ears well with cold water when washing. Take *moderately* simple and nourishing food, at least two meals daily. Fruits, grains, milk, eggs. *No suppers*. Keep your mind easy—or as easy as you can. If the treatment is inconvenient, send full particulars and stamped and addressed envelope for reply.

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D. MACDONALD :—Your head indicates a preponderance of the intellectual brain, but an absence of the education necessary to the development of its full power. You manifest great facility in obtaining information, and in power of criticism and analysis. You have a restless and eager desire to know, and store, facts and principles. You are benevolent and unselfish, but promise more than you perform. Are enthusiastic but too spasmodic to be powerful. You are able to express your thoughts with much force and ability; are rather fond of display, and like to put a gloss on things that would appear dull to most people. Fond of home and friends; you desire men's good opinion and seek to merit their approval. You are aspiring and are

especially subject to the influence of your moral brain and higher sentiments. You seem to have definite opinions and hold to them with considerable tenacity, have a sense of honour and a high standard of right and wrong. Your brain base is not powerful, you need more physical stimulus. Bodily exercise would be a splendid tonic for you.

GENERAL.

NORWICH.—Dr. Charles Cowan published his "Phrenology consistent with Science and Revelation" at 2/6. The book you should read on this subject is Dr. Carson's "Phrenology." It is published at 7/6. I think you would be interested in "Phrenology and Religion," post free from Sec. of B.P.A., for threehalfpence. Dr. Spurzheim's "Natural Laws of Man," Combe's "Science and Religion" and also his "Constitution of Man," are all excellent works on different aspects of the subject.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

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HARPENDEN, HERTS.—

HUBERT, Professor, F.B.P.A., Wordsworth Road. President of the British Phrenological Association; Consulting Phrenologist and Specialist for mental cases.

LEYTON, ESSEX—

WEBB, JAMES, F.B.P.A., 2, Oak Villas, Oliver Road.

LIVERPOOL—

H. PROCTER, F.B.P.A., 58, Lime Street.

MORECAMBE—

MOORES, MARK, Phrenological Museum, Euston Road. Established in Morecambe 1872. Home Address: 86, Raikes Road, Blackpool. On Lecturing Tour from September to May. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

TAYLOR, J. W., Ph.D., F.F.P.I., F.B.P.A., Skipton Street, Phrenologist and Food Specialist. Author of "The Hygiene Physician" (Post free, 18 stamps).

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P THE POPULAR HRENOLOGIST

Vol. 1. No. 6.]

JUNE, 1896.

[ONE PENNY.]

INTERESTING FACTS.

300,000 Englishmen have lost one or both legs.

The Chinese family doctor is employed by the year. His salary varies from a halfpenny to sixpence a day for each family that he attends.

The most recent achievement in "X" ray photography—and one of the most extraordinary—is a view of the right hand of a well-known member of New York society, in which some seventy-two shots are embedded. These have lain concealed in the hand for some years, and will now be removed by degrees.

By actual measurement of fifty skeletons, the right arm and left leg have been found to be longer in twenty-three, the left arm and right leg in six, the limbs on the right side longer than those on the left in four, and in the remainder the inequality of the limbs was varied. Only seven out of seventy skeletons measured, or 10 per cent., had limbs of equal length.

"It has been calculated that, in a fair-sized room, hermetically sealed, a man might exist for one hour," says Dr. Alfred Schofield in "The Leisure Hour." "If he had a candle this would be reduced to three-quarters of an hour; if a lamp, to half-an-hour; while if he had two good gas-burners and wanted to be really cheerful, he would live just five minutes." Dr. Schofield relates these facts to show that ventilation should always be increased when lights are burning. To test the air of a room, he directs the reader to take into it a half-pint bottle full of water. The water is to be emptied into a sink or basin in the room, and the bottle will immediately fill with the air to be tested. "You then put into the bottle one table-spoonful (half-an-ounce) of pure lime-water; cork and shake it. If it does not turn milky in a few minutes, the air does not contain more than 6 parts in 1,000 of carbonic acid; if it does, it does, and the ventilation is insufficient."

An American dentist conducted experiments on some 500 persons of both sexes to determine the power of the human jaw. The average amount of pressure registered by means of a special apparatus was 100lb., but this average apparently gives no indications of the extremes met with in the course of the investigations. A girl of seven exercising pressure, with her front teeth only, showed a result equal to 30; while, with her back teeth, a 65lb. pressure was obtained. One medical man, it is said, attained the maximum result with a pressure of 270lb. If these experiments be confirmed, they will afford some grounds for the hope that the deterioration of jaw and teeth, supposed to be an accompaniment of civilised existence, has not yet succeeded in diminishing to any very appreciable extent the muscularity of our facial arrangements.

CAUSALITY,—LARGE.

In Dublin.—Sympathetic Citizen; "Is he fatally wounded, do you think, policeman?"

Policeman: "Two av the wounds is fatal, sor, but the third is not, an' if we can lave him to rest quiet for awhile, I think he would come round all right."

A maiden lady said to her little nephew, "Now, Johnny, you go to bed early, and always do so, and you'll be rosy-cheeked and handsome when you grow up." Johnny thought over this a few minutes, and then observed, "Well, aunty, you must have sat up a good deal when you were young."

Teacher: "It seems you are never able to answer any of my questions. How is this, my little boy?"

"If I knew all the things you asked me, ma'am, father would'n't go to the trouble of sending me here," replied Johnny.

Two small boys on a tram-car were watching everything and talking, as small boys do, when the conductor's whistle attracted them.

"What's he got it tied to a string for?" asked one of them. This was a poser for a minute, and then the little one chirped:

"I know what for; it's to keep hisself from swollerin' it."

"I'm on to Yez."—In a Dublin suburb the priest announced that a collection would be taken up to defray the cost of coal for heating the church. Everybody contributed but Tim—well, never mind his other name—who gave a sly wink as the plate was presented to him, but nothing else.

The priest noticed Tim's dereliction, but surmised that he might have left his money at home. Not quite enough money having been realised, a similar contribution was levied the following Sunday. As before, every one gave but Tim, who looked mighty sly, and the priest wondered thereat. Meeting Tim after the service, he took him to task for his niggardliness.

"Now, Tim, why didn't you give something, if only a penny?"

"Faith, Father, I'm on to yez."

"Tim!"

"Yes, Father."

"What do you mean?"

"Oh, nothing, Father. Just that I'm on yez, that's all."

"Tim, your words are disrespectful, and require an explanation. What do you mean by them?"

"Oh, faith, Father, a-thryin' to pull the wool over m' eyes. A-thryin' to make us believe yez wants the money to buy coal to heat the church, an' yer riverence knows it's heated by steam."

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

Mr. HARRY OUGHTON,
Green View Cottage,
Galgorm,
Ballymena.

THE FALSE KEY.

MR. GREIG, a large merchant in Manchester, was a firm believer in Phrenology. He had studied it for some years, and being naturally of a scientific turn of mind had taken a delight in it. But he also put it to practical use, for he took the trouble to measure the heads of those he engaged in his warehouse; those at least who were in responsible positions—when I say he “measured,” of course, I mean that he did so in his mind, without actually putting his measuring tape round their craniums.

One winter's afternoon he was sitting in his private office in the city, when one of the clerks in the outside office tapped at his door and informed him that a young man, George Newitt, wished to speak with him.

Mr. Greig said, “All right, send him in.” George Newitt came in and bowed to Mr. Greig, who told the young man to be seated.

Mr. Greig had put an advertisement in the paper a few days before, for a young man to assist at the books and cash. There were several applications, but as yet none had been accepted. George Newitt was an applicant. He seemed about nineteen years of age, fair complexion, well made, and well dressed.

Mr. Greig put some paper before George and asked him to copy out a document he handed him as a test of his writing, while he himself sat back in his arm chair, taking a “mental measurement” of the young man. He was pleased and satisfied with the result. What he saw was this—a temperament that denoted activity of mind and body, with a large moral nature, hopeful, a fair amount of artistic ability and the reasoning powers fairly developed.

Mr. Greig thought to himself, “He will do, other things being equal.” In a moment or so George turned round and handed his paper to the merchant, who looked at it and asked him a few questions relating to his last employment, and general ability for the duties he wanted him for. They were answered satisfactorily. A few minutes more and George left the office, engaged as assistant cashier, to commence work at once.

He went home as quickly as he could to tell his mother of his success. He and his mother, with his sister, lived together in a district about two miles from the city. The houses were small, but the neighbourhood was respectable. Mrs. Newitt was a widow, her husband had been in the civil service for some years, and on his death his widow was left with her two children, boy and girl, to struggle as best she could to bring them up decently.

George's sister Maud, was a nice, frank girl, a couple of years younger than himself. George had gone to business when he was fourteen years of age, apprenticed to the counting house of a large firm of cotton merchants. He got on very well and was well liked by those above him, but just nine months before this, the firm had suffered very severely in their financial relations with a foreign house, and as a result, they themselves had to call a meeting of their creditors. They got an arrangement made, but had to reduce their staff, and George was one of those who had to go.

He had suffered a good deal during these nine months, as he knew that whatever money he could earn was needed at home. So this evening when his mother opened the door, he caught her round the neck and danced her through the hall and round their parlour, placing her at last on the sofa, till he related to her his experience of the morning. She was very glad indeed.

The next morning George entered on his new duties and for six months things went on very evenly. Mr. Greig was well pleased with the result of his choice, having many opportunities of coming into contact with him, as George attended his employer two or three times a week on some special business that he had charge of. But soon after this period had passed by, an incident happened which caused George a lot of annoyance and uneasiness.

There was a young man in the general office whose name was Tuke. Frank Tuke,—he was three years older than George, and had been in the firm's employment since he was quite a lad. He entered at first into one of the outer departments, but a couple of years previous to this incident he had been transferred to the office to keep what was known as “Stock books.” He had taken George “under his wing” when the latter had entered into the firm's employment, and even visited George's home. Mrs. Newitt did not much care for him, and Maud openly showed her dislike. When George bantered her about it she replied that “Mr. Tuke was far too sweet.” George himself rather liked Tuke, for the latter had assisted him when he came.

One evening George had been detained behind the others, and in his hurry left his keys hanging in the lock of his cash drawer. This cash drawer was supposed to hold “Petty cash” to the amount of £10 or £20, and George's duties were to keep an account of expenditure. In such a large warehouse there were many incidental expenses day by day, and George was supposed to attend to these. He did not want his keys that evening and so never missed them, until he got to the office the next morning. He searched all round but could not find them. His cash drawer was locked all right. He was just about to tell Mr. Ward, the head cashier, when Tuke came in. He had been in early that morning but had gone out soon after, before George had arrived, leaving a note for the head of his department saying his mother was ill and he would have to return home again, but hoped to be back by dinner time. Just at twelve o'clock he came in and asked George to come out into the passage for a moment. When there he handed George his bunch of keys, at the same time whispering to him confidentially that he should be more careful and not leave anything about that might tempt the people who cleaned out the office and warehouse in the morning, and hinted that if Mr. Ward knew he would consider George careless. George was very thankful and told Tuke so. The former immediately looked through his drawers and desk but found everything right, and the matter soon faded from his mind.

* * * * *

A month went by, and one day when George balanced his cash he found he was £1 15s. short. He could not understand it, he checked and re-checked, totted and re-totted, but with no success. He made up his mind to make the money good, hoping that something would turn up to throw light on the deficit.

It was on a Tuesday he discovered the deficit. He balanced his cash every night just before the office closed. On the next Tuesday he found he was £1 15s. short. George was horrified. He again counted, checked and re-checked, but with no better result than before. He mentioned the matter to his mother this time and she urged him to inform Mr. Ward. That gentleman was a very conscientious man; thoroughly upright, but very severe on anything that approached even a suspicion of dishonesty. He went through the accounts, but could find nothing different to George. The latter also told him about the transaction of the previous week. Mr. Ward was more puzzled still; nothing like this had ever happened before, unless he had discovered a couple of small boys taking stamps and sundry coppers. He suggested various ways to George which might explain the deficit, but the latter felt that none of them were satisfactory explanations.

Mr. Ward thought to himself that he would keep his eyes open.

A fortnight passed away and on Wednesday evening George was again short,—this time a pound. He felt not only completely mystified, but almost broken-hearted, and his feeling of misery was intensified when he told Mr. Ward, and he fancied

that gentleman looked very suspicious. He did not even take the trouble of checking over the accounts.

Mrs. Newitt felt even worse than George, she had unbounded confidence in her son's honesty, and felt assured that whatever was the cause of the disappearance of the money, that it was not through the dishonesty of George.

The next day Mr. Ward told Mr. Greig, and in the evening he brought George into his own office and questioned him closely as to the whole circumstances and also as to how George spent his evenings. He even went so far as to ask him if he had borrowed any money from the cash; but George answered promptly and decidedly, "No." Mr. Greig felt no doubt as to George, unless there might be some peculiar temptation in the way. He therefore asked Mr. Ward to go and see George's mother and home, and report to him.

Mr. Ward's report was favourable.

The next day the lock of the cash desk was taken off by Mr. Ward's instructions, and a new one put on with a patent key.

All went well for a month. One day Tuke walked into George's office and said a young man was waiting to speak to him outside. George rushed out and left his keys on the desk. He walked up and down outside for some minutes but could not see anyone that he knew. He came back again and saw Tuke just coming out of his office. He told him he could see no one outside, at which Tuke seemed confused and appeared to be surprised. The incident passed out of George's mind.

Next week, a Tuesday again, George was £3 short. When he made the discovery he felt almost paralysed, and for some minutes could neither speak nor think. Mr. Ward was gone, and indeed most of the fellows in the office. Tuke, however, was there and George told him of his calamity. Tuke sympathised but told him he thought he should not tell Mr. Ward, as he certainly would think that George had taken it. George went home feeling thoroughly miserable, and you can understand that evening was not not a pleasant one for his mother or sister.

The next day Mr. Greig happened to come in early and George went direct to him and told him all the circumstances. Mr. Greig looked straight into his eyes and asked him if he was telling him the truth. George's answer satisfied him. He had a consultation with Mr. Ward (who thought George was dishonest) and paid a visit to the detective office.

That day Mr. Greig had all the clerks in the office brought in before him and questioned. They remarked afterwards that he did not ask them many questions but gazed earnestly at their heads.

That evening, five minutes before closing time, two strangers entered Mr. Greig's private office by his private door. The outer door of the public office was immediately closed and Mr. Greig assembled the dozen clerks together, and told them that a suspicion hung over the entire office, including himself. He desired all present to allow themselves to be searched by the two detectives and he submitted first.

Frank Tuke said it was a most ungentlemanly thing and he would not submit. All eyes turned upon him, and one of the detectives who stood behind him immediately put his hands on him. He struggled and stooped down on the floor and tried to secrete something bright in the waste paper, but the sharp eye of the other detective discovered him, and amidst the general murmurs of contempt he held up a key.

George immediately stepped forward and saw at a glance it was a duplicate of his own. There immediately flashed into his mind the occurrence of the previous month when Tuke told him he was wanted outside. He had no doubt now but that it was a dodge, and that Tuke took advantage of his absence to take an impression of his key.

Tuke was arrested and afterwards confessed to Mr. Greig, who said he would not press the charge if he did confess, that he had taken an impression of George's key and that he had also on the morning that George lost the key of the first lock, found the bunch, and took the key of the cash desk to a locksmith and had a duplicate made.

Mr. Greig told Mr. Ward that he knew George was innocent, as he had studied him phrenologically; and also on the day he interviewed the clerks he was struck with the appearance of

Tuke's head, low Conscientiousness with large Acquisitiveness, and very large Secretiveness. He believed that he was on the track of the thief and so warned the detectives that if Tuke made any dissent to be searched, or any attempt to get away, to arrest him at once.

GEORGE COMBE AND GEORGE BIDDER.

WHEN Bidder, the "calculating boy" was first taken to Edinburgh, George Combe was offered a challenge which he accepted. He had never seen this wonderful lad, so it was proposed that Bidder should be placed in a room with the head boy and the bottom boy of a local school of repute, and that Combe should be introduced to the three, and be requested to distinguish the "calculator" from the other two. The gentlemen who arranged this, expected to see Mr. Combe make a particular and careful examination of the heads of each of the lads before attempting to pronounce a decision which would jeopardise Phrenology, and his own reputation for proficiency. But to their great astonishment, after a single casual glance, without even approaching the lads, he indicated which was Bidder and which the "dux" and the "dubbie" of the school.

They were then of opinion that Mr. Combe must have had some previous knowledge of the boys' personality, but after a full explanation of his method of discrimination, he convinced them of his ability to distinguish their differences. He produced a portrait of Jedediah Buxton (from plate 15 of Spurzheim's book) and showed them the similarity of the part of the superciliary ridge in which is located the organ of "Number" in the cases of both the calculating boys, and then pointed out the contrast between these and the "dubbie," and the medium development of the same faculty in the head boy.

So palpable and pronounced were these distinguishing marks, that the gentlemen present were well able to perform themselves, the feat which had so surprised them.

SHE DIDN'T CONSULT A PHRENOLOGIST.

"I hope, Jennie, that you have given the matter serious consideration," said a lady to a servant girl who had "given notice" because she was to be married "that day two weeks." "Oh, I have, ma'am," was the earnest reply. "I been to two fortunetellers and a clairvoyant, and looked in a sign book, and dreamed on a lock of his hair, and been to one of those astrologers, and to a meejum, and they all tell me to go ahead, ma'am. I ain't one to marry reckless-like, ma'am."

OUR PRIZE STORY COMPETITION.

*A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the July competition must be in by June 14th at latest.

NOTICE.

Correspondence insufficiently stamped will, in future, be refused.

THE ROYAL ACADEMY.

Although less pretty and beautiful than landscapes and fancy pictures, the phrenologist must ever be more interested in the portraits of living people, whether celebrities or not; but I defy any phrenologist to give a true and accurate delineation of character from an ordinary painted portrait. The shape of the head almost always denotes one trait, and the features another.

Studying at the Academy an excellent portrait painting by one of our leading artists, a glance showed me that although the drawing and painting were in every way excellent, and the anatomy better than the average, yet there was a want of balance about the whole portrait. I doubted very much whether a man of that character would have chosen that position in which to have his portrait painted. Something less luxurious and more energetic would have better suited the earnest expression of the eyes; and the strong, determined character denoted by the well-painted chin and jaw. Yet is it certain that he has that strength of character and firm will? In trying to corroborate it by the phrenological organ of Firmness, that organ is found to be wanting altogether. It is smoothed away, rounded off; giving quite a pretty curve to the head, but making the poorest of characters.

Leaving that point undecided, I next considered the intellectual organs. They were good, but I questioned the truth of the large musical and constructive organs.

Then taking note of the large moral and reflective faculties, it is impossible that the domestic propensities could run riot, as their size and development in the portrait would suggest. The mouth contradicts such a statement, and there is no sign of any such wild living in the features or colouring of the complexion. It is a remarkable thing that artists nearly always show clearly the fast, drunken, or wild life led by their patrons, in the complexion they give them. On pointing this out to an artist, I was told it was "flesh tints." I quite agreed; but that "flesh tint" showed "wild oats."

As I move away to another equally contradictory study, a different light shows what was not noticeable before—the organ of Firmness abnormally large, but completely painted out, and invisible but in a certain light. If only the artist had been content to paint out half, instead of the whole, the character would have been a really good one, well balanced, and far more true to life.

This lack of power in delineating true character, through the want of phrenological knowledge, is by no means found only in the tyro, but is to be seen in the work of the greatest artists of the present day, as any phrenologist can prove by spending an hour or two at this season's exhibition of the Royal Academy.

Phrenologists have plenty of work before them in educating the whole class of painters and artists to delineate correctly the true character of their patrons. We require, and have as much right to demand true character painting, as we have to demand true anatomy.

PROFESSOR HUBERT has returned to town, and will be happy to arrange with clients for consultations, either at the Phrenological College, Harpenden, or in town. Postal and telegraphic address: Professor Hubert, Harpenden.—*Adv.*

A CENTENARIAN PHRENOLOGIST.

On Monday, the 27th April, the inhabitants of Blandford, in Dorset, met in public meeting to do honour to one of their neighbours who, on that day, had attained his hundredth year. This gentleman had been associated with George and Andrew Combe in the establishment of their schools which they opened on phrenological lines in Edinburgh, and of which Mr. Matthieu Williams (author of "A Vindication of Phrenology") was the head master. Mr. Thomas Horlock Bastard, the subject of our note, was so impressed with the necessity of similar efforts elsewhere that he decided to establish one in his native town of Blandford. Despite the opposition offered to his scheme he succeeded in carrying out his wishes, some thirty years since, in the establishment of the Milldown School. This effort anticipated what are now known as technical and secondary schools, and though these terms fall trippingly from the tongue to-day, yet thirty years ago the leaders of educational science hesitated to advance to, or accept the position of the phrenological pioneers of reformed education. Now, however, the world is ready to do honour to these early workers, and the meeting at Blandford, presided over by Lord Portman, is only an indication of the general recognition now accorded them. One of the chief subjects of study in the school was to be a knowledge of human structure, and the laws of health, and as our readers are no doubt aware Phrenology formed a branch of these in the curriculum of George Combe.

On the occasion referred to Mr. Bastard was the recipient of a gift from his fellow-townsmen of a sum of money sufficient to enable him to found and endow a Scholarship in connection with Milldown School, for which purpose the money will be appropriated. Mr. Bastard, some years since, erected near the school premises a pump under a neat building on which is the following inscription:—

"Erected for the public use by Thomas Horlock Bastard, and dedicated by him to the memory of his esteemed friends George Combe and Andrew Combe, M.D., and of their zealous efforts to diffuse knowledge of the human constitution, and of the laws of nature, as conducive to the preservation of health, and the advancement of morality. October, 1864."

Mr. Bastard is still hale and hearty, and takes interest in the progress of the age. May he live long to see yet further the fruition of his labour, when every one shall know the laws which govern them.

MILK TREATMENT.

The treatment has been used in insanity, in congestion of the lung (on the principle of the compress; for those who have realised the value of the local compress never resort to the use of poulticing in lung affections, it is so weakening to the patient), in acute bronchitis, in disease of the kidneys, in spinal derangement, and in complicated indigestion, with wonderful results. My advice, then, to medical men and lay readers of these lines, before rejecting lacteopathy as a valuable branch of home therapeutics, give it a *bona fide* trial. It will be found as effective as it has been found to be harmless. There are, however, both sanitary and hygienic precautions to be attended to in all severe contagious and infectious diseases, and these can be given when a description of the case is sent in.

HUMAN NATURE INDEXED.

A new descriptive Chart with the above title has been issued by Prof. N. N. Riddell, Ph.D., New York, for the use of practical Phrenologists. It consists of 96 pages, is beautifully printed and is pleasing to the eye, though scarcely to literary taste.

This work possesses a few new and striking features. Several of the organs are rechristened, and all of them are differently numbered from any other chart that I have seen. But instead of organs they are severally described as being elements only (!) This certainly is a new feature, but is it true? "An element is a first principle—an ingredient; but a phrenological organ consists of a large number of elements.

Combateness is re-christened courage. This is new, but it is also not true. The propensity forms a part only of the complex power of true courage. A person may have a huge organ of Combateness, yet be uncourageous, and really timid and nervously apprehensive.

In the author's instruction to examiners of heads he says: "The dissatisfaction that practical delineators have met in not being able to mark a chart that would harmonise with their oral delineations is largely due to the fact that all charts heretofore have been based upon size, and elements (organs) have been marked according to the size of their organs, which is far from representing the strength of the element (organ); since strength is what gives character, and our aim being to describe mental powers, not physical organs."

Here again we have Newness, but not Trueness.

How can a delineator of character estimate the strength of the respective faculties and feelings by manipulating the head alone, without estimating the size and innate power of each organ? I leave the question for the solution of the author.

He adopts the practice of chart makers in general by registering the strength of each organ by seven numbers—namely, from 1 to 7; and he goes on to remark that an organ may be large and the feeling, or faculty, may be weak; but gives no explanation how this may occur. It, however, is true, for such an organ may not have been cultivated, but left in idleness like a field in fallow.

Destructiveness is called Executiveness, which is a marked Americanism and misnomer. He, however, in this respect is not singular, for we find the term is freely used—or rather misused—on this side of the Atlantic, as though the word Destructiveness is abominable, yet it is one of the most effective words in the language. Destruction always precedes Construction. For instances, the trees and the rocks, as such, have to be destroyed to construct our houses and furniture, &c.

Now if mankind had not been endowed with the propensity to destroy, however he might desire to construct, he could not do so for want of material; but the Creator in his forethought and wisdom provided against such a calamity.

As to Executiveness, I suppose the word has been coined to express the fact that destructiveness incites to quickness of activity in the execution of the performance of our duty; but knowledge how to do it is necessary, and Destructiveness has no power in itself to give it; hence I repeat that in this respect it is a misnomer, and the use of the term as noted above is the essence of folly.

I observe that the author defines the fifth degree of every organ as being good. Now there is no bad organ in the human head—all are good; but each of them is liable to be turned to a bad or improper use. He defines Cautiousness under the head of No. 7 thus: Are extremely careful, watchful, over-anxious, afraid of making a mistake, always apprehending danger, etc.; and Firmness under the same number as follows—are extremely firm, positive, obstinate and wilful, etc.

Now we have here two distinctly opposite feelings, equally vigorous in the same person, without any qualification whatever. How then, I ask, can a person be always apprehending danger, and be extremely firm, positive, and obstinate at the same time?

Much more might be said on the author's remarkable definitions, but enough has been said already to show that this American production is not a whit better, excepting the paper on which it is printed, than any at this side of the Atlantic. Hence the prospect of a large sale on this side of the Atlantic is not great.

NICHOLAS MORGAN.

PROFESSOR HUBERT AT NEWCASTLE.

Professor Hubert's sojourn in this city as a phrenologist has been most successful; and those who have not yet made his acquaintance should take an early opportunity of having an interview. This is his last week, and during several weeks his delineations of character have been considered by all who have submitted their heads to his manipulation as remarkably accurate and satisfactory. Whatever opinions may be entertained by his visitors, none can call in question the marvellous completeness of his reading of the human skull as an index of capacity, disposition, tastes, and general tendencies of character. Some members of the "Journal" staff have already made proof of Professor Hubert's ability as a character reader. In many respects his method of exposition is highly original; and he is the only professor of the science, indeed, who for many years past has recalled vividly to mind in this city that full faith in the truth and usefulness of their art which distinguished some earlier exponents of phrenology in this city more than half a century ago.—*Newcastle Daily Journal*.

REVIEWS OF BOOKS.

PHRENOLOGICAL CHARACTER OF MRS. BOOTH. *H. H. Garlick, Bower-place, Maidstone.* Price one penny. Written by Mr. Chas. Baker of Maidstone, a well-known local Phrenologist.

HUMAN NATURE. *San Francisco.* The May number of this attractive little publication contains some useful articles on Phrenology and kindred subjects. Britishers desiring to subscribe to this journal should write to the Editor, Prof. A. Haddock, 1016, Market-street, San Francisco.

PHRENOLOGICAL MAGAZINE. *L. N. Fowler & Co., London.* Price sixpence. The continued improvement in this magazine, as manifested in the May issue, is cause for congratulation to the Editors.

DINING.

BY OWEN MEREDITH.

We can live without poetry, music, or art;
We can live without conscience, and live without heart.
We can live without knowledge, we can live without books,
But civilised man cannot live without cooks.
We can live without books—what is knowledge but grieving?
We can live without friends—what are friends but deceiving?
We can live without love—what is love but repining?
But where is the man who can live without dining?

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition," &c., &c.

IV.—THE NOSE.

We must now consider the feature that is, in my opinion, the most important consideration of the whole face, viz.—the nose.

The nose indicates, in the first place, the *executive force* of the subject, according to the position of the protuberance upon it. When *viewed in profile* the nose is ridged near the root, where it rises between the eyes, it shows assertion, aggression, and the disposition to attack and have the "upper hand." Should the rise occur near the centre, half way up the back of the nose, it then indicates the inclination on the part of the possessor to defend and protect the rights of the oppressed.

When the rise is observed at the tip of the nose, it shows self-defence, and the ability to look after the interests of "No. 1," and to stick up for that worthy individual. Persons having this development will not be sat upon, and always resent other people treading on their toes.

Should the nose be without any perceptible ridge upon it, it indicates a passive, non-aggressive spirit, and often a retiring, shy disposition. Persons having such formed noses seldom act with much force or ardour, unless other strongly accentuated indications favour their doing so, and they are, as a rule, lacking in executiveness and destructive energy.

We will in the next place consider the length of the nose. When the nose is *short*, it suggests a lack of forethought, and a rather precipitate, and impulsive temperament; should it be *moderately long*, it denotes prudence, discretion, and caution; whilst, if it should *droop* at the tip, it then indicates a suspicious, wary nature.

When the nose is well defined and raised from the face, being clearly and sharply cut, it shows ambition; should it project considerably at the tip, it signifies curiosity, and the predilection on the owner's part for poking his nose into the concerns of others.

When the tip of the nose is *pointed*, it signifies reticence and incommunicativeness; but should it be *wide*, it indicates a talkative, loquacious nature, whilst, if in addition to this, the nose be *turned up* it shows a vivacious temperament—a person who is seldom at a loss for a shrewd, smart retort.

When the septum, the gristle which divides the wings of the nose, descends below the nostrils, it shows ingenuity, and marked individuality, as well as the ability to scheme and manoeuvre; whilst, should the wings of the nostrils slope down on to the cheek and elongate at their posterior position, coming down below the cartilage, it denotes mimetic ability, and the love of imitating and copying. Sir Henry Irving has both this sign, and that of originality well represented.

Nostrils which curl, and are very flexible, are significant of pride, and a love of social distinction; well opened nostrils show gallantry and ardour; very open, conspicuous nostrils,

animal propensities, coarseness and a superabundance of vitality; whilst small, closed nostrils indicate a want of enthusiasm and "spirit."

Viewed full-face. Breadth to the back of the nose denotes solidity, staying power, reflection and force of mind; *sharpness* indicates acuteness, penetration and often brilliancy of intellect.

When the nose is broad across, just below the ridge where it joins the cheek, it shows Acquisitiveness, and a provident nature, that would put by for a rainy day.

When the nose widens across the nostrils which spread out over the face, it denotes secretiveness, and the ability to organise and keep one's own counsel. When the nose is narrow across the nostrils the subject will not be able to keep a secret, and will always be liable to "let the cat out of the bag"; whilst should the nose be *very* broad across the nostrils it would indicate dissimulation, and even double dealing. With President Kruger the nostrils open across the face, giving policy, and the power to observe a discreet silence. When the nose is divided at the tip, and cleft by a small dimple, it is indicative of an analytical, critical, investigating cast of intellect.

WHERE BEARDS GROW IN TWENTY DAYS.

It is generally understood that the hair and nails grow faster in hot weather than in cold, but perhaps few are aware that any temperature can impart so great a stimulus to the growth as Colonel Pejevalsky, the great Russian traveller, says the Central Asian heat did during his journey in those regions during the summer of 1889.

In June the ground and the air became excessively hot, so great, indeed, as to render travel in the daytime impossible.

Within a fortnight after this oppressive weather began it was noticed that the hair and beards of all the party were growing with astonishing rapidity, and, "strangest of all, some youthful Cossacks, whose faces were perfectly smooth, developed respectable beards within the short period of twenty days.

FREE CHARACTER READING.

Arrangements have been made by which subscribers to THE POPULAR PHRENOLOGIST may have their characters read from their photographs FREE OF CHARGE. The following conditions must be observed:—

1. Each application must be accompanied by a recent photograph (two would be better, one full face and one profile) and a small specimen of his or her hair.

2. The application should contain the following particulars: sex, age, height, and colour of eyes; and it should be in the handwriting of the applicant.

3. If the photograph is to be returned a sufficiently stamped and addressed envelope must be enclosed for the purpose.

4. Each application must be accompanied by 12 coupons cut from the cover of the paper; these need not be all from one month's issue.

KNOW THYSELF.

By J. MILLOTT SEVERN, F.B.P.A.

In golden capitals on the splendid temple of Delphos was inscribed the most important maxim known to the wise men of ancient Greece: "Know Thyself." Self-knowledge is the most important of all knowledge. There is no royal road to learning. We have usually but vague, incorrect ideas of that which has not been fully impressed upon the mind by steady application, diligence, and study.

Education is at the present time making rapid strides and the desire for practical knowledge is becoming greater. To satisfy this thirst for knowledge, it is necessary that the up-to-date progressive man should economise and make the most of his mental, as well as his physical powers; and to do this he must first *know himself*: he must know the bent of his mind, the strength or weakness of the various faculties of his mind; in what direction his aspirations, talents, or may-be genius, tends, and to what extent they will enable him to launch out in the world.

The science of Phrenology claims to be the most practical of all systems of mental philosophy, because it deals with the basis of mental manifestations. It is a fact beyond dispute that mentality exists only in proportion as there is brain development and activity—that where there is a want of brain, there is a corresponding want of mentality, or intelligence. No ordinary observer will need to be told this. In estimating worth, *quality* must be taken into consideration together with size, and especially so when estimating the worth of man—the noblest work of creation.

Education and environment have much to do with and forming improving a person's character; yet, it is a great mistake to think that educational, monetary, or other similar advantages, are all that is necessary to enable an individual to be successful in any profession or calling. All men are not equally endowed by Nature with the same mental qualities. All the education and training in the world would not make the true poet. It does not follow that because a man shines as a lawyer that he must necessarily possess the same brilliant powers in relation to any other walk in life wherein a lawyer's qualities are not requisite. A profound lawyer would probably make but a poor artist, even though he might have had a thorough art training.

It must not, however, be inferred that it is impossible for a man to possess more than one good natural quality, or that anyone is gifted so as to become eminent in some pursuit or other. One may have one talent; another may be possessed of ten: we are responsible only for that which we have, and its improvement, and not for that which we have not.

To know how to economise and make the most of one's mental and physical powers should be the aim of everyone. The study of Phrenology is the study of mind. To know our own mind is to know ourselves, and thus know what best we can do for ourselves and others.

The human system can endure heat of 212 degrees, the boiling point of water, because the skin is a bad conductor, and because the perspiration cools the body. Men have withstood without injury a heat of 300 degrees for several minutes.

CURIOUS FACTS.

The credulity of those who read the medical journals is frequently taxed to the utmost by some of the facts which are there recorded. The following reports are of cases which will interest non-medical readers. They are all well authenticated. Almost as curious as the instances of swallowing I am about to relate are two cases of foreign bodies in the cavity of the "orbit," both reported by well-known surgeons.

The first is that of a man who was threshing corn, and afterwards had a severe inflammation of the eye. This continued for two or three weeks, until one day, when pressing on his lower eyelid, "he suddenly ejected a grain of wheat, which had shot forth a vigorous green sprout."

In the second case "a piece of iron hat-peg three inches long was embedded in the orbit for several days without the patient being aware of it."

Many curious things have been swallowed, some examples of which I quote. At a post-mortem examination of the body of a lunatic the stomach was found to contain "thirty-one entire spoon-handles, each about five inches long, four half-handles, nine nails, half an iron shoe-heel, a screw, a button, and four pebbles. The whole mass weighed two pounds eight ounces."

Another instance of depraved appetite in a lunatic is that of a man who swallowed ten ounces of nails and some pieces of broken pot. In this case no harm ensued.

Hair seems to be a favourite article of diet among the insane, and it forms a ball similar to those frequently found by butchers in calves' stomachs.

Of large bodies swallowed accidentally sets of false teeth seem to be the most common. In one case an old man had been under medical treatment for several months, and was supposed to have had a cancer in his throat. On examination a false tooth plate was discovered, which he had evidently swallowed during sleep, and which was the sole cause of all his trouble.

Large pieces of meat are often swallowed. One individual swallowed a whole mutton chop, both bone and meat, without doing himself any great harm.

Most persons at some period of their lives have paid a visit to a dentist in order to have a tooth drawn, and they will doubtless consider that the blade of a tooth forceps is rather an awkward body to have in the windpipe. Yet one of these instruments was successfully removed from the windpipe of a man by Sir William McCormac.

Needles have been frequently swallowed accidentally, and several cases are recorded where the needle has travelled through the tissues of the body to a part some considerable distance away, such as the groin or thigh.

Smokers are liable to special injuries from blows or falls while smoking a pipe. Thus, one man had a piece of tobacco pipe three inches long embedded in the tissues of his cheek. It remained there for several years.

One or two cases of recovery after the most dreadful injuries are worth mentioning. Perhaps the most marvellous of such accounts is the well-known case of Alexis St. Martin, whose stomach was injured from the front by a gunshot wound, and a permanent opening into it was left.

A frequently quoted case is that of a man engaged in blasting, who was preparing a charge, when it exploded, and forced his crow bar through his skull and brain. This man lived for over twelve years, and there was no obvious mental change.

Some children are born tongue-tied, the tongue being too much bridled to the bottom of their mouth, by which they are prevented from sucking properly. If not remedied, this peculiarity will impede their utterance in after-life. It is the duty of the nurse to mention to the medical attendant that there is such a defect, and he will remove it by a slight cut with a pair of scissors.

THE POPULAR PHRENOLOGIST.

JUNE, 1896.

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LET THINKERS READ.

It is surprising what lamentable ignorance prevails amongst persons otherwise intelligent, on the subjects which should most concern them—Life, its methods of manifestation and its purposes. Until the advent of Dr. Gall there was little to learn but what was of a nature at once confusing and untenable. The scientists and philosophers seemed to vie with each other as to which could succeed in investing the matter with the greatest number of perplexities. The discovery of the phrenological key to the mysteries of human nature, cleared away as by magic the clouds and mists which had so long enshrouded the simple and easily-attainable truth, and revealed to an astonished though sceptical world those great principles for which in all eras sages has been searching and groping in vain. Error had usurped the place of Truth, and when the latter came—as truth always comes—with fearsome step and timid face, her advance was checked, and instead of at once assuming her position upon her rightful throne, she had to meet the emissaries of the enemy who sought first to ignore her, then to laugh her out of her pretensions, and finally when her persistence and power became manifest, to oppose by every possible means, her progress to the seat of power. And still there are some who blindly denounce, and foolishly condemn, the great principles, which, as the result of Dr. Gall's discoveries, are now written indelibly upon the pages of science. I say their action is unwise because they traduce that, of which, when questioned, they admit they know nothing. Is it not a remarkable fact that every man who has really studied the subject—many of them for the purpose of showing its falsity and unreliability—has become a convert, and some even enthusiastic advocates. One of Phrenology's greatest authorities (Dr. Vimont) sought eagerly for proofs of its error, but aided by blessing and

extolling it. Prejudice and interest have equal claims to distinction in the influence they exert on the minds of many persons, and to combat these twin forces, Right and Truth have to brace themselves to the encounter and have frequently to endure temporary reverses; but it has frequently happened that no small measure of ill-fortune which comes in these reverses is due to the action of those who, while pretending to devotion as friends, have no claim thereto, or those whose armoury is so sadly devoid of weapons that they only impede the onward march of the stalwarts, who are not only thoroughly equipped, but inflamed with zeal.

Phrenology stands to-day the loser by influences such as I have described. Of prejudice I will only say that it is gradually dying. Present-day scientists and philosophers, too, are gradually reconciling themselves and their theories to Gallian principles. They adopt its positions, its claims, and its language, and though they still rebel when they are asked to accept the name "Phrenology," yet even here they sometimes yield provided you will let them call it "The New Phrenology." Interest is a foe, which, as the new order of things gradually prevail, will necessarily have to "hide its diminished head." The modern schools of Anatomy have adopted Gall's system of brain dissection; and modern experimenters, relying on Gall's discovery of the multiplicity of organs in the brain, have based their experiments on that fact, and have sought, with success, to localise in the brain some of its many functions. The professors and others, therefore, whose interest it has been to oppose phrenological teaching, are able to materially modify their opposition, and it is only here and there a scientist is found who deems it to be to his interest to assume an attitude of antagonism.

Of recent years possibly the professed friends and advocates of Phrenology have been its greatest foes. An advocacy based only on the ability of Phrenology to produce fees for the advocate cannot possibly have been conducive to the welfare of the science. I should be sorry to convey the impression that professional Phrenologists cannot be valuable teachers of the subject, and when actuated by motives other than pecuniary, be powerful agents for the advancement of a knowledge of its principles. Fortunately there are many such to whom the mere question of emolument is indeed a subsidiary one; they would never have entered the profession but for the fact that they loved the science, were eager to advance its claims, and the only opening which enabled them to do this effectually was to devote themselves entirely to it. But the class to which as foes I particularly refer, and of which there are a large number, are those who, having but little knowledge of the subject, pose as character readers in public places, and by their vagaries and ignorant mis-statements, couched in language the reverse of correct, leave an impression on the minds of their listeners of repugnance and disgust. I need not say, these men are no more phrenologists than the pill-vendor at the street corner is a physician, or the organ-grinder a master of music. Let me urge every reader of these lines who has hitherto held aloof from Phrenology because of any reason such as I have suggested, to at once look into the question for themselves. The study will be found a delightful and engrossing one, and the reproach of ignorance on the most important matters relating to themselves will be wiped away.

PHILOSOPHY, OLD AND NEW.

By BRIAN HODGSON.

THE position of the psychologists to the phrenologists is parallel with that of the alchemists to the chemists. The psychologists rejoice in the intricate mysteries of an abstruse terminology, spun for the most part from their mental entrails, as Bacon has put it; whilst the chemists and phrenologists appealing direct to nature, resolve all complexities into elements first, and then proceed to build up the compounds that general observation has too swiftly dealt with as being elemental.

The force of this parallel may be seen by a brief comparison of the assertions and terminology of the two schools. Thus, Bain tells us, leaving no doubt about the matter, after the good old alchemical fashion, that "The only account of Mind strictly admissible in scientific Psychology consists in specifying three properties or functions, Feeling, Will or Volition, and Thought or Intellect; through which all our experience, as well as Object and Subject is built up." In considering this portentous dogma I am minded of a similar statement by the alchemist Basil Valentine, which is if anything, less dogmatic. He says, "Every substance placed in the fire, yields a spirit, called mercury, an inflammable principle named sulphur, and the most fixed part he calls salt"! Of course there is nothing untrue in either of these positions if you vary the meaning of the terms slightly and place them in different positions. Other terms regarded as if they were elemental by the orthodox schools are as follows, and I will ask you to note them specially for comparison with those of Dr. Gall:—

Perception, Memory, Conception, Abstraction, Reason, Judgment, Imagination, Surprise, Wonder, Restraint, Liberty, Terror, Sympathy, Gratitude, Generosity, Emotions of Relativity, Terror, Tenderness, Self-power, Irascibility, Action, Pursuit, Intellect, Sympathy, Ideality, the *Æsthetic*, the Ludicrous. The Will has Spontaneity, Self-conservatism, Money Motives, Motives of bodily strength, Knowledge, Formalities and Virtues, Deliberation, Resolution, Effort, Desire, Belief, Morals, and Habits, etc., etc.

Contrasting the significance of the terms here used with that of the terms proposed by Gall and his followers, we notice one striking difference, a difference, too, that is fundamental to the solution of the education problem. It is this, that whilst the last mentioned terminology applies to every individual without providing any key to differentiation, the system of Gall provides a sequential series of elements from which all the aforesaid compounds can be built up, and by examination of the quality and quantity of which, individuals may be differentiated in reference to every capacity of the mind. A series, too, which emphasises and supports the Theory of Natural Selection, and harmonises with every fact in Physiology as yet clearly ascertained.

Moreover, the followers of Gall speak of the human mind in straightforward plain English, which everyone possessing a mind can understand; and they are not dependent upon the "relativity of doubly compound co-ordinated relativities," or any other such profound phrases, which have all the unction that characterises "that blessed word Mesopotamia," but leave no mortal man one whit the wiser as to his own particular relation to his fellow men, the only point upon which nine-tenths of mankind are interested.

Gall states that Man is an organism with a distinct faculty for loving the opposite sex (*Amativeness*). That he has an especial preference for one member of the opposite sex, to whom he tends to cling through life (*Conjugality*). That he has a distinct faculty prompting him to cling with tenacity to life for its own sake (*Vitateness*). That by similar means he loves his friend (*Friendship*)—he protects and loves his offspring (*Philoprogenitiveness*)—he loves his home (*Inhabitiveness*). That he has an innate capacity to fight those who traverse these loves (*Combateness*). That he can manifest his individuality to the extent of utterly destroying these opponents, or breaking down any other obstacle in his path (*Destructiveness*). That he can appreciate the difference between good food and bad (*Alimentiveness*). That he can calculate the number of things he is in need of (*Calculation*), and perceive their condition (*Order*), Colour, plumb (*Weight*), bulk (*Size*), and Form. That he is an observer (*Observation*), and has a capacity to remember isolate facts (*Eventuality*), places (*Locality*), and periods (*Time*). That he can express in language the ideas that affect his existence (*Language*). That he can preserve his actions from the observation of competitors, by a power of cunning or secrecy (*Secretiveness*). That he can thus acquire possessions for himself (*Acquisitiveness*). That he can construct edifices wherein to preserve the same (*Constructiveness*). That he can govern all these attributes with caution (*Cautiousness*). That he is fond of displaying his gains, hereditary and acquired, with an ostentation that seeks the approbation of his kind (*Approbativeness*). That he has a certain innate pride in his high attainment, that prevents his stooping to meanness (*Self-esteem*). That he can appreciate that which is lofty and sublime in his natural surroundings (*Sublimity*); and picture to himself ideals from the same source (*Ideality*). That he can appreciate the varying musical sounds (*Tune*). That he can perceive the incongruities of things and laugh thereat in mirthfulness (*Mirth*). That he can dive into the causes of those things which present obstacles to his other faculties (*Causality*). That he can compare the results he arrives at (*Comparison*). That he can reckon up his fellow-man in respect of all these psychic forces (*Human Nature*), and deal with them with suavity (*Agreeableness*) or true kindness (*Benevolence*). That he can imitate the impressions his other faculties record as pertaining to other men and things (*Imitation*). That he can perceive that there is a great undiscovered world around him through which he has to travel, and into which certain of his kind are sufficiently highly developed to see (*Spirituality*). And finally, looking upon the mighty piece of mechanism that has wrought these capacities into his consciousness—considering the superlative grandeur of it all, some few of his race have turned their whole nature upward with a sense of thankfulness towards its originating Cause, and have acquired in the organ of Veneration a capacity that ever lifts them upward to higher attainments, giving them a broader retrospect of the past lives of their race, and therein the highest of all philosophy.

Those who have already mastered the orthodox systems of Psychology will regard with intellectual pity those who can degrade so lofty and profound a subject to the simplicity of Gall's system.

It is, in fact, his simplicity that has condemned him. Any average mind can completely master his meaning with a little application.

BRITISH PHRENOLOGICAL ASSOCIATION.

On May 5th the usual general meeting of the above Association was held. Bernard Holländer, Esq., Vice-President, in the chair.

The SECRETARY made a statement with reference to the present position of Phrenology in various localities. Special reference was made to the newly-established Newcastle Phrenological Society, which numbers 40 members, and the work of Professor Hubert in connection therewith; also to the positions assumed by the Press for and against. In this latter connection the Secretary announced that the Council had decided to issue a disclaimer as to the connection of Mr. Sinclair with Phrenology as represented by the Association. A communication with that object has been sent to the Central News Agency. The Council had also been considering the possibility of establishing a permanent office in London, but want of funds prevented this being carried out at present. The Association had been established ten years.

The CHAIRMAN called upon Mr. Severn to read his paper upon "Our Early Phrenologists." Mr. Severn's last lecture to the Association was delivered just eight years since (May, 1888).

It is impossible to give other than the briefest reference to the many biographical and other facts referred to in the limited space at disposal.

Mr. SEVERN, in the course of his lecture, dealt more particularly with the lives and labours of Drs. Gall and Spurzheim and Mr. George Combe, his object being to revive the memory of the founder and pioneers of Phrenology.



DR. GALL.

Dr. GALL was born at Tiefenbrunn, in Swabia, on March 9th, 1757. His parents intended him to become a priest, but his taste was in a different direction, and he became a student of medicine. After acquiring his education he went to Vienna, where he soon became recognised as an able physician, and was offered the post of Medical Councillor of State to the Emperor, Francis I., but this he courteously declined, being of a nature unsuited to the conventionalities of a Court life. The lecturer described the phrenological development of Gall,

showing that he was eminently suited to the investigation of facts, and well able, by virtue of his large reasoning power, to give them their due place and prominence. He proceeded to relate the discovery of the organ of language, or verbal memory, and told of the impression this conveyed to the mind of Gall, that if one mental power had a physical sign or expression in form, why not others; thus leading, step by step, by means of careful observation, to the ultimate establishment of Phrenology as a legitimate science. Dr. Gall was physician to a lunatic asylum, several hospitals, and other public institutions in Vienna, hence he had exceptional opportunities of study and research. He was introduced to colleges, the courts of princes, and the halls of justice, for the purpose of his enquiries; and whenever he heard of any persons who were in any way distinguished by a remarkable endowment or deficiency, he studied their development and, whenever possible, would take a cast of their heads. After nearly thirty years' observation and experiment he propounded his doctrines to the medical profession by means of lectures, which in 1802 were interdicted by the Government of Austria, on the ground that the new teaching was in antagonism to religion. This prohibition had the effect of causing a more widespread interest to be taken in the subject, and Dr. Gall left Vienna to travel and lecture in Germany and France to eager students of his new science. Dr. Gall eventually settled in Paris, where his labours secured for him a large and lucrative practice. In 1815, the Emperor of Austria invited him to return to Vienna—an invitation he declined. In Paris he constantly lectured on his discoveries, each course consisting of sixty or seventy lectures, and included careful dissection of brains. At the request of the Minister of the Interior, Dr. Gall commenced lecturing for the benefit of the Medical Students of Paris in 1819. At the close of one of his lectures, in March, 1828, Dr. Gall was seized with paralysis, from which he never recovered, and died on the 22nd of August of that year.

JOHN GASPAR SPURZHEIM, the co-worker with Dr. Gall, was an eminent anatomist and physiologist. He was born on the 31st December, 1776, and though intended by his father for the clerical profession, preferred that of medicine, and passed through the medical schools of Vienna. In 1800 he became a student of Dr. Gall, and entered zealously into the consideration of his master's discoveries, with the result that in 1804 he became the associate of Dr. Gall in his labours. The researches were continued with renewed energy, and in the public expositions which were constantly taking place, Dr. Spurzheim undertook the anatomical work, making the dissections and experiments whilst Dr. Gall explained them to the students. In 1814 Spurzheim left Dr. Gall in Paris, and came over to England, locating himself in London, where he wrote and lectured. He also visited for this latter purpose, Bath, Bristol, Dublin, Cork, Liverpool, Edinburgh, &c. Returning to London in 1817, he became a Licentiate of the Royal College of Physicians. Many converts amongst the medical profession and other scientists resulted from his lectures, and it was at one of these, which was illustrated with brain dissection, that George Combe first became interested in Phrenology. In 1818 he married Madame Perier, a pleasing and accomplished lady, to whose pencil is due many of the beautiful drawings which illustrate his later books.

In 1825 he delivered courses of lectures at St. Thomas's and St. Bartholomew's hospitals, visited the principal towns of England, Scotland and Ireland, lecturing and demonstrating. At Cambridge University he was received with distinguished respect, being feasted and feted, and whilst in Dublin was enrolled as an Hon. Member of the Royal Irish Academy. As the result of invitation he left England for America in June 1832, and had arranged for an extensive lecturing tour through the States. He commenced by delivering his courses at Harvard University and Boston on alternate days, while the mornings were devoted to demonstrations before the medical faculty. This work was too much for his strength, and he was unable to throw off the effects of a chill, which developed into a fever, and resulted in death on the 10th November, 1832. Although Dr. Spurzheim had been with them but a few weeks, the Americans paid him the highest honour. Crowds attended his funeral, and votaries of science from all parts were present. Eulogies were pronounced, and a requiem was sung over his grave. A monument was soon after erected on the spot to his memory.

George Combe was born in Edinburgh on October 21st, 1788. He passed his early life in an atmosphere of severity and gloom. Having strong moral tendencies, his mind was much occupied with the problems of religion and life. He was first sceptical as to the truth of Phrenology, but a lecture, with demonstrations by Dr. Spurzheim, convinced him that it possessed claims to his attention. He studied it in the spirit of earnestness, which characterised all his work, and eventually became its great apostle. Phrenology became to him the key to all knowledge, and he viewed life entirely through its medium. George Combe was by profession a lawyer, but would not undertake the advocacy of any case of which he was not fully satisfied. Though eminently adapted to his profession, yet he had tastes, abilities, and desires beyond it. His splendid literary and reasoning powers were illustrated in his many works—foremost of which stands "The Constitution of Man," which is considered one of the classics, and has had a larger circulation than any other work of a similar character. In 1833 he married Miss Cecilia Siddons, a daughter of the great actress, and in 1837 he gave up his profession and devoted himself entirely to the propagation of Phrenology. In 1838 he responded to an invitation to visit America, and while there formed a strong and affectionate friendship with Horace Mann. In 1850 he visited Buckingham Palace, and explained to the Queen his theories of education based on the Phrenological developments of the Royal children. In 1854 he was again summoned to the Royal presence. He continued his labours for Phrenology until his death in 1858.

Mr. SEVERN gave much information as to the personal worth of these great pioneers, and made special reference to Dr. Andrew Combe, whose labour for Phrenology, as testified by his writings, is of great value.

The lecture was illustrated by diagrams of these pioneers, supplemented by pictures of Sir F. Leighton, W. E. Gladstone, the late Lord Tennyson, L. N. Fowler, and Jas. Webb.

Mr. CROUCH proposed a hearty vote of thanks to the lecturer, which was seconded by Mr. Blackford.

The proceedings terminated with the practical examination of a head by the lecturer, which was much appreciated.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday, 24th ult., the usual fortnightly meeting was held at the Grange Park Church Lecture Hall, when Mr. James Webb, F.P.B.A., lectured on the organ of "Love of Approbation." The chair was occupied by Mr. C. P. Stanley. The lecture was illustrated by diagrams and pictures of notables. Amongst those having the organ large were Lord Rosebery and Mr. Sexton, whilst Sir Wm. Harcourt, Mr. W. O'Brien and Mr. Broadhurst, were credited with more self-esteem than consideration for the opinion of others. Much fun was caused by the enumeration of the odd behaviour of persons having excess or deficiency of the organ in question. A delineation was also given of the character of Mr. Richardson, and comparisons made between the heads of members.

On May 6th, Mr. Webb also lectured on "Temperaments," with illustrations, to an appreciative audience. Mr. Webb, as usual, concluded the evening by the clever examination of a head.

On the 22nd, a lecture was given by J. Melville, Esq., on "How to study Phrenology methodically." The Rev. H. Moulson presided. The lecturer described the various brain areas, drawing attention to the character and ability of persons depending on the four chief areas of the head.

These were illustrated very cleverly by drawings of the various parts on the blackboard. The lecture was exceedingly well received. Then followed a number of questions by Mr. Barley, Rev. F. W. Wilkinson, etc., which were satisfactorily replied to.

Votes of thanks proposed by Mr. Webb, and seconded by Rev. F. W. Wilkinson, were accorded to the lecturer and chairman.

FORTHCOMING MEETINGS.

- June 2nd.—British Phrenological Association, 63, Chancery Lane, W.C. "Popular Evening," at 7.45 p.m. Admission Free.
- June 3rd.—London Phrenological Institute, 5, Cumberland Gate, Kew Gardens, Stackpool E. O'Dell, on "Phrenology," 8 p.m. Free.
- June 9th.—Lecture at B.P.A. Room as above. Bernard Holländer, Esq., at 7.45 p.m. Admission, Members 1s., Non-Members, 1s. 6d.
- June 10th.—Kew Gardens. S. E. O'Dell, as above. 8 p.m. Free.
- June 12th.—Leyton Phrenological Society, Grange Park Lecture Hall, Leyton. Lecture by J. Webb, on "Poets." 8 p.m. Free.
- June 16th.—Last Lecture by Mr. Holländer, at 7.45 p.m. B. P. A. Room as above. Admission, 1s., and 1s. 6d.
- June 17th.—Kew Gardens. S. E. O'Dell, as above. 8 p.m. Free.
- June 24th.—Kew Gardens. S. E. O'Dell, as above. 8 p.m. Free.
- June 26th.—Leyton, Grange Park Lecture Hall. Mr. J. P. Blackford, on "Some objections answered." 8 p.m. Free.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

CONTINUITY.

THE part of the brain between Parental-Love and Self-Esteem was denominated Concentrativeness by George Combe, for he believed it served to concentrate the attention in study, as well as to fix the affection on places endeared by early associations. That there is some correspondence between these two mental operations will not be denied by a thoughtful reader; the lover of study and knowledge fixes his thoughts on his books; the lover of places fixes his thoughts on home and country. On the other hand no one can doubt there are fundamental differences between these two kinds of mental operations. In one case the objects contemplated are physical, in the other the objects upon which the thoughts are concentrated are intellectual.

Dr. Vimont found that dogs, like the setter; and the fox, cat, etc., have large development of the extreme post-parietal area, the part of the brain now under consideration. The animals fix, and for a long time retain their attention on an object; on the other hand, the badger has not a large development of this region of the head, and its character agrees with the development. No wonder that Dr. Vimont placed the organ whose function it is to concentrate attention somewhat lower in the head than those who, having chiefly studied its manifestation in man, have given it a more intellectual office. And we need not be surprised that Combe considered the whole organ as one and the same.

Sir Isaac Newton was endowed with large mathematical and constructive faculties. But he also had an extraordinary capacity to rivet his attention on his studies. An anecdote is told about him. A friend called to see him, sat down at his table and ate the dinner prepared for Newton. Newton afterwards entered the dining room and lifted off the cover from one of the dishes, and seeing there the remnants of his dinner only, exclaimed that he had forgotten that he had had his dinner. His thoughts were on his studies.

It has been said that Secretiveness and Imitation are the two most important organs in actors. But there are other organs almost equally valuable to them. And the organ that gives the capacity to concentrate the attention on a mental conception is one of these. George Combe, the son-in-law of Mrs. Siddons, relates that during long pauses in their declamation, both she and Mr. John Kemble could prolong their emotions over the whole interval, "which added to the depth and intensity of the effect produced."

In the mental development of Henry Irving, the power to fix the attention on the subject he wishes to illustrate is a prime element. The two organs generally considered the most important in an actor—Secretiveness and Imitation—are not specially large, and in fact the latter organ is but moderately

developed in him. Hence he is original in his representations. He cares nothing about the methods of others, he will not copy them. But his power to suspend the progress of his thoughts and dwell upon an emotion is remarkable. He concentrates his sympathy and intellect upon the subject he is illustrating and, gratifies such of his audiences as have a similar development of Concentrativeness, whilst others more mercurial think him slow, stilted, or pedantic.

The sanguine temperament hinders the activity of this organ, whereas the bilious temperament aids it. This temperamental characteristic explains the reason why so many persons, endowed with large mental powers are unable to prolong their studies to the length that others less fully developed in this organ are able to do.

Given a strong bilious temperament and large Continuity we find a power of continued attention unequalled by any other development. Such persons are generally very industrious and attentive to their duties, especially when they are not swayed by larger developments of the lower propensities.

Continuity has for its function the concentration of the functions of other organs, and it augments their activity. Broussais was of this opinion:—"This part seems then to be a means for the concentration of the action of other organs, and of any organ whatever, particularly of the intellectual organs, because it is these which are applied to the examination of external objects."

Broussais here seems to anticipate a recent discovery—that the organ of Continuity is intimately connected with the perceptive faculties. Professor Ferrier discusses this question in "Functions of the Brain," chap. 12.

To fix the mind upon some kind of mental work—especially if that work be of an otherwise uninteresting character—requires great effort and self-denial, especially on the part of anyone with little concentrative capacity. When the organ is large not only may a person concentrate his thoughts more effectively, but he can more easily strengthen his weaker faculties, holding them to their work. The effect of Firmness and other organs will be dealt with in succeeding lessons. In the meantime it should be remembered that Continuity has a similar effect on the intellect that Firmness has on the conscience and moral faculties generally.

In the education of the young both these faculties are of high value, Firmness strengthening the higher sentiments and holding out against the passions; Continuity in rendering strength to the intellectual faculties and aiding study. Interest must be aroused to excite the attention; attention gives strength to the memory, and that which supports attention (Continuity) helps to form studious habits.

And, unfortunately when this organ is large, while at the same time, some other organ is dominating the mind—as Caution or Conscientiousness, or both,—it will fix an idea in the mind so firmly that it will result in monomania. In a case of this character the physician attending him, should have some knowledge of the effect of this faculty—he ought to be a phrenologist.

HEALTH NOTES,

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

I HAVE already referred to the use and value of water in the hygienic treatment of disease. I have not pointed out in detail its many-sided uses, or the modes of procedure by which the most good can be obtained from its use. I have two reasons, amongst others, for this. First, that the character of these notes, and the space at our disposal, will not admit of more complete details; and, second, what might be of service in one case might be the reverse in another. Common-sense must be brought to bear in the actual treatment of the sick. Each case must be treated on its own merits. Nevertheless, all may be benefitted by some form of bathing daily. But whether the bathing should be on rising; in the afternoon; or just before going to bed; or whether pack, or sponge, tonic, vapour, hot air, etc., would be best, will depend entirely on the patient's needs and condition for treatment.

There are some derangements in which milk may be employed and found to be more effective than water. But whether water, milk, food, or medicines, it is well to remember that it is always the living body which acts on the remedy, and not the remedy on the body. Some remedies are more appropriate in some cases than others, and hence my recommendation of milk. However useful the water treatment, milk used in a similar manner has proved more effective in inflammatory and zymotic diseases.

Dr. Byron Sampson, of Johannesburg, is entitled to the credit of being the first medical man who had sufficient courage to lay the virtues of milk as a therapeutic remedy before the medical profession. This he has done in a series of papers to the medical press, and in a contribution to *The English Mechanic* last year, from which I make some extracts. He calls his discovery:—

“Lacteopathy; or, the Treatment for Pain and Disease by New Milk Packs and Compresses.” The conclusions by which the doctor arrived at this mode of treatment seem to me to be very happy and sensible. He found, as most medical men will admit, that impure milk is a prolific source of infection. Scarletina, diphtheria, typhoid and typhus fevers, &c., have been traced to milk used which had been conveyed in vessels which had been washed in impure water. If milk will absorb disease germs from a dirty vessel, why not poisonous germs from a dirty or diseased human body?

Acting on this deduction, the doctor applied milk cloths to bad sores, erysipelas, &c., with remarkable and astounding results. But greater success was to come. To use the doctor's own words, he says: “But the time soon arrived when I was able to put it to a more definite test. The small-pox broke out in Kimberley in 1884, where I was then practising, and I determined to try the efficacy of sheets soaked in fresh milk in aborting that terrible disease. Accordingly I visited several houses whence small-pox patients had been removed to the

lazaretto, and I left word that if any other member of the household was attacked I should be sent for at once, as I could apply an abortive or preventive treatment. I then succeeded in treating some 18 or 20 cases attacked with symptoms of small-pox, which (especially raging in an epidemic form) are so marked as barely to be mistaken.

In one or two instances the sanitary physician visited every morning to remove the patient to the lazaretto as soon as the eruption appeared; but in every case which I thus treated, the milk sheet applied for an hour every four hours, day and night, drew the small-pox poison so completely out of the body that the patients were nearly all convalescent on the fifth day, no eruption having appeared on any of them. In one case a bad subject for the disease, pronounced severe (not attended by me), when the milk sheet was applied at night by a friend for two hours, and where the eruption had already appeared over the body, the milk drew the eruption so entirely from the skin that the physician in attendance was amazed next morning to find the eruption gone and his patient convalescent. In four days the man was up and about, and thanked me for having saved his life.

I have been successful in the treatment of small-pox and allied zymotic diseases by hydropathy, and can fully appreciate the value of packs and compresses; but I cannot lay claim to the rapid success which Dr. S. obtained in dealing with small-pox. I have had no opportunity. Unfortunately, small-pox is epidemic in the City of Gloucester, and is, alas! too prevalent in many of our large towns, so some of the readers of these notes may have an opportunity to give the remedy a fair trial. From my success in other directions I can safely recommend lacteopathy. Since its announcement it has also been tried, with most satisfactory results, by Dr. Garth Wilkinson, London, and several other physicians. Dr. Sampson guarantees results. He says:—Take a patient with the initiatory symptoms of small-pox; put him into a pack—milk-sheet—for an hour every four hours, night and day, and I will guarantee that the disease will be stopped, and the patient convalescent, generally, on the fifth day, and not a single spot on his body.

The doctor gives the mode of treatment. “Lay,” he says, “three or four blankets on a mattress, and take a single sheet, only large, to envelop the body, and if the weather be cold, first warm the sheet, then saturate it with a pint, or a pint-and-a-half, of warm milk (not boiled), and open out the sheet, without wringing it, and lay it on top of the blankets; then pack the patient in the sheet tightly round the body under the arms, covering the shoulders on each side with the top of the sheet, the arms resting bare on the sheet; then pack the blankets, one by one, over the body at each side, and let the patient lie in this pack for, say an hour; when taken out he can be sponged all over, or given a warm bath.” I may add—where, as in most cases, the patient has to return to bed again—I have found sponging-down with milk and water the most rapid and most satisfactory course. The thorough washing of the skin surface can be left to the convalescent stage with perfect safety.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

A PRACTICAL SUGGESTION.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I have taken the P.P. since it started, five months ago, and need scarcely say I think it A1.; but that is not what I am going to write about.

I have been thinking of a plan by which the P.P. could be made a greater boon to some of its readers, and as you invited suggestions, I make bold to offer this one for consideration.

As no doubt you already know there are scores of young people, who like myself, are mere novices in Phrenology, and are not able to obtain competent instruction (except from books) without leaving the towns they reside in, nor are they in a position to pay for postal instructions.

Now, what I suggest is this: That all such should become members of the British Phrenological Association, studying at home whatever books they may have. A list of questions to be sent every month from the B.P.A. to every member or candidate, who would answer in writing and return the same to London, there to be examined by some member of the B.P.A., duly qualified; the answers to be sent back to the candidate with remarks, suggestions, etc.

Of course, each candidate must certify that they have consulted no books, etc., while answering the questions.

No certificates, awards, etc. to be given, the object being merely to prepare candidates for the certificate and diploma of the B.P.A., and assist them in the study of Phrenology. The cost of postage would only be about twopence a month per candidate to the Association, and I believe quite a number of young men and women would become members.

Take my own case for instance, I am about five-hundred miles from London, and one-hundred miles from the nearest phrenologist who undertakes the educational branch of this science; and therefore the only benefit I would derive from being a member of the B.P.A. would be the P.P. monthly, but if the above suggestion is taken up I will become a member at once, because I know I shall be greatly helped in the study of Phrenology. If every candidate had the necessary books and one column of the P.P. given students for their use, then the book for study during the month might be given, also the questions might be inserted in this column.

But perhaps older and more experienced men than I will have something to say on the subject. Trusting this is not too long for insertion, I remain, Your truly,—Novice.

[Space in the P.P. will be freely given to students, if a scheme be decided on.—ED.]

TEMPERAMENT AND CHARACTER.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Your correspondent "E. W. J." has written a rather nice letter, asking for more light on the subject of Temperament. His enquiries are very important, and if the subject be properly studied out, very much light will be gained, not only on the subject of Temperament as such, but also upon man's psychic nature. He thinks there should be many Temperaments. There are many strong sets of conditions variously prevailing in different people, which can be regarded as constitutional or temperamental, but which are nevertheless the effect of certain combinations of phrenological organs; and so it remains simply a question of what should be the limited and legal use of the word Temperament.

No progress can be made without definition of words, and words which deal with feelings, emotions, sentiments, and ideals

are very difficult to define. They form the ground of perpetual quarrel between the physicists and metaphysicians, the reason for the divergence between the practical intellects and the clergy, is, that the former ask the latter what they mean, and then get the reply, "that it is wicked to ask questions." This is by the way.

"E. W. J." quotes a definition of Temperament as "a particular state of the constitution, depending upon the relative proportion of its different masses and the relative energy of its different functions," but I think it could be improved by putting it thus—a Temperament is a class of functions indicated by, and associated with, the relative developments of the different masses of the bodily organisation. It would prevent the idea which separates body and function, that should not be done while life or soul is in the body.

"E. W. J." with most others, has an idea that a temperament is a condition which permeates the whole constitution; that is correct, for everybody is all over alike, that is, there is a law of symmetry running through the whole; so that one part being seen, all the rest can be known. Yet he thinks there are qualities existing which are not due to heredity nor training! I never found any, neither do such exist.

"E. W. J." mentions quality as well as heredity, I would like him to point out the difference. If we can define an Emotional Temperament, or a Moral, Spiritual, Artistic, Commercial, Social, Military, Criminal, Lunatic, or Idiotic, etc., etc. Temperament, it will be perfectly legitimate to do so.

That sneered at science of Chiromy (Palmistry) treats the qualities of mind, as tendencies or potentialities pervading the whole nature; as for instance, it says that those who have long fingers with squarely shaped nails, have forces within them making for mental order; and as a result, are stable, moral, uniform and consistent, and are the cementers of society. They have the moral Temperament. But more of this another time.

Birmingham.

C. BURTON, F.B.P.A.

THE ORGAN OF EVENTUALITY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—May I give my opinion upon the view taken recently upon this organ, as reported in your instructive paper, February issue. I had expected that someone would have noticed its singularity and called attention to it.

My idea is that all the organs go to make up the complete man, and that Eventuality or any one organ is useless, except when working in conjunction with others. It touches a principle of Mind-Science of no little value. To say that Eventuality alone makes Napoleons, Chamberlains, Roseberys, snap-shotists and cricketers, to my mind is ridiculous. Surely this statement should not be permitted to pass as a scientific truth, that any one organ will make any man great, without others in association.

Persons who have single organs uncontrolled by others, from whatever cause, are onesided and are often found in asylums. Eventuality unwedded to other faculties is one kind of insanity.

Eventuality is the storehouse of the mind, it is the foundation organ of the intellect and therefore of vast importance, but it has to depend upon organs which gather the stock of facts, to be warehoused for the future use of the reflective brain.

Each faculty was an elementary power of the mind. This is not true, some are complements of others—atom of atoms—more or less working harmoniously. Some faculties have the same relations to others, as adverbs and adjectives have to nouns; as, for instance, Veneration is an adjective to reflection, Spirituality qualifies Veneration. These faculties cannot be understood except as qualifying reflection.

Individuality takes cognizance of objects, their positions, etc., Eventuality of objects in motion. Is it not right to say that Eventuality remembers what Individuality perceives? If so, then it is an apparent absurdity to think that it takes a different faculty to remember things that are in motion from those at rest.

When this faculty is large its possessor is not taken by surprise if suddenly confronted by a moving object. This is not

right unless the person has self-reliance, good perceptive powers and energy of temperament; it does not come from Eventuality alone.

Buonaparte, whose success was due to this faculty. To say that Buonaparte's success was due to the large organ of Eventuality without due consideration of Napoleon's other great faculties is not Phrenology. Eventuality may ensure a good and correct judgment because it recalls all the facts and gives the reflective powers a better chance—more to judge from.

Mr. Chamberlain is another example of a man with this faculty large. Has Mr. Chamberlain no energy, vital force to back it up, good perceptive—with other powers moderate?

The British, who have this organ well developed, in their wars with less-favoured nations as India and various races, &c., have always secured an advantage. The North-American Indian is a snapshot of snapshots, for they can, walking, pick off flying birds with arrows, and, of all races, are the quickest and less-easily surprised. He is below the average in the organ of Eventuality, but with a full perceptive brain, therefore observing.

The batsman has to strike, the instant the ball arrives at the pitch. Large Eventuality does it. It is notorious that students (real students) are, as a rule, bad at physical sports, and yet it is in this class that Eventuality is largest. I may be wrong.—

Southsea.

WALTER BROOKS.

GENUINE V BOGUS DIPLOMAS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—In the letter from the pen of a "Twenty Years' Phrenologist," I notice among the "Titles" the advertiser in the *Phrenological Review* stated he was able to obtain was the Fellowship symbolised by F.S.D.M. Permit me to assert that it was impossible for the advertiser to obtain it, or anyone—outside practitioners of medicine of any respectable school or college—who would be proposed by a brother practitioner at the meeting—monthly, quarterly, or otherwise—when the name, education, position, &c., would be registered, and a formal election take place. This applies to both the London Disimetric Associations and the Institut Disimétrique, Paris—the letters above referred to—representing Fellow of the Society Disimétrique. In Paris and the Continent there are some 10,000 Fellows—not reckoning the London Association.

It is important that such false statements should be refuted, in the interest of the Associations, and also for the credit of those who have the honour of Fellowship.

Thanking you in anticipation.—Most truly yours, F.S.D.M.

PHRENOLOGY AND PALMISTRY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Referring to the article by Mr. Severn, headed as above, which appeared in your last issue, I shall be glad if you can spare me a few lines in which to expose the error and weakness which the article contains. Mr. Severn admits that the form of the hand indicates the character to some extent, but he is of opinion that for the purpose of reading character the science of Phrenology is decidedly preferable. So far I thoroughly agree with him. Mr. Severn, however, goes on to express his disbelief that the lines upon the hands indicate anything either as to character or the events of the life, past or future, and it is here (he thinks) that the imposition necessarily comes in. I do not doubt that Mr. Severn's scepticism is honest, but I venture to suggest that he is wrong, and that fuller information and wider experience would convince him of his error. Mr. Severn concludes his article by suggesting that phrenologists who take up Palmistry are "only half and half sort of men" (by which I suppose he means incompetent). This, of course, is mere assertion. Some of our ablest Phrenologists, as we all know, have combined Phrenology and Mesmerism. I suppose these men, according to Mr. Severn, would also be "half and half sort of men"? To affirm that a

phrenologist must be incompetent because he investigates a subject outside Phrenology is so obviously absurd that I feel it to be needless to offer any further comment on this point.

I notice in the same issue of the P.P. a paragraph from the pen of Mr. Crispi, in which he insinuates that all who claim to be able to predict events from the lines upon the hands are "unmitigated rascals and frauds." Dear me! how very inconsistent some phrenologists are! If they see an article in the newspaper denouncing Phrenology as humbug, and its exponents as rank imposters, their righteous indignation is aroused; they accuse the writer of gross and presumptuous ignorance, and suggest that he should study the subject before he takes it upon himself to pass judgment,—but then straightway these same phrenologists are guilty of precisely the same offence,—i.e., knowing practically nothing about Palmistry, they pass judgment upon it, denouncing the science and abusing its adherents in the most extravagant language.

Of course we all know that Palmistry has been extensively used by the unscrupulous as a means of imposition, but cannot the same be said of Phrenology? The adherents of Phrenology protest that the science must be judged upon its own merits, and not by its incompetent exponents. Quite so, and I claim equal justice for Palmistry.

Speaking from experience, I affirm that Palmistry, like Phrenology is a science; that it is a very undeveloped one, and has entangled with it a great deal of error and superstition I admit, but still Palmistry is a science. This being so, all the abuse in the world will never overthrow it, while patient and thorough investigation will convince all honest sceptics of its truth.—Yours truly, EDMUND DURHAM.

Brixton Hill, S.W.

TEMPERAMENT AND ITS INFLUENCES.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—When I wrote in February P.P. on the above I did not mean Temperament and Character. These are two distinct subjects. I must draw the attention of C. Burton to what I did say in February P.P.—"With over twenty years study, I find that when the organisation is abused and perverted through indulgence in many habits;" and again, a little below, "There are important qualities which determine the healthy or unhealthy, the use or abuse, the strength or weakness of Temperament." C. Burton seems to have overlooked this qualification of "Temperament and its Influences." If the above references are not sufficient I will deal more fully by asking what is Temperament but the propelling power whereby the character is made manifest? Medical men and phrenologists must admit that the influences of Temperament are very many, but they are not natural. It must be admitted that when any particular temperament predominates, as vital, motive or mental, then we can say in what direction character is manifested. The influences which check this natural revelation are the abuses and perverted habits which very many indulge in. As one of the influences I will take that pet indulgence of some of our profession (Phrenologists) which in my opinion is equal to drunkenness—I mean smoking. Now I will ask your readers who have studied these subjects, whether this habit has any influence on temperament. Tobacco is admitted by medical men and scientists to be a paralyzant; I will not say what are its effects on the various temperaments, but it influences the heart and circulation. What influence has drink, the fast and immoral life, gluttony, &c.? What shall we say to the person who has misused and abused his talents for thirty years, who when he sees his folly, reforms? All is corrupted, body and mind.

In April P.P. Mr. Burton asks, "If I think Health and Disease to be Temperaments, to first define them as such." I would ask him, "What influence has Disease on Temperament?" or "What is Temperament (whether vital, motive, or mental) when clogged by indulgence in bad habits?" If your readers can give any practical information on "Temperament and its Influences," I shall welcome such.—Yours truly,

Ashton-Under-Lyne.

J. F. BRIERLEY.

ANSWERS TO CORRESPONDENTS.

MISS COWAN.—Your "Musings in the Twilight" is not suited to our columns.

P. H. ZYTO.—Crowded out, but will receive attention later.

C. BURTON.—The discussion on palmistry has been very profitless, no scientific data having been offered by any correspondent. I will, however, find space for your contribution in the next issue.

J. BLACKER.—Your letter is libellous, and cannot be inserted. I am well aware of the disreputable trading in bogus diplomas, and when necessary shall give it short shrift.

TRUTHSEKKER (Bradford).—Read the article by Brian Hodgson in the Phrenological Year Book, and you will be amused. Prejudice and ignorance go together. Your tutor cannot have read Combe or he would have been unable to make the remark he did. We advise you to continue your studies in Physiology and Electricity; both are handmaids to Phrenology. Continue to seek for *truth*. You will find it if you faint not.

STUDENT.—After you have passed your medical examinations, qualify for the certificate of the British Phrenological Association. In the meantime observe the mental characteristics of acquaintances, and compare with their phrenological developments.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

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THE POPULAR PHRENOLOGIST

Vol. 1. No. 7.]

JULY, 1896.

[ONE PENNY.]

MENTAL SPECTACLES.

By F. R. WARREN.

O, wad some power the giftie gie us
To see oursel as ithers see us!

THAT is often quoted. Frequently it means a sneer at some action that does not meet with our approval. Do we want particularly to see ourselves as others see us? Does not each onlooker wear his own mental spectacles? And is there not a diversity of vision? If we are judging of people and not one particular action, can we form a better judgment than can be obtained by the aid of Phrenology? Every man and every woman looks at this world through his or her own mental spectacles. Each organ acts continually, permanently, and has its constant effect—weakly or strongly—upon the general character; and we are all biassed in our vision by this action. An excess of brain in any particular region emphasizes the vision in that direction. We all wear spectacles; and a knowledge of Phrenology makes it possible to see the bias.

Let us look at one or two instances:—

Here comes a man with very large Self-Esteem—an excess of brain in that region. What are his spectacles like? There is a ring all round him that he does not take much trouble to look beyond. There is one capital letter that is his, and it sums him up: a capital “I.”

Phrenologists describe the selfish man as having a low, broad head. So he has; but though the selfishness is of a different description, the selfishness of abundant Self-Esteem is very pronounced. This man has spectacles that only take in the things that make for his comfort or his aggrandisement. He minds his own business; yes! but other people's affairs do not concern him overmuch. I—I—I is his thought.

Here is a man whose Benevolence is a powerful organ. His sympathies take in a wider vision. He sees a great deal more in human nature through his spectacles. He has his ring of atmosphere round him, but it is one that draws people to him instead of repelling them. His glasses have a tint of blue that faintly matches the blue of the heavens. He finds that there is a good in every human being, and he endeavours to help the little bud to blossom where he thinks it wants assistance. Sometimes his glasses magnify, but it is a good fault.

Here is another:—Caution large; Hope small! What dull spectacles he wears! smoked glasses. Big clouds, large shadows, he sees—a want of brightness. Watch his walk; you'll find it in his conversation. This is not a bright world to him. Trouble everywhere. So many dull days. The wind is in the east.

Here we have a sanguine nature—one whose spectacles cheer; make everything bright, lively, hopeful. What a different world it seems looked at through spectacles like these! There is joy in the present; there is hope in the future. Active natures are rarely melancholy; activity and sadness are incompatible.

What have we here? Look! the miserly man—gold spectacles. Is there an opportunity of making money: *he* sees it. He doesn't want it alone for what it will bring; he wants it for itself. This world is nothing without gold. He would like to die rich. What for?

Here comes a different type of man. Good Intellectual region—good Moral region. He and the miserly man don't get on together; they see things so differently; they live under conditions so totally distinct; and yet they are in the same world with the same sun shining down upon them. They don't wear the same mental glasses.

Somebody has said, “In all things throughout the world the men who look for the crooked will see the crooked, and the men who look straight will see the straight.” What is that but mental spectacles?

“Life is very much like a mirror. If you smile upon it, it smiles back again upon you; but if you frown and look doubtfully upon it you will be sure to get a similar look in return.”

The glasses of experience are valuable glasses to look through. Experience of sickness gives us a tenderer feeling towards the sick, and we have a higher estimate of health. Experience of work shows us greater detail and gives us greater facility, making the work easier and more interesting. Experience in study opens out to us such a field that we feel our ignorance greater the more we learn.

“Fools step in where angels fear to tread” was the proverb of a diffident wise man. It is expressive again of mental spectacles.

Do you want to understand character? Look through the magnifying glass of phrenological knowledge, and you will see and understand more than you possibly can by any other means. Put your hand on a head, and you will look down into it; the character will come up to you. Your knowledge of Phrenology will bring up details that you never saw before, and throw a light on actions that you could not define as to motive before.

One of our best readers of character used to say that his first words to a man were, “Take off your hat.” Phrenology, then, provides us with the “X rays” that enable us to read the man. Put on your phrenological glasses. If you haven't a pair, get them—through study—and you will be rewarded by what you will see. Do you love Nature and human beings? You'll find a greater beauty in all, and it will give you another power—or, rather, it will be another exercise of your power, for good.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

F. H. LINE,
9, New Street,
Davertry.

TRUE LOVE OR FALSE.

AMONG all thinking persons, particularly in those who are gradually advancing towards old age, there is a tendency to recall many incidents which have occurred in previous years, and especially those which have produced important results, and seated here, in my study, and enjoying a brief period of leisure, I can call to my mind an experience which has materially altered my life, and, indeed, may account for the comparative happiness of my lot.

In my youth I was surrounded by many friends, and my parents, owing to affluent circumstances, were enabled to provide me with pleasures which were beyond the reach of many of my playfellows. I was the only child, and was petted and made much of. My disposition was impulsive, somewhat passionate; and I possessed a headstrong and determined will. I had been so accustomed to have my slightest wish obeyed, that I was furious if opposed; and, indeed, my parents did not seem inclined to check this habit. However, it proved a bane to me for some time, until circumstances occurred which compelled me to acknowledge its evil effect on my character.

I will pass over the period of my school-days, which were, upon the whole, happy; and having considerable mental capacity I conferred honourable precedent at the school. I was eventually destined for one of the learned professions, and accordingly duly entered and matriculated at one of our leading universities. I need hardly say that I succeeded in acquiring the necessary knowledge for passing the various examinations as they presented themselves, and, in fulfilling the requirements of the college, duly passed my final examination, and prepared to quit the seat of learning, and imagined myself (for so presumptuous is youth) fully equipped for the battle of life.

While at college I had made the acquaintance of a young woman who was by far my inferior in station, ability, and manner; but added to this, however, she had a very prepossessing appearance, and was calculated to dazzle and intoxicate many of the members of the male sex by the various airs and graces which she could at all times assume, in order to ensure attention and to combat her desires. I need hardly say that our friendship gradually grew until it blended with that quality which is commonly called love; and I was indeed made captive by that power only too soon for my peace of mind. However, wishing to behave myself in a manner worthy of the name I bore, I conveyed the nature of my proceedings to my parents, and anticipating sympathy with my views, they insisted upon my breaking off the connection at once. I had determined not to make any presents or give any decided pledge until I had sounded my parents on the subject.

I was for a time inconsolable at the thought of having to relinquish my hold on affections which I never thought would have been so powerful. Knowing that absence would at least give me time to reflect, in order to pursue another course, I determined to recollect some portions of her conversation and to call to mind some of her characteristics, in order to see, if possible, that I might not have been completely in error and have only been living in a fool's paradise. I took from a drawer in my room a carefully-cherished photograph and scanned the features of my beloved one, and, not being skilled in physiognomy, I could not make much of my observation. So I at last determined to put off all reflections for the present and wait until the next day.

But unfortunately sleep did not seem to come to me so readily as I wished it. I was thinking, certainly in a dreamy

fashion, by what means could a practical and reliable result be given in observing the photograph so as to describe the character, and I at once resolved that Phrenology was the best way in which it could be done. I had heard of Phrenology as a kind of science described by some of my fellow-students, and it was sneered at as being partly true, but not orthodox; indeed, so careless were the remarks made at the time, that the subject escaped my notice. But I thought, if there is any truth in the science, I will find out for myself.

Having arrived at this conclusion I fell asleep, and being refreshed woke rather earlier the next day, and after breakfast I went to the office of a phrenologist, who for the last two or three months had located himself in the town. I was courteously invited to enter his room, and having seated myself, I produced the photograph and began to state my feelings on the subject in a somewhat impulsive way; but the phrenologist kindly requested me to listen to him while he expounded her character. Previously asking a few simple questions as to complexion, build, manner of walk, and temperament, he systematically gave a complete outline of her character, and specially analysing and explaining certain phases of her character which puzzled me at the time and which she never revealed to me by look or act. My astonishment was complete when he said that he had never once seen this individual; and having in a degree communicated the fact of my social status and abilities, he congratulated me on the happy escape I must have made. Says he: "You would never cease repenting of your marriage, made, no doubt, on the impulses which are so strong in your nature. Her fascinations would soon have ceased their charm, and her delight would be to gratify her lower senses at the expense of your intellect."

I was profoundly grateful to him for revealing so fully to me her "real" character; and was determined at least to advocate the principles of Phrenology, which had saved me from such misery. I need hardly say that, after a long period of study, and perusing the works of Gall, Spurzheim, and Combe, and studying the faces and heads of many persons I have met, the truths of Phrenology appear more and more striking.

Through the influence of Phrenology my impulses were directed by principle. I learned much of my inner self, and was enabled to ally myself in marriage with a true helpmeet, to whose simple trust and faithful efforts I owe so much in this life. And I feel convinced that in the near future Phrenology will, by slow but sure degrees, win its way into the hearts and minds of the people; and the following lines may be surely fitted:—

Truth, crushed to earth, will rise again.
The eternal years of God are hers.
But error, wounded, writhes in pain,
And dies amidst its worshippers.

SQUIRE JONES AND THE COBBLER.

By PROF. ALLEN HADDOCK, SAN FRANCISCO.

ON the outskirts of a little town on the river Holme, in Yorkshire, lived Squire Jones. The squire having made his "pile" during an active business life of thirty years, had retired to enjoy his coveted wealth, but after a time the monotony of a secluded life became wearisome.

Not far from his residence stood a wooden building; it was one storey high, with a single window, and a door which served as both entrance and exit to the premises.

Over the door was nailed a cheap sign bearing this inscription,

JOSHUA LAST,
SHOEMAKER.

Now, Joshua was something of a politician, and every day or evening, neighbours would call in to discuss the topics of the hour; when the contestants could not settle a dispute Mr. Last would be appealed to for to decide the matter, and his decisions were respected.

One day Squire Jones needed his shoes repairing, so he called in at the cobbler's shop, and became very much interested in the discussions.

In the course of a conversation and after they had become familiar, the squire ascertained that the shoemaker was rather poor. Like most reformers, Mr. Last had an active frontal brain, but his head was narrow and thin a little above and forward at the ears, denoting a lack of Acquisitiveness, hence he had not the ability to accumulate money or protect himself, as could Squire Jones, who had the broad squirrel type of head, sharp nose and features generally, wide in the middle, and heavy at the base, and strong jaws.

It is easy for men of this type to make money. They are naturally aggressive and accumulative, but not scientific. Hence, Squire Jones was at a loss to understand why the shoemaker, who always seemed industrious, should continually be financially embarrassed; but then, Squire Jones was a better financier and business man than phrenologist.

Now comes the interesting part of our story. The shoemaker said to the Squire one day, "If I had only about £5 I could buy a stock of leather at a price so much lower that the discount would actually pay my rent."

"Well," replied the squire, "supposing I loaned you £5, how would you pay me back?"

"I would repay you at £1 a month and mend your shoes for the interest," wittily replied the cobbler.

"Very well then, I will let you have the money," answered the squire, as he had faith that Joshua would repay every cent, he would be doing the old cobbler a good turn, and he began to like the old cobbler although their convictions were as wide apart as the poles.

About this time the international committee appointed to sit at Geneva, had decided on the Alabama question and had awarded the United States damages against England.

Now, if there was anything in the world that relieved the monotony of life to the squire, it was a "tiff" with his newly found friend the cobbler, on political questions like these. He had found a new pleasure in the cobbler's shop, so true to his promise he brought down the £5 to the shoemaker next morning on the terms agreed upon.

Calling in on the next day Squire Jones re-opened the Alabama question with the following shot.

"I'll tell you what Joshua, I've been thinking over this question of paying damages to the United States, known as the Alabama claims, and I have come to the conclusion that we ought to fight rather than pay these greedy Yankees."

"I have come to the same conclusion," returned the cobbler meekly, and Squire Jones who was full of fight felt disarmed, but he returned to the charge.

"I would see those Yankees in Hades before I would pay a cent."

The cobbler again meekly replied, "You are right squire, I am with you there."

The squire felt annoyed by the cobbler's acquiescence, his combativeness had met with no opposition, and he wondered what had come over the dreams of the cobbler.

"Why didn't he contradict me?" he muttered to himself, then addressing Mr. Last, he said,

"I'll call again to-morrow," and with that he went out and home.

Only a few days ago they had warm words on the coming enfranchisement of the working classes, and Joshua was no mean antagonist in debate, and on his next visit Squire Jones said he "considered it wrong in principle to give the vicious equal votes with the virtuous," whilst the cobbler held heretofore that justice would never be done until every man had a vote.

Approaching the subject again the squire said, "I have little or no faith in democratic governments, because institutions based upon the votes of people counted by the herd are unstable and unreliable."

"You are right squire, I agree with you there," again meekly replied the cobbler, whereupon Squire Jones hotly replied,

"No you don't agree with me Joshua, give me back the £5 I loaned you, or contradict me. You have never contradicted me since you borrowed the money."

Whereupon Joshua contradicted the squire. The discussions again waxed fast and furious, and Joshua sticks to his last.

CONSCIENTIOUSNESS?

Father: "I'm surprised, boys, to see you swimming on Sunday. Didn't you promise you wouldn't?"

Jimmy Dodd: "Yes, sir, but we ain't swimmin'; we're only bathin'."

Grocer: "What have you been doing in the cellar so long?"

Grocer's Apprentice: "I have been cleaning out the treacle measure. It was so choked up, that it didn't hold mor'n half a quart."

Grocer: "Oh! that's what you've been doing, have you? Well, you take your hat and go home, and tell your father to put you into the tract distributing business. You ain't fitted for the grocery trade."

Some days since, at a provincial police court, a man was arraigned for assaulting, kicking, and otherwise maltreating another individual. There was present a very conscientious witness for the plaintiff, who, after having been sworn that he "would tell the truth, the whole truth, and nothing but the truth," was asked if he saw defendant kick plaintiff. "Well," said he, speaking very slowly and cautiously, "I can't say that I did, but I saw him take away his foot three times."

Merchant: "Well, boy! I want some one who is fond of work for this job; are you?"

Applicant for Situation: "No, sir, I ain't fond of work, no boys ain't."

Merchant: "There have been several boys here this morning who are fond of it."

Boy: "How do you know, sir?"

Merchant: "They told me so."

Boy: "No doubt, sir, but I ain't like them boys; I'm different."

Merchant: "In what way?"

Boy: "I ain't a story teller." He got the job.

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WHEN IS PHRENOLOGY OF VALUE?

BY ARTHUR CHEETHAM, RHYL. N.W.

THE British public are ever prone to get wrong ideas, and it is strange how the wrong ideas become so popular. The majority of people think that Phrenology is only useful at that time of life when they are putting a boy to a trade or profession, and they have been probably drilled into this idea by the continual "harping on one string" by professional phrenologists that this is the most valuable use of Phrenology. But if Phrenology is worth anything at all it is worth far more than that. But as to the real benefit which can be gained from Phrenology that will, of course, depend in a great measure upon the skill of those men who professionally teach and practice it.

I have been frequently interrogated by parents as follows:—

"I wish to have my son examined by you, but I want to know beforehand if you think he is old enough to be examined?"

"How old is he?"

"Fourteen."

"Fourteen what?"

"Oh! fourteen years, of course."

"Oh, I thought you might mean fourteen months."

"Oh, but surely you could not examine a child fourteen months old, his bumps would not be developed."

Here we are again. Another fallacy to explain. After this it is necessary to show that we have no such things as bumps to examine, and that they are never developed at all, except on the heads of amateur cyclists who can't ride, and on the heads of some married men who have wives that experiment frequently with the poker.

Parents seem to think that it does not matter how a child is *prepared* for the business of life, and that so long as they get a phrenological examination, and are told what the child may be likely to succeed in, they think that they are bound to become clever men; and if they fail in this they blame Phrenology for some of the failure.

I always advise parents to have their children examined at the age of about three, then again at seven, and again at about fourteen years.

First, at three years.—Many will inquire what advantage can this examination have. Every man who poses as a phrenologist ought to be more than a rule-of-thumb-faculty-delineator. He ought to be a strict hygienist, and both practise hygiene as well as preach it. He should understand the laws of health, and know how to apply them to various conditions of physical weakness. He should learn from the best sources the action of food on the body, and how to build up infantile and older life by correct diet, and exercise adapted to the ever-varying conditions of physical strength that are from day to day presented to him in his professional experience. If, then, he knows all this, here is the opportunity to give the benefit of his study and experience in showing the parent how to so build up the physical organisation of that three-year-old child that it may develop in the course of time a well-balanced head on a sound physical frame. Many large-brained and weak-bodied children, if left without that knowledge and reared in any slipshod manner, will, at seven years of age, become a regular trouble to their parents through failing health and unbalanced

physical organisations. Again, very often at the age of three there are marked developments phrenologically which can be pointed out, and any corrections that are necessary can be advised. As well as this, the parent is shown how to bring out the mind generally by the proper exercise of the faculties in various ways. Thus altogether, showing *not what the character is* so much as showing *how to bring out that character* to the very best advantage. It is, of course, impossible to state at this age, with definiteness, what profession or occupation a child may be fit for. But this is not necessary. What we must first do is to build up a child mentally and physically in an all-round manner, and instead of trying to make special faculties prominent, we should try to so bring out the mind that all of them may be, as far as possible, in a state of equal development. With good advice of this sort the parent will be in a much better position to develop a well-balanced child than without it. I have in the course of my experience examined many children from twelve to eighteen months old, the very youngest being a child seven months old. This latter case was a special one in which Firmness was (proportionately) as much developed as it should have been in a child four or five years old. On the other hand, those children who are from twelve to twenty-four months old and are in a good physical condition, should not be examined at all, but should be sent away. I had a case of this sort three weeks ago. A mother brought a little girl two years old to be examined. The girl was so nicely developed I told the mother to take her back and bring her again in about twelve or eighteen months, as I considered that the examination would be more worth the money to her at that time. Some of my professional brethren might take a hint from this. *No Phrenologist should give any examination unless he feels he can give good value for the fee charged, no matter what that fee is.* If the Phrenologist loves his work, and he is in his right place (as he ought to be more than anyone else in the world), he will feel that *the good he can do other people will measure the success of his work far more than the number of fees he takes.*

Secondly. At seven years. At this age a child, if trained on right principles, should show exactly the main direction in which he is going, and the natural character should have been brought out enough to show the kind of work he will be ultimately fitted for. As well as this, the physical development should be examined to see if by this time the body has been made strong enough to stand all the mental work that the brain will want to do. This is the age when children should first be sent to school. The law says five years of age. Common sense says seven. Possibly the law will get enough common sense to change the legal standard before long. At this age the parent can be advised as to the general course of education, both at home as well as at school, in order to prepare the child for the future course of life. It is a lamentable fact, that parents don't realise that they have their part to do at home in the building up of character, as well as the teacher at school. True greatness of character is always more the result of home training than any other. Any Phrenologist who knows his business can give a great deal of advice to a parent as to the training of a seven-year-old child, as this age denotes a new period in that child's existence.

Thirdly. At fourteen years. At this time a definite line of work should be advised, and care taken to see that

there has been, and will be, a regular development of body as well as brain—the physical development must not be lost sight of, for at this age, a boy or girl will be entering upon another period of life and, as a rule, they will be growing fast. The fact must be appreciated that the brain cannot work perfectly in an imperfectly developed body, or when the body is out of health. When a child is fourteen, the Phrenologist can often give the boy or girl some good personal advice as well as giving directions to the mother and father. I invariably find that if a parent brings a child for examination when that child is about three years old, they never regret it, and are sure to bring them again when they are seven, and then they have so seen the value of the advice given, that they are sure to come again at about fourteen. Experience is the finest thing in the world to teach the value of Phrenology. Some parents seem to look at half-a-crown or five shillings or more spent in a phrenological examination as such an awful expense, but think nothing of paying a doctor's bill of £5. While in hundreds of cases I have known people after being told what to do with themselves by a thorough hygienic phrenologist, have been able to do without the doctor at all ever afterwards.

In conclusion, it may be well to point out that though I have only mentioned examinations up to fourteen years, it should not be inferred that the benefit of Phrenology stops there. It is another popular fallacy that no one can be benefitted by a phrenological examination after they have attained their majority, or something like that. The other day I examined a man about forty years of age. After the examination he said, "Yes, you are quite right; you examined me twelve months ago and told me to go ahead, and I have followed your advice, and as a result of following that advice I have been much more successful—in fact, it has been the most successful year I have ever had." If Phrenology can thus benefit a business man in this way—why cannot it be made of benefit to all? Of course, self-conceited folks who think they are so mighty clever that there's no one in the world like them, will never come for an examination to know how they can improve themselves. They may come to see how clever they are, but these folks often get offended when the examiner points out their character in the true light. The fact is that a phrenological examination can be made of benefit to almost anyone who has a distinct and earnest desire to improve himself. It is a difficult matter to show the uninitiated the depth of the value that can be gained from Phrenology, but if I have cleared up a little of the mist I shall be satisfied, and may say more on a future occasion.

AT WHAT AGE ARE MAN'S MENTAL FACULTIES AT THEIR BEST?

DR. BEARD, of New York, has recently collected some statistical results, which throw light on the subject of a man's mental faculties. He states that, from an analysis of the lives of a thousand representative men in all the great branches of mental effort, he has made the discovery that the golden decade is between thirty and forty, the silver between forty and fifty, the brazen between twenty and thirty, the iron between fifty and sixty. The superiority of youth and middle age over old age in original work seems curious, when we consider the fact that nearly all the positions of honour, and profit, and prestige

—professorships and public stations—are in the hands of the old. Men are not, as a rule, widely known until long after they have done the work that gives them their fame. Original work requires enthusiasm. If all the original work done by men under forty-five were annihilated, the world would almost be reduced to barbarism. Men are at their best at that time when enthusiasm and experience are more evenly balanced; this period, on the average, is from thirty-five to forty. Still, though the general rule may be stated thus, many cases could be mentioned in which the mental faculties have been retained in the greatest vigour up to extreme old age. Thus, Sophocles was ninety when summoned before a Board having control of the dramatic performances at Athens on the charge that his intellectual faculties had decayed. His answer was to read from a just completed manuscript his "Oedipus at Colonus," perhaps the greatest of his tragedies. Isocrates, the "old man eloquent," was ninety-six when he wrote his celebrated "Panegyric" oration. Xenophanes wrote his memorable elegy at ninety-two; Theophrastus composed his "Characters" at ninety-nine. Coming to relatively modern times, the pencil fell from the hand of Titian only when he was stricken with the plague at the age of nearly one hundred; and no diminution of Michael Angelo's imaginative capacity was observable at the age of ninety. A distinguished Boston lawyer, Sidney Bartlett, made, at ninety, as powerful an argument as he had ever delivered. The mind of Quincey was clear until his death, at ninety-five. As a living example Mr. Gladstone stands pre-eminent.

THE INFLUENCE OF TRADES ON FACES.

A curious paper has been written by Dr. Louis Robinson on the influence of trades on faces. It is pretty generally agreed that association with horses gives a person a horsey look; but it appears that circus-riders and ring-masters are exempt from the general rule, because with them the horses are regarded as mere "properties," and their minds are occupied solely with the achievement of certain feats to the satisfaction of the public. Dr. Robinson takes as types professional musicians, priests, actors, actresses, and blacksmiths, and shows how their pursuits induce strongly marked facial expression. Even the style of hair which has become associated with musicians is not altogether dependent on fashion, but is evidence of trophic changes resulting from mental habits. The growth and vitality of the hair are profoundly influenced by emotions. Priests cannot change their priestly countenance if they wished. For some mysterious reason the subcutaneous tissue over the cheek bones and under the jaws of the cleric's face gets an undue supply of nourishment, which leaves distinctive marks, while the consciousness of a share in the Apostolic legacy gives a muscular set to the lips. Dr. Robinson goes on to discuss the other classes mentioned in the same strain, and he ends by saying that the aim of the paper is to aid those who are endeavouring to place physiognomy on a sound basis. The task is a difficult one, because in the course of the article he admits that not only may the organic part of a man show every sign of guilt when there is no guilt, but only temptation; but it may go even further, in attaching a slanderous libel to the countenance, owing to the interlocking mechanism of emotion, passion, and nutrition.

PRIZE COMPETITION.

A PRIZE of 2s. 6d. will be given each month to the person sending in the greatest number of references to Phrenology in any books, journals, newspapers, or other publications (not phrenological). Each quotation must give the name and date of publication from which obtained, and will not be returned. The editor reserves the right of using any sent in.

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

The Human Face, as expressive of Character and Disposition," &c., &c.

V.—THE LIPS AND MOUTH.

The lips are chiefly indicative of the appetites and passions, according to their greater or less development. Thick lips show voluptuousness, sensuality, and indolence of temperament; thin lips, an absence of warmth of feeling, and a lack of passion; whilst well-delineated, evenly-defined, not too swollen lips denote sympathy, and sensuousness.

When the upper lip is full and prominent it shows kindness and tenderness of nature, as well as the love of children; and when the lower lip is well developed, wide, and full at the curves, it indicates generosity of feeling, liberality and largeness of heart.

A wide mouth, with well-proportioned, full lips, shows hospitality and a convivial, genial disposition.

When the upper lip is long, and compressed firmly on the lower at either side, it denotes power of physical endurance, and a broad minded nature, mentally.

Should the upper lip be long and convex (when viewed in profile), it is indicative of decision of purpose, and a firm, dignified character; but when the upper lip is short, and more particularly should it rise and expose the teeth, we shall find our subject eager for approbation, and of a rather inconsistent, changeable nature—he will have too great a respect for "Mrs. Grundy's opinion, and thus be inclined to ride with everybody and stand by none.

When the white portion of the upper lip droops in the centre, describing a "v", and the mouth is well closed, it may be assumed that the individual has the ability to apply himself patiently to his undertakings, and that he has the valuable attributes of concentration and persistence.

When the upper lip is disproportionately long, it is significant of coarseness and vulgarity—a degree of unconventionality that frequently leads to outrage and crime.

When the lower lip is very thick and hangs forward, it shows a predilection for the good things of the table.

A mouth that curves up at the corners is indicative of good humour and a cheerful temperament; whereas when the lips descend at the angles of the mouth, it denotes a more or less miserable, depressed, unhappy nature, that would always look on the dark side of things, neglecting to observe the silver lining to every cloud.

When the mouth is naturally kept tightly closed, it indicates control over the feelings, and self-command; but when the lips are held constantly apart, it denotes a lack of self-restraint, and the absence of self-repression: it will thus be evident to most of my readers that self-command is a characteristic which may be acquired.

PHRENOLOGY IN BUSINESS.

By J. MILLOTT SEVERN, F.B.P.A.

THE study of character is a useful and fascinating art. It may not be within the capacity of every person to study Phrenology so as to be an adept in the science, yet everyone can derive advantage from Phrenology. Every individual is by nature, more or less, a physiognomist; that is, they can judge in a greater or less degree of the character of their fellow men by their features. This is especially manifest in children who show their strong likes and dislikes of persons they have to do with from a very early age.

A business man's success depends as much, or more on his knowledge of human nature and character as on his experience and judgment of the goods he sells, or the materials with which he has to do.

One of the main objects in apprenticing children is to enable them to gain a knowledge of the people they have to deal with. The apprentice serves his time chiefly to learn from what firms he can buy, or with whom he can deal with the best advantage, and to know what he can sell best amongst the class of people for whom he has to cater. What is more essential to this class of business people than a knowledge of character. It would not take long generally to judge of the qualities and value of clothes, or other materials, but the essential thing is to know what to get, or stock according to the character and requirements of customers and how best to present it.

A good business man with a knowledge of character will take stock of his customers, after which he will straightway go, and fetch the thing required, if he has it. He thus pleases, satisfies, and makes a purchaser at once. He does not confuse his customers, or waste his own valuable time by showing them too many unnecessary articles, and after all his trouble probably lose their custom entirely, or get the not unusual answer, "I think I will call another day," which usually means bad business, and bad judgment on the part of the shopman; for instead of calling again they are likely to go to other shops where they may probably be better understood.

It delights one to study young people in their business pursuits. A phrenologist can tell if an individual is likely to make his, or her business a success in a moment. Those who study the character of their customers can always sell what they have to the best advantage. How essential then it is for business people to study character.

Young people just commencing business would do well to devote a portion of their time regularly to the study of Phrenology and Physiognomy. It would prove immensely profitable to them during the course of their business career, and would beside afford them great pleasure and satisfaction.

Business men, magistrates, statesmen, ministers, teachers and others engaged in public work would find that the study of Phrenology would be of great advantage to them; in fact, there are very few, whatever their station in life may be, who can afford not to study the science; mechanics, artisans, and even those engaged in the lowliest of occupations would derive both pleasure and profit from the study of Phrenology in their leisure hours.

NOTES BY THE WAY.

By SIGNOR CRISPI.

I see that E. Durham takes umbrage at my strictures on pseudo phrenologists who profess Palmistry. I have not met Mr. D, consequently have not yet included him in the list of imposters trading on the name of Phrenology, but he may rely upon the first five minutes I have in his company, to know whether I am to add his name to the list he complains of.

Re predicting events, if such a thing is possible, it is most certainly not done by the aid of Phrenology.

There is, at present, one of these nondescript professors holding forth at Redcar, under the name of phrenologist. I would not mind the rubbish he talks if he would not call himself a phrenologist, and tell fortunes at sixpence each. He might gull the public to their hearts' content, but before calling himself a phrenologist, he should learn to pronounce the names of the phrenological organs properly, learn their location, and a smattering of their functions, then he might be tolerated as a sand-bag phrenologist; a little study of Lindley Murray would also be to his benefit.

I am not quite ignorant of Palmistry. So far as observation can determine, you can find all the lines in the hand of a dog-faced baboon, and men who wish to be scientific have plenty of room for study in Phrenology proper, rather than mix it up with all the side issues and vagaries adopted, to attract the public notice. The public gauge Phrenology by the aspect in which it is presented to them; and I am sorry to say that in many cases it is presented to them in the crudest manner, which tends to alienate intellectual persons, and make the ignorant gape with astonishment at the positive assertions of the professor.

Then as to degrees and initials, I sometimes sport a few myself, but I always try to be a credit to the degree and not expect the degree to be a credit to me.

Re degrees, I can quite endorse F. S. D. M. in your last issue (June) if anyone pretends to hold a diploma from Dr. Burggraeve, Emeritus Professor of Ghent University for Dosemetric Medicine (F.S.D.M.) by purchase, I most unhesitatingly pronounce it a forgery, and the public can easily verify the authenticity of the holder by consulting the album *Livre d'Or*, where he will find the diplomé's photo and autograph, as a guarantee of individuality.

Regarding the value of any degree, it is simply a certificate from the body of persons forming any society, that the recipient has the honour to belong to that society. The exclusive right to grant degrees does not rest with any particular body, and the value of the degree is in exact ratio with the value of the society granting it.

Some of our highest universities and societies have sold degrees when hard up for funds; one, only a few years

ago, netted £10,000 by the sale of its degrees, and is now in a flourishing condition; and the Solicitor General gave it as his dictum that the sale of those degrees was perfectly legal.

Many degrees are not worth a brass farthing to their holders, and the knowledge that enabled its holder to obtain it, often in ten years becomes obsolete. It is knowledge and probity which makes the man, and if he add B.I.G., A.S.S. to his name, he is still the same individual. The above initials would be most appropriate to many of our university men, and would about express the amount of practical knowledge they possess.

We hear a great deal of Prof. Röntgen's discovery of the X rays just now. It is like many more vaunted discoveries, to wit,—Prof. Simpson's discovery of chloroform, and many more owe their origin to some less lauded individual. The discovery of the X rays by right belongs to Dr. Milio, a celebrated Russian surgeon, who, by the aid of a concentrated beam of electric light, was able to see a bullet in the enclosed mouth of another person. See account in *Homœopathic World*, April, 1870.

Prof. Ferrier's discovery of the connection of the posterior lobe of the brain with the perceptive faculties, alluded to by Mr. Webb as anticipated by Broussais, belongs by right to M. Solly, a celebrated anatomist, whose work on the brain, would do phrenologists good to study.

I note that "Novice" in his suggestion of "Student's replies to questions," wishes them to certify that they have consulted no books while answering questions. This clause would favour deceit, for all would take a sly glance to see they were correct, and there is no shame in consulting a book, it refreshes the memory and shows the person takes an interest in his work. In the present state of knowledge we can not all be authorities, so must select the wheat from the chaff, of those who have also gone over the same ground, and deserve the name of masters of the craft.

THE MILK TREATMENT.

The milk treatment is specially useful in all kinds of fevers—influenza, scarlet fever, measles, chicken-pox, to the more dangerous puerperal and the typhoid type of fevers. The treatment lowers the temperature, stops delirium, promotes sleep, and generally puts the patient into a comfortable condition. Rheumatic ailments soon yield to this treatment, and the milk-sheet is only to be used intelligently in most diseases to prove its marvellous efficacy.

NOTICE.

Correspondence insufficiently stamped will, in future, be refused.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

FRIENDSHIP.

It has been said that the talent for making friends is not equal to the talent for doing without them; and an old man, when dying, said to his sons: "Never try to make a friend." One is inclined to ask, Why? The fact is, it is impossible to live without making friends; for the instinct of Sociability and a desire for the friendship of others are innate—are basic—elements of the human mind.

Socrates, who lived in a small house, thought that it was large enough to accommodate all his friends; and others have remarked that a church could not contain all their acquaintances, but a pulpit could hold all their friends.

They were hardly aware that true Friendship varies with the development of the organ. Some have the organ large, many moderate and full, and some small. It is so variously developed that the greatest men have been confused with regard to it. For instance, Aristotle said: "My friends, there is no friend." Solomon said: "A friend loveth at all times." They were all like Socrates. They thought of Friendship as unaffected by other passions and sentiments.

It must not be supposed that Benevolence, or any other organ, can act for the organ of Friendship. It cannot. It may, and does, render the expression of friendship more sweet and kindly when it is largely developed. On the other hand, persons with large Self-Esteem and Acquisitiveness often appear to be without this affection. This is not always the case. Many persons live together in a state of alternate variance and affection. Whilst their Friendship will not allow them to separate, they have other qualities totally incompatible.

Human nature is as diverse as the various organs in their varying degrees of development can make it. Damon and Pythias will ever be remembered for their mutual friendship. Alexander the Great placed a wreath on the grave of Achilles as a token of his regard for the sincerity that existed between him and Patroclus.

This organ is situated in the inferior part of the angular gyrus, which in brains rich in convolutions is extremely complex and difficult to unravel. Dr. Combe observed that this part of the brain was affected in cases of cerebral disease, producing a dislike of former friends. The corresponding part of the skull in the super-postero-parietal area is large and full when the organ is largely developed. This part has seldom a pointed or prominent appearance. When Dr. Gall discovered the organ he called it *Amitié*; but Dr. Spurzheim had reason to think this name specialised it too much, and sought a more general term. He called it *Affectionivité*. It was called *Adhesiveness* by George Combe. It is also called by others *Attachment* and *Friendship*. It is not proposed in this article to discuss the nomenclature of this organ.

That there is a primitive or basic faculty leading to a desire for friends needs no proof. It is seen in the infant for its nurse, in the dog for its master, in the rookery, on the prairie. Both man and brute possess it, though in different degrees of development. The flocks and herds of the wilderness and forest do not gather together for self-defence merely, but because their natural instincts lead them to do so.

The dog has an attachment to its master. It may be beaten and kicked without a knowledge of the cause; but let a kind word be heard from its master's lips, and it will lick the hand or foot that has but recently struck it.

A person possessing a large organ of Friendship is easily dominated by anyone who inspires him with confidence. He allows, believes, and desires all that his friend desires, believes, and allows. He is unable to resist his friend.

This organ of Friendship, then, disposes persons to become attached to each other, and generally is much larger in women than in men.

In social life it tends to equality and to the obliteration of distinctions of rank and caste. It is a dominating instinct in children, and is the principal basis of attachments in after life.

The lateral organs generally have a weakening influence on this organ when they are large, and the coronal organs, especially Sympathy, Hope, Faith, Love of Approbation, Veneration, and Conscientiousness, favour its activity and extend its influence for good.

The organs that depress its activity are Acquisitiveness, Caution, Secretiveness, Combaticiveness, and Self-Esteem. A just man, well educated and free from prejudice, with a well-balanced organisation, attaches himself to individuals of a similar mental development, independently of their social position. An ambitious man seeking for power affects the friendship of the powerful. The vain man seeks for that which glitters; and the corrupt man for that which is depraved. Hence its manifestations depend largely upon the other faculties; for it is extremely rare, if possible, for one faculty to act alone, even in the case of cerebral ailments or insanity.

There are but few people who like to lead solitary lives, and even downright misanthropes who hate the society of their fellows transfer to some animal their instinctive desire for friendships (however small that desire may be): a desire, as has been already intimated, bestowed upon all the human family. This faculty, however, is not exclusively moral. Thieves and murderers have been known to possess it in a high state of activity. Less than a month ago a most determined burglar, disgusted with its smallness in a fellow-criminal, attacked him in the dock in the presence of the judge and jury at their trial, and afterwards confessed to a lie—the admission that he himself had broken into a house at Lewisham—to save two of his friends. Though not guilty of that particular act, he swore that he was guilty of it.

Writers, both of prose and poetry, indicate, generally without being aware of it, their own characteristics in their writings. If anyone will open Moore's poems, he will be surprised at the ever recurring expressions of friendship and love.

[To be continued.]

THE POPULAR PHRENOLOGIST.

JULY, 1896.

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ABOUT OURSELVES.

WHEN we first decided to produce the POPULAR PHRENOLOGIST we limited our proposal to a six months' trial, having no means of accurately gauging the demand for such a periodical. We knew there were many who were desirous of the opportunity for supporting an effort of this description, and also that there was a public enquiring for enlightenment on the subject of Phrenology; but we were not certain whether the P.P. was just the paper to satisfy all needs. The trial has convinced us that although we have not yet secured the confidence of all phrenologists, and we are not yet known to the great reading public as we hope to be in the near future, yet we have received sufficient encouragement to enable us to announce that the POPULAR PHRENOLOGIST has come to stay, and that it may now be considered one of the literary institutions of the country.

We believe in the greatness of the science we advocate, and if at times we may appear to come down from the high pedestal of philosophic reasoning and scientific exposition, it is that we may introduce our subject to many who would otherwise remain ignorant—dressed in a garb somewhat less sombre than the heavy phrasings of the text books, or the diction—we had almost said jargon—of the professors of the schools.

We want to catch the public eye, and by first enticing, eventually win popular favour for Phrenology.

There is no reason why our circulation should not exceed 100,000 a month, and if every friend of Phrenology were to help us we should soon arrive at this number, and the P.P. would become a great engine for the propagation of principles we all desire to see prevailing. Who will help to build up this total? Several have

already done splendid work in this direction and bid fair to do better in the future, and we have every faith in their ability to redeem their promises. We want phrenologists everywhere to see that the P.P. is on sale in their district.

Complaints have reached us that the P. P. cannot be obtained in certain towns. Now, every newsagent who wills can get the paper on *Sale* or *Return*, so that no impediment whatever stands in the way of any shop-keeper making a display of the P.P. each month, at no cost to himself. Will our readers draw their newsagents' attention to this important item. Some of our friends have a good number of copies direct, and then put them in the hands of the boys in the street who sell papers, and thus dispose of a large number, as they sell readily when shown.

We should be very glad if our readers would look upon the P.P. as a friend come to pay them a monthly visit, and by way of doing others a goodly service introduce this friend to their acquaintances. Let those who now take one copy, try two. The extra one may be lent or given to some person interested in human nature, to whom it would be a revelation and a delight. When *Answers* and some other of our contemporaries were first launched, persons who liked the papers, bought scores, and even hundreds of copies each week, for free distribution. Cannot some of our friends do likewise?

One thing all can do, and that is, when you write to a friend, at the bottom of the letter put "Do you read the P. P., the most interesting paper in the world? One penny, monthly." Or you can send us, on a post card, the names and addresses of any persons you may know who are interested in the study of man, and we will send each, post free, a sample copy of our paper. May we request each reader to do us one or other of these favours.

We have had some correspondence on the subject of the arrangement of the P. P. We should be glad to have the opinion of many more of our readers as to the particular features which they may approve or disapprove. We may mention particularly the "Prize Story," to which some have taken exception. Now, while we have been of the opinion that some good may result from the practical application of Phrenology as illustrated in our stories, yet we have no wish to force this item on unwilling readers. Please therefore let us have your wishes in the matter.

We should say that advertisers will find the P. P. a good medium for introducing their specialities to a thoughtful and discriminating public, and we should be pleased if our readers will draw the attention of their tradesmen and others to the opportunity afforded them by the P. P. for reaching a large number of persons throughout the country, at a rate which other papers circulating so widely cannot approach. With this further favour asked, we will leave the matter in the hands of our readers with confidence and hope.

SECRETARIES of Phrenological Societies will much oblige by sending reports of their proceedings for insertion. Short notices of the progress of the work will always find a place in the P.P.

BRITISH PHRENOLOGICAL ASSOCIATION.

THE ordinary meeting of the association was held on June 2nd., D. E. SAMUEL, Esq., Vice-President, occupying the chair.

After the reading of the minutes and the admission of several new members, the chairman stated that the evening was to be devoted to a popular exposition of Phrenology, a varied programme having been provided.

A paper by Mr. R. M. RHAM was the first item, which in his absence, was read by Mr. J. F. Hubert. The writer said it was "a popular paper for a popular evening." The gist of the essay was a brief summary of the principles and claims of the science. Phrenology explained the faculties of thought and feeling by studying the organisation of the brain during life, and the physiological conditions which influence it. Temperament was a condition which modified mental manifestations, there were three fundamental conditions of Temperament,—The *Motive* or mechanical system, which included the bones, ligaments, and muscles; the *Vital* or nutritive system, involving the lymphatics, blood-vessels, and glands; the *Mental* or nervous system, which includes the brain and spinal cord. The predominance of any one of these in a person determines his special quality of mind. The characteristics of the various Temperaments were described, and the influence each exerted on their possessors was clearly shown, particularly the activity of the digestive, circulatory, respiratory, secretory, and other systems.

The first principle of Phrenology was, that the brain is the material instrument of the mind for the following reasons: 1—Without brain there is no manifestation of feelings or of intellectual function. 2—The manifestations of mind follow the growth and development of the brain. 3—If the brain is defective the mental manifestations are defective. 4—If in a healthy state the growth of brain be considerable the powers are energetic. 5—Certain faculties are more active in men, others in women; the cerebral organisation of the sexes presents differences which coincide with these variations. 6—The feelings and intellectual faculties are hereditary in proportion as the cerebral organisation has been propagated. 7—The mental manifestations are deranged, if the respective organs in the brain are injured.

The second principle of Phrenology maintains that each mental faculty is manifested through a separate cerebral organ. Partial idiocy, insanity, and genius are proof of this. One person takes to music, another to arithmetic, another to language, or art, or mechanism, and yet none could profitably change with another.

The brain was divided into groups of organs or regions. There were the social, propelling, selfish, intellectual, moral, and religious groups of faculties, each necessary for perfection. Human improvement did not require the extinction, distortion, or stunting of any faculty, nor the creation of new ones; but the culture each needs for the harmonizing of the whole. Phrenology teaches how this may be accomplished.

The third principle of Phrenology was, that size of brain is a measure of power. It is important to notice that size does not indicate the activities of the several organs which are influenced by temperamental and other organic conditions, so that size is an indication of power only when other conditions are equal.

The fourth principle was that all the mental faculties are innate; and the fifth, that the brain shapes the skull.

Each of these points were dealt with in some detail, and the claims supported by evidence and argument, and the paper concluded by showing the practical usefulness of Phrenology, the writer urging its study on all, especially those whose associations brought them much in contact with their fellow men.

Mr. SAMUEL, commenting on the paper, said that breadth of organ gives power, and length as well as breadth gave density; breadth gave endurance in animals.

A gentleman asked if, as Prof. Morgan taught, four temperaments, should not be recognised instead of three, the vital temperament being divided, regionally, into the thoracic and abdominal temperaments.

Mr. CROUCH wished to know if the temperaments could be read from the skull.

Mr. HOLLANDER replying as to temperaments, did not consider the division of the vital, justifiable. Digestion and circulation, both "vital" operations, employed at the same time both chest and abdomen. Each temperament is all over the body at once.

Mr. DONOVAN objected to phrenologists looking for temperament elsewhere than the head. Individuality and the percepts large, were the first sign of the mental temperament. If the head is flat at Destructiveness the active temperament is lacking, and it represents the first elements of the lymphatic temperament. Observations should be confined more to the head, and less to the body.

After a character reading by Mr. BLACKFORD; a paper on "Mental Spectacles," was read by Mr. WARREN, the text of which appears in another column of this copy of the POPULAR PHRENOLOGIST.

Mr. WEBB then read the indications of character on a skull, showing the developments due to mental processes. He drew attention to the unanimity which prevailed amongst phrenological authors, though they wrote independently of each other. Nature had on each skull written the phrenological character of the original owner. To him, so marked were the signs on the skull before him, that with the previous knowledge he had of Phrenology the proof afforded was indubitable and convincing.

Mr. Webb then, amid much applause, humorously delineated the character of a lady from the audience, who confessed herself pleased with the accuracy of the revelation of herself.

Mr. BLACKFORD, by request, read the head of a gentleman who was announced by the chairman as a "sceptic." His scepticism received a shock from the ordeal, from which it is presumed he will not speedily recover his wonted condition of unbelief.

The proceedings then terminated, the chairman announcing that at the next meeting on Tuesday, July 7th, Mr. E. Durham would a paper, subject:—

"Is man responsible?"

Infants, as well as people of advanced life, ought to breathe pure air. If they draw into the lungs impure or confined air they become sallow, and pine and die. Beds and sleeping-rooms should be airy and well ventilated. The door of the room should be left open during the day, and also the window for a few hours, unless in extremely cold weather.

NEWCASTLE-ON-TYNE PHRENOLOGICAL SOCIETY.

As a result of the earnestness and energy of Professor Hubert, during his stay in Newcastle, a Phrenological Society has been established in the "canny toon." At the general meeting of the society, Prof. Hubert kindly accepted the unanimous invitation to become its first president, and Miss Ethelburgha Reid, 24 Chester Street, Newcastle, was elected as secretary. The objects of the society are clearly defined. They are: the investigation and practical use of Phrenology. The society meets on alternate Fridays in the Church Institute.

In his last address Prof. Hubert asked that the members of the Society should unite with him in thanking the Press for the support which they had unanimously given for the advertisement of the science of Phrenology in Newcastle. The Press often follows public opinion, but in the present instance they have helped to form opinion and establish belief in the science. "Phrenology is true," continued the Professor, "the science being based on facts which can be observed and verified by all who will take the necessary pains to study the subject."

"First of all, go in for facts; approach the subject with an open mind. Don't be so much concerned with questions which may suggest themselves as to the application of Phrenology; what the admission of its truths may lead to or involve, but consider first the question, 'Is Phrenology true?' In other words; 'Is it true that the brain is the organ of the mind; that the human mind embraces distinct mental faculties, each of which is exhibited through certain definite and known nerve centres?' The faculty of Courage is quite distinct from that of Hope; Acquisitiveness from that of Veneration; Cautiousness from Benevolence. Phrenology declares that these are distinct faculties."

"Again, is it true that the strength of each faculty is determined by the size, health and texture of its own particular organ? Phrenology declares that this is so. We ascertain this by observing that in all cases a correspondence exists between the strength of mental function and the condition of particular cerebral organs. Further, is it true that the brain forms the skull, that the shape of the head is determined by the brain? The skull is changing from the cradle to the grave; the skull changes because the brain changes."

"Phrenology is founded on facts which can be investigated and weighed by every member of this society. Dr. Abernethy, one of England's greatest physicians, used to tell the students under his charge that he had studied all systems of mental science and he was convinced of this, that for completeness of the analysis of the human mind, for comprehensiveness, and yet for simplicity, there was no system of mental science so satisfactory as Phrenology."

At the close of the lecture Mr. Woodson moved a vote of thanks to Professor Hubert for his earnest efforts in connection with the formation of the society.

Mr. Lamont seconded the resolution. He had known Professor Hubert for ten or twelve years. In hands such as his, there was no fear for the future of Phrenology. A great deal of misunderstanding with regard to the science was caused through its being taken up by so many incompetent or unscrupulous persons. He had given much attention to the history of Phrenology, and it is remarkable how comparatively few names have stood out and made the subject one worthy of being respected.

There were not more than forty-six who had passed the very special examination for diploma of B.P.A., and he thought that the time was near when people would not listen to a self-styled "phrenologist," unless he could show some right or authority for his pretensions. Hundreds in Newcastle would have cause to remember Professor Hubert's visit, and in their name he offered their's and his own good wishes. With his name he coupled that of his dear brother, the Secretary of the British Phrenological Association. The resolution was carried with much enthusiasm.

Professor Hubert in reply, said he heartily thanked them for their kind words and the vote of thanks which had just been accorded him.

Several new members were elected during the evening.

On June 12th, an able paper on "The History of Gall's discovery," was given by Mr. Lamont, an energetic member of the committee. The members joined with interest and intelligence in the discussion which followed. The chief feature was the production of evidence showing that Phrenology was based on facts which were discovered, and may be verified, by observation.

A number of new members have been elected since the last report.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday, 12th, a highly successful meeting took place at the Grange Park Lecture Hall. The lecturer for the evening was Mr. Jas. Webb, and his subject "The Phrenology of the Poets." The chair was occupied by Rev. Chas. Edmunds, M.A. Mr. Webb succeeded in convincing his audience that every poet wrote "according to himself" from a phrenological point of view. The distinguishing characteristics of their writings were illustrated by choice selections, and explained phrenologically by comparison with drawings of their heads. Moore was contrasted with Pope; Wordsworth with Southey; Scott with Burns; Byron with Samuel Rogers, etc. The lecturer took special pains to show that the extracts were not selected merely to fit the phrenological theory. As an instance of this he laid a number of poetical works on the table, and a remarkable test was applied by the rev. chairman with a copy of Moore's works. He opened the book at random and placed his finger on a particular part of the page without looking at it, where, Mr. Webb assured the audience, he would find the word "like" or "as," or some word meaning "like." The book was then handed to Mr. Webb, who read the passage indicated, and the word "as"—meaning like—was read out. A similar test was applied for the word "love"—and it was so. The audience were much pleased.

FORTHCOMING MEETINGS.

July 7th. — British Phrenological Association, 63, Chancery Lane, W.C. 7.45 p.m., E. Durham, Esq., F.B.P.A.; subject, "Is Man Responsible?" Admission Free.

July 1st, 8th, 15th, 22nd, 29th (every Wednesday). — Phrenological Institution, 5, Cumberland Gate, Kew Gardens, Stackpool E. O'Dell, on "Phrenology," 8 p.m. Admission Free.

PALMISTRY AND PROPHECY.

The most amusing of the holiday charges came up at Marylebone. It showed that at least one man was taking advantage of the day to make a little out of the credulity of the pleasure seekers. His name was James Kraupa, and he was an artist living at 1, St. Mark's-road, Notting Hill. In the dock, this morning, he certainly cut a professional-looking figure. He had lovely curly hair, and wore a theatrical sort of cape, a soft hat, and gold spectacles. He was charged with "pretending and professing to tell fortunes in Hyde Park by means of palmistry, whereby he imposed upon and deceived one James Sinclair, a carpenter, of 81, Northampton-square, Clerkenwell!"

Kraupa elevated himself on a chair in the Park, and over him waved a large red banner, on which was a large hand with the lines of life and other lines drawn on it.

About 40 people were around. One went up and placed his hand in that of the professor; then waited to see his fate. The professor eyed him over.

"Ha!" he said at length, "you've a good head." The subject blushed and was flattered. "You're a mechanic, are you not?" "Yes, but what?" "Ha! I don't tell you what. But if you had adopted a profession, you would have done well. You have travelled far and wide?" "Yes, as far as Harrow-on-the-Hill." "Well, if you have not done so yet, you will travel some day. At the age of 37 your line of fortune shows you will meet with a reverse; soon after that you'll go abroad."

"I'm 45 years now," said the subject. "Yes yes, I know; I can't tell exactly without my mathematical instruments."

On in that way, Kraupa, the artist, went till some other victim seemed ready.

Detective Baxter, standing by, saw about 30 go up to be examined, and their "fortunes" were all much alike, except that some were going to have large sums of money, and others large families. Then Baxter, who may be a relation of an eminent "prophet" himself, arrested Joseph.

"You'll pardon me," he said, "I do not tell fortunes; I simply read the lines. Allow me, officer, to read yours."

Mr. Bernard Abrahams, in defence, argued that Kraupa had not used "any subtle craft," and he was no doubt right, and everybody was highly amused, and nobody deceived, because nobody believed what was told them.

But Mr. Hannay said he must think of the young and ignorant, so he imposed a fine on the artist of 40s., or 14 days in default. The fine was paid.—*The Sun*.

Before a large and apparently genuine audience, Thomas Kraupa, the palmist who was recently convicted at Marlborough Street for "telling fortunes," proceeded to "vindicate his character" in Hyde Park recently. The evidence of the witnesses who had brought about his conviction was traversed by Kraupa with a scathing sarcasm that would have done credit to an eminent counsel; and in the end, he invited people to come forward with written testimonials, which should be forwarded to the Home Office authorities. At this juncture a charge of fraud was made by a solitary individual who might have been roughly hustled but for the intervention of the fortune-teller. A vote of confidence in his ability, carried by a large majority, brought these strange proceedings to a conclusion.—*The Sun*.

HUMAN MAGNETISM: or How to Hypnotise,—is the title of a new, comprehensive, and practical work on Hypnotism, by James Coates, Ph.D., F.A.S., of Rothsay. This gentleman is the author of several manuals devoted to Mental Science, and it is expected the present work, which will include his private instructions, will be of exceptional interest. It will have two among many leading features, viz.—it will be free from technicalities, and moderate in price. It will be published by Mr. Redway, the well-known publisher of psychological works, Hart Street, Bloomsbury.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

THE ORGAN OF GRAVENESS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—I must oppose our old friend, Mr. N. Morgan. Perhaps I am a little conservative. The alleged discovered organ called "Graveness," is, to my mind, neither established nor necessary. Its expression can be deduced from the condition of other faculties. For goodness sake, let us simplify Phrenology. Graveness is a feeling and belongs to the voluntary region, of which we know so very little. The duty of the practical phrenologist should be to keep clear of the psychological portion of our mysterious nature. I write not to hurt the feelings of our "grave" correspondent, but to ask him to stick as near to utility as is possible. The anxiety for truth is often a stumbling block. Let us remember that TRUTH has no feelings.—Yours etc.,

CHAS. BAKER.

13, Charlton Street, Maidstone.

PSYCHOLOGY OR PSYCHICAL GIFTS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—In your May issue I note a letter opening up another important branch of inquiry, and hope to see more anent the subject, but ere we advance upon the matter I would suggest the necessity of differentiation in matter supplied. Having had considerable experience in correspondence and in practice also in these sciences, it is essential to avoid the conglomeration of nervous, hysterical, and mesmeric or hypnotic phenomena with the natural gifts of clairvoyance and psychometry possessed by many persons from birth, without the aid of any artificial means as described in the cases of hypnotic and mesmeric clairvoyants, and clairaudients.

I trust that we shall not be deluged with the reiterations so plentiful in such correspondence, of the frauds, the quackery, and such humbug. We know all about it, for it abounds everywhere, and is no new discovery; we want to consider only the good, the true, and the useful. The truth alone will make us free, and emancipate humanity from ignorance and suffering.

If clairvoyance, clairaudience, and psychometry are facts, they are self-supporting and self-defensive as all truth is. I shall look forward for the opening of the subject by some capable pen.—Your sincerely, T. TIMSON, F.B.P.A.

PHRENOLOGY AND CHIROLOGY.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Our paper, the POPULAR PHRENOLOGIST, has called forth a good many words on the subject of Palmistry, but without much profit of instruction.

It is only during the last few years in this country that the subject of the hand as indicating life and character, has had any serious attention. My study of it has given me much intellectual satisfaction and pleasure. One of my old teachers, Prof. G. Hemming, late of Blackpool, used to say that his study and practice was confined to the cranium, he did not even pay much attention to the Temperaments. This, of course, would give complete efficiency with proper study, for all is represented in the skull. Still, there should be full recognition of the fact that the whole of the body is as one. A man does not have a body indicating one set of characteristics, and the head indicating another.

The brain is in communication with the different parts of the body by means of the nerves, and so long as there is no rupture

the communication is perfect and complete. It is as though the brain filled the whole body. The sympathy existing between one part of the nervous system and another is not capricious, but in accordance with fixed natural law. As is the hand, so is the head, and vice versa. Any apparent contradiction must be only apparent, and not real. Phrenology is a system of character reading by the physiognomy of the cranium, and Chirolgy is character reading by the physiognomy of the hand. Neither detracts from the other, but adds additional light and help, to those who can understand.

The lines on the hand often suggest lines of thought, which may easily be passed over by looking only at the cranium. If a professional phrenologist makes a reading of character which is contradicted by experience, is Phrenology therefore not true? But will any phrenologist use that kind of argument against Chirolgy? What do the pages of the P.P. show? Please look back, it will be interesting.

I would much rather have occupied the space with the practical teaching of the two sciences by citing facts and illustrations than dwelling upon the preliminary argument. I am making a collection of printed copies of living hands of people I know, and whose heads I have examined, and so far I have been astonished at the truth of the teaching. Let any one with a large head well rounded out at the top of the forehead in the centre do the same, and they will come to the same conclusion.—Yours truly, C. BURTON, F.B.P.A.

READING PHOTOGRAPHS.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—The character sketch of Mr. Chamberlain, M.P. which appeared in the May issue of your interesting paper, is, in many respects true. Anyone at all acquainted with Phrenology must see, at a glance, that Mr. Chamberlain has a high head, that is to say it is above the average in height, measuring from the opening of the ear to Firmness. In fact all the organs which are in line with Self-esteem to Individuality are very well developed. Self-esteem, Firmness, Veneration, Sympathy, Human Nature, Comparison, Eventuality, and Individuality, all these are in a well developed state and naturally take the lead in his mental organisation. In my paper on the faculty of Eventuality, I especially mentioned Mr. Chamberlain as a good specimen of large Eventuality. This gives him great force in party politics. He takes immediate cognizance of passing events, and directed by his large Self-esteem, is ever ready to turn them to his own advantage.

I doubt if his career as a statesman shows that he has large Conscientiousness. The size of the organ of Conscientiousness cannot easily be estimated from a photograph where, as in Mr. Chamberlain's case, the head is well covered with hair. It is even when examining the actual head a difficult organ to gauge, and needs careful manipulation. His whole political career has indicated weak conscientiousness. I doubt if any successful politician can have large conscientiousness. The youthful republican has now almost reached the zenith of his power as the most imperial of Conservatives. His behaviour on the Irish Home Rule question did him great credit as a statesman, but in no way goes to prove that he is a conscientious man, in fact, quite the contrary.

Yours faithfully, H. C. DONOVAN.

ARE THE MENTAL FACULTIES PURELY PHRENOLOGICAL?

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I quite agree with you that the division of the mind into elementary faculties, is not dependent on Gall's discovery of the localisation of function in the brain.

That "the phrenological division of the mind into elementary faculties is due to Dr. Gall's discovery of the localisation of function in the brain," has been, and I am afraid is still likely to be *vezata questio*.

M. Adolphe Garnier—a contemporary of Gall and Spurzheim—in his "Psychologie et Phrénologie comparées" says, "Six

years after the last course of lectures delivered in the Athénée Royal, Paris, I heard his successor—Dr. Spurzheim—lecture in the same place, and was struck by the disdainful manner in which he expressed himself towards Psychology. Although the phrenological doctrine which he was professing was an impossibility apart from the subjective method of observation." Besides, the psychological part of Phrenology most strikingly resembled that of the Scotch school, already celebrated in France. M. Garnier drew Dr. Spurzheim's attention to the family likeness existing between the Psychology of Phrenology and the Psychology of Reid and Stewart; his object being to induce Spurzheim to abandon a prejudice that was not only unjust, but preventing him from profiting by the experience of his predecessors.

M. Adolphe Garnier's extracts from Reid and Stewart prove that those two eminent metaphysicians—with the exception of "Secretiveness" and "Acquisitiveness"—enumerated all the elementary faculties long before Spurzheim published any of his works.

Broussais also admits the priority of "l'école philosophique d'école" in this matter, but regrets the omission of "de régulateurs materials," *see* "Cours de Phrénologie," p. 136.

Dr. Spurzheim found it impossible to discover the essential nature of the faculties from pure observation. For example, he says—"The essential nature of the faculties is that which must be determined, and here I differ from Dr. Gall entirely. He almost necessarily began by observing peculiar talents and determinate actions in relation to development of certain cerebral parts; he was in the wrong, however, to give names to those from particular determinate actions; for actions seldom depend on single powers." So instead of asserting that the phrenological division of the mind into elementary faculties is due to Dr. Gall's discovery of the localisation of function in the brain, we would be more correct in quoting Dr. Spurzheim's opinion that "Dr. Gall's observations were *conducive* to the determination of special faculties and of their sphere of activity, etc."

To observe action, and to associate such action with the development of a certain area of the brain, comes mainly within the province of pure or objective observation. But we cannot stop here; it is necessary to know not only how many primitive faculties are involved in such action, but also the elementary faculty that is the most dominant for the time being: this comes within the province of subjective observations. Having now ascertained by means of *Psychology* the dominant elementary faculty of our first observed action, we now return to the area of the brain with which we associated the action referred to, and by repeatedly and extensively observing and comparing—under normal conditions—ultimately conclude that a certain part of the brain is the seat of a certain primitive faculty.

The objective method of observation and the subjective method of observation are interdependent—the one checks the other—Phrenology requires the aid of both.

Respectfully yours, P. K. ZYTO.

30, Silvester Road,
East Dulwich, S.E.

BOGUS DIPLOMAS.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—With your kind permission I should like to make a few observations on the letter in your May issue by "A Twenty Years Phrenologist." The childish attempt to deceive your readers, whilst posing as being anxious to bring "all deception to the surface," is a positive disgrace to his claim of 20 years study of Phrenology. I am quite aware that much of what is contained in the first part of his letter is only too true. Will the "20 years Phrenologist" be good enough to prove his statement about the "Men on the Register?" It really is astonishing of "20 years Phrenologist" to state, "Sir, there are men on the register who have passed their so-called examination in a railway train, &c." This kind of imprudence is surely degrading to the writer unless he can prove the statement.—Yours truly,

Morecambe, June 12th, 1896. J. W. TAYLOR, F.B.P.A., F.F.P.I.

HEALTH NOTES,

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

I HAVE pointed out in these papers some external remedial agents, but we must not neglect the internal. The most potent is of course the influence of the mind over the body,—faith, hope, and “quiet common-sense.” I might be tempted to dwell on the influences of the mind, but must just now be content to deal with the more prosaic subject of eating and drinking.

If dietetic habits induce disease, they can be so directed as to cure disease. A good rule in dieting is “To abstain from foods and drinks which have proved injurious, and to partake moderately and temperately of those which have proved beneficial.” Prolonged experience in these matters, has made it abundantly clear to me; that inherited and perverted tastes, over-eating and drinking, are prolific causes of disease. Little or no good can be done hygienically unless these defects or habits can be corrected. In medicinal treatment, medicines are given to suppress symptoms, relieve pain, and what not, caused by *folly* in eating and drinking. But it would be much better and the results would be more satisfactory and lasting, if the treatment commenced at the *folly*. Instead of cold pork, pickles, beer and a pill, it would be better to eliminate all diet which had to be followed by medicine.

There can be little or no good health, where rich and greasy foods, highly sweetened and preserved foods, pork, ham and eggs are taken; and alcoholic drinks, spirits, wine and beer, strong teas and coffees, are used to wash them down. New and white bread, pickles, preserves, pastry, and condiments are made staple articles of diet. Such dieting—far too common—is the cause of innumerable stomachic complaints—acidity, indigestion, dyspepsia, liver and kidney diseases, the immediate forerunner of heart affections, and numerous forms of nervous complaints. But the list would not be complete without stating, and stating emphatically, that drunkenness, and all forms of psycho-physical immorality are actually fostered by *folly* in eating, etc.

Correct dieting will cure drunkenness. I have proved this. To remove the drink crave, all drink-craving foods must be removed from the patient. All other diseases, directly or indirectly, traced to stomachic conditions—lassitude, sinking sensations, weakness, *ennui*, can be cured equally by correct dieting. Whatever the remedies used, not merely common—but scientific sense—must be employed in dieting.

Some rigid vegetarians would exclude fish, flesh and fowl, milk and eggs from our tables. It is not advisable to go to extremes; what is suitable for one person may not be suitable for another, and no hard and fast lines should be laid. Some persons have recovered and maintained health, on a pure vegetarian diet, and others have only gone from bad to worse. Temperaments, habits, tastes, and even heredity must be consulted in this matter. A patient will not recover by feeding him on foods repugnant to taste; whether the change should be gradual or sudden will depend upon the case. At first, less animal and more fruit and farinaceous foods should be introduced into dietary, and the amount should be regulated by the experience of the physician.

Breakfast should be simple and light, good tea, coffee, and cocoa—weak and newly infused, with milk, cream and sugar to taste—wheaten bread, butter, lightly boiled egg; or wheaten porridge and milk, toast, and poached eggs; lettuce and watercress in season.

Dinner: lean beef, mutton, white fish, or fowl, with peas, tomatoes, cauliflower, parsnips, and other edible vegetables to taste. Semolina, bread, maccaroni, or other light milk puddings; or, dinner can be made of the latter alone.

Tea: good tea and not much with it, a little bread and butter. Supper: the less the better; a biscuit and a glass of milk; wheaten porridge; bread and butter, etc.

The more simple and nutritious the food the better. The quantity eaten should never surfeit.

Two meals are sometimes better than three a day. One pretty substantial meal, the others light. Wheat, milk and eggs, or their equivalents are the best articles of diet.

Fruits in season, should be freely used in preference, but not to the exclusion of other articles of diet. Better go hungry, than eat in bad humour. Every one should eat in cheerful company if possible (where no company is, eat with “Thankful hearts”). All controversial and unpleasant subjects should be avoided at table. Fault-finding and correcting each other and children are to be very much deprecated; if, where necessary, they can be postponed, so as not to mar harmony and digestion. The amount and kind of food required, will depend on temperament, habits, and employments. Those engaged in mechanical and other pursuits demanding muscular exertion will require food with staying power in it; those engaged in mental pursuits will require lighter foods, and in some cases almost vegetarian dietary. Drinking at meals should be avoided as much as possible. It dilutes the gastric juices and hinders digestion.

Man can be accustomed to opium and arsenic, to alcohol and to pig's flesh, but there is no reason why any sensible, healthy person should contract a liking for these things. As for persons neither healthy nor sensible it is best to wean them from such evil tastes. When parents give their children beer, bitters, pickles, pepper and vinegar with their food, they are doing their best not only to undermine all good and useful moral teaching, but to make them permanently old and diseased.

Regularity in meals and avoiding eating between meals, are important to health. Children require lighter and more frequent meals than adults; the same is true of patients. Adults partake of heavier meals and more substantial food, hence, while children and patients require food of some sort every two or three hours; five hours between one meal and another is not too long for ordinary people. To eat between meals is foolish, as fresh food is mixed with half-digested food, this impedes digestion, induces ferments, and complicated derangements in the digestive track.

Simple and nutritious dietary, regular meals, a cheerful frame of mind, abstinence from that which is injurious, and moderation in the use of the good, with reasonable consultation of personal tastes, are safe lines to be followed in matters of diet.

ANSWERS TO CORRESPONDENTS.

GENERAL.

EPISCOPALIAN (Deptford).—Archbishop Whateley was a firm supporter of Phrenology. Many clergy support it now. By-and-by you will find more ministers of all denominations supporting it more openly than many do now, or we read the signs of the times falsely. Many medical men who took up a position against Phrenology a few years ago are now "unattached" friends.

ENQUIRER, BRIXTON.—You would do well to read the writings of George Combe. Dr. Andrew Combe was physician to the King of the Belgians, and wrote the popular book on "Physiology in relation to Health and Education," the most popular of any such work in the English language.

W. FROST.—The word "falx" is derived from "falso," a Latin word meaning a scythe or scimitar. It is the part of the *dura mater* that lies between the two hemispheres in the form of a sickle. The English word *falchion* comes to us from the same root through the French "fauchon."

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

LONDON—

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MOORES, MARK, Phrenological Museum, Euston Road. Established in Morecambe 1872. Home Address: 36, Raikes Road, Blackpool. On Lecturing Tour from September to May. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

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BRITISH PHRENOLOGICAL ASSOCIATION,

63, CHANCERY LANE, LONDON, W.C.

ESTABLISHED 1896.

President - - - - PROF. A. HUBERT, F.B.P.A.

PRINCIPAL OBJECTS.

The study of Phrenology and its practical application to the affairs of human life in all its phases.

To aid and protect the interests of all duly qualified professional phrenologists.

To expose all quackery that is perpetrated in the name of Phrenology which may come under the notice of the Association.

Membership of the Association may be obtained by any person having a desire to investigate or support Phrenology, a previous knowledge of the subject not being necessary. The Minimum Annual Subscription (payable in advance) is Ten Shillings for Gentlemen and Five Shillings for Ladies.

A form of proposal for Membership will be sent on application to the Hon. Secretary.

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- 1.—Admission to the Monthly Meetings, at which Lectures and Discussions are held on Phrenology and kindred subjects.
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BRITISH PHRENOLOGICAL ASSOCIATION, 63, CHANCERY LANE, W.C.

THE POPULAR PHRENOLOGIST

VOL. 1. No. 8.]

AUGUST, 1896.

[ONE PENNY.]

PHRENOLOGY AS AN AID TO NATIONAL PROGRESS.

By FLORENCE EDITH O'DELL.

The science of Phrenology can be applied to every phase and aspect of human life and progress. There are few who have not individually derived advantages from it, either through personal knowledge of the science, or through having been brought into contact with, and influenced by, those who have studied it.

If we can perceive its beneficial influence on the individual, the household, the community, how much more so on the nation which but consists of a multiplicity of individuals? Nations have arisen, have reached the zenith of their glory, and have fallen. What has been the reason of this? Retrogression is not the natural reaction of progression. If we read the histories of these nations in the light of Phrenology, we can but come to one conclusion and deduce one reason for their fall—inability in their legislatures to control their own minds, and comprehend the mental capacities of those whom they were endeavouring to rule.

In an article on "Legislation" in the *Encyclop Brit.*, p. 179., we read:—"We believe that in making or mending laws, a philosophical analysis of human nature is of such paramount importance that without it nothing new and really great will ever be introduced."

From the earliest ages men have evinced a desire to comprehend this all-powerful force—mind—and though their means of comprehension were few, yet their desire for knowledge was strong, as is shown by the motto of the ancient philosophers, which cannot be improved upon—"Man, know thyself." But at the present day we have comparatively few difficulties to contend with in our study of the human mind.

There has been placed before us by Gall, Spurzheim, Combe, Vimont, Broussais, and all the Fathers of Phrenology, a clear, lucid, and well-defined science; and one which is so clearly recognised that Henry Ward Beecher, in his lectures on preaching, says, "I do not know anything that can compare in facility of usability with Phrenology." And again, Dr. Johnson, Editor of the *Medical and Chirurgical Review*, says, "Those who sneer at Phrenology are neither anatomists nor physiologists."

Who can require a greater knowledge of the human mind, and a higher ethical training, than he who is one of the principal forces in the making of laws by which millions of people, with their various dispositions and characteristics, must abide?

In the *Elements of the Philosophy of the Human Mind*, third edition, vol. i., p. 250, Mr. Dugald Stewart says, "In order to lay a solid foundation for the science of politics, the first step ought to be to ascertain that form of society which is perfectly agreeable to nature and to justice, and what are the principles of legislation necessary for maintaining it."

This has never been done; the natural attributes of the human mind are seldom taken into consideration; we are legislating for diseased and warped minds in such a manner that the disease will be strengthened instead of diminished.

In order to form and maintain a higher class of ethics, Phrenology would demand that every individual, who in anywise took upon himself the responsibility of aiding in the government of his fellow men, should have a thorough knowledge and training in the science of the human mind.

Our teachers have to pass difficult examinations before they are accepted as members of the scholastic profession; likewise our doctors and lawyers. Years of apprenticeship have to be served for almost all trades. But any man with sufficient money, influence, business ability, energy and enthusiasm, can obtain a place in the legislature of the country.

It is the duty, especially of the student of Phrenology, to consider by whom we are governed, and in what manner; not applauding that government which brings most monetary wealth to the nation, but which adds to the prosperity of the people from a mental, moral, and physical standpoint, which gives to all equal opportunities for exercising each and every portion of the mind. No reasonable person would think that it is herein suggested that all should be built from the same pattern, this would be both unwise and impossible; but every individual should be enabled to start in life with a knowledge of his mental capacities, and the opportunities to make use of them.

It might be asked "What would be the best way to forward a movement of this kind?"

I would unhesitatingly reply—by Phrenological education. Educate the masses of the people in the psychology of Phrenology; show them what they are mentally capable of doing; that they all possess abilities in some direction, which it is their duty, both to themselves and their fellow men, to use to the fullest extent.

Point out to the legislators of the country, the mine of wealth existing in each individual, far exceeding in value all the gold and silver in existence; which, if they draw out and endeavour to direct into ennobling channels, will make the country prosperous, and will form a nation which will never be forgotten, but which will be held up to others as an example of what a people can do, comprehending its mental store of wealth and how to use it, not alone for individual advantage but likewise national welfare.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOMAS W. ALLEN,
Portland House,
41, Orson Street,
Leicester.

A PEEP INTO FUTURITY.

From the note book of a Phrenological Practitioner.

In the early days of my professional career I very often had a hard struggle to "make both ends meet." During seasons of depression, I felt disposed to retire from the profession altogether, and devote my energies to some other more lucrative occupation; but somehow or other I could not bear the thought of severing my connection with Phrenology, as in my humble way I was endeavouring to do something—though, perhaps, a very insignificant something—towards the uplifting of humanity.

I felt somewhat like George Combe, who said "If everything I possessed was placed in one hand and Phrenology in the other, and I had to choose between them, I should choose Phrenology." To speak truthfully, at that time, all of this world's goods which I possessed, could almost have been placed in one hand. But, still, I had much to be thankful for, I was in possession of health, strength, and a clear intellect, blessings of priceless value.

I sat one evening in the consulting room, at the back of my shop, thinking despondently of my lot, and waiting for clients who rarely ever came. I could hardly expect the people to spend money on phrenological examinations, as trade had been so bad, and they could barely obtain the ordinary necessities of life. I had a number of accounts already overdue, and was sorely in need of some immediate pecuniary aid, and if the public did not patronise me more liberally during the next few weeks, I should be in a state of absolute insolvency. This I had determined to avert by all possible means. All at once I was roused from my reverie by the entrance of a well-dressed young man between twenty and thirty years of age. "Good evening," I said with as cheerful a manner as I could muster.

"Good evening," he replied, in return.

"I presume Mr. Harper," he continued, "that all consultations are strictly private and confidential."

"Certainly," I replied "there is nothing to fear on that score." He then resumed, "I have been wooing a young lady for some time, and last night I proposed to her. She said before she would accept me, she should insist upon us both visiting you and submitting ourselves to a phrenological examination, to decide our adaptability or otherwise. I told her such a suggestion was preposterous, but all my arguments were of no avail. She said she had such faith in the truthfulness of the science that if Phrenology said we were unsuited to each other, she should certainly abide by its decision, and not accept me.

Therefore it was arranged that we should consult you on the matter to-morrow. I have come to-night alone, and brought her photograph with me, 'to see which way the wind blew,' and hear what you have to say." He then submitted to me the portrait. I accordingly gave the young man an examination, and also a description of character from the photograph, telling him candidly they were unsuited to each other both phrenologically and physiologically, and I should professionally, "forbid the banns."

When I had finished he stood apparently nonplussed. Suddenly recovering himself he said vehemently, "I am determined to have her at any cost, not only is she lovely," and dropping his voice almost to a whisper, "she is also wealthy." After a little reflection he re-commenced talking in a somewhat milder tone. "Now Mr. Harper," he said, "I presume we are both men of business and this is purely a business matter. You will excuse my being so pertinent, but I can plainly see you are not in very affluent circumstances, and if you will do me a favour I will recompense you handsomely." "Of what

nature is the favour you ask of me," I said, vaguely divining his import. "If," he replied, "you will report favourably to-morrow—you know my meaning—there will be fifty pounds for you as soon as the consultation is finished." "What!" I said, fairly exasperated at his infernal proposal, "sell my integrity, honour, character, my *all*, for lucre? Never!" My soul revolted against the very thought of it.

"Well," he said feigning indifference, "I will leave you to think the matter over, you will accept my offer I am sure when you have well considered it." He then hurriedly left the room. As it was now closing time, I locked up and wended my way towards home. Try as I would I could not divert my thoughts from my unpleasant visitor and his evil proposal. Fifty pounds to me then would have been a wind-fall. What could I not do with it, I thought; make some slight improvements and additions to my business, and advertise more extensively, which would not fail to bring prosperity. And, I mentally argued, very plausibly, perchance this young lady (like a great many more) will marry this man despite my warnings.

At last I arrived home and straightway went to bed in this perturbed state of mind. But sleep I could not; a painful conflict was being waged between my Conscientiousness and Acquisitiveness; which would win? Some of my brother phrenologists will no doubt condemn me for ever allowing Acquisitiveness to have a voice in the matter at all. To them, I say, place yourselves in my position, young and inexperienced, and on the verge of financial ruin, with such a sum depending, as I thought, upon the caprice of a woman, and perhaps you will not so readily condemn me. After tossing about upon my bed for several hours, I at last fell into a troubled sleep.

I was again in my consulting room examining the heads of a beautiful young lady and my visitor of the previous evening. I could see their natures were incompatible and a happy married life with them would be an impossibility. However, I suppress the promptings of conscience and accept the fifty pounds.

The scene is changed. Five years have passed. Instead of being a poor struggling phrenologist scantily patronised, I am prosperous, with a large and extensive clientèle, and bid fair to become wealthy. As I sit in an easy chair before a cosy fire my thoughts revert to the cause of this alluence.

Suddenly a strange weird figure appears before me beckoning me forward. By some unknown power I am compelled to follow against my will. On, on we go, until we arrive at a small dilapidated looking cottage. We step inside, and I behold with amazement my two clients of five years ago. But what a change has come over them. The once beautiful woman is now a thin emaciated looking creature; the man, now her husband—a besotted degenerate being—is half lying, half sitting in a drunken sleep. I stand gazing upon the scene terrified. My weird guide now for the first time speaks.

"See," he says "this is what you have accomplished, this is the result of your turpitude on that eventful day five years ago." Covering my eyes with my hands I try to shut out the view, but my guide snatches them away. "Look," he repeats, "your work is not yet finished."

And as I look, the man suddenly arouses from his stupor; man and wife then commence to bandy words; a violent altercation ensues; the man hastily snatches one of the fire-irons, strikes his wife a heavy blow on the head, killing her on the spot.

Seized with terror and remorse I endeavour to rush away from the scene of the dreadful tragedy, but my strange companion prevents me from doing so. "Listen," he says, "before I leave you to your wretchedness. One word from you could have prevented all this. Henceforth your life shall be a perfect torment. For a paltry fifty pounds you have not only sold your soul to the Devil, but ruined the life of one, who under proper conditions would have been an ornament and a blessing to society. Regrets are now useless; the past is irremediable; you have fallen irretrievably. "What shall it profit a man if he gain the whole world and lose his own soul?" With the utterance of these ominous words, he vanished as mysteriously as he came.

An undefined dread now came upon me, the mental agony I had undergone during my incarceration in the cottage, had proved too much for me to bear, I could feel my mental balance yielding under the strain; with a wild shriek—I awoke.

My dream had been so vivid, and appeared so real that I could scarcely believe it to have been a dream. The great responsibility which rested upon me, and the awful result of a deviation from the path of rectitude, had been so plainly portrayed, into that peep into futurity, that I resolved, come what may, I would act honestly and apprise the young lady of the man's real character. Rather poverty, aye beggary, than a life of remorse stung with a guilty conscience.

After a rather hurried breakfast I set out for my business, and had scarcely opened when my unprincipled visitor of the previous evening, and the original of the photograph shown to me by him, entered. With the air of a complete stranger he explained that he and the young lady had come for a phrenological examination and advice on marriage. I accordingly made a careful examination, which further corroborated what I stated formerly. Never have I seen two natures so unharmonious. He lustful, immoral, and avaricious; she, pure, refined, and virtuous. It was an enigma to me, how she had ever entertained anything but repugnance for him.

I unfolded to my fair client the true character of the man, warning her against such an union, which would if consummated result in nothing but misery to her. Her companion's face, when he saw his scheme had failed was a study. Rage, malignity, hatred, and hopelessness were all depicted upon his countenance.

Hastily throwing my fee upon the table and uttering the words, rubbish, quackery, he caught hold of the young lady's arm and half dragged her out of the shop. Later in the day the young lady returned alone, warmly thanking me for my timely advice and warning, saying, she had heard of late that her male companion of the morning was a reckless debauchee, but had given no credence to the story, thinking it only idle gossip started by some envious slanderer, but what I had told her had verified the story; and that she would have nothing more to do with him.

During the next week or two business improved a little, and I tided safely over this critical period in my career, and paid all accounts.

Several years passed, and one evening when delivering a lecture I beheld the young lady, whose marriage with my intended briber I had interdicted, seated in the company of a clerical looking gentleman. After the lecture she came to me, thanking me again for my wise counsel as she called it, at the same time introducing me to her husband who I afterwards found was a much respected clergyman.

"That man, Mr. Harper," she said "whom you told me not to marry under any consideration is now undergoing a long term of imprisonment for a serious crime; and I shall always respect Phrenology and its advocates as long as I live." I then bade them both good-night, thinking that after all I had at least saved one creature from an unhappy alliance, and that although sorely tempted I had conquered, and averted moral obliquity and subversion.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the September competition must be in by August 14th at latest.

COMPARISONS.

THE ears on the same head are probably more alike than any other of the twin organs of the body. They vary as regards thickness, length, shape, and position most remarkably in different individuals, but if the ear on one side is delicate in size and contour, the other will be the same, while if the one looks like a dried fig, the other duplicates it in form and colour.

But with the eyes it is different. To say nothing of the fact that one eye is generally more open than the other, all oculists agree that the cases where the seeing powers of the two are equal—in the same head—are very rare. Usually men use the right eye the most. Watchmakers, engravers, microscopists, and mariners using a telescope, apply their right eye to the instrument, and generally overwork that organ. There is no good reason why both eyes should not be equally strong, but they are not.

Tailors agree that the right shoulder is almost always lower than the left. This they account for from the almost universal habit men have of resting the left elbow on the desk while writing, and to the equally prevalent practice of those who carry heavy burdens resting them on the right shoulder.

As regards the arms and legs, there is generally but slight difference. In the size of the hands and feet there is commonly a great variation, and, curiously enough, while it is the right hand that is generally bigger, it is the left foot that requires a size larger boot or shoe. Glove makers give the proportion of large right hands as 990 in 1,000, which, by the way, approximates to the proportion of right-handed persons in a community.

The size of the hand is materially increased by labour. If we are to believe the ladies when they tell us they wear "fives" in gloves, then the human hand has grown smaller within the last twenty or thirty years. But the glove makers tell a different story, for they confess to marking all gloves a half-size smaller than they really are. This is because ladies almost invariably ask for one size smaller glove than they can wear. The difference in the size of the hands is so marked that the glove that fits the right hand will wrinkle on the left, looking, in fact, too large.

When we come to the feet, we find the left foot, as a rule, the larger. While the right hand and arm are generally the bigger and stronger, the opposite leg and foot correspond in these particulars. We habitually stand on the left foot, and when a man puts his "best foot foremost," it is the left foot he steps off with, the left he uses most on a bicycle, the left he rests on to mount a horse; and ladies use the left one most at sewing-machine work. While the constant use of the right hand is a matter of training (monkeys use both equally), it would seem as though it was natural that the left foot should be most used, and hence the left is generally the stronger.

PRIZE PUZZLE.

A Prize of 5s. will be given to the solver of the following puzzle. The signs represent letters; each o is a consonant, and each x a vowel:—

oxo oxo oxoxo ox oxoxoxoo oox ooxoxoxoo xo oxo
ooxxoooo xoo ooxoo xoxo xo xoxoxo xo oxoxooxoo.

This is a sentence taken from a previous issue of the P. P. Each attempt must be accompanied by a postal order for one and sixpence, and a name and address, to which the P. P. will be sent post free for one year.

If the right sentence cannot be found, solvers may construct any sentence they please which fits in the vowels and consonants correctly, the best will obtain the prize. In the event of more than one being correct, the first opened on the morning of August 14th, will be the winner. Envelopes should be marked on the outside "Puzzle."

HOW TO TAKE A PLASTER CAST.

By SIGNOR CRISPI.

ONE of the most important items in the career of a phrenologist is the knowledge of how to secure an impression or *fac-simile* of any abnormal development that comes in his way, and it is most interesting to see the law upon which Phrenology depends displayed in any particular development in a large collection of casts of remarkable persons. The phrenologist can here fearlessly take an opponent and convince him or (if he will not be convinced) cause him to take refuge in silence. I have often caused a bitter opponent to convince himself by pointing out this invariable law between development and manifestation of mind, by taking an abnormally large organ, say Cautiousness, in my collection, pointing out that the organ always occupied the centre of the parietal bone, then taking another with a small development of the organ, producing their histories, then challenging my opponent to inspect my whole immense collection, or any other collection, and produce me an exception. This invariably results in collapse of opposition. I then produce animal skulls, ask my opponent what deduction he would draw from them himself, generally using, in this case, the skull of a tiger in contrast with that of a hyena, or a large dog and small one. Upon his reply that in accordance with the law illustrated certain Cautious instincts ought to predominate or *vice versa*. People only want facts presented to them to enforce this conviction, and with a collection of casts at hand this is easy to do; it also renders it easy to teach Phrenology from such specimens, and this is the purport of my paper.

Having in view the utility of plaster casts it is best to begin, like all things else, in a small way. Your first attempt may be like mine—an egg. Just get a small box, oil your egg, mix a table-spoonful or two of fine Plaster of Paris to the consistency of cream in a cup, then pour it into the box, and while soft put in the egg about half way; if the plaster is good it will set in a minute or so, then leave it a short time to harden. Take out the egg and pare the edges quite flat, making one or two wide pin holes in the edges; grease these edges, replace the egg, then take more plaster and cover the remaining portion of the egg. After it hardens insert the point of a strong knife and separate the two halves and it will come quite clean off the egg. This is the first mould. If the operator takes the trouble to make the mould in more than two pieces, it will be all the easier to work from afterwards, as the plaster contracts, and observation is required to see where it is difficult to get off the model easily. Your mould being complete, take some powdered talc or soap-stone and rub the inside of your mould. Cut a small funnel-shaped opening to run in the plaster for your cast, mix some more plaster, a table-spoonful will do for an egg, and still keep to the consistency of cream, pour it into the mould until it is full; this will be a solid cast, but it will do for practice. To make a hollow cast you must keep turning the mould round and round in all directions after it has been only half filled with plaster; this requires a little practice. By this means you can experiment on apples, pears, oranges, lemons, etc., and can make capital imitations of those fruits. Casting in wax is a much more delicate operation, and requires the mould to be steeped in warm water so as to prevent the wax adhering to the mould. The beginner ought to practice on such things as fruit, hands, feet, legs, etc., to acquire the necessary expertness and skill before attempting to cast a head. Having overcome the initial part of the business he may then look about for a living subject.

I never had any trouble to find subjects, almost everyone was proud to have a cast of their heads, and after using your brains upon the work it is surprising how soon, and with what little mess, you can do it if you try; whilst, on the contrary, if you spill your plaster about and are careless where little pieces

fall, you are likely to have the housewife about your ears with a dishcloth, and vowing vengeance against all cast taking in future.

First of all secure good superfine plaster, such as the Italians use for casting a head. I never got less than two stones, about 6d. or 7d. per stone, generally I got a two cwt. bag; it requires to be kept in a dry place or it will absorb moisture, and then will not set quickly. I then prepare my patient by well soaping his hair with thick lather or soft soap. If I want it artistic I curl the hair with the aid of the soap into the position I prefer, but to secure the shape of the head for phrenological purposes, get it as close and even as possible. To shave the head is best; private people will not submit to this (but there is no trouble with criminals). I then prepare two good quills with a piece of indiarubber tubing on the end, the tubing prevents the quills irritating the nostrils when inserted for the purpose of breathing. I then place cloths into the shape of a bowl upon the floor (preferably first covering it with an old sheet), next get the plaster ready; the patient places the back of his head in the hollow formed by the cloths; put the quills in his nostrils, pack a little cotton wool under to fill up and keep the quills in position, and a little wool in each ear. All being now ready I apply the plaster with an old table-spoon, gradually covering the face; strengthen up any thin places with more plaster, and in a few minutes the patient feels the plaster becoming warm. As soon as it becomes uncomfortably so, I take hold of the edges above the cloth and gently lift it towards his chin, directing the patient to assist the loosening process by working his head out. When the first half of the mould is off I cut the edges even and flat, making two good pinholes in each edge, I then grease the edges and place the mould in the hollow formed by the cloths, first taking out the quills and cutting the holes large to breathe through. Then the patient places his face in the mould again, I soft soap his back hair (if a female, and the hair in coil or plait), especially see that no loose ends stick up, and treat the back of the head in a similar manner to the directions given for the face. I have now a mould of the shape of the head in two pieces. I put on a dry shelf or in a dry closet until completely dry. Then I oil it out, or what is better, do it out with a solution of potash and paraffine wax, and, as a final, finish with powdered talc; then tie it together with strong string. Mix about two quarts of plaster, pour it in, taking the mould into my hands and throw the plaster all round the inside. It sets as this is being done, leaving a layer of plaster on the mould. When quite set, I put it gently down, and mix and give a second coat of plaster inside the first. I immediately give a third coating if I want it very strong and thick, then I allow it to set. In all probability it will swell a little and break the mould; as soon as it shows signs of this I take and prise open the joints, and there is a duplicate of the individual's head and face. I often tie my mould; but if more are required take the first cast and prepare a new mould in sections, and for this mould it is policy to take a mould of the person's ears and work it into the new mould; Number the mould, and keep notes of the character of the individual. Those as they accumulate become the proof of the law which governs Phrenology as a science, and so strong is my conviction drawn from thousands of such casts that I dare to sign an affidavit to be executed, if the truthfulness of the science was not able to be demonstrated as a matter of fact patent to any observer.

EAR-WAGGING.

In the course of a lecture lately given upon "Evolution," the lecturer, speaking upon the horse and certain long-eared animals having the power to shake their ears, said he believed that man originally "wagged his ears," but that the appropriate muscles not being used had become rudimentary. However, in his opinion, the power could be recovered, and as a proof he had actually strengthened his muscles to such an extent that he could wag one or both ears, and gave his audience ocular demonstration of the curious phenomenon. He stated that a large buyer at auctions always wags his left ear to the auctioneer, who takes this secret bid.

THE COLOUR OF THE HUMAN RACE.

SCIENTIFIC men have not yet given an entirely satisfactory reason for the different colours of the human race. The difference cannot be altogether laid to the effect of the sun's heat. The woolly-headed negroes are undoubtedly black, though there are other tribes in the same latitudes who are red rather than sooty-hued. Again, in Melanesia and in Australia there are people quite as black as some Africans, though in the latter country, at least, there is nothing like the same heat as in equatorial Africa, while in tropical America, where the temperature is quite as high, the people are not black at all. Fair and dark people are even found close together. Thus, in South Africa, a yellowish-brown race, the Bosjesmen, live in close proximity to the Kaffirs, who are almost as black as negroes. The Eskimo in the far north, and the New Zealanders and Terra del Fuegians in the far south, are all brownish people, though the Norsemen and Russians, who experience much the same climatic conditions, are fair-skinned and often fair-haired. At the same time it would be idle to deny that climate has any effect on the hue of the skin. Europeans, long resident in hot countries, often become dark, and some naturally swarthy men, almost black; while negroes, after a long residence in the north, have been known to attain a brownish shade. Food will unquestionably influence the colouration of the skin, the vast amount of flesh and other carbonaceous matter devoured by the Eskimo having an influence on their hue; and in hot climates the biliary secretions are more active. The children of many black races are quite fair when born, and there have been individual cases in which people of white races, or children of white parents, have been born black. It is therefore possible that some at least of the black, the red, or the yellow races, have descended from such human "sports," who naturally would mate together; while their descendants, finding it difficult to consort in the same region with others who regarded them as monsters, would remain in a special region by themselves. Moreover, it may be that in the coloured races there are in the under skin pigment granules, the colour of which is seen through the transparent true skin, just as white people see the traces of their dark veins through the same cuticle.

TEN DINNERS FOR BABY.

The following are a few *menus* for a baby, which will agree with any healthy child from twelve months to two and a-half years of age:—

Milk to drink. Oatmeal with a little butter and salt. Oatmeal with cream and sugar. A few teaspoonfuls of strained prune juice.

Thoroughly mashed potato, with a little butter, cream, and salt. A thick strip of rare beefsteak to suck, the juice only to be taken. A few teaspoonfuls of finely-scraped apple. Milk to drink.

Half a soft boiled egg. Milk toast. Baby tea—made of milk and warm water in equal proportions, with sugar.

Bread and milk. Two teaspoonfuls fine grained apple sauce. Half a slice of bread with beefsteak gravy.

Half saucer of rice with butter and salt. Half saucer rice with cream and sugar. Two or three teaspoonfuls of orange juice. Milk to drink.

Half teacupful of beef-tea. Biscuits and milk. Third of a slice of bread with pure maple syrup.

A little strained fig syrup (if constipated), made by boiling figs in water with sugar. Some milk. Small slice bread and butter, without crust.

A teaspoonful of the breast of chicken or turkey, minced very fine. Toast and milk. Small lump of sugar for dessert.

Oatmeal, biscuits and milk. Baked potato, cream, and salt. Whipped cream, sweetened and flavoured.

Half slice buttered toast without crust. Bread and milk. Taste of custard, or melted vanilla or chocolate ice cream.

DESCRIPTION OF A CHINESE VENTRILOQUIST

The ventriloquist was seated behind a screen, where there were only a chair, a table, a fan, and a ruler. With the ruler he rapped on the table to enforce silence, and, when everybody had ceased speaking, there was suddenly heard the barking of a dog. Then we heard the movements of a woman. She had been awakened by the dog, and was shaking her husband. We were just expecting to hear the man and wife talking together, when a child began to cry. To pacify it the mother gave it food; we could hear it drinking and crying at the same time. The mother spoke to it soothingly. Meanwhile another child had awakened, and was beginning to make a noise. The father scolded it, while the baby continued crying. By-and-by the whole family went back to bed and fell asleep. The patter of a mouse was heard. It climbed up a vase and upset it. We heard the clatter of the vase as it fell. The woman coughed in her sleep; then cries of "Fire! Fire!" were heard. The mouse had upset the lamp—the bedcurtains were on fire. The husband and wife awoke, shouted, and screamed; the children cried, crowds of people came running and shouting. Dogs barked, the walls came crashing down, squibs and crackers exploded. The fire-brigade came racing up; water was pumped up in torrents, and hissed in the flames. The representation was so true to life that everyone rose to his feet and was starting away, when a second blow of the ruler on the table commanded silence. We rushed behind the screen, but there was nothing there except the ventriloquist, his table, his chair, and his ruler.

BIRDS IN THE AIR.

Human life is in danger at an elevation of 25,000 feet, and at a considerable lower altitude bodily exertion becomes almost impossible. Birds, on the other hand, rise to an elevation of 35,000 or 40,000 feet, and at such heights sustain great muscular exertions for an indefinite period. In that respect, as in the matter of flight itself, they have a manifest advantage over the best of us. It is not to be supposed that most birds ever reach the enormous heights just mentioned, but it seems to be certain that the great majority of even the smaller species, when on their semi-annual migrations, move at heights beyond the power of the human eye to see them.

FREE CHARACTERS.

BUTTERFLY.—You are not what your *nom de plume* would indicate, except in the sense of being bright, cheery and hopeful. You have a good practical head, a large amount of foresight and intuition, jump readily at right conclusions, are kind to self-sacrifice, and affectionate—almost too much so for your own advantage. Are studiously inclined, and, with opportunity, should have made an excellent teacher. You have the ideal faculties well developed, and often vainly seek in real life to realise the desires of the ideal. Language, music and colour all have charms for you. Evenness of temper and placidity characterise you.

KILTY.—You are original in your methods, and with sufficient will to enforce your opinions, hence you would soon lead in your circle of friends. While self-assertive, you are not objectionably so; you like to hear the opinions of others, and are at all times amenable to reason. You seem to know the value of this world's goods and of social position, hence financially you will probably be ever above want, though not a wealthy man. The photograph sent does not show the posterior development, but I should judge that you lived for the gratification of your intellectual powers and moral sentiments. Fond of discussion on philosophical subjects, and having a good share of language, can express yourself clearly. Are somewhat impetuous in little matters, but in greater things act slowly and deliberately. Learn not to patronise. You could study Phrenology with much success.

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition," &c., &c.

VI.—THE CHIN AND JAWBONE.

The chin shows many characteristics. A soft, fat, fleshy chin indicates indolence, and not infrequently a predilection for the good things of the table; whereas a lean sharply-cut, well-defined chin, denotes a more or less abstemious and energetic temperament. Respecting the *size* of this feature, it may be said that a small chin shows timidity and an absence of force of character; whilst a very massive, bony chin, is indicative of a headstrong, passionate, and often ungovernable temperament.

When the chin is long (*i.e.* deep when measured from beneath the lower lip) it denotes self-esteem, or even conceit—always a more or less self-sufficient nature.

When the chin advances it shows a go-ahead, ardent nature, and if it should have a deep indentation above it, below the under lip, it shows strong desire and force of affection; a flat chin which slopes straight from the lower lip without any crease being formed, shows a cold, calculating, precise disposition; whilst a receding chin indicates an indifferent, undemonstrative nature.

When the chin is full and round it shows sympathy, and a devoted, tender nature.

When the jaws are broad in the centre, below the molar teeth, it shows amativeness and love of physical beauty; this width of the jawbone corresponds with the development of the cerebellum.

Breadth at the back of the jaw, beneath the cheek-bones, shows fidelity and constancy in the affections. When the jawbone advances beyond the upper, and the lower range of teeth project, it is significant of great executive power and destructiveness. A deep massive jawbone shows perseverance and tenacity of purpose. Will power and determination are shown in proportion to the length of the jawbone, before it turns at an angle below the ears; should the angle be absent, the subject will be vacillating and irresolute. When the jaw tapers, and comes to a point at the chin, it shows subtlety of mind, acuteness and ready wit.

NOTICES OF PUBLICATIONS.

HUMAN NATURE (Prof. A. Haddock, San Francisco). The July number of this excellent periodical contains articles on Phrenology, by various writers. Prof. Seymour's contribution on "The Higher Civilisation," is a splendid plea for the control of states and churches by men of a high type as indicated by development. Mr. C. P. Holt contributes some valuable papers. The editor is to be congratulated on his "go" and virility.

ON THE LINK (4, Sanctuary, Westminster). Is the organ of the Railway Temperance Union, and contains many readable articles and stories, besides a full record of meetings held in support of Temperance principles in connection with railway employes. As phrenologists we wish success to all efforts having for their object the uplifting of humanity.

RHYL PILOT (A. Cheetham, 30, Queen Street, Rhyl). A guide to the pretty little North Wales town and the district surrounding it. Illustrations of the chief points of interest are given. A valuable feature of the book is a tide table showing the best time for bathing. Phrenologists visiting Rhyl will have the pleasure of listening to the instructive lectures of Prof. Cheetham (publisher of the Pilot), given morning and evening on the foreshore.

THE BOY—WHAT WILL HE BECOME?

By J. MILLOTT SEVERN, F.B.P.A.

What would parents sometimes not give to be able to solve this problem—to know the future of their little one; how he will fare in the world's journey; in the hurry and bustle of everyday life; in the turmoil of business, with its many oppositions, contentions, failures and successes? Will he become a great man; a leader among his fellows; at the helm in the government of the state; or in some other way exercise an influence that may be felt for all time? He may be a genius, become a master of art, science, literature, theology, medicine, law; or he may have the abilities to construct, develop, organize, or manage some great mechanical or commercial business enterprise; and on account of his achievements and intelligence, be looked up to and honoured by all who know him; or will he take a downward course, and as the result of an indifferent, mis-spent life, bring misery and discredit to himself and those who loved and cared for him as a boy?

What a child will, or rather may become, will depend greatly upon his own particular mental and physical organization. The environments of early life have certainly much to do with making or marring a child's future, but these are not the primary causes of future successes or failures. There are differences in organization, differences both in kind and degree of intellect and power which are early discernable in children. It may not be possible to tell what a child will become, yet the future of children may in some degree be anticipated, for "as the twig is bent, so the tree's inclined." Phrenology enables us to tell the bent of the mind, and what it is capable of if cultivated, and what a child may become if educated and trained in the direction of its natural gifts.

How often is it that parents decide upon avocations for their children, and contemplate their success, without considering whether or not their children are possessed of the necessary inborn abilities, and as a consequence, after the expenditure of much time and money, and possibly the most valuable part of their lives, their education in this direction is proved to be a complete failure. Thus the parents are disappointed, and the young people themselves are discouraged, and unless they are possessed of much energy they are apt to live a listless, indifferent life; and we can hardly blame them for it, they have been misunderstood and wrongly directed by those who were responsible, and even anxious to give them a proper start in life.

Parents and guardians have grave responsibilities, but they might save themselves a vast amount of trouble, anxiety and unnecessary expense in training their children for professions for which they may be totally unadapted if they would, by the aid of Phrenology, ascertain what their children's capabilities are, and educate and train them accordingly.

SECRETARIES of Phrenological Societies will much oblige by sending reports of their proceedings for insertion. Short notices of the progress of the work will always find a place in the P.P.

THE HEADS OF MURDERERS.

BY NICHOLAS MORGAN, F.B.P.A.

The organ of Destructiveness is generally considered to be the chief incitor and instigator to outrages and murderous attacks when largely developed, and is sensitive and energetic; and no doubt but that many murderers have been thus organised, but certainly not all. Indeed, I have observed a number of murderers in whom this organ was not above the average in size, and notably Lefroy, whose crime sent a painful thrill throughout the country. He was tried at Maidstone by the late Chief Justice Coleridge. The trial lasted four days and I was in the court each day, having had a special privilege granted me by the under Sheriff of the best position in the court for observing the prisoner, and on the last day I was honoured with a seat on the bench, and sat at the right hand of the Judge.

There was, apparently, no external indication in his head of an innate tendency to crime of any kind. On the contrary, the base of his head was narrower than the average of his sex, and the moral region towered uncommonly high, and this was my difficulty: and as I intended to describe his natural mental tendencies, I felt it incumbent on me to give a true and faithful description. I observed that though the head was very high, the moral region was but moderately developed; how then did I arrive at this conclusion? I did so in the only way open to me.

I took my eye-measurement from the frontal eminence, which is one of the principal landmarks, so to speak, in the skull.

Now this eminence, though always situated in the forehead, differs very much in its position with respect to both altitude and median line. In some cases it is situated about an inch only above the orbital ridge, in other cases it is nearly at the top of the brow, and in some other cases it may be observed at every intermediate position between the aforementioned points.

Well, what then? This—the height of the moral region of the brain is from half-an-inch below the centres of the frontal and parietal eminences.

Now these eminences in the skull of Lefroy were situated extremely high up, and thereby indicated that the organs of his moral sentiments were comparatively small.

Several cases might be mentioned but two others must suffice, namely: a man, whose name I do not remember, who murdered a girl about fifteen years of age near Sunderland, and was being tried at Durham by Justice Hawkins. I was accommodated with a seat immediately in front of the Judge. The prisoner stood in front of me, so I was in the best possible position for observing him and taking an eye-measurement of his head and for noting the external indication of his natural characteristics. I affirm that his organ of Destructiveness was not large.

Peter Bray had murdered a man, he got permission to solicit the Judge to postpone his trial for three months, and was brought into the court for the purpose. This did not take more than two or three minutes, yet it was long enough for me to take an eye-measurement of the size and form of his head, and I may state that his organ of Destructiveness was not large.

QUESTION.—How did these men, whose organs of Destructiveness were so comparatively small become murderers? As regards the one who took the life of the girl I have no data on which to form an opinion, but with respect to Bray I am more fortunate.

The organs of Firmness, Self-Esteem and Approbateness were large, and evidently sensitive and acutely impressible to contradiction, captiousness, and other similar sources of annoyance, and he had been rasped in a public-house, and let down by contentious influences which would wound him to the quick, and tend to incite him to desperation and reprisal; and coming into contact with the person who had annoyed him, when in this feverish state of mind, he would be apt to revenge himself on the offender. This, it would appear, was actually what happened, for he had wrenched a wooden rail from a fence, with which he slew his adversary on the road in the outskirts of the City of Durham. The murderous attack then evidently sprung from lacerated Approbateness and Self-Esteem, and was supported by Firmness, and possibly Destructiveness might be excited to action in the commission of the crime.

One case more may be cited. About twenty years ago a woman was murdered in Sunderland and the murderer absconded and defied detection for twelve years.

The murderer had been in London all this time, but having commenced business as a burglar failed to evade justice, and was committed to penal servitude, but did not like it, and chose to be hanged rather than spend his time in the service, consequently he confessed to the murder at Sunderland.

He was brought to that town by a warder of the prison in which he was confined, and I was informed by a solicitor who had seen him that he had a villainous type of head. I determined if possible to see him, and went to the court for the purpose, but it was crowded with sightseers; an enormous number of people were outside, kept in order by the police. I, however, was admitted; but instead of seeing a villainous type of head I saw one of high endowment. He conducted his own case with extraordinary ability. I sketched his character and took it to the editor of a daily paper, who gave me a look of sympathy and said, "Have you not for once allowed your large Benevolence to overrule your judgment?" My answer was "What I have written I have written, and I want the whole article, even to a point, to be inserted in your next issue." "Well, it shall appear, but I still think you have permitted your judgment to be overruled by your Benevolence."

The criminal went by the name of Fury. He was tried at the Supreme Court at Durham, and he had his defence written and wished to read it, but was not allowed; then he threw the document (which filled five columns of the daily papers) to the reporters.

That morning, in going to my office, I was stopped every now and then and complimented by my fellow townsmen who had read Fury's statement, for the accuracy of my description of him. So much then for the truth, value and use of Phrenology.

Now all these criminals had deliberately, and with malice aforethought, taken life. Notwithstanding not one of them had a large organ of Destructiveness. On the contrary, this organ in each case was only of medium size. The motive, therefore, for killing could not be merely to appease the innate craving of Destructiveness, yet all ended their lives on the gallows.

THE POPULAR PHRENOLOGIST.

AUGUST, 1896.

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see those columns.

All Advertisements must reach the Office as above on or before
the 15th of the month before it is required to appear; and if proofs
are required two days earlier.

CRANION'S PRIVATE OPINION.

A gentleman has written asking where there are any
schools for boys conducted on phrenological principles,
where pupils are trained in accordance with develop-
ment. Unfortunately I know of none, but if any of my
readers are better informed, and will kindly send along
the information, I shall be pleased to forward to the
enquirer, and, in addition, will give such a school a free
advertisement in this column.

I have received several communications on the subject
of the Prize Story, the majority of my correspondents
favouring its continuance, though there are some who
think the space may be better employed; some have
suggested the elimination of the "Prize" element, but I
do not think that in itself is an objection. For a time,
therefore, these stories will be continued. I trust, how-
ever, some of my story-loving friends will do their best
to provide me with interesting and readable matter for
the story page. It is not necessary to enter your story
for competition if you do not like. I should be glad to
receive it all the same.

In the course of your experience, dear reader, you
must have had some humorous phrenological incident
brought before your notice. I will send a half-crown to
the person sending me the best phrenological joke on a
postcard, not later than Monday, August 17th. I shall
hold myself at liberty to publish any sent in, whether
taking a prize or not.

Two or three persons have written me concerning the
"Free character sketches." As the offer has been taken
so little advantage of during the past six months, I pre-
sumed it was not one of the appreciated features of the
P.P., hence I decided to discontinue the offer. All, how-

ever, who are saving their coupons for this purpose may
go on doing so; or, failing the coupon, cut out the date
from the cover of any number which contains no coupons,
and send on the twelve any time during the next six
months, and their characters shall appear as promised. I
will not disappoint any who send in accordance with the
conditions.

Everybody is going on wheels who can get wheels to
go on. I think I am doing my readers good service by
drawing their attention to the stock and prices of Messrs.
Willis, who advertise in the P. P. This firm is a very old
established and thoroughly reliable one, their cycles having
stood the test of a score of years. They can supply
immediately any machine ordered by readers of the P.P.,
and by arrangement with me, they make the offer of a
present of a bicycle stand, free, to every reader of our
paper who purchases a machine. These stands are a
boon to cyclists as they keep the machine in an upright
position when in the house, also for purposes of cleaning,
&c. When sending for price lists or ordering a machine,
it will be to your interest to mention the P.P.

Readers who find any difficulty in obtaining their
copies of the POPULAR PHRENOLOGIST should order it
regularly in advance, of a newsagent, or at a railway
bookstall; or it will be sent direct from our office, post
free, for twelve months for One Shilling and Sixpence.
If you keep a shop why not act as agent for our paper;
it will pay you

A correspondent writes me a pathetic letter. He has
been attempting to take a plaster cast of himself; trying
first on his hand, which he accomplished with fair success;
then he essayed a similar task, with his nose as a model.
Result:—the removal of the mould was accompanied by
the removal of skin and hair. Now my correspondent's
moustache refuses to curl, and his nasal organ is gaily
bedecked with friendly and soothing plaster. So appeal-
ing were these sufferings to me, that I at once wrote our
valued friend, Signor Crispi, to oblige my readers with
full and practical instructions, "How to take a plaster
cast." I trust my phrenological readers will at once set
about providing themselves with museums of casts, but
just a hint—try first on *somebody else's* nose. The
article appears on another page.

The discussion on Palmistry is closed, and cannot be
re-opened. A large correspondence on this subject has
reached me, but the information contained is nil. Other
letters on interesting subjects are kept out owing to their
great length; letters less than three hundred words are
solicited on subjects of general interest. Letters by
"Amateur" and others will appear next month.

I have been requested to warn my readers against
persons falsely using the letters M.B.P.A., signifying they
are members or diploma holders of the British Phreno-
logical Association. Persons styling themselves Professor
and Madame Bernard, M.B.P.A., are neither members
nor diploma holders of the B.P.A., and any persons who
have consulted these people, as a result of these letters,
believing them to refer to the British Phrenological
Association, should at once communicate all particulars
of the case to the Secretary, B.P.A., 63, Chancery Lane.

CHARACTER SKETCH

OF

Major WILLIAM McKINLEY,

Republican Candidate for the American Presidency.

BY PROFESSOR ALLEN HADDOCK, SAN FRANCISCO.



MAJOR WILLIAM MCKINLEY.

The great central figure of American politics to-day is the subject of this sketch. The system of tariffs for which this gentleman is held responsible has been the subject of national discussion for some years, and is still only second to the dual coinage standard dispute. It is not within our province to express any opinion as to the merits of these questions, but we are interested in the kind of persons who lead and create opinions. Hence we present to our readers an American character—delineator's estimate of the leading man in American politics. Professor Haddock, editor of *Human Nature*, and one of our own valued contributors, writes in his journal:—"In accordance with the laws of correspondence every line of the human face and body corresponds to the form of brain structure, and vice versa, so that studied singly or collectively they are found to express character."

In observing the straight, almost rigid, spine and figure of Mr. McKinley, it will be seen that he possesses firmness of purpose and self-reliance, the keynote of which is found in the large development of the Phrenological organs of Firmness and Self-Esteem. Further evidence of this trait of character is seen in the strong lower jaw and stiff upper lip, expressing determination and perfect self control.

The head is very high at Benevolence and Veneration, denoting great kindness and respect. It is evident that he has considerable stability of character, and that he is one who will not recede from his position, or conviction, if he thinks he is right.

The fulness of the lower part of the face is a sure indication that the backhead (seat of the domestic feelings) is well developed, showing love of home, family and friends.

A dimple in the chin indicates a desire to be loved. Lips drawn back, with semi-circular lines at their outer angle, show public spirit. Mr. McKinley has these signs very large.

The lips are close and compressed, indicating large secretive power, tact and diplomacy; he can keep his own counsel and use discretion when it is needed.

The side-head is narrow and thin at Acquisitiveness. Such men seldom get rich; they are ill adapted to commercial pursuits or the employment of mercenary methods to acquire wealth.

Taking the ear as a centre of measurement, we find the greatest amount of brain to be in front. This is more manifest in a profile portrait or full side view, which has been published of him, than in the illustration here given.

The Perceptive faculties crowd the eyes well into their sockets. It shows that the subject is a practical man, one who readily grasps the facts of a case or proposition in an orderly and systematic manner; the faculty of Order being one of the best developed organs in the Perceptive group.

The upper forehead is ample, showing keen analytical power and ability to marshal facts.

This is a strongly marked intellectual type of brain. It is evident that the brain is large and active and the organic quality of a superior order.

The eyes are sharp and keen, eagle-like, capable of penetrating everything upon which they rest; while the nose, with its downward curve, expresses shrewdness; the prominent bridge indicates energy of character.

He is of a strong Mental Temperament, with thin hair (one of the indications of brain activity), and he has the mouth of an orator.

He is not a large man, but possesses a well-nourished body, quite ample to supply the demands of the brain.

Major McKinley's ancestors were Scotch-Irish, a sturdy, intellectual race, the representatives of which have left their mark in whatever country they have sojourned.

Horace Greely and General U. S. Grant were of this parent tree; and the honesty of character and steadfastness of purpose displayed by these men, so characteristic of the Scotch-Irish, is displayed in the character of the new standard-bearer of the Republican party.

Whether he shall sit in the presidential chair, the future must decide; in any event, he is a man great enough to fill the first office in the gift of the American people."

In sickness hot sandbags will be found far more pleasant to use than hot-water bottles, and they have the advantage of being easily shifted and tucked in, wherever there is local pain. First make a bag of flannel, about eight or ten inches square, fill it with dry sand and sew it up. Over this put a calico cover, which prevents the sand from sifting out, and retains the heat. Place the bag in a slow oven till it is hot through, and apply it at once.

Infants, as well as people of advanced life, ought to breathe pure air. If they draw into the lungs impure or confined air they become sallow, and pine and die. Beds and sleeping-rooms should be airy and well ventilated. The door of the room should be left open during the day, and also the window for a few hours, unless in extremely cold weather.

BRITISH PHRENOLOGICAL ASSOCIATION.

The usual meeting of this association was held at 63, Chancery Lane, London, on Tuesday, July 2nd., the President (Prof. Hubert) in the chair. The minutes of the previous meeting having been read, and some new members admitted,

the PRESIDENT in a brief speech introduced the lecturer, announcing his subject "Is Man responsible?"

Prof. DURHAM, said the question is one upon which phrenologists are frequently interrogated and it is desirable that they should be able to give an intelligent answer.

There is a wonderful difference in character, there is good, bad and indifferent. Generally speaking, the good have favourable organizations, the Moral and Religious organs being well developed, and the animal powers only moderate; while the bad have generally unfavourable organizations, the Moral and Religious organs being relatively weak, and the Animal and Selfish powers strong. To this general rule however, he admitted that there are many exceptions. There are some good people whose heads are not favourably developed, and there are some bad people with good heads. This is accounted for by the influences which have been exerted upon them.

Everyone inherits at birth a certain organization. The first influence is brought to bear, and produces a certain effect; the next influence comes, and, acting on the organization as it then is, produces another certain effect; and thus influence after influence follows in rapid succession, the effect of each being determined by the then existing condition of the subject. It is thus that the characters of all have been moulded, modified and become what they are. The inherited organization being just what it was and the influences being precisely what they have been, the character could not be other than it is.

Is man responsible? The answer depends upon *what is meant by the question.*

If by the question you mean:—could man in the past have acted differently to what he has done? I reply, no he could not; if circumstances had been in any degree different to what they have been, he might, but the circumstances being precisely what they have been, he could not. It may be alleged that man could have acted differently *if he had wished*; but then *he did not wish*, and in order to *make him wish*, circumstances would have had to be different to what they were.

Man is however responsible in a very real sense, *i.e.* he inevitably reaps the reward of his good actions and suffers the penalty of his misdeeds. If a man is intemperate, quarrelsome, dishonest or unsympathetic, etc., he suffers a natural penalty in the form of a certain amount of unhappiness or misery. Every transgression of the Moral Law inevitably brings its own punishment.

Man is at liberty to reform if he wishes, but as to whether he will wish or not will depend upon whether he is furnished with a motive. The strongest motive which can be furnished is the knowledge that obedience to the Moral Law means happiness, and any transgression of the Moral Law, misery. But how is this truth to be forced home? Man is tempted to err in 10,000 different ways. It would be useless to attempt to reform man by explaining precisely how every little transgression punishes itself. Christianity affords a far simpler method.

If a sick man has confidence in his physician, and knows that he has his welfare at heart, he will obey his every direction to the letter, although he may not understand precisely how the observance of each will contribute to his recovery; he follows the directions because he has confidence in the man who gave them. Man will obey the Moral Law on similar grounds. The precepts of Christianity embody the whole of the Moral Law. Many people could not explain exactly how the observance of this or that precept will work for their good, but having confidence in the wisdom of Him who gave them, and knowing that He has their welfare at heart, they are willing to obey each precept, having the assurance that their highest interests will be promoted thereby. Consequently the propagation of Christian truth is the short method of effecting man's reformation.

Mr. J. F. HUBERT, considered the lecturer's answer to the question indefinite, why, if a man could only "wish" in a certain direction in the past can he do differently in the future?

Mr. FEAR thought the outcome of the paper was fatalism, a position he could not accept.

Mr. BLACKFORD suggested that if man's actions were determined by his organisation and circumstances alone, without reference to the exercise of will, then Milsom, Fowler and Mrs. Dyer were not responsible for their crimes, besides which, preaching and all other efforts to elevate humanity would be useless.

Mr. MELVILLE said the subject was a wide one, and the lecturer had dealt with it in a comprehensive manner; he agreed with him to a large extent. He considered man was responsible to the extent of his will. We all act at times in a more or less involuntary manner. Though not a fatalist, he believed in law. He was not a Chinaman and could not be made one; we were bounded by natural law.

Mr. MORRIS failed to see that every wrong act necessarily involved punishment.

Mr. WEBB perceived a striking likeness between the views of the lecturer and those presented in Bray's "Philosophy of Necessity." Phrenology had to deal with man's responsibility to himself, his neighbours, and his Creator. Man was responsible up to the point of ability. He could not see the connection sought to be enforced between the results of wrong doing and responsibility.

Mr. MORRELL considered the lecturer logical up to a certain point, but illogical when dealing with the future. Why if man is proved irresponsible for the past should he be responsible for future actions? He differed with the lecturer as to the exercise of will; there is a "Thou shalt not;" and if our will be not absolutely free, this command is useless. There are axioms which it is impossible to prove, this is of that nature. We have something in us which assures us that we have "will" which can be exercised at our pleasure.

Prof. DURHAM in reply, said: Some had regarded his answer to the question "Is man responsible?" as indefinite. It all depended on their definition of the term "responsible." He thought he had made his views clear, but would reiterate "Is man responsible?" What do you mean by the question? If you mean could he in the past have acted differently to what he has done, the answer is, NO, his organization and circumstances being what they have been he could not. He may, however,

act differently in the future *if he wishes*, but as to whether he will wish depends upon the influences which are brought to bear upon him. Reading and teaching are not useless inasmuch as they are precisely the influences which will effect the reformation of many who otherwise would not be reformed.

Is man responsible in any sense? Yes, in this sense—he suffers the penalty of his misdeeds.

It had been suggested that if man could not help acting as he did it was unjust that he should suffer the penalty. The lecturer was not prepared to explain why people should suffer for what they could not help, but alluded to the fact that children and others frequently do suffer, apart from any wrong action on their own part.

The PRESIDENT had enjoyed the meeting much. He thought the discussion should not be unprofitable, and that some good would result. A cordial vote of thanks was tendered to the lecturer and suitably replied to; after which the practical examination of heads was proceeded with, Prof. Durham and Mr. Webb acting as examiners, and giving splendid satisfaction both as to accuracy and style.

During the months of AUGUST and SEPTEMBER the annual recess is announced, hence no further meeting of the Association will take place until the first Tuesday in October.

Arrangements for the Annual Conference on November 9th are in progress, and members will be advised in due course.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday the members of this Society met at Grange Park Lecture Hall to hear a lecture by Mr. J. P. Blackford, of Windsor, on "The objections to Phrenology." Mr. Webb, in the absence of the President, was in the chair, and introduced Mr. Blackford as an able lecturer on Phrenology.

The lecturer gave an oration on a subject that would to many appear somewhat dull, but which he made particularly interesting. He demolished the so-called physiological objections—the frontal sinus, the parallelism of the plates of the skull, &c. He showed the weakness of the so-called moral objections, fatalism, &c. He lucidly exposed certain objections that opponents of the science are constantly raising in the newspapers; but which, though answered, recur with invariable regularity.

The lecture gave great satisfaction. The Rev. C. Edmunds proposed a hearty vote of thanks to Mr. Blackford, and it was carried with much applause.—*Walthamstow Guardian*.

ANSWERS TO CORRESPONDENTS.

GENERAL.

A TWENTY YEARS PHRENOLOGIST.—Your letter would render us liable to an action for libel if we inserted it. We have no evidence of the truth of your assertion, hence we cannot be a party to the charge you make. While admitting a libel action against us may be a splendid advertisement, we prefer to rise by less questionable methods.

R.K.B.—There is no periodical devoted to "Graphology," though several give delineations of character in their columns by its means. Mr. Eugene Gorrie, Sunnyside, Melton Mowbray, is the great authority on this science, and will doubtless be pleased to give you any information you seek, if you apply to him.

AMY.—Consult a practical Phrenologist. You will find addresses of well-known men in our advertising columns.

THOS. WILSON (Homerton).—See reply to AMY.

A VISIT TO DARENTH ASYLUM.

ON Saturday, July 4th, six official members (including the secretary, treasurer, and a past-president) of the British Phrenological Association, through the courtesy of the Metropolitan Asylums Board, paid a visit to the Asylum for Imbeciles at Darenth, in Kent. The time at disposal was limited, and prevented an inspection of the adult males' and the childrens' departments, an opportunity for which we trust will present itself later on. Dr. Dyer, one of the resident medical superintendents, acted as guide, and kindly conducted the party through the series of buildings devoted to adult female patients. The inspection of these caused general satisfaction on account of their healthy position, their cleanliness, their cheerfulness, their comfort, and the provision—which was everywhere manifest—for the well-being of the patients.

Though permission was given to examine any of the patients, yet the circumstances were such that but little time could be devoted to this, the most interesting part of the visit; the idiots and epileptics being most attractive subjects for manipulation. Many of the patients were drafted from the workhouses, and were consequently the relatives of the poorest classes, their imbecility in many cases being due to immaturity, the result of the circumstances in which they were bred and born. The weather was glorious, hence a large number of the patients were enjoying the sunlight and air in the yards and gardens provided for their recreation. In one of these were a number of most interesting though apparently hopeless cases. Every one gave in her appearance unequivocal signs of her malady. The heads here were of many shapes and sizes, yet nearly all of them had distinctive signs of abnormality. The epileptics department presented some striking features; many of the heads appeared to be normal in development, though the frequency of their convulsions had apparently drawn the features from their natural state, leaving, in the majority of cases, an unpleasant result.

In one of the wards was one of those rare cases of arrested development, physical and mental, which occur from some unexplained cause. This patient, though thirty-five years of age, has the appearance of a child of six, and the mentality pertains to that of a still younger period. There was nothing very remarkable about the head but its small size for the age, and the hair, which was much more abundant than that of a child.

The infirmary contained some who were obliged to keep their beds. One patient, though paralysed, seemed happy. Her organ of Wit was large. Here, too, we found the "only heiress to the crown of England, Ireland, Scotland, and Wales." We have it on her own authority, the information being imparted in a manner forcible, if somewhat lacking in the politeness which we usually associate with the diction of royalty.

The patients all appear to welcome visitors, taking the opportunity of claiming acquaintance, or pouring imaginary grievances in their ears: telling of the fortunes they are kept out of, and the positions of dignity they should occupy if they held their lawful places.

The visit was a pleasant and interesting one, though not so valuable phrenologically as we could have wished. It was thought that the greater interest would centre in a visit to the children's department, and an effort to arrange such will be made in the coming autumn, when we hope to have much of value to report.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

FRIENDSHIP—Continued.

It was pointed out in our last "Lesson" that poets write according to themselves, and that Moore therefore, in all his poems, expressed his feelings of friendship and love.

And it is worthy of remark that his large organ of Comparison displays itself quite as generally.

This will be observed in his constant similes, indicated by the unending use of the words—like, so, as, such as, thus, etc.

I will quote from his poems one or two remarks illustrative of his chief characteristics. Referring to

"A simple nymph

By some enamoured youth embraced,"

Moore, speaking of Nea, exclaims:—

"So may we try the graceful way

In which their gentle arms are twined,

And thus, like her, my hand I lay

Upon thy wreathed hair behind;

And thus I feel thee breathing sweet,

As slow to mine thy head I move;

And thus our lips together meet

And—thus I kiss thee—oh, my love!"

Again, in "The Invisible Girl," Moore exclaims:—

"Oh! come and be near me, for ever be mine,

We shall hold in the air a communion divine,

As sweet, as of old, was imagined to dwell

In the grotto of Numa, or Socrates' cell.

And oft, at these lingering moments of night,

When the heart is weighed down, and the eyelid is light,

You shall come to my pillow, and tell me of love,

Such as angel to angel might whisper above."

Not a page of Moore's writings can be found that does not contain many examples of this relationship between brain development and verbal composition: and every writer is equally self-explanatory, however unconscious of this he may be.

He said:—

"When I remember all

The friends so linked together,

I've seen around me fall

Like leaves in wintry weather,

I feel like one who treads alone

Some banquet hall deserted;

Whose lights are fled, whose garlands dead,

And all but he departed."

Many lonely ones have sickened and died through the possession of a large organ of Friendship. Immediately they lost their friend the world became a blank.

Many philosophers have said that men make friends from interested motives, calculating the benefits they are likely to obtain from such apparent friendships—I said apparent, because no such acquaintanceship is friendship. Children, on the other hand, have no such motive, and yet their inherent desire

for friends brings them together. The friendships of those who make friends for selfish motives are not friendships. The fact is, this faculty is one of the most beautiful attributes of the human mind. Our senses are not directly affected by it; our soul alone is affected. M. Poupin well says that "Friendship is the bond uniting virtuous and impressionable hearts," and Voltaire (Discours VI.) concurs in this high intention of this faculty, for he said that friendship was not made for corrupt hearts:—

"Pour les cœurs corrompus

L'amitié n'est point faite,"

The fact is there is nothing more common than the name of "friend," and there is nothing rarer than the thing.

It is a mistake therefore to assume that people can "make" friends at their will, for the faculty under investigation is purely instinctive—people often attach themselves to each other without reference to individual tastes, and often without the slightest regard to mental or religious preferences. This feeling then does not determine the choice of friends. When friends have to be chosen other faculties are made responsible for the choice. Poupin, in his "Caractères Phrénologiques," rightly points out that he used the word "virtuous" as a characteristic element in friends, "because wicked people have their accomplices, the voluptuous have their companions in debauchery, the rich their courtiers, the idle their connections, but the virtuous hearts alone have friends."

Mallebranche says "If God has given us a virtuous, affable and complaisant friend, we ought to love him blindly, for if we look into his motives we shall become sceptical, because Friendship, like Religion, is a source of happiness and consolation only for those who firmly believe in it."

Dr. Broussais spoke highly of the value of Phrenology in the choice of servants. He says sometimes he had cause to regret having neglected to observe its development in his domestics; at other times he felt gratified that when engaging them he had acted in accordance with indications given by this organ. Some years ago the writer of this article paid a visit to the church of St. Etienne du Mont. It is a most interesting place. M. Charpentier, a former curé, was a highly developed gentleman. Dr. Broussais possessed his bust, which illustrated his highly developed organ of Friendship, his large love of children, and the development of the higher sentiments. He had a highly-developed intellectual region. On the other hand the lateral brain was feeble. Here were signs that would indicate high morality and intelligence. His character agreed with his development. The same remarks apply to some extent to Eustache who, with a highly developed moral brain—his Benevolence was exceedingly large—and large Friendship, though a slave, was devoted to his master, M. Belin, and to many others, whom he saved from violent deaths by his faithfulness. He obtained the prize for virtue for four years. Compare these heads with those of executed criminals, and it will be seen that the latter possess the organ of Friendship in a much less degree, although in some cases even criminals have had it largely developed.

HEALTH NOTES,

BY JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

THERE are three therapeutic agents employed by the hygienic practitioner of which I have not as yet given an outline in these pages, and these are: Medical Electricity, Electro-Massage, and Hypnotism. I propose to glance briefly at the first and leave the others for a short paper in the next issue.

Medical electricity depends for its success in operation on several considerations, viz.: Firstly—the actual necessity for its use. This will be best estimated when by diagnosis the practitioner accurately gauges the true nature of the derangement from which the patient suffers. Secondly, upon its skilful application by an experienced practitioner. Some persons run away with the idea that they have only to buy an electric battery and courageously submit themselves to any amount of Faradic torture, and then they will get well; little knowing that in some cases what little vitality is possessed by the nervous system—or part affected—will be literally tortured out of it, and the poor patient, by his misguided skill, left worse, if not more hopelessly incurable than at the beginning. Patients suffering from any form of paralysis or other serious defects of nervous integrity should never take or be treated by medical electricity except under skilled directions. By skilled directions I do not mean medical advice; although some medical men may be competent to give advice as to this form of treatment—but from some person of repute as skilled in this particular form of treatment. Under advice, however, the majority of patients can be treated at home—either self-treatment or tended by a friend; but in all serious cases self-treatment is not recommended. Thirdly, the machine used. There are any number of medical electrical appliances largely advertised and placed on the market. The majority are useless, harmless, and expensive. Electrical belts, electrozone embrocations, liquids, pads, &c., are for the most part “frauds,” and therefore of no real service for practical purposes. All genuine electrical appliances have a coil for the elaboration of electricity, and a cell, or number of cells (called a battery), for the generation of electricity; certain and suitable electrodes for applying the electricity, and proper adjuncts for regulating the supply. Then there are different kinds of electricity: Faradic, Galvanic, and Static, which in medical-electro-therapeutics are adapted to the treatment of some forms of disease and not to others. Under these circumstances, the folly of buying an electric machine and taking “shocks,” under the conception that electricity is good for one, is as foolish as to go into a drug store and swallow medicine out of the first bottle, under the impression that medicine is good. Very few persons will do the latter; but the former in self-treatment with electricity is quite common.

What is best to be done? There are a number of complaints in which the employment of electricity is beneficial. These are generally long-standing or chronic complaints which have proved intractable to medical treatment. The best to be done then is to consult a recognised authority, and get, on his advice, the class of machine which he recommends, and on diagnosis of complaint have the *dosage* of electricity and its applica-

tion properly prescribed, and obtain the necessary apparatus from some house of established repute. It is poor economy to get a cheap or inferior machine under any circumstances. Electro-magnetic machines, from which electricity is ground out like music from a hurdy-gurdy street organ, *i.e.*, by the turning of a handle, of all machines is best left safely alone. The poor patient should not accept one for a gift. Not only are they valueless as remedial agents, but they do an infinite amount of harm. Space will not admit of detailed treatment, but in every instance where a case is submitted to me, plain directions for treatment and all necessary information as to machine and class of electricity will be given, or the patient will be recommended to some skilled person, if possible, in their neighbourhood.

Massage is a species of exercise. The operating agent is the masseur, not the patient; hence the exercise, with its special physiological and therapeutic results, is carried out without the mental direction and corresponding physical exhaustion of the patient.

As the natural result of stagnation morbid matters gather in the system, blood-vessels get clogged, circulation becomes impeded, nervous action arrested, muscular coats hardened, the internal organs unfitted to transmit vital and nerve forces, and the underlying vessels or organs become fat, or attenuated and inactive. Electricity has not been found an adequate remedy for this condition of things, while massage itself, lacking the stimulus of electricity on the nervous centres, would of itself be of moderate service. Yet by the combination of these two agencies, miracles in healing have been accomplished. There is one drawback to this treatment: it has in London and elsewhere degenerated into quackery. Medical electricity has become the plaything of the “certified nurse,” the back-street botanist; and massage, the after-hours occupation of the tradesman, dignified by the title of “medical rubbing.” Massage treatment to be successfully carried out—the operator should be specially skilled in *all* the methods of that treatment, and devote himself to it. He should himself be a healthy person, and in addition possess a profound insight into human nature. Mere rule-of-thumb rubbing has no place in therapeutic massage, where all movements have a definite physiological purpose.

All massage manipulations—strokings, kneadings, or rubbings with the fingers and heel of the hands—are from the extremities towards the heart. The operator, taking the skin between his fingers, rubs it briskly upwards, working over each limb separately bit by bit, from the fingers to the shoulders and the toes to the hips; occasionally certain tapping and pressure movements, hacking to the shoulders and spine, and actual kneading to the bowels are methods resorted to in this treatment. As a result, the blood-vessels are emptied and their venous contents are urged towards the heart. The arterial blood-vessels are filled up with fresh supplies and the circulation artificially stimulated. Pressure stimulates the lymphatic glands, discharges their contents, and makes room for newly-created material. The skin—intimately related to the nervous system—is stimulated and strengthened by the passive and effective exercise, the pores are opened, offensive matter discharged, and the functional activity of all the organs increased.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

A WARNING, WANTED INFORMATION.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Will you allow me a little of your space in order to prevent a few serious mistakes and injury to myself and the cause of Phrenology. Contrary to what an advertisement in the P.P. will lead many of your readers and my fellow Phrenologists to think, that is that the Phreno-Museum, Morecambe, is closed, and that any letters sent there will not find me, I am still tenant and owner of the Phreno-Museum, and any letters, &c., sent there, winter or summer, will still find me. I never authorised anyone to publish that notice, and it can only have been inserted to injure me, if possible. I have also received a letter from Hastings saying a young man called upon a person, seeking help to get to the next town, calling himself a Phrenologist, saying that he was Mark Moore's son; the person is a perfect fraud and imposter, and I warn everyone against him, and shall be glad of any information which will lead to his arrest. I have no son in the Phrenological profession, and trust anyone this imposter calls upon, palming himself off as my son, will hand him over to the police and write me at once. I also warn anyone against any person who may call at their houses or places of business to seek examinations, saying they are Prof. Moores, of Morecambe, and shall be glad of any information of anyone doing it. I have never sought examinations in such a manner, and there is not a person in the kingdom who has a single claim for an examination. It is very foolish for anyone to part with their money for examinations unless they know the Phrenologist very well, and where they can find him. Whilst your valuable and truly cheap paper will be a great power in helping on genuine Phrenological work and the cause, it is doing much to purify the profession of much imposture and humbug. I trust it will live for many long years to come.—Yours truly, MARK MOORES, Proprietor of the Phrenological Museum, Euston-road, Morecambe.

PROFESSIONAL COURTESY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—In the July issue of the POPULAR PHRENOLOGIST I notice a paragraph from the pen of Mr. Crispi, which runs thus:—"I have not met Mr. Durham, and consequently have not yet included him in the list of imposters trading under the name of Phrenology; but he may rely upon the first five minutes I have in his company to know whether I may add his name to the list."

In order that Mr. Crispi may more clearly perceive the impropriety of such remarks as these, I beg that he will for a moment suppose the paragraph to be written by some other member of the profession, and to read as follows:—"I have not come across Mr. Crispi and therefore cannot yet say whether I should class him among phrenological imposters or not, but the first five minutes I have in his company, he may rely upon knowing whether I consider that his name ought to be added to the list." What, may I ask, would Mr. Crispi say (or think) about the writer? He would surely decide that such remarks were not in accordance with good taste. He might also say that the writer displayed a sad lack of gentlemanly qualities, such for instance as courtesy and respect. Yes, and he might even go so far as to say that there was evidence of a far too liberal endowment of presumption.

Upon Mr. Crispi I prefer to pass no judgment, I leave him to consider what censure a person writing in the above strain deserves, and then, he being the guilty party, he can administer to himself such reproof as he thinks the circumstances demand. Meanwhile Mr. Crispi will I trust pardon my suggesting that he might meditate with profit upon Ps. xix. 18, "Keep back thy servant also from presumptuous sins."—Yours very truly,

EDMUND DURHAM.

A CORRECTION.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—In the interesting report of the proceedings of the June meeting of the B.P.A. which appears in the POPULAR PHRENOLOGIST this month, I notice that an expression is attributed to me, which is not quite what I wished to convey to the members. Perhaps I did not express myself with sufficient clearness. The words stand "Mr. Samuel commenting on the paper said that breadth of organ gives power, and length as well as breadth gave density; breadth gave endurance in animals."

It was I think *à propos* of a statement in the paper read, that length of an organ gave power, and what I intended to convey was that breadth and length both gave power, which was modified by density. The form this power or energy took when converted into force was activity, meaning quickness or rapidity of action when exercised by a long organ, and endurance or staying power when exercised by a broad one. This is shewn in animals, if we compare the greyhound with the bull-dog, the racehorse with the cart-horse, the hare with the tortoise,

Yours faithfully,—DENNIS E. SAMUEL.

3, Kensington Palace Gardens, W.

THE MAGNETOSCOPE.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Can any of your readers furnish me with a description of the Magnetoscope? The following, which I have taken from "The Autobiography of a Phrenologist" by D. G. Goyder F.E.S., page 498, published in 1857, states what it claims to do. "The following alleged confirmation of Phrenology is taken from Mr. Spencer's 'Sight and sounds,' it will doubtless be acceptable to those students of the science who have not seen it. In a recent interview with Dr. Leger, I had the gratification of witnessing the perfect manner in which this instrument (the Magnetoscope) is found to vindicate the once ridiculed truths of Phrenology."

"It will be remembered that phrenologists recognise in the brain 36 distinct organs. The pendulum of the Magnetoscope has 7 distinct motions, viz.: elliptical (or oval) motion, normal rotation, inverse rotation, and the four different oscillations N. and S., E. and W., N.E. and S.W., and S.E. and N.W."

"Every organ in the head, is found to belong to one of these seven motions of the pendulum, and that one only. So undeviating is this law, that Dr. Leger has been enabled to furnish in his book a printed list of the peculiar motions appurtenant to each organ. In phrenological examinations with the Magnetoscope, the operator places his right middle finger as usual, on the immovable disc, his left on the organ to be examined; the pendulum instantly begins to move in the direction found to belong to the organ, and the degree of motion to which it ultimately attains (measured by a number of concentric circles drawn on a card below it, and numbered), furnishes the amount of development to which the organ in question has reached. Thus in a quarter of an hour by this uncourtier-like machine, with whose fidelity it is absolutely beyond the power of man to tamper, you my friend, may glean a few hints, which properly acted upon, may prove not unserviceable hereafter."

Kent Road, Blackpool.

Yours truly, ALBERT ELLIS.

REPLIES.

T. SMITHSON, CANONBURY. You mistake Phrenology. 'Bumps' has no place in its nomenclature. Anyone using the word has never studied the subject.

WILLING HELPER, SOUTHSEA.—We shall be glad to see your "short articles." We make no promise to use them. Our pages are open to all willing helpers, but we can admit nothing scientifically inaccurate or unnecessarily dull.

TOM JONES.—Thank you: anything well-written against Phrenology will be admitted in the P.P.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

LONDON—

CROTHALL, E., 499, Harrow Road. W. (from 10 till 4.)
O'DELL, STACKPOOL E., F.B.P.A., 8, Ludgate Circus, E.C.
WARREN, F. R., 65, Northwold Road, Stoke Newington Common, N.

BIRMINGHAM—

BURTON, C., F.B.P.A., School of Psychology, County Chambers, Corporation Street. Weekly Class Lectures on Man—Body, Soul and Spirit. Practical Examinations of Heads.

BRIDLINGTON QUAY—

HATFIELD, W., No. 3, Promenade.

BRIGHTON—

SEVERN, J. MILLOTT, F.B.P.A., 68, West Street.

BRISTOL—

LEY, Miss A., 160, Whiteladies Road, Clifton.

CLITHEROE, LANCS.—

WALSH, J. W., 35, Wellgate.

EDINBURGH—

MORGAN, N., F.B.P.A., 7, Royston Terrace, Inverleith Row.

HARPENDEN, HERTS.—

HUBERT, Professor, F.B.P.A., College of Phrenology, Wordsworth Road.
President of the British Phrenological Association; Consulting Phrenologist and Specialist for mental cases.

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WEBB, JAMES, F.B.P.A., 2, Oak Villas, Oliver Road.

LIVERPOOL—

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JAMES, E. C., 51, Queen's Road, Everton Road.
PROCTER, H., F.B.P.A., 58, Lime Street.

MORECAMBE—

MOORES, MARK, Phrenological Museum, Euston Road. Established in Morecambe 1872. Home Address: 36, Raikes Road, Blackpool. On Lecturing Tour from September to May. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

TAYLOR, J. W., F.F.P.I., F.B.P.A., &c., Skipton Street, Consulting Phrenologist (Specialist) and Hygienic Physician.

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63, CHANCERY LANE, LONDON, W.C.

ESTABLISHED 1886.

President - - - - PROF. A. HUBERT, F.B.P.A.

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The study of Phrenology and its practical application to the affairs of human life in all its phases.

To aid and protect the interests of all duly qualified professional phrenologists.

To expose all quackery that is perpetrated in the name of Phrenology which may come under the notice of the Association.

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THE POPULAR PHRENOLOGIST

Vol. 1. No. 9.]

SEPTEMBER, 1896.

[ONE PENNY.]

THE GOSPEL OF PHRENOLOGY.

EVERY teaching which in practice makes man happier and tends towards the right development of his highest powers; every principle, the adaptation of which to practical life brings nearer the possibility of that state of perfection which we call Heaven,—is a gospel, pure, ennobling, glorious. Of all the truths propounded by philosophers and sages, none stand out with the same prominence and distinction as real aids to human progress; none give methods so purely practical, and so pre-eminently attainable, as the gospel of Phrenology.

To students of Phrenology whose mind is of a scientific cast, the anatomical and physiological branches of the subject seem the most important, and maybe to some the only phases worth their attention. The metaphysical student finds his greatest delight in observing and dilating upon mental phenomena and the philosophy of our subject; while the character reader simply revels in the delight which the opportunity of examining a peculiar formation of head affords him. But outside and beyond all these things—though based upon them—there is a moral and philanthropic side to Phrenology; a phase which is only vaguely recognised, but in which lies nevertheless the moralisms which can revolutionise the man, and through him the social and political state.

It is that which is usually given by the phrenological examiner under the frequently misleading expression, "advice." Our knowledge of our weaknesses is the measure of our strength. Phrenology reveals to us the characteristics in our mental make-up which fall short of perfection, and points out with unerring certainty and almost brutal frankness the causes of our failures, our angers, our envyings, our jealousies, our vanities, our vices, and the thousand-and-one tendencies to evil-doing and retrogression which mar life's pleasures, and prevent the higher powers of the mind from exercising their full and legitimate influence. The self-revelation thus afforded indicates not only the need, but the method of reform. Who, knowing they have a lack of some special power, does not wish to increase that power? The wish constantly nurtured becomes an incentive to act, so as to improve their condition in that particular. We believe and teach that growth follows exercise, hence the tendency to development. One great reason for non-development is ignorance of fundamental truths. Men do not know their real condition; they have been schooled in the belief that their state is that which it has pleased the Deity to bestow upon them, and that it would be useless, if not even impious, to attempt to be other than they are. Such a creed we know to be arrant nonsense and fearfully mischievous. I preach, therefore, the gospel of Phrenology, which gives the knowledge so

desirable and so necessary, that men may be enlightened as to their true mental, moral, and intellectual state, and be awakened from the torpor of indifference and passive hopelessness, to the glorious possibility of improvement which will mean for them increased powers, larger opportunities, and happier lives. Contrast what is, with what may be under a phrenological régime. In our present educational system all children are taught the same subjects and are expected to assimilate them and attain the same standard of proficiency, and this regardless of each child's development or ability. As Mr. Brian Hodgson points out in his article in this issue,—under phrenological conditions all this would change. Each child would be taught those subjects he would be best adapted to learn; his best powers would be cultivated to their highest capacity, and he would consequently stand a better chance of attaining a position in life, with the duties of which his powers would be commensurate. It is folly to assume that any or every child is capable of learning any and every subject. It is not given to every man to be an Admirable Crichton, but the majority may be specialists in some one direction. Special training would be best for the community and best for the individual; for who of us does not experience the greatest delight in occupations which bring into play our largest faculties? It is the exercise of these which are to us our chiefest pleasures and result in our noblest achievements. Surely, then, the philosophy, the practice of which will enable us to live up to our highest capacities and which makes our life a joy and our labour a delight is indeed an elevating and ennobling gospel.

Companionship, too, affords another example of the unsatisfactory conditions of present arrangements, whether it be the companionship of the class, the workshop, or of social and domestic life—including marriage. The present haphazard system of training, which seeks to adapt persons to businesses for which they are ill-fitted, results in their being thrown into the society of other workers with whom they have no affinity; their tastes differ, and there is no sympathy between them; the companionship being quite accidental and arbitrary, no real pleasure results. If these persons had been appointed to their employments on a phrenological basis there would have been an union of sympathies and a similarity of tastes, and the friendships formed would have been of a mutually agreeable and advantageous character.

I may in this connection take you through all the relations of life, and show how delights may be increased and truest happiness attained by following the teaching of the gospel of Phrenology. Space will not permit me to do more on this occasion than introduce the subject to your notice, though I hope to take an early opportunity of returning to its consideration.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

Miss E. V. CARR,

1, Dealtry Road,

Putney, S.W.

ROBBIE.

"Whatever is the matter? Crying with your head in a cushion, this lovely fine day; come out with me for a row. Do you hear, Robbie?" "I can't help it," sobbed Robbie. "I don't—I wish—I wish." "Stop crying, Robbie," I said, sternly; "get up and make room for me. Are you too big a boy to come on my knee? Now, what are all the tears and the wishes about?"

"I was wishing—I don't quite know—but I thought—it would be nice to be a stone."

"A stone! whatever for?"

"Well, not quite a stone, but not to be me; I told mother once I wished I could die, but mother was so shocked and said it was dreadful to wish that; but I do so wish I could not have to live for a while."

"Poor Robbie; what makes you wish that?"

"Oh! it is so dreadful to live always naughty, and I do try so hard to be good, but I can't. Everything always goes wrong; I never know my lessons and father is so cross, though I always do just what he tells me. He said long ago I could never be a lawyer like him, and this morning he said I couldn't even be a milkman like Peter, because I can't do my sums." And poor wee Robbie put his head on my shoulder and cried again, sobbing out how "father had said he would write that very night to a schoolmaster, and next week he should go and live at a school and never come home any more."

I soothed and quieted him, and told him of the holidays that would come every term, until exhausted, he fell asleep on my knee, and I resolved that to-morrow being Sunday, and his father at home all day, I would try and see if I could do any good by giving my opinion unasked.

Hugh opened the way for me by dragging Robie off, most unwillingly, to feed the rabbits. I then remarked how delicate looking Robbie was, although the eldest of the two. An anxious look came into Jessie's face, but I was better pleased to notice Mr. Scott glance up from his book and follow with his eye the direction of the two boys. There was no doubt of Jessie's love for her children, but their father, stern-mannered man that he was, it spoke well for what I had to say that my first remark should have roused him, and I thought myself greatly mistaken if he had not already seen a failing in health of his eldest boy.

"A change would do him good; will you trust him with me, Jessie?" I asked.

"I am sending him to school this week," said Mr. Scott.

"Oh, I am afraid you will soon have him home ill," I replied.

"He is not strong enough for school at present; even his lessons with you are a great trouble to him."

"I don't see why they should be; they are not hard."

"Not to you; but I am sure you can see they are too much for Robbie, though he is a conscientious wee laddie he does try his very best, which is more than most of us do. Some children cannot learn by heart so easily as others; they are not adapted for it, or as you would say, have not a good memory; my pet study, Phrenology, says it is partly owing to a small organ of Eventuality."

"His memory is good enough; he won't apply himself; he can remember very well when he likes."

"That is, something for which he is adapted, and can understand. He is very desirous of being a doctor, but you said he was too stupid; he has decided opinions as to what he likes and dislikes, more than most children have. I should think it very probable he is right, and his organ of Concentrativeness being well developed he will stick to his opinion."

"I believe he did say something to me about it one day, but I wish he would learn his lessons, and let his profession take care of itself at present."

"I can only repeat, give him subjects he can learn, and as he grows older he will find those subjects connected with others, and that will arouse his interest, and he will grasp readily all that he has to learn."

"Well, as you and I don't care about afternoon tea, will you come for a walk by the river? We can discuss the subject from your point of view, and be back in time for supper."

This was by no means what I desired; to have to discuss a subject alone with him, in his thorough businesslike way, was not what I had the power to do at all, and Jessie would not be there to help me out of any difficulties my hot impulsive tongue might run me into. Something of this evidently showed in my face, for he said, with a smile, "I don't eat my guests, neither do I put them in the dock."

Mentally anathematising my visible rudeness, I nervously expressed the pleasure the walk would give me, and rising at once we started. I, silently taking myself to task, and calling to remembrance every successful phrenological attempt I had been fortunate enough to have. Fixing my attention on my companion, I was glad to hear him talking of the scenery, the weather &c., and so interesting were these typical English subjects under his guidance, I almost forgot the walk was taken with any special object, until, drawing a small book from his pocket, Mr. Scott remarked, "I found this in my drawing-room after you had retired last night and became so deeply interested in it that I sat up until I had read it from cover to cover."

The book was rather a favourite of mine, a very small phrenological work on the practical reading of heads.

"I missed it this morning from among my books, and wondered where it was," I said.

"Well, you see, I had it, and if the other books are like this one I hope you will let me read them also. Now, if you will kindly tell me what you think of Robbie I shall be able to estimate the worth of Phrenology."

"Oh, no; not by what I say, I know too little about it; but if you would take him to a good phrenologist, who has had much experience, he would tell you correctly, without any doubt, all that you wish to know."

"As it is impossible to take him just now I may as well hear your opinion; you have already told me you didn't think him strong. I should like to know why?"

"He does not look strong," I nervously began. "It is not exactly that he is thin, but he is too delicately moulded for a boy; if it were Girlie I should think it all right, but Robbie should be sturdy and firm and hard, like Hugh. I am sure he has a good constitution; he is well-proportioned and healthy, but it is such delicate health; he may easily break down unless carefully treated."

"Then I think the reason of all this is because he is not able to perform all that he has to do. Children look upon their little affairs as their work, and it is as important to them as our work is to us; it troubles Robbie that he cannot do his, and I am almost certain he lies awake at night thinking about it; that alone interferes with his health; yesterday I found him nearly in hysterics because of what he called his naughtiness. But it isn't really naughtiness, for he cannot help not having the right organs; I am afraid that sounds rather like fatalism, and I don't mean that, for Phrenology does *not* teach fatalism, whatever people may say. But you know if you don't do things in the right way you cannot get the right effect, and I think you are not treating Robbie rightly—not phrenologically, anyway. Some children are more forward in everything at an early age than others, who are perhaps two or three years older; but it is often they are not the backward, stupid dunces they are made out to be, but merely undeveloped, and with proper treatment they will grow up all right. I think Robbie is one of those who in their studies are noticeably undeveloped; and instead of teaching him what you think he ought to know, you should develop those faculties of the mind that are weak; for, the faculties of the mind are as capable of development by proper treatment as are the muscles of the body. You wish Robbie to follow your own profession. I doubt

very much if ever he does; to make him a happy, successful man, you must follow his inclinations and guide him in their direction. He has decided opinions, and he knows what he thinks."

"That may be true, but what can be done with him now? Let his life-work wait for a few years, then I will consider his desires, though I should certainly like him to follow my own profession of the law."

"But something must be done now, or he will not be able to do anything later on. I admit he has been a great anxiety to me for months past; he is making no progress, and I have tried everything I can think of; so let me hear what Phrenology can do for him."

"The first thing is to make him sturdier, more robust, and it is not difficult; let him run wild till the autumn; he will be strong then, and ready for good study through the winter; and if I am at all right in my opinion of him, he will not spend all his time in play, for he is naturally studiously inclined."

"Do you know he is very fond of an old dictionary lying in the attic; every wet day he is up there reading it, and it is certainly a very interesting book, with a lot of illustrations in it, more like an encyclopedia than a dictionary. If you give him a long holiday you will find at the end of it that he has learnt more than you could have taught him in the time, especially if you would help him a little now and then. I think it would be a good plan to cultivate his powers of writing; he is fond of his essays, and they are always better than Hugh's. Let him write on any subject he likes, then you will see what he likes best, and how his mind is developed; you can correct them, and so teach him and develop his ideas properly. But let him come home with me for a little while, and I will teach him ever so much for you, and without his knowing anything about it either."

"I will think it over, but you will have Jessie to settle with as well."

"Oh! I could always manage Jessie, ever since I was a tiny child, and she the oldest girl in the school."

"Very well, manage Jessie to-night, then I shall see the fun, for I suppose it will end in one of your lively discussions."

"It is not *my* discussion," I said quickly, "Jessie has a very good tongue of her own."

"As none know better than her husband," replied Mr. Scott drily.

CLAIRVOYANCE.

A FRAGMENT.

BY JAMES COATES, AUTHOR OF "HOW TO THOUGHT-READ."

BEFORE we can fully understand what human clairvoyance is, it is necessary to have at least some adequate idea of what a human being is. By the help of the latter we understand the former.

Man is a trinity, composed of the body, soul, and spirit, as differentiated by St. Paul.

The body is the physical envelope by which the indwelling essential *ego*, or inner or real man, is related to, and comes in contact with, the physical universe. The body is the perishable framework of the human soul and the seat of man's cerebral structure, senses, mental faculties, propensities, and power. The body is moulded by the underlying and indwelling spiritual body, or the soul.

The soul is the spiritual body of the essential spirit, from which the outward or physical form takes its directions. The soul is the spiritual body, and possesses in a higher and more subtle form all the senses, manifested by the physical body. The hearing of the soul is called *clairaudience* or clear hearing: and soul-sight is

called *clairvoyance*. *Clairaudience* is not limited in a physical sense by time and space, neither is *clairvoyance*.

Clairvoyance is direct, when it sees through opaque substances; is indirect when it perceives by aid of a clue, as in psychometry; is prophetic when it sees in advance; is retrospective when it calls up the past; is introspective when it discerns what is passing within the present sphere; spiritual when it interpenetrates the realms of the spiritual. The soul of the clairvoyant often enters the spiritual condition, and the clairvoyant attempts in the language of the present, to give us an idea of the persons residing in and the pursuits engaged in, in that sphere which to most of us is a *terra incognita*. But what is of profound interest to many, *clairvoyance* is capable of penetrating, like X rays, the mysteries of the human organism, and of being of practical service to the healer and the physician. The spirit is the inner man, the essential in-dwelling *ego*—"I," "Me," which is at the back of and behind all phenomena of individual human life as we know it. The spirit is the godhead of the human trinity—is unseen in the outward physical. This spirit is the real man, the higher self, the God manifest in the flesh. The brain, spinal cord, nervous system are the organs of mind on the physical plane.

Spirit is the real self, the true man. Soul is the spiritual organisation through which the real self manifests. Body is the outward physical envelope of the in-dwelling spirit and soul, and brings them indirectly into relation with the physical conditions of life in this sphere of existence.

Clairvoyance is the sight of the soul, as physical vision is the sight of the body.

This may be disputed, no doubt. Before the foregoing are accepted, there is one phase of *clairvoyance* whose reality if demonstrated must be accepted by hypnotists, *i.e.*, that which comes from an exalted state of the organs of physical vision in hypnotism, such as the recent experiments of Dr. Ribot appear abundantly to demonstrate.

Clairvoyant sensitiveness is demonstrated by the ability of the sensitive to perceive or recognise the "Od flame" or aura emanating from organic (living) and from inorganic (non-living) substances. *Clairvoyance* has many phases of expression. It may be developed by hypnotism, but in many instances is as natural an endowment of the individual, as ordinary vision.

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2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the October competition must be in by September 14th at latest.

THE HUMAN BRAIN.

THE INFLUENCE OF SIZE UPON THE MENTAL POWER.
BY GARRETT P. SERVISS, U.S.A.

As to the brain being the seat of the intellect, there is, of course, no dispute whatever. Phrenology and physiology alike teach that the larger the brain, other things being equal, the greater the mental power. Still there is a popular misapprehension on this point. A large head does not necessarily and invariably imply the existence within it of a great intellect. The head must bear a proper proportion to the body. Big men have larger heads than small men, not because their mental grasp is wider or stronger, but because their bodies are larger.

The proportion of the head to the whole organism must be taken into account. It is very common to find wide differences between individuals in the thickness and size of the bones of the skull. A large head may enclose a comparatively small brain. This seems to have been the case with the celebrated Gambetta. When his brain was weighed after his death, people were astonished to find that it was below the average. Such a fact reminds us that another thing to be taken into account is the quality of the brain organism. Great size of brain may be accompanied with inferior organic quality. So on the other hand, a fine brain may be crippled in its operations by lack of vital power in the body. The brain needs to be well nourished in order to perform its functions with energy, and thus we are brought back to the old maxim that a sound mind needs a sound body.

In view of all these difficulties in measuring the capacity of a living brain, it is not surprising that some inconsistencies are encountered when an attempt is made to apply the principles of Phrenology to the actual conduct of men. There are too many elements of uncertainty to render a positive judgment strictly trustworthy in all cases. Just how great the variation may be in the apparent brain capacity of individuals, all of whom possess extraordinary mental endowments, is well illustrated by the following table, for which I am indebted to Dr. H. S. Drayton. It exhibits the brain weights in ounces of nine celebrated men. The reader should be informed that the average brain weight is from 45 to 47 ounces. Cromwell, 71; Turgeneff, 70; Cuvier, 64½; Byron, 62½; Schiller, 55; Kant, 54; Gans, 52½; Dante, 45½; Gambetta, 42.

Now, it can hardly be supposed that the mental capacity of Cromwell or Turgeneff was really so much greater than that of Dante or Gambetta as this comparison of brain weights would seem to indicate. And what would the readers say if they were solemnly assured that the intellect of the great Italian poet was inferior to that of Byron in the proportion of 45½ to 62½? Manifestly, if the figures in this table are correct, there must have been other things besides the weight of the brain which went to the making of the mental endowments of these men. But when we speak in general terms, we find that there really is an accordance between the weight of the brain and the manifestation of intellectual power. Look, for instance, at the following table, in which the average brain weight of a number of individuals of different races is exhibited:—

Race.	Oz. of brains	Race.	Oz. of brains
21 English . . .	47½	9 Negroes . . .	44
25 Chinese . . .	46½	17 Australians . .	40
5 Esquimaux . .	46½		

When we consider the history of these different peoples, and compare their achievements, we cannot doubt that such a table fairly exhibits the intellectual difference between them, although it is no strict measure of it. But coming to individual instances, we may have a Dante or a Gambetta with a brain smaller than the average of his race, rising above the level of his fellows through the force of a superior nervous organisation and a better co-ordination of vital powers.

PHRENOLOGY AND MARRIAGE.

By EDMUND DURHAM.

AMONG the many uses of Phrenology, one—and by no means the least important—consists in its application to the selection of conjugal partners. While it must be acknowledged that there are some people who are so selfish that they could not live happily with anyone, but unfortunately their partners are not suited to them, and as a consequence they are discontented and miserable. It may be that both parties are good enough taken separately, but they are like oil and water, they cannot assimilate or agree. This is a misfortune which Phrenology affords those who have their choice yet to make the opportunity of escaping. In order that there may be congeniality between a man and woman there must be some degree of similarity in feelings, tastes and sentiments. If, for instance, one of the parties is warm-hearted and loving, they naturally desire someone who is the same. For a warm-hearted person to be united to one who is deficient in affection is a calamity. If one is honest and straightforward they naturally desire someone else who is the same, while, to have a partner who was dishonest and untrustworthy, whose word could never be depended upon, would be a serious trouble. If one is religious, it is desirable that the other should also have a regard for these things. If one is intelligent and thoughtful their partner should be so; for, an intelligent person cannot appreciate one who is frivolous and empty-headed. In short, in order that there may be harmony and happiness, there must be a certain degree of similarity in feelings, tastes, sentiments, objects and aims.

Let me, however, remark that similarity in disposition is not desirable in the case of faults or failings, excesses or deficiencies. If, for instance, one is hot-tempered, it is desirable that the other should be comparatively mild, for, if both were hot-tempered, they would be likely sometimes to have stormy scenes. Again, if one is inclined to be a bit obstinate or self-willed, it is desirable that the other should be more pliable, as, if both want to rule, ruptures are pretty sure to ensue. If one is inclined to be extravagant, the other should not be close-fisted, but should at least be more thrifty and economical. If one is inclined to be melancholy or despondent, they do not want anyone like themselves in this respect, but rather someone who is buoyant and cheerful and who will be able to banish their gloom. And so on.

Phrenology reveals the feelings, tastes and sentiments, and thus indicates where there is likely to be congeniality and reciprocity; it also reveals the faults, failings, excesses, and deficiencies, and points out in what respects (if any) the natures are likely to clash. Hence, by consulting a thoroughly competent phrenologist, many people, contemplating matrimony, might be saved from lifelong disappointment and misery.

MEMORY,—SMALL.

When a boy was asked "Where was the text this morning?" he quickly replied, "It was somewhere in hatchets." "In hatchets? No; it was in Acts." "Well, I know it was something that would cut," said the boy, triumphantly.

"How is it, sir," said a Scotchman, who had all the aversion of his country to the sight of a paper in the pulpit, "how is it that you read instead of preaching your sermons?" "I read them because I cannot remember them." "And, sir, if ye that mak' them canna mind them, how do you think that we can?"

"Bessie," said the landlady's daughter, "can you come over to see our new border this afternoon?"

"With pleasure. Is he nice?"

"He? Why, I mean the new border on our hall paper."

"Oh! You will have to excuse me, deary; I almost forgot my engagement with Florence this afternoon."

A man was out driving with his wife and child when the horse ran away, rushing so violently against a wall that he was thrown out and sustained a severe concussion of the brain. After his recovery he could remember everything up to the time of his meeting with a friend a short distance from the scene of the accident. But of his efforts to stop the horse, and of the terror of his wife and child, he was perfectly unaware.

PAPA CAUGHT.—First Little Boy; "What you laughin' at?"

Second Little Boy: "Papa is scoldin' everybody in the house, 'cause he says he can't lay a thing down a minute without someone pickin' it up an' losin' it—he, he, he!"

"What's he lost?"

"His pencil."

"Where is it?"

"Behind his ear."

A young lady, shortly after marrying a man whom she passionately loved, was seized with a severe illness, which left her with absolutely no remembrance either of her marriage or of subsequent events. It was only by the combined testimony of her relatives that she was at length persuaded that she actually had a husband; and even then she believed the marriage to have taken place simply because she could not conceive that they were all lying to her. She was never able to regain the memory of that lost part of her life.

A man of considerable learning had a severe illness at the age of thirty years, which left him with his memory an utter blank. He had even forgotten the names of the commonest objects, and as soon as his health was restored, had to begin to learn the most simple lessons, as though he were actually a child again. One day, while his brother was teaching him, he suddenly stopped, and put his hand to his head.

"What's the matter? Don't you feel well?" asked his brother anxiously.

"I have a curious sensation in my head," was the answer; "and it seems to me now as if I knew all this before."

And from that time he rapidly recovered the entire use of his faculties. But he was never able to comprehend how it had become necessary to teach him reading and writing over again.

THE MEMORY OF THE BLIND.

It is interesting to know how the recollections of the blind stand still. Some years ago there was in Pennsylvania, in an asylum, a blind man of great age, who, when twenty years of age, lost his sight by the premature explosion of a gun. In old age he dreamed of seeing the country, trees, houses, fences, city buildings, the river and wharves of Philadelphia, but he never dreamed of a locomotive engine or a steamboat, or of telegraphy, or of any improvements or innovations which were introduced after he lost his sight. The houses of which he dreamed were of the old style, the men were dressed in the costumes of our grandfathers, the women like those of the early years of this century. Once he dreamed of ploughing, but the plough was of the old style; and he remembered Philadelphia as it was in 1810, before modern improvements had begun to be made.

PRIZE PUZZLE.

A Prize of 5s. will be given to the solver of the following puzzle. The signs represent letters; each o is a consonant, and each x a vowel:—

oxo oxo oxoxo ox oxooxoo oox ooxooxoo xo oxo
ooxxoooo xoo ooxoo xoxo xo xoxoxo xo oxooxoox.

This is a sentence taken from a previous issue of the P. P.

If the right sentence cannot be found, solvers may construct any sentence they please which fits in the vowels and consonants correctly, the best will obtain the prize. In the event of more than one being correct, the first opened on the morning of Sept. 14th, will be the winner. Envelopes should be marked on the outside "Puzzle."

PRIZE COMPETITION.

A PRIZE of 2s. 6d. will be given each month to the person sending in the greatest number of references to Phrenology in any books, journals, newspapers, or other publications (not phrenological). Each quotation must give the name and date of publication from which obtained, and will not be returned. The editor reserves the right of using any sent in.

FORTHCOMING MEETINGS.

September 11th.—Leyton Phrenological Society, Grange Park Lecture Hall, Leyton—Conversazione, including practical Reading of Heads. Refreshments. 7.30.

September 25th.—Leyton Phrenological Society, F. R. Warren, Esq., Lecture on "Phrenology—Its Value."

September 2nd, 9th, 16th, 23rd, 30th.—Stackpool E. O'Dell, at No. 5, Cumberland Gate, Kew Gardens. Free admission at 8 p.m. Also Sundays at 8 p.m., free.

THE FOUNDATION OF SCHOOLS.*

By BRIAN HODGSON.

I shall not discuss present systems of education, some of which I have carefully studied, others of which I have not, being satisfied of their inefficiency by examination of their products. I think it wise, however, to state the source of my bias; since it is my own method in criticising others to find out first of all what authorities they have studied, and thence how far they are original, with a view to ascertaining whether their claims have already been subjected to practical test; for this is the only arbiter to which I will bow.

The scheme I have here attempted to sketch owes its bias, then, to a study of the works of Darwin, Gall, and to some extent of Herbert Spencer. Its outworks—and, in fact, all its main walls—are drawn from Darwin's theory of Natural Selection; but all its finer and more intricate mechanism is fashioned from the material supplied by the researches of Gall; who unfortunately lived half-a-century before his time, and in whom Darwin would have found his peer, or at least a most able exponent of his views. For Gall was pre-eminently a naturalist, spending the whole of his life observing the class of animals (Mankind) he made his special study, and ever referring their mental manifestations in their origin to similar manifestations in the birds and beasts he kept continually around him.

My premises, then, are three in number:—

I.—The Law of Natural Selection.

II.—The Classification of Human Attributes proposed by Gall.

III.—The Continuity of Individual Life.

I state these as premises in the sense that I do not intend to discuss their proof; the object of my paper being to show that they are the fittest premises upon which to found a system of education, and how I have conceived this may be done.

The plan of procedure may perhaps best be inferred from a statement of what I deem to be the deficiencies of modern education..

First among these is the fact that it is confined to the period of childhood and youth, and is as a rule so completely out of harmony with the natural sequence of development of the vast majority of minds, that it is dropped at the first possible opportunity.

Secondly, by the present system subjects requiring mature intelligence to grasp are forced upon minds that are quite immature, and years are occupied in crowding a child's faculties with knowledge that would be grasped in a few months when the said faculties were in that high state of development that maturity alone would give.

Thirdly, no account is taken of the premature development of certain of the faculties in almost every brain. Though perhaps this objection is not wholly correct, for premature development in individuals is taken to signify normal possibility in every child's brain wherein arises the evil last named.

Fourthly, the influence of self-protecting and self-esteeming faculties is not understood or taken into account, an omission that is responsible for the moral failure of many otherwise well-endowed individuals, who, had they been warned and guided, would never have fallen.

Fifthly, no system of education gives its pupils any natural clue to their relationship to their fellows, tending rather to their gross deception by the ridiculous and unnatural method of examination now in vogue.

My object, then, is to apply the factors I have adopted with the following ends in view:—

I.—To keep the present mental state of the individual constantly in view, and if deemed advisable keep himself in constant acquaintance with his own state, so that at any age he may know in what departments of his mind he can rely upon himself, and in what to appeal to others.

II.—To provide the correct stimulus at the proper period.

III.—To guard against the over-exercise of prematurely developed faculties.

IV.—To indicate and emphasise the conditions and uses of the moral faculties.

V.—To give every individual an independent method of testing his capacity in relation to that of his fellows.

As I have said, my proposals are more especially dependent on the theory of Natural Selection, and it is the application of this theory to Gall's scheme which I would make a speciality. This would necessitate that the teachers be instructed in the theory of Natural Selection as concerning the Descent of Mind; and the Temperaments. The mental faculties should be treated *seriatim*, the study being devised to answer the following questions: (1) How is the faculty manifest in daily life? (2) What is the necessity it was designed to meet? (3) What are its lowest and what its highest powers? Instances should be noted showing how such-and-such a faculty forms a prominent characteristic of the human mind. It should then be traced to the group of animals to which it was first necessary, and finally its animal and its highest human possibilities should be recognised.

Having given the teachers the groundwork, it will be necessary to obtain subjects for instruction. Starting with a few, a close individual instruction can be maintained upon the same lines as that adopted for the teachers, but with greater detail and special object-lessons bearing upon the faculties under treatment. During this instruction the various conformations of head and the temperaments should be noted, and the mental manifestation tested by careful observation; isolation of particular groups for special examination, advice being given as to trade to be followed, &c. The children and adults should be incited to mutual self-examination and a progressive use of their faculties from the point to which they have already developed.

The details of the ideas here set out will, I think, be inferred by most. It is impossible to deal with them in so short a treatise. With young children it would be my purpose to deal chiefly with the Language faculty; the Perceptions,—Size, Weight, Form, Colour, Order, Calculation, and other faculties at the base of the frontal lobe of the brain; object-lessons illustrating and calling forth the functions of which, would be drawn from natural history. Thus Colour would be illustrated with wild flowers, butterflies, and berries useful as food; the utility of all faculties being the object of demonstration. Form could be illustrated with crystals and minerals, the metals being enumerated and their uses touched upon. The faculty of Weight would authorise a broad survey of the birds and mammals—how they have to balance themselves on the branches of trees, how man has been

able to walk in an upright position, and even ride a bicycle! Order would allow a demonstration of the value of tidiness, and object-lessons would doubtless be found in the class upon this head. Locality would enable geography to be treated, that of their own neighbourhoods by preference. Eventuality, history. Acquisitiveness, matters of wealth, and so on. Individuals should be tested individually as to their capacity of appreciation in each of the departments, and a rivalry set up as to which possessed which power in the highest degree; where the faculties were located; and a perpetual object-lesson in human nature maintained.

It would rest with individual teachers to carry the instruction deeper where necessary, and to restrain the exercise of excessive faculty. Those who will succeed best as teachers will not be those who possess the greatest number of certificates, but those who have the highest development of the faculties of Philoprogenitiveness, Human Nature, Benevolence, and Veneration. From the scholars themselves should be selected those in whom these faculties are best developed, and they should at once be employed in exercising them upon their less mature juniors; for just as we can learn at all ages so can we teach at all ages. We should endeavour so to determine matters that every pupil, be he child or adult, should realise, as the fact is, that his development is inevitably superior to that of very many in some one department of the mind; and that it is inevitably inferior to that of very many others; that by learning approximately his own position he may, by a process of give-and-take, continue an education that costs no money during the whole period of a life that has no end.

* Extract from a paper read before the Spiritual Evidence Society, Birmingham.

HOW ANIMALS RECOVER.

Animals get rid of their parasites by using dust or rolling themselves on the ground.

Those suffering from fever restrict their diet, keep quiet, seek dark places, drink plenty of water, and sometimes plunge into it.

When a dog has lost its appetite it eats that species of grass known as dog's grass, which acts as an emetic. Cats also eat grass.

Sheep and cows when ill seek out certain herbs. An animal suffering from rheumatism always keeps as much as possible in the sun.

The warrior ants have regular organised ambulances.

If a chimpanzee is wounded it covers the bleeding by placing its hand on the wound or dressing it with leaves and grass.

When an animal has a broken leg hanging loose, it frequently completes the amputation by gnawing it off with its teeth.

A sporting dog was run over by a carriage, and for the next three weeks, although the weather was most severe, it remained lying in a brook, where its food was brought to it. It eventually recovered.

A terrier hurt its eye and remained under a counter avoiding light and heat, although it habitually kept close to the fire. It adopted, by way of general treatment, rest and abstinence from food. Many physicians have been keen observers of animals, their diseases, and the methods adopted by them in their instinct to cure themselves, and have availed themselves in their practice of the knowledge so brought under their observation.

IS BRAIN NECESSARY TO LIFE.

The five lobes of the cerebrum (the front portion of the brain) may be removed from an animal, depriving it of its intelligence and volition, and yet leaving it life. It may still be capable of performing very complex movements almost, if not quite, as perfectly as before; but its power to initiate or commence these movements of itself is destroyed. It is reduced to a mere machine, its motion depending entirely on another's will. Thus a Frog without its cerebrum will, if undisturbed, remain motionless for an indefinite time. If it be placed on a board, and the board tilted, it will change its position till its equilibrium is stable, and then it becomes motionless again. If put into water it will swim, and if a piece of wood be put before it, it will climb up on it and there remain; if it be pinched it will spring and will avoid any obstacle placed in its way, just as an entire Frog would do. A Pigeon similarly treated becomes drowsy and stupid. If food be placed before it, it will not eat. It exhibits no sign of terror at what would otherwise cause it alarm, further than to start slightly at a loud sound or a bright light. But if thrown into the air it will fly to a convenient resting place; if placed on its back it will regain its feet, and thereafter become drowsy again. Similar experiments on other animals show similar results.

EMOTION IN EMINENT MEN.

We have all heard of the men with so diplomatic a countenance that an earthquake would hardly produce any change in their imperturbable faces. From this saying we infer that all those sphinx-like personages never show emotion, whereas the truth is that they do not betray their feelings like the generality of us. They are exceptions to the laws formulated by Lavater, Darwin, Mantegazza, and other writers on the expressions of the emotions.

Take Disraeli as an example; columns have been written about his impassibility of countenance. Well, a German philosopher went to Berlin for the sole purpose of seeing him and of studying his character, and the pundit discovered what everybody else had searched for in vain. "Like all men of his race," wrote this keen observer, "he has one sign of emotion which never fails to show itself, the movement of the leg that is crossed and of the foot."

But if there ever was a man of "iron self-control," that man judging by the little we know of him, was Lockhart. He formed the idea in his youth that it was unmanly to make any violent display of joy or grief, and he succeeded so well in repressing his feelings that when he grew up he could not show them—just as the men who were trained when it was considered a gross act of ill breeding to sneeze in company could not acquire the "art" when it was no longer necessary to master the tendency. When Lockhart's brother and sister died within a few days of each other, the famous biographer could not cry or otherwise relieve his feelings, and the consequence was that he became so ill that his life was in jeopardy.

Some men who are not particularly remarkable for self-control show emotion in peculiar ways. Mr. W. E. Forster had a fair command over his features; but a muscular twitching of the body showed when he was hard hit. Mr. Gladstone has often been described as very restless under fire. Lord Frederick Cavendish, like Mr. Balfour, if we may trust the caricaturists, could not master his legs, which became twisted together in an extraordinary manner when he was perturbed or pleased. In the case of Lord Randolph Churchill, acute observers have professed to find a connection between the movements of the brain and the movements of the fingers as they play with the moustache. When hotly attacked he simulated indifference with some success, and then finding no employment for his hands, merely clasped them together, or folded his arms. Lord George Hamilton, when in hot water, tore up paper with abnormal zest. So that there is plenty of variety in the expression of only one emotion.

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SEPTEMBER, 1896.

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CRANION'S PRIVATE OPINION.

I am always pleased to hear from my friends, but since the advent of the P.P. they have grown so numerous that I really cannot find time to reply to all their kind letters. I thank them for the interest they take in the P.P., and can assure them their good wishes are all reciprocated.

During the summer holidays I hope the lovers of Phrenology are taking the P.P. to the sea-side resorts and introducing it to all and sundry. You have a splendid opportunity of showing it to newsagents and others. Just take a dozen copies with you, or order them from the local newsagent or railway bookstall; don't grudge a few pence for this purpose.

Last month I offered 5s. to anyone who would find a sentence in the P.P., but wished each puzzler to become an annual subscriber: Result, NIL. Now, observe, I have withdrawn this condition from the Prize Puzzle. Who wants the five shillings? Back numbers 1½d. each post free.

I also offered 2s. 6d. for the most humorous paragraph relating to Phrenology. I received one postcard, containing what the sender considers a good joke. I do like

to be charitable at times to the most hardened sinners; but—well the time may come when I may feel so towards even this correspondent. In the meantime may his faculty of "Mirthfulness" wax fat.

I have been asked whether the BRITISH PHRENOLOGICAL ASSOCIATION are going to publish a Year Book for 1897. As far as I am acquainted with the intentions of the B.P.A., I think I can safely assert that any orders sent in for quantities, or even single copies, will be duly filled to the satisfaction of the anxious enquirers.

I cannot be accused of puffing the P.P. in its own pages, a practice freely adopted by so many of our contemporaries; but I feel at times tempted to print some of the laudatory letters and newspaper reviews of our paper which reach me in large quantities. It is gratifying to know that one's efforts to place Phrenology in an attractive manner before the public is so highly appreciated.

Any friends interested in Phrenology who reside near Leyton (East London) will be welcomed at the Conversazione of the Leyton Phrenological Society (see Forthcoming Meetings) on the 11th inst. A capital entertainment will be provided and refreshments *ad lib*; a small charge (sixpence, I think), is made for admission. Public examination of heads is a feature.

Friends still write saying they cannot obtain the P.P. Where the agents do not stock it, will my readers kindly note that it is necessary to order it in advance of a newsagent, or at a railway bookstall. It will be sent, if wished, direct from our office, 46 and 48, Goswell Road, E.C., for 12 months for one shilling and sixpence.

Lord Mayor's Day, Monday, November 9th, is the date of the B.P.A. Annual Conference. Members and friends, and all interested in the progress of Phrenology are requested to book this date, and under no pressure of circumstances permit themselves to be lured into any other engagement. Excursion trains will run to London from all parts of the kingdom. Remember Lord Mayor's Day. Particulars next number.

Correspondents often ask for information as to what works they can read, or from what source information can be obtained as to a practical knowledge of Phrenology. While of opinion that the works of the old masters Gall, Spurzheim, and Combe, are incomparable, I know these are difficult to obtain. For an introduction to the subject there is no better manual at the price than "HOW TO READ HEADS," by Jas. Coates, F.B.P.A., price 1s., or post free 1s. 2d. from the author; or direct from the office of the P.P. All persons wishing to study Phrenology should send for a copy.

PHRENOLOGICAL CHARACTER SKETCH
OF
GENERAL WILLIAM BOOTH.



THE head of the "head of the Salvation Army," viewed phrenologically, is a striking and powerful one. It possesses all the necessary faculties which make for success, keen penetration, large—though not preponderating—reasoning powers, splendid intuition, buoyant hope, high aspirations, desire for commendation, and mastering firmness; these in combination governing the lesser powers of his mind, make him independent, enthusiastic, ambitious, and a magnificent worker. His organising ability is second to these ruling influences, but is, of course, aided by them, yet the organisation must be made to minister to, and gratify the leading powers.

Sympathy and the moral organs generally are well developed, and exert an influence as to the direction to be taken by the stronger faculties. The domestic group are also well represented, though not by any means influential.

Though the percepts as a whole are very large, the organ of Form is somewhat deficient; hence, although he would appreciate drawings, he would not be a successful artist. His Language is full. He does not possess the ability to pour forth "streams of eloquence" or paint "word pictures." He can talk freely, but his expressions are made up of ordinary every-day words, though his ideas may be of a poetic or artistic nature. He is not a powerful orator. Comparison, Order, Ideality, Sublimity, Hope, Approbation, and Combativeness all large, give a splendid combination of powers for a minister or teacher, and engender in their possessor the missionary spirit. The General possesses them, and the result is patent to every observer. He appreciates music, but is no musician. He is too impatient, too eager to be doing something useful, to ever devote what he would consider wasted time to the months and years of practice necessary to make him an instrumentalist. Music would

never be to him the aim of a life's work, though he does not object to make it the means to an end.

He is a keen observer of human nature, and his first impressions of people are almost invariably correct. He cannot be readily deceived, though he may be imposed upon; that is, his large sympathy often permits him to trust people when his intuitions tell him they should not be trusted. He knows and anticipates an unsatisfactory result. It is, of course, probable that his constant connection with men of the needy type has prevented this, but it must have been characteristic of him in former years, if not now. His head is much narrower than one would have expected, showing that enthusiasm has as much to do with his success as pure energy. It also shows that he is not a schemer or a double-dealer. He would not have made a successful politician, judging from present day standards. He is open, free; willing to unburden himself to any who can help the work he has to do. His unselfishness will permit him to help all, and notwithstanding the necessarily overpowering claims of his own Army upon his time and resources, he is willing to hear and assist other claimants. One feature of his character is very noticeable—his commanding, almost austere treatment of his subordinates; his condescending frankness and friendliness to his equals; and an undue bending and suavity, a seeking of approval from his mental and social superiors. These features, though apparently paradoxical, will, I think, be found in the subject of our sketch by the close observer.

The General has the ability to grasp easily and readily facts and ideas. He requires no twice telling; he catches at half a hint, and draws rapid and correct conclusions. He can store his knowledge so as to make it available at any moment, and thus give the impression of cleverness and originality. He would have made a good editor or active correspondent of a paper; would have done well as a merchant, or have made an excellent special pleader. He would have been a success in almost any position, as he has the ready adaptability which would enable him to "turn his hand to anything." He was built to be a successful man.

The assumption of the title of "General" by this man has been sneered at and ridiculed. Phrenologically he is fully and honestly entitled to any honour which the title may confer. If one-tenth of the generals in the British army had his power of assimilating information, his ability of organisation, his strong sense of duty, his power of over-riding obstacles, and his unflinching determination, England would never have cause to fear the threats of any enemy. Britons have cause to be proud of such a man as General Booth, who out of what in manufactures is called—waste material, has built up a vast and world-wide organisation, the object of which is the uplifting and ennobling of humanity. Of his methods and advocacy we say nothing; but for the man we claim admiration, and point to him as an example worthy of imitation.

Notwithstanding Mr. Booth's decided activity, there are times when he would like to get away from the worry and care of the great work he has created, and sit beside the rippling stream listening to the "eloquent hymns of the beautiful birds," finding there the peace and calm for which he often eagerly longs—more often than even his intimates imagine. With him the spirit oft is willing when the flesh is weak.

NOTES BY THE WAY.

By SIGNOR CRISPI.

I NOTICE that several correspondents, and, indeed several phrenologists, have of late years shown a tendency to use the word Temperament in a different way to the fathers of Phrenology. The tendency amongst latter-day writers is to use the word Temperament to express conditions of mind. They seem to fail to grasp that the Temperaments physiologically understood are conditions of body which modify the manifestations of mind, but which certainly do not originate mind. I have heard lecturers on Phrenology, and others speak of the Artistic Temperament, the Musical Temperament, the Secretive Temperament, &c., used in this way. The word is quite proper in expressing a manifestation of mind in certain organisations, but this is quite distinct from the organic condition of body expressed by the Temperaments phrenologically.

On looking at the animal system we have three great groups of organs, viz., the Brain and ganglionic system; the Thorax, containing heart and lungs; and the Abdomen, containing stomach, bowels, and mesentery. The development of each of these groups of organs in an equal manner gives Health. Whereas the preponderance of any one of them gives a different tone to the mental actions arising from similar brain development, I can quite agree with the equal balance of those three great centres of vitality being called the Healthy or Vital Temperament.

That condition known as the Lymphatic Temperament I have long looked upon as a disease, and thus eliminated it from healthy diagnosis of character. The practical outcome of those bodily conditions is to modify brain activity. In those different temperaments the brain substance itself partakes of the bodily condition; thus its modification in different states of action. We might go further, and state that any preponderance of one of those vital centres has a tendency toward certain diseases; for instance, the brain and nervous system being inordinately developed often tends towards lung disease, whilst the over-development of the thorax and abdomen tend towards various kinds of tumours.

I have used the word *Nervous*. Though many intelligent people infer that by this term is meant timidity, fear, &c.; yet in reality it simply means the nerves themselves. Animals are subject to those laws governing Temperament. It used to hurt my feeling very much to see the blows given to horses and oxen, and I was taught that they felt as much pain as myself. I know better now, for the nerves of sensation are extremely small in those animals in comparison with man; and even in men there is a wide difference—in all cases the same law holds good, that size is the measuring power.

More important becomes the question of Temperament in school education. The high mental Temperament only requires guiding; if there is large brain power it will educate itself. Here the injustice of our present pernicious system of cramming and trying to force all to the same level is at once apparent. Many children are hurried into an untimely grave through over-pressure

and not paying due regard to their bodily conditions, and all are more or less injured in physical growth and suffer with defective eyesight.

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

VII.—THE CHEEKS AND EARS.

Even the cheeks and cheek bones are indicative of certain traits of character and temperament.

Plump, well filled-out cheeks shew good digestive powers; they usually appertain to persons who are of a gregarious and convivial disposition; whereas thin, sunken cheeks, which are hollow beneath the cheek bones, are the general accompaniments of dyspeptic tendencies, and a more or less ascetic, unsocial nature.

Wide cheek bones show executiveness; most criminals have them developed to excess. High cheek-bones denote a mixture of love of power and having the upper hand, egoism, and sometimes a double-dealing nature.

The human ears are very characteristic.—In point of *size*.—Very small ears show the love of detail and minutiae; while very large ears indicate magnanimity and largeness of heart, provided all the accompanying features give equally favourable indications of the characteristic.

Long ears show consistency and tenacity of purpose.—When the concha is large and rounded it is significant of an aspiring, far-reaching, and more or less enterprising turn of mind. Most athletics have ears showing this development.

Well rounded, finely moulded ears indicate sensitiveness and appreciation for the "concord of sweet sounds," in short, an "ear" for melody. Long lower lobes of the ears show vitality; the inclination to cling to life and a hold upon existence.

As regards the *setting* of the ears.—Those which are placed well *back* on the head, in a somewhat sloping position, and having a good distance between them and the outer corner of the eyes, give evidence of the greatest amount of intelligence and quickness of comprehension; and those which are placed centrally, having as much of the cranium behind them as in front, show the greatest proportion of vital force and animal spirits. The ears, in order to be satisfactorily located, should be so placed that two-thirds of the brain lies forward of them, and one-third behind them; in this way the intellectual faculties will counter-balance the propensities.

When the ears are set very high upon the head, it shows a passionate and rather excitable temperament; and when they are placed extremely low upon the head, and the organs of Combativeness and Destructiveness (situated above them) are in a high state of development it indicates brutal tendencies and a violent, angry temper.

Ears which are set in an upright position denote courage and presence of mind; whilst those which slope greatly, indicate timidity and shyness, especially should they be placed close to the head.

When the ears obtrude and are very prominent, it indicates pugnacity and a daring, contentious nature; but as to whether this is mental or physical the other indications afforded by the particular face under examination must determine.

Finely cut, thin ears show susceptibility and impressionability; thick, coarse-grained ears are indicative of a stolid, dense, and materialistic individuality.

CHOOSING A PROFESSION.

By J. MILLOTT SEVERN, F.B.P.A.

The questions, "What shall we do with our boys?" and "What shall we do with our girls?" are indeed important questions at the present time, and are no doubt a matter of great anxiety to parents who wisely do the best they can for their children. Grave mistakes are frequently made in putting young people to wrong occupations. The usual mode of ascertaining a child's adaptability to a pursuit is to ask him what he would like to be when he is grown up. The boy, if of a reticent nature, may seem disinclined to say, thus adding to the parents' anxiety; or, it may be that he has stepped into a workshop, a place of business, a library, office, or studio, and seen the workman, the business man, the student, or the artist at his best. This has decided him. From what he has seen in this chance way, he makes up his mind as to what he will be. The parents are pleased and delighted that he should be so decided in his choice, whereas he may have no ability whatever for the business—only a passing fancy; for as yet he has had no experience in the calling decided on.

This chance mode of ascertaining a child's adaptability to a pursuit should not be; for there are positive temperamental conditions and physiological laws, which to the expert will at once indicate the individual fitness of persons to the various occupations and pursuits of life.

Generally speaking, more care is taken in studying the fitness of animals for occupations than of human beings. The proprietor of horses would not think of putting the slim, active, mental-motive-temperament horse, which is adapted by organisation for racing, to draw heavy loads to the racecourse. Yet with all their seeming anxiety as to their children's future welfare and prospects, parents often allow their children to stumble into occupations in the most haphazard sort of way, and if after having had a fairly good education they should not succeed, it is attributed to their laziness, indifference, or lack of ability. The mental and physical adaptability of young people to pursuits will have to be taken more seriously into consideration if parents are wishful that their sons and daughters should keep abreast of the times.

Many and grievous are the mistakes made in choosing occupations. We see frequent instances of young men being educated for doctors who would have done better as mechanics; and mechanics who would have made better lawyers, literary men, or doctors. We could go on illustrating instances of thousands who, so far as their occupation goes, have been failures; they have missed their vocation, and have had consequently to endure a life of misery in some uncongenial pursuit.

However, genius will sometimes bubble up and overpower disadvantageous and adverse circumstances, and the boy who has up to manhood served his apprenticeship in a mechanic's shop, and because of his inability to learn the trade he is put to, has all this time been kept constantly at rough, dirty, or menial work, and has been the butt and lackey of all the other better workmen, in the course of a year or two after the term of his apprenticeship is served, when everybody has given him up as a good-for-nothing—a failure, he surprises his fellow-workmen and all his friends by the success or eminence he has attained in some other business or calling to which he has served no apprenticeship; which

clearly indicates that success does not depend so much upon years of training, as on the proper choice of pursuits.

This young man has attained success in a pursuit in which he does not appear to have had any experience, and that in a comparatively short space of time. Had he been able to devote all the years he spent at the wrong occupation to his new business, in which he so ably succeeds, how much more successful and how much more happy would he have been.

By the aid of Phrenology a person may from the very first start in life be put on the right track to make the best use of his natural capacities, so that all the work of head or of hands will be in harmony with organisation; and thus every action of life will tend to pleasure and happiness.

REVIEWS OF BOOKS.

CADETS OWN (G. H. Tucker, West Ham)—is a monthly magazine, devoted to the interests of the Juveniles attached to the "Sons of Temperance" Benefit Society. Sketches, articles, reports, prize competitions, etc., suitable for young people, make it an attractive halfpenny worth.

SOUTH-WESTERN GAZETTE (G. B. Coleman, Nine Elms Station, London)—the organ of the employes of the South Western Railway Co., is a well arranged paper of special interest to persons who travel much on this particular line. So many of us spend a good share of our time in railway travelling in these days, that we naturally interest ourselves in the working of the great machine which transports us, and this periodical makes intelligible much that may otherwise appear mysterious to the uninitiated. One penny monthly.

THE SKULL OF THE DOG. *W. E. Collinge.* (Dulau & Co., London; Cornish Bros., Birmingham. 5s.) This work is an excellent introduction to mammalian anatomy, and as such should be read by those phrenologists who are strong enough to fight the orthodox school upon their own ground—or, rather, upon the ground they have appropriated from the earlier phrenologists. As far as the present school of anatomy is concerned, one mammalian head is very much like another, and the votary rises superior to an inch or two of divergence in shape in any particular species, so that when the phrenologist has fully grasped the terminology and philosophy concerned with the skull of a dog, he will also have grasped the principles involved in the formation of the head of an orthodox physiologist! This is especially necessary since it is a generally asserted fact that the present phrenological professor is deficient in that sequential knowledge of evolutionary science that anyone claiming credence for a great truth should possess. Philosophy demands sequence, and whatever value a truth has, it has never become recognised until it has been reached and supported from below by the great sequential structure.

The phrenologists may claim kin with the metaphysicians, just as the physiologists claim kin with the physicists, and each may hold the other in lofty contempt and indifference "upon their rights." But the phrenologists also claim a high ethical character for their teaching, and therefore they are bound to use their knowledge of the mind to overcome its prejudices even at the expense of that trouble that is involved in mastering a science that does not immediately concern them.

For this purpose the work under notice is excellent, being concise in its arrangement, up-to-date in its illustrations (of which there are eleven original figures portraying every aspect of the skull), and giving information as to the growth and character of tissues, bones, &c. A very valuable glossary of osteological terms, dissected and translated, greatly enhances its value, and will make it a valuable addition to a library shelf long after its scientific bearings have been improved in a second edition, under the present rapid progress towards the universal acceptance of Phrenology.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

COMBATIVENESS.

THE organ now to be considered is found at the posterior and inferior angle of the parietal bone. It is a large organ, almost filling up the space between the organ of Adhesiveness and the upper portion of the pinan. (Immediately backward between the pinna and before the organ of Combativeness is the backward portion of Destructiveness.) To find its exact location a line drawn horizontally from the upper portion of the ear, and backwards for two inches, will fix its centre. It is about an inch in diameter.

There is some difficulty in selecting the best term for the name of an organ; in fact, the nomenclature of every science is somewhat unsatisfactory. Take music for example: A breve is a long note—its name would indicate a short one; a crochet has no hook, though it should have one rather than the quaver; a natural can both sharpen and flatten a note.

In Phrenology, as in music, the young student must readjust his ideas as to the meaning of the terms employed. Combative-ness, of itself, does not incite to combat. It is influenced to action by injustice, by some offensive act in another, or by some insult. *It re-acts* against some affront or resistance in another, and the greater the resistance it has to overcome the greater the *reaction* when largely developed. When feebly developed this reaction is weak. The larger the organ the greater the pleasure in facing opposition. When the organ is small there is much less desire to fear opposition, and with large Caution and Secretiveness there is considerable dread in meeting opposition. It must be remembered that every human act is a resultant of numerous impulses, often of a very varying character, depending on the varying degrees of development in many organs.

This organ was called Physical Courage by Dr. Gall, and others have named it Resistance, Reaction, Self-Defence, &c. The organ of Weight has often been called Resistance. Combativeness resists insult, oppression, &c.; Weight resists gravitation.

The organ of Caution in the human head is the centre of the parietal region. When large, it tempers the activity of Combativeness; when small, with Combativeness large, it leads to imprudence and intrepidity. Lord Nelson was a good example of this latter development, which cost him an arm, an eye, and his life.

All our faculties usefully and wisely employed are valuable endowments; otherwise they would not have been provided. In danger and difficulty Combativeness is of inestimable value. In moral difficulty—for example, when sorely tempted to do wrong, the only wise course is to resist the temptation. "Resist the devil and he will flee from thee." Hence the accuracy of the remark above, that this organ is of "inestimable value." It is the principal quality possessed by the hero. Luther, Cromwell, Daniel O'Connell, Charles XII., King of Sweden had it large. The last-named prince was very lacking in the restraining organs, and had very large Firmness and Self-esteem. His character and fate agreed with his development.

In rage, spite, and cruelty Combativeness is essential. It is equally essential in virtue. It can act equally well in a bad cause to sustain an injustice as it can in a just one to secure its success.

It is very generally large in persons who possess the propensities well developed like the Emperors Nero and Caracalla; Dr. Jim. Pugilists, and those who commit crimes against the person, are generally large in this organ. And the English mob looks upon this organ with peculiar favour. Let an English general win a victory, and he is a lion at once. His enemy may be badly equipped and less intelligent; it is all the same to the gods of war—the victors always achieve "a glorious victory"!

This organ was but poorly developed in Wordsworth and Melancthon. Such men may be intelligent and moral; they cannot be aggressive. We have examples in such men as A. H. D. Acland, the late Vice-President of the Committee of Council on Education.

Self-esteem and Firmness, when large, are great auxiliaries to courage. To some extent, especially where courage to defend the right is concerned, they may help to make up its deficiency when it is small.

In combating intellectual errors, this organ of courage is extremely useful: it gives force to the disputant, the orator, the divine; though without considerable Love of Approbation and Benevolence it may render their voices somewhat harsh, and when very large even disagreeable and repulsive.

Caution and Secretiveness have a tendency to restrain the activity of this organ. Caution fears to make a mistake, and when one is made, it exercises great energy in overcoming the effects of such mistake. Secretiveness always protects a person from attempting anything likely to harm him; on the other hand, Destructiveness urges it to action when excited by necessity or danger.

Courage being a primitive instinct, it is given to both man and animals. It is a necessity, and, being such, forms part of their economy. Some of the smaller animals possess a better development of it than many larger ones, and proportionately they are more courageous—e.g., a ferret compared with a rabbit, a dog with a stag, a tiger with a horse. This faculty of Courage depends on the development of the brain, and so a small boy with a large head behind the ears is often found to overcome a much larger boy with a weak lateral development in the occipital region. With small restraining organs and large Combativeness, a person is generally turbulent and quarrelsome, and produces opposition and boldness in others. Such a person settles a difficulty by force of opposition rather than by a sense of right. Hence, in dealing with such persons it is necessary to treat them with consideration and to avoid attempting to compel them to do a thing. They hate and resent compulsion. They should be spoken to with plainness and clearness and without discussion. They take advantage of discussion, which often affords them an opportunity for quarrelling.

Many women have had a large endowment of this faculty, but generally they have a less endowment of it than men have.

Cock-fighters have observed that those birds fight best which are possessed of a good development of this organ.

Combativeness is a strong element in the rebel. There are rebels who rebel from principle; there are those who rebel from a love of opposition. Washington belonged to the former class; Dr. Jim belongs to the latter class.

The expression of our various faculties is affected by our education and environment. Thus the organ of Combativeness in the barbarian exhibits itself in physical combat, wrestling, fighting, &c.; but in civilised life mental efforts—discussion, ridicule, persuasion, &c.—are resorted to in order to expose error, selfishness, and deception.

In the future, when our quarrels and our political and religious disputes have ceased in the presence of unity; when our industrial Anarchy will have given place to Association, our Combative faculty will sustain and animate emulation and rivalry for the benefit of the commonwealth. No social progress can condemn any of our faculties to uselessness. We have too long been fighting and wrestling for ourselves. When "civilisation" is civilisation we shall labour for the good of all.

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HEALTH NOTES,

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

In continuation of treatment mentioned in last issue, I may say that electro-massage a spine plate, or other suitable appliance, is placed under the patient's back, in the vicinity of the solar plexus, between the shoulder-blades; a similar but larger plate is placed under the operator's feet, with the result that in all manipulations where the operator's hands are in contact with the patient's body, his hands become electrodes, and thus, in addition to the electricity transmitted in this manner, the vital aura, or magnetism of the operator, is conveyed to the patient, with the most beneficial and satisfactory results.

In passing—for "Home Treatment," Mr. A. Cheetham, Rhyl, N.W., may be relied upon to supply good medical batteries—Faradic and Galvanic—and he has also published a little work, free from technicalities, which will be of service for self-treatment. I can safely from experience recommend his batteries. But, for use, each patient should obtain special instructions. It is in the intelligent employment of the above means that most good is to be obtained. I must place greatest weight in those cases where the treatment is given by a skilled practitioner, and not left to the patient to carry out. Massage, and masso-electrical treatment must be given in this way to be effectual.

There are masso-electro appliances in the market, and these are sometimes used where medical men treat *human nervura* an "unrecognisable x," and as a useless quantity in these operations. They prefer to give the patient the benefits of passive exercise, coupled with certain defined—stimulating, vitalising, or perhaps actually disengratiing—effects of electricity, as being efficient causes for the induction of certain desirable effects. The most effective of these appliances is a muscle-roller, by which for instance—both the primary and secondary currents from a Faradic battery can be applied to the patient, with a certain amount of mechanical pressure employed at the same time. This masso-electric roller can be employed by the patient to self with more or less advantage, but he loses thereby the benefits of *passive exercise*, which massage specially confers.

The treatment is similar in character to ordinary massage, except in so far as it is positive electricity in some of its forms, the Faradic current being most generally used, on account of its stimulating and pleasant character, and also because of its general usefulness. Electro-massage is seldom used for general treatment. It is specially employed for local treatment, and to induce special results.

Massage treatment may be, and is, frequently given by itself, or it may be supplemented by the employment of Medical Electrification, or, as in cases where the patient cannot obtain massage treatment, he may use Electricity, with or without the aid of baths, in home treatment. In all cases it is advisable for most patients to have either treatment at the *hands* of a skilled practitioner, or to have carefully written instructions suited to their case, from some such person, esteemed competent to give advice on these matters. I may mention by adopting these and similar methods I have cured in this place a law agent,

who had to retire from a prominent office on account of incipient paralysis, which afflicted the speech centres and the writing centres in the brain. In three weeks' time he recovered the use of his arm and fingers, and in six weeks his speech. In four weeks a serious "incurable" case of locomotor ataxy—in which the patient had no control over his limbs, and his bowels and bladder revealed paralysis—was treated with success. The law agent has resumed business, and the "incurable" case presides at the cash desk of a leading Glasgow co-operative firm. More recently still, a Rothesay farmer, incapacitated for a year and nine months with acute and chronic rheumatism, unable to walk, do business, or lift his hands to his head, practically helpless, having to be dressed and attended, was cured in three weeks, and now for the first time in eighteen months is able to rise at 5 a.m. and superintend the culture of his large but somewhat neglected farm. In none of these cases would self-treatment have been of any service. Whether baths, or electricity, or massage were used, or one or all combined, the treatment, to be effective, had to be personally given by a skilled operator.

The time devoted to treatment lasts about an hour, and in serious cases is given daily for about six weeks; in a few cases it is necessary to extend that period. The operator should be healthy, full of pith, vigour, vital magnetism; his hands should be firm and strong, but soft, and thus capable of exercising the patient's muscles and imparting vital energy to the patient, without pain or friction produced by the operation. In this way the operator is able to affect profoundly the nutrition of the parts operated on, and indirectly through them reach the circulation and the nervous centres. Cerebral stimulation is useful. I do not here dwell upon it, owing to the difficulty of presenting the matter without illustration. It is important that hope should be aroused in all patients, especially those suffering from melancholia, stomachic, liver, and abdominal complaints. Many patients sink under depression who, if aroused by the proper application of electricity and massage at the shoulders and the spine, would recover.

Hypnotism to most persons is a mysterious subject, and having read contradictory statements about it, or having seen some travelling mesmerist or hypnotist giving a "show," with paid subjects—who where not actors playing a part, "perform" before the public, antics which repel rather than attract, public attention to Hypnotism as a curative agent. While Hypnotism can be employed without any permanent effects, it is too *powerful* an agent to use for mere amusement. A person rendered unconscious with chloroform, exalted by opium, or stupefied with hashish, may have been thus affected for some good purpose, but it is not advisable when under these influences that such person or persons should be on public exhibition. Morbid curiosity may be gratified, but no real, good, moral, intellectual, or hygienic benefit can be obtained for the patient under such conditions. So no good can be obtained by the constant induction of false illusions, delusions, etc., in patients and subjects by these operators or entertainers. But that is not all, from these entertainments the public go away with very false notions about Hypnotism. Notwithstanding, Hypnotism is a powerful therapeutic agent, and can be employed with permanent effect in many cases when all other therapeutic agencies have failed.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

DOES PHRENOLOGY SUPPORT SPIRITUALISM?

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I have in my time met many persons who claim that Phrenology supports Spiritualism, and that all true Phrenologists are Spiritualists; and, strange to say, nearly all Spiritualists that I know pretend to know something about Phrenology different to what I have ever read or observed in nature. When I study man, I do so apart from any sect or creed. A man can be moral and devoted, aspiring, conscientious, and charitable, and obey the laws of his being, mentally and physically; and so long as he lives in harmony with Nature's laws within and around him, that man knows no creed, joins no sect; for when he does that he becomes somewhat *bigoted*. I believe that for want of balance and obedience to the laws of this Little Self, we cause ourselves endless pain and anxiety, and we are ever repenting of what we have done. "Know thyself" has a far deeper meaning than we are ready to acknowledge; but who shall give fuller meaning to the injunction than he who lives in harmony with his whole nature? If a man's Phrenology corresponds to a harmonious development of all his powers physical and mental, then he may lay claim to his life and powers supporting Phrenology. When the mental powers depart from the ideal balance, and one or more faculties predominate, then comes divisions of parties, creeds, etc. I have been surprised at some phrenologists being such enthusiasts in movements which depended upon excitement and the emotions; surely such a person cannot lay claim to be a phrenologist in development; but only by profession. I shall be pleased for someone to write more fully on this subject.—Yours respectfully, J. F. B.

WHY IS PHRENOLOGY NOT MAKING GREATER HEADWAY?

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—I am glad to see that the POPULAR PHRENOLOGIST has come to stay. There is, without doubt, an opening for such a journal, and if the reading matter is kept up to its present standard, Phrenology will be better known and appreciated. Care must, however, be taken not to get too far away from what you term "the high pedestal of philosophic reasoning and scientific exposition." Signor Crispi hits the nail on the head when he says that the public gauge Phrenology by the aspect in which it is presented to them.

A glib tongue and unbounded self-assertion seem to be the stock-in-trade of many so-called professors, whilst others who possess real ability as character readers disgust not a few of their hearers by their rambling and illiterate style and the capers they cut upon the platform. Phrenology is a serious science and ought to be treated seriously, not mixed up with a lot of other matters, some of which are touched upon without any regard to delicacy. We are not all believers in Hydrophathy, Teetotalism, Vegetarianism, etc., and if we go to what is announced as a lecture on Phrenology it is not pleasant to have these things forced upon us in a coarse manner. If they were referred to incidentally and temperately, no one would object; but it is the dogmatic way in which they are presented, and the undue prominence given to them, which offends.

Greater headway would be made if the B.P.A. could afford to send out paid lecturers who would treat their subject in a temperate and cultured style. There are too few educated men in the ranks of the professional phrenologists, and many "professors" find it pays them better to dabble in outside things than to confine themselves to Phrenology pure and simple.

I am afraid I have exceeded the space you may have at your disposal; but I should like to add (as you invite an expression of opinion on the subject) that the space now given to fiction in the "P. P." might with advantage be devoted to other matter. Fiction is all very well in its place; but, in my opinion, it lowers the standard of a scientific journal, which should deal with facts. By all means retain "Notes by the Way"; they are outspoken and pertinent.—Yours faithfully, AMATEUR.

HEADS OF MURDERERS.

DEAR SIR,—I have read the article by Mr. Morgan, headed as above, which appeared in your last issue. Mr. Morgan affirms that several murderers have come under his notice, in whose heads the organ of Destructiveness was quite moderately developed. I notice that Mr. Morgan speaks of the narrowness of the head above the ears as indicating Small Destructiveness, but does not Mr. Morgan recognise the fact that a person whose head is narrow in this region may nevertheless have large Destructiveness? because such may be—and often is—the case. In estimating the size of the organ of Destructiveness it is necessary, not only to observe the breadth of the head above the ears, but also the depth of the ear, *i.e.*, the angle which the orifice of the ear forms with the eyebrow or super-orbital plate. The average angle is 25 degrees, but sometimes the ear is as low down as to form an angle of 45 degrees. When this is so, it adds about 2 degrees to the power of the organ of Destructiveness. I first got this idea from the perusal of a treatise on Phrenology by Dr. Bridges some 10 years ago, and wrote to the Editor of the *Phrenological Magazine* asking whether the theory put forward by Dr. Bridges was correct. My letter was inserted but no answer was given, and my conclusion was that the Editor was not in a position to give any information on the subject. I accordingly set to work to make observation on my own account, and as the result of observations upon several thousands of heads I became fully convinced, many years since, that the mere breadth of the head above the ears is no criterion as to the power of the organ of Destructiveness, but that the depth of the ear must also be taken into consideration, and that unless it is, serious mistakes must frequently be made.

My theory is that Destructiveness develops in two directions—outward, giving breadth to the head; and downward, forcing the ear downwards, thus increasing the angle which the ear forms with the eyebrows. This I submit as a theory; but apart from any theory—of the fact I am, and have been for a long time, perfectly certain.

Mr. Morgan makes no allusion whatever to the position of the ears in the heads of the murderers upon whom he made his observations—possibly their ears (and especially those of the man nicknamed "Fury") were low down, in which case—although their heads were only average width—Destructiveness may have been large. Yours very truly,

EDMUND DURHAM.

ANSWERS TO CORRESPONDENTS.

ANTI-PHRENOLOGIST.—Your position is illogical. You admit that the brain is the organ of the mind, and yet you are an "unbeliever in Phrenology." You must admit that the condition of any bodily organ has an effect on its functions, and if that be so the state and condition of the brain must influence the mental powers. The mind has a plurality of powers, and if the brain does not manifest these powers, then it is not the organ of the mind. If it does manifest these diverse powers, then it is not a single organ. This fact is well illustrated by the five senses. They all have their brain centres; each has its own separate nervous arrangement; so our faculties and propensities have their special localisations. Surely this is in accord with nature. Forgive me if I express an opinion that you are prejudiced against Phrenology. Bigotry is the worst foe Phrenology has to encounter. Study Combe's "Elements of Phrenology," and write us again.

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To aid and protect the interests of all duly qualified professional phrenologists.

To expose all quackery that is perpetrated in the name of Phrenology which may come under the notice of the Association.

Membership of the Association may be obtained by any person having a desire to investigate or support Phrenology, a previous knowledge of the subject not being necessary. The Minimum Annual Subscription (payable in advance) is Ten Shillings for Gentlemen and Five Shillings for Ladies.

A form of proposal for Membership will be sent on application to the Hon. Secretary.

Each Member is entitled to :

- 1.—Admission to the Monthly Meetings, at which Lectures and Discussions are held on Phrenology and kindred subjects.
- 2.—Gratuitous character delineations and advice to Members and their friends.
- 3.—A copy of the "POPULAR PHRENOLOGIST," containing a summary of the Association's proceedings, post free for 12 months.
- 4.—Use of a Circulating Library, containing standard works on Phrenology and kindred subjects.
- 5.—A vote at all Business Meetings of the Association, in the election of officers, adoption of rules, &c.

Vacation during August and September.

Communications on the business of the Association should be addressed to

THE HON. SECRETARY,

BRITISH PHRENOLOGICAL ASSOCIATION, 63, CHANCERY LANE, W.C.

THE POPULAR PHRENOLOGIST

VOL. 1. No. 10.]

OCTOBER, 1896.

[ONE PENNY.]

THE HEAD OF SIR WALTER SCOTT.

The *Century Illustrated* contains an article by Mr. T. Munger on the head of the famous Scotch novelist, which will be new to many of our readers.

Sir Walter had a comparatively small head. This, it appears, was due to the closing of the sagittal suture, thus preventing the necessary enlargement of the skull which a normal development of brain requires. It may be, as the writer suggests, that he would have manifested greater genius than he did had it not been for this uncontrollable misfortune. I should like to examine this skull before pronouncing a definite opinion upon this matter. I give a quotation from the article referred to :—

The peculiar shape of the skull is closely associated with his lameness ; both were due to a congenital error in bone-making. When about eighteen months old he had a slight illness, caused by dentition. On recovery he was found to have lost—as was thought at the time—"the power of his leg"; the real fact being that the child refused to move a suffering limb. From some cause, probably congenital, and brought into action by dentition, the process of bone-making was arrested, inducing swelling and shrinking of the limb and lameness, from which he never recovered, though it did not prevent great activity upon his feet. The defect or fault in the bones of the leg extended also to the skull, or, rather, another error in bone-making there showed itself. After death, the examination revealed that there had been "a premature union of the two parietal bones along the sagittal suture," due to an arrest of bone-making along the edges of the suture, which closed like a vice upon the expanding brain. This closure affected only the sagittal suture ; the coronal suture was left free, and the brain pushed the vault of the skull up and back, creating the oblong shape so noticeable in the mask, and so similar to that of the microcephalous idiot. When Dr. Charles Creighton once happened to show to a distinguished French anthropologist a skull of one of this unfortunate class, with its boat-shape formation and effaced sagittal suture, the *savant* held it up and exclaimed, "*Voilà, Walter Scott!*" Had this defect in bone-making extended to the other sutures there would have been no Sir Walter Scott, no increase of horse-hire in the Trosachs, no Scotland of romance, and no Waverleys for the world. Questions arise which the anatomist and psychologist must answer. The brain of Scott was small ; if the bone-making had been natural, and the brain had not been forced to the labour of lifting the

skull, would it not have been larger and its convolutions more numerous ? In that case, granting that there is a proportion between the size and convolutions of the organ and the mental faculties, what sort of man should we have had ? Scott is already called Shakesperean ; might he not have been another Shakespeare in full measure ? Other questions arise. Some of Scott's senses were very dull, and all were far from being acute. He had but a slight ear for music, never getting farther in his enjoyment of it than ballads of a simple character ; his daughter Anne sang down to him. Lockhart says of his sense of smell that when by chance the venison was so ripe as to make the company uncomfortable Scott was indifferent to it. As to wines, he could scarcely distinguish them apart, confounding them in an amusing manner. His eye was far from being correct. He worked at nothing so hard as upon oil-painting, but with most dismal success—evidently from defect of eye. May not this dulness of the senses be connected with the crowding of the brain, by which the various nerves were weakened ?

ANSWERS TO CORRESPONDENTS.

ENQUIRER : You would do well to study the centres of the affections, etc., by means of a marked bust—such as are sold by Mr. A. Vago, Gray's Inn Road, W.C. You will also find the diagram on front page of our cover of some use. No doubt in his Lessons Mr. Webb will give some instruction on the method of reading character. You cannot give an estimate of a character from judging the organs separately. They all combine to produce character—the larger developments having a proportionate influence. It is the power to estimate the *results* of the activity of all the organs upon each other that distinguishes the expert phrenologist from the quack.

YOUNG ENQUIRER, Portsmouth : The medical gentleman who said that "one man's brain was as good as another," and expected his pupils to make equal progress, must have forgotten all he had learnt about the brain. Common sense apart from Science does not admit his remarks to be true. Science shews that all men differ—no two are alike. What about our asylums for imbeciles ? Could Frances Ridley Havergal have thought as Mrs. Piercey thought ? Could Shakespeare have thought as Pigott thought ? How many of our fellows could have learnt as Milton, Watts or Scott learnt ? Surely everyday experience teaches you that the expression the gentlemen used "all should be equally advanced," is as false as false can be. You should shew him the works of Dr. Carson, Dr. Noble, Dr. Scott (late of the Haslar Hospital), Dr. Combe, and of the famous anatomists Drs. Gall, Spurzheim, Vimont and Broussais. When your medical professor can compare with Dr. Elliotson (late of University College), and many others we could name, he might be considered an authority ; as it is he is in utter darkness.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

G. C. BURTON,

71, Gayville Road,

Wandsworth.

ROUND PEGS IN SQUARE HOLES.

It is given to very few to be so serviceable in the encouragement and help of their fellow men as to the conscientious and competent phrenologist, who, from the standpoint of an entire stranger, and free from the trivial jealousies which too often close the mouths of friends, is frequently able to change the whole aim and drift of a life; to call a tailor from his board to take his place at the Royal Academy, or to save another from the foolhardiness of attempting a work in which he must surely fail; to warn another of susceptibility to a special temptation which may at any moment get the mastery and bring prosperity to an end; and generally to indicate the directions of physical and mental strength and weakness in a way to help folk to help themselves.

Fred and I, young men, or rather youths, although old schoolfellows and warmly attached, had this among some other things in common that our parents had together suffered in the same financial calamity which reduced them socially from positions of independence to the stern necessity of facing the world afresh in the struggle for life, and Fred and I eventually found ourselves trudging wearily along the road from our little town to the great metropolis. Many were the plans proposed and as readily dismissed in the endeavour to light upon some promising means of subsistence, when, coming up with a fellow traveller, and conversation turning upon life and prospects in the great city, he entertained us with a brief outline of his career. He said:

"I have been in business as a blacksmith. On the death of my father I succeeded to the business where for so many years all the light smith's work for miles round had come into my father's forge, and where I had spent so many happy hours helping him at the vice or forge, entertained the while by his recital of the history of bygone days, of travels, and of great moral conquests. My father was a well-read man, and seemed to enjoy deeds of noble daring, scenes in history where high moral qualities had triumphed over villainy and wrong, and in stirring my soul into sympathy with his own as he warned to the denunciation of all that was unjust, or in any way cruel or unkind, between man and man.

"Yes—I succeeded to the business and tried to take up my father's position as cheerfully as he had done. The work I could do, and I should probably have been doing it now—so far as my success at it and my willingness to stick to it were concerned—but for a small circumstance of which I will tell you presently.

"I fancy I got my father's fondness for historical and romantic literature before I got the business; and I was somewhat given to day dreaming at times, now that I was left to myself. The dimensions of the smithy were all too small for me; and, to the accompaniment of the anvil's ring, my mind intent on other things, would seem to hear other music; and far beyond the smoky darkness and the forge's glare would revel in the enjoyment of other scenes; and the day's close, with its rest and best opportunity for reading and quiet thought, were, after all, my best enjoyment. About two years after my father's death, a slight stir in our hum-drum village life, the circumstance to which I previously referred, led up to an entire change in my affairs; and the smithy is now in other hands.

"A man of some repute was publicly announced to deliver a course of lectures, at no great distance from our village, on

'Phrenology and its practical application in education and self-improvement.' He had been at the place some years before; and my interest in his subject, from what I had heard, led me to go and hear him. At the close the lecturer asked—

"Will some one volunteer to sit for examination, or, better still, will the chairman call upon someone well known to the audience to enable me to demonstrate the truthfulness and reliability of Phrenology?"

"My surprise at being myself called upon was soon eclipsed on hearing my aspirations, my love of reading, and all my earnest longings, to come in contact with a larger world, read out before an audience who knew me only as the village blacksmith, and who could only think the lecturer had wandered far from the mark.

"Try your hand at descriptive writing," said the lecturer; 'Let your imagination have play, and your conceptions will grow as you deal with them.' 'You should be at literary work of some kind, and I strongly urge you to look seriously in that direction.' I now only hope that his reading of my head, before that somewhat sceptical audience, did as much good for his much-loved subject as it did for me. I soon set to work, and put some of my previous scribbles into form, worked hard at more, forging away in the shop between times, until such a freedom of expression and crowding of other matter were available that writing came first and forging second. The choice was made. I met with every encouragement from the start. My work in poetry and prose was readily taken and paid for, and now I write for a syndicate, and have as much as I can do; and I am in my element."

Our fellow-traveller wound up by strongly urging us each to seek similar advice. We, however, for a good while, had other matters to think about; but the chafing, unrest, and continual battling with the dislike which we both experienced for the turn which life with us had taken, made work in the office of a commercial concern, with long hours and spare remuneration, more than irksome; but the advice of our wayside friend often recurred to us. The particular phase of commercial life, or, say, the particular kind of dividend squeezing-machine upon which we had lighted, was a continual offence to the moral sense of Fred, who more than once came very near to open revolt, while I grew restless and wretched under its cramping monotony. Stern necessity, however, held sway, and the question "Is life worth living?" came up with us, as with thousands more as badly plighted, or worse. We, however, were not content with the stereotyped reply that "it depends upon the liver," for we fought bravely, and presently fortune favoured us. We were delighted to see, one evening, a placard announcement of a lecture to be delivered on "*How to succeed in life*," and to note that the lecturer was none other than the phrenological advocate who had so helped the friend whose life story we had heard. That we attended goes without saying, and that the lecture was full of illustrations of the absurd misfits in life (known as round pegs in square holes), which come of our educational and social systems, and the blind officialism which blocks improvement.

We had previously thought that we knew each other, but on submitting ourselves for private examination, after the lecture, we were startled at the superior knowledge which the lecturer seemed to have of us both. He separated us just where we differed from each other, and showed in what directions we could work and live together.

"If you hope to enjoy life," he said to Fred, "take care not to be linked with sharp practice and double dealing. You would make a bad liar. Seek some employment where your intellectual and moral powers shall find full scope, for in this direction you will discover the full power of your mind. You should, if possible, be engaged in teaching, or in religious philanthropic work."

I was described as fitted for an open-air energetic life, and enterprising work, where quick powers of organisation and capacity to control and guide others could be utilized. All very well so far. It all seemed perfectly true. Yet, coming as it did from an entire stranger, and as evidently indicated to

him by some strange signs of actual possession, we were both disposed to carefully reconsider our position and outlook. I could see that Fred would settle back still less willingly, but we determined to work, each with a definite object, and this certainly helped us. The lecturer casually mentioned that he was himself in touch with the promoters of an exploring party who were just then selecting some responsible men, and even promised to put me forward, as he jokingly added: "I am sure the peg will fit." This proved a happy turn for me, and the appointment which followed was really the initial step to my present position.

My new occupation was one long thrill of delight, so entirely did it fit in with the unexpressed longings of years past. I was as though I breathed more freely and in another atmosphere, or had dropped into a new world, so much of pleasurable enjoyment came with every duty, and my life has been a continuous object-lesson teaching how much one may perform on congenial lines with an absence of friction as compared with the poor outcome and the weariness of toiling in opposition to one's natural bent. I have now full charge of an expedition similar to the one in which I first took a much more subordinate position.

I had been from home about a month on my second outing when I received the following note from Fred:—

"Dear Ernest,—I am writing you just a hurried note to let you know the good news. I am now away from the old farm, and have had a week in my new place: oversight and full charge of the ——— Orphan Institution. It has come round at last. What a scope for work! What a world to live in!" &c., &c.

Fred writes to me regularly, and with such hopeful cheerfulness of his work, that I rather think he looks upon the calamity which turned us adrift, and into the various circumstances to which I have referred, as a blessing in disguise. He reasons, and with some show of truth, that had we both followed an uninterrupted course at home we should have been prepared for lives probably much less congenial—been rounded up for some square holes into which we should never have fitted.

Fred and I have not failed to follow our phrenological adviser's counsel to study Phrenology in its many connections, and to apply the information in the daily observation of human character.

In our widely different surroundings we owe not a little of our success to the knowledge of human character which the studies have given us, and we have come to the conclusion that as Phrenology gains ground with the people, and its principles are known and understood, so will men learn to correctly estimate themselves and one another, and men will work more with a definite object; will waste less of their lives in wrong grooves; and a man will be valued for what he is, rather than for what he has; but not yet.

THE KLEPTOMANIAC.

RESPONSIBILITY in crime and the treatment of criminals are subjects which have engaged the attention, not only of phrenologists, but of a section of the thoughtful, intelligent public also. Most persons will admit that all criminals are not equally responsible, yet all are held so under the law. Phrenologists recognise that responsibility corresponds with organisation. By Phrenology alone can the extent of responsibility be ascertained, and the most humane treatment be accorded to each individual criminal to secure the best permanent results. Under the present system the organisation of the individual, the extent of education, and environment, are considered unimportant factors in the commission of crime; consequently one sentence is usually meted out to all transgressors according to the nature of the offence. That this absurd method should prevail in this the nineteenth century is hardly creditable; and the misery entailed upon some of the irresponsible criminals is well illustrated by the following story, which in the main may be accepted as not wholly fiction.

Some fifteen or twenty years ago, there might have been seen, in a Sunday-school in a large provincial town, a young

man, scarcely thirty years of age, surrounded by a number of boys, into whose minds he was endeavouring to instil the principles of Christianity. In that large school he was an especial favourite with the scholars, who loved and revered him. Although somewhat diffident, he was philanthropic, generous, and overflowing with kindness and sympathy. At Band of Hope tea-meetings and other social gatherings he would come laden with good things, which, Santa-Claus-like, he would distribute unsparingly. But, strange to say, under the influence of a morbid Acquisitiveness and Secretiveness, he suddenly developed an alarming *penchant* for stealing. No matter where he went, whether on a visit to a friend or into a place of business, he would slyly appropriate some article or other and take it away with him. Whether the article happened to be valuable or valueless, mattered not. A strange and ungovernable impulse had taken possession of him, which he was powerless to conquer. As time went on, he developed into a confirmed kleptomaniac.

These facts soon reached the ears of the deacons of whose church he had hitherto been a respected and devoted member. They accordingly investigated the matter, which resulted in a polite request for him to resign membership of the church. Unaware of the true facts of the case, they foolishly branded him as a common thief, destitute of all moral perception, a hypocrite, and a disgrace to their sect. This ignominy did not cure him of his strange propensity. The poor fellow was now alone, without a friend in the world, the victim of a passion which he could not control, and for which he was not morally responsible.

A short time after this, he went into a jeweller's shop to make a purchase. The proprietor caught him in the act of stealing some small trinket, and had him arrested. Deserted by his former friends (?), he stood, the next morning, in the prisoner's dock, charged with the theft. As a matter of course, he was sentenced to a short term of imprisonment, marched off to prison, and left to himself to brood over his unhappy lot.

The chief magistrate over his evening meal warmly dilated upon the depravity of human nature in general and thieves in particular. But what of the poor creature whom he had sentenced that very morning? Miserable and despondent, life had now become a burden to him: not a friend in the world, despised outcast of society, and at the mercy of an ungovernable impulse which his better nature revolted at.

Within the confines of his narrow cell, the fast approaching darkness brings vividly to his mind visions of a once bright and happy home, surrounded by a host of loving friends. He thinks of those long since passed away into a brighter and better sphere. Could they see his agony of mind as he paces to and fro? Could they intercede for him?

Suddenly ceasing in his walks, he kneels as of yore in the corner of his cell, in the attitude of prayer. Full of misery, wretchedness, and anguish, he pours forth in prayer and supplication the story of his sufferings. Rising from his knees, a fixed determination takes possession of him. Hastily climbing to the bars of his cell window and tying his scarf thereto, he springs forward, and, with the words "God forgive me," launches his soul into eternity, there to plead before a higher and more merciful tribunal.

Early next morning, when the gaoler unlocked the cell door to take his prisoner's breakfast, he found him hanging by his scarf—dead.

When will the authorities recognise the importance and value of Phrenology in relation to the responsibility of criminals and their proper treatment? Under a proper and humane system, based upon phrenological principles, a tragedy might have been averted, and this unfortunate man might have recovered and lived to be a useful and respectable member of society.

T. W. A.

A MISPLACED HEART.—At the recent inquest on a Stratford (Essex) match manufacturer, named William Mountain Palmer, who committed suicide by shooting himself, it was stated that his health was not good, and his physical condition abnormal, because his heart was on the right side of the body instead of the left.

The late Professor L. N. FOWLER.

By J. MILLOTT SEVERN, F.B.P.A.



It is with feelings of deep regret that I have to chronicle the death of our esteemed, talented, and valued friend and co-worker, Mr. L. N. Fowler, which occurred on Sept. 2nd, after a brief illness of but a few days, on the seventh day after his arrival in New York where he had gone on a visit, accompanied by several members of his family, in order to be present at the Centenary of Phrenology to be celebrated there in October.

Up to the time of his departure for America on August 18th, he was in fair health and good spirits at the thought of once more meeting so many of his old friends and acquaintances who were near and dear to him there. A letter from Miss Fowler written on August 23rd, the day before landing, indicates how well the veteran Phrenologist had been during the whole of the voyage.

No other Phrenologist was better known to the English speaking public. Wherever the English language is spoken the name of L. N. Fowler is known and esteemed in connection with Phrenology, and his name will even hold a prominent place in the annals of the history of this science. Though we have had many admirable devotees of the science since Combe's time, it was he and his brother, O. S. Fowler, who formed the connecting link between the old Phrenologists—the discoverers and early propagators of the science—Drs. Gall, Spurzheim, the Combes—and the present day Phrenologists.

Lorenzo Niles Fowler was born in Cohocton, Steuben County, in the southern part of the State of New York on June 3rd, 1811; he was thus at the time of his death in his 86th year.

It was while a student at Amhurst College with his brother, soon after Spurzheim's visit to America in 1832, that Mr. Fowler first became acquainted with Phrenology. Henry Ward Beecher, the famous American preacher, was a class-mate at the same college. Their first books on the subject were lent to them by Beecher.

It was the wish of his parents that Lorenzo should become a preacher. After his graduation it was intended he should go to the Lane Theological Seminary, Ohio, to enter in preparation for the orthodox ministry. In 1834 his brother and he, however, after having given the subject considerable study during the two previous years, and having gained a reputation amongst the students and others for expert character reading, decided to make Phrenology their profession. They started at once on an extensive lecturing tour throughout the United States and Canada spreading abroad with pen and voice the grand gospel of Phrenology.

In 1835 they opened central offices in New York, the now world-renowned Fowler and Wells Institution, which still flourishes together with the *Phrenological Journal* first published by them in 1839, and which at the present month has attained its 695th issue.

Mr. Fowler became acquainted with Mr. George Combe, the first British Phrenologist, during the latter's visit to America in 1838.

The Fowlers were the first to establish Phrenology as a practical business, and no other Phrenologists have had such a long and uninterrupted career in the Phrenological field. After 26 years of successful and continuous labour in his native country, in 1860 Mr. Fowler came over to England, and from that time up to 1873, when he made London his professional headquarters and his home (with the exception of a short holiday trip to the Continent now and then, a tour through Egypt, the Holy Land, Palestine, Italy, Greece, and Turkey along with Mrs. Fowler, and a visit to America), he has been constantly before the British Public making continuous lecturing tours throughout English towns and cities, Ireland and Scotland, lecturing regularly five nights in each week for ten months in the year.

Mr. Fowler married a talented and cultured lady in the person of Miss Folger, a descendant from Benjamin Franklin. Mrs. Fowler was a genial, bright, clever, and estimable woman, a successful medical student. She graduated as a doctor of medicine and practical obstetrician. She was an accomplished lecturer and author, and a devoted and ceaseless worker for Phrenology and in the cause of temperance; and up to the time of her death in January, 1879, at the age of 56, she took a keen, enthusiastic, and active interest in all matters pertaining to the elevation and betterment of the human race. Mr. Fowler, it may also be said, was an ardent temperance reformer and non-smoker.

In January, 1880, Mr. Fowler issued the first number of the *Phrenological Magazine*, a valuable monthly periodical, still published. To Mr. Fowler is due the credit of the discovery of several important organs which includes Human Nature and Sublimity, and his new bust with its sub-divisions is considered one of the most perfect published.

When the British Phrenological Association was formed in 1886, Mr. Fowler had the honour of being elected its first President. From the Council Meeting of the Association held on Tuesday, Sept. 8th, the following message of sympathy was forwarded to the bereaved family.

The members of the Council of the British Phrenological Association learn with deep regret of the unexpected death of their honoured and revered Past President, Mr. L. N. Fowler, and hereby record their sense of the loss sustained by Phrenology, and express their sympathy with Miss Jessie Fowler and the members of the bereaved family.

LEYTON PHRENOLOGICAL SOCIETY.

This flourishing society marked the opening of their winter session with a conversazione which was held on Friday evening in the Congregational Schoolroom, Grange Park-road. Under the care of Mr. F. Barley, the secretary, very complete arrangements had been made for the carrying through of the venture and it is gratifying to be able to record the evening as a thorough success. Among the large attendance were noticed many well-known local men including Mr. James Webb, Messrs. E. R. Alexander and J. Bean, members of the Leyton School Board, and the Rev. H. Moulson. The major portion of the evening was occupied with a musical programme and the great satisfaction which this afforded cannot be wondered at when it is remembered that such favourites as Miss Alice Motterway and Mr. Fred Quartly were amongst the artistes. The accompaniments were excellently played by Mr. B. Childs. Following an interval for refreshments and conversation, Mr. J. P. Blackford (of Windsor), who has on several previous occasions delighted the society by his wit and eloquence, made a phrenological examination of the head of Mr. E. R. Alexander, and during this operation again proved that he can be a host in himself. A delineation of the qualities of Mr. C. A. G. Blythe was also made by Mr. Warren. *The Express and Independent*, September 19.

ST. AUSTELL.

An interesting and instructive lecture was given in the Lecture Hall, by Professor Gollidge, on Monday last. The lecturer discoursed upon the exhibition of character as shown by the organs of the head and face, the shaking of hands, and the attitudes and gestures assumed by persons when walking, laughing, and talking. He also dwelt upon the importance of pure blood, and healthy bodies if we desired vigorous and reliable faculties. Reference was also made to the numerous instances of parental misjudgment in having forced their children to trades or professions for which they were not adapted, and which eventually ended in disappointment. After the lecture Professor Gollidge requested that some persons from the audience should be nominated for practical examination.

Among the number were two gentlemen with whom the Professor had a slight acquaintance, these he consequently refused to examine, remarking that he strongly preferred entire strangers. He then proceeded to give the delineations of Messrs. Dixon, Curtis, and Perry, which he did in detail to the satisfaction of the examinees and the audience. *St. Austell Gazette*, September 3.

Infants, as well as people of advanced life, ought to breathe pure air. If they draw into the lungs impure or confined air they become sallow, and pine and die. Beds and sleeping rooms should be airy and well ventilated. The door of the room should be left open during the day, and also the window for a few hours, unless in extremely cold weather.

FORTHCOMING MEETINGS.

- October 6th.—British Phrenological Association, 63, Chancery Lane, W.C. Prof. A. HUBERT on "The Art of Character Reading." 7.45 p.m. Admission Free.
- October 9th.—Leyton Phrenological Society, Grange Park Lecture Hall, Leyton. 8 p.m. G. Cox, Esq., on "The Religious Aspect of Phrenology."
- October 23rd.—Leyton Phrenological Society, as above. J. F. HUBERT, Esq., on "The Organ of Conscientiousness."
- October 7th, 14th, 21st, 28th.—STACKPOOL E. O'DELL, at No. 5, Cumberland Gate, Kew Gardens. Free admission at 8 p.m. Also Sundays at 8 p.m., free.
- November 9th.—BRITISH PHRENOLOGICAL ASSOCIATION CONFERENCE. Particulars next month.
- November 19th.—Walthamstow Young Men's Debating Society, St. Saviour's Schoolroom, Mr. WEBB, on "The Utility of Phrenology."

NOTICES OF PUBLICATIONS.

THE HYDROPATHIC REVIEW.

Mr. R. B. D. WELLS, of Scarborough, known as an earnest and enthusiastic phrenologist and health reformer, has issued the first number of a Penny Monthly Journal, under the above title. Its chief object is to advance the claims of Water as a curative agent in the application of which Mr. Wells is an expert. The first number gives promise of good things, sound, solid, valuable matter, all pertaining to that most priceless of all blessings to humanity—Good Health. Articles on "Fermentation of Food in the Stomach;" "Medical Men—Hygiene and Hydropathy;" "Hydropathy versus Allopathy;" "Healing by Music;" "Words of Wisdom on Water," &c., &c., while the Editor keeps our own Science to the fore in a trenchant article on "Medical Science: Its Progress and Limitations, viewed in the light of Phrenology." *The Hydropathic Review* may be ordered through any newsagent, or direct from the Editor, at the Scarborough Hydro, 1/6 per annum, post free.

The muscles of the hand reach their highest perfection in man; no other animal has a true hand; the muscles of the eyes, ears, and nose show that several groups, which in the lower animals are very highly developed, in man are in an almost rudimentary condition.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the November competition must be in by October 14th at latest.

PRIZE COMPETITION.

A PRIZE of 2s. 6d. will be given each month to the person sending in the greatest number of references to Phrenology in any books, journals, newspapers, or other publications (not phrenological). Each quotation must give the name and date of publication from which obtained, and will not be returned. The editor reserves the right of using any sent in.

WINNER OF PRIZE PUZZLE.

The sentence represented by the letters x and o in the Prize Puzzle last month was taken from "Lessons in Phrenology" in the June number, and reads as follows: "But his power to suspend the progress of his thought and dwell upon an emotion is remarkable." The winner of the Five Shilling Prize is Mr. JAMES CULKIN, Bloomsbury, Wolverhampton, to whom the amount has been sent.

NOTES BY THE WAY.

By SIGNOR CRISPI.

I am pleased to see that one at least of your readers appreciates my notes, but it was too bad of the other writer, in defence of Palmistry, to throw the thunderbolts of scripture at my head. I hope that he realises that once introduce scripture texts into a controversy we might continue hurling them backwards and forwards for ever, and then begin again with a revised version: as for my presumption it does not affect that organ at all; it is merely a question of knowledge, and I can recognize a skilful phrenologist as soon as anyone.

Re the heads of murderers, young phrenologists are apt to take an erroneous view of individual organs; it is not the organ of Destructiveness which indicates the murderer, but the want or deficiency of the faculties peculiar to man, viz., the moral head which controls the lower propensities. A person may have large Destructiveness, but if it is accompanied or balanced by a large moral head the character will only exhibit force and energy, instead of cruelty. Thus men with little or no moral head may commit a crime with actually small propensities. This organisation is to be found quite common in our jails amongst thieves who are only moderate in Acquisitiveness but invariably deficient in Conscientiousness. See case of David Haggart.

Another misconception young phrenologists are apt to fall into is concerning brain weights; even some of our best physiologists do this, and the result is that respect for authority often decides a novice either for or against Phrenology. As for myself I cannot recognise any authority in matters of science. All men are limited by their knowledge, and it is only by an appeal to nature that the truth can be ascertained. Brain weights as a whole are very misleading, but when we come to the hard scientific facts of demonstration, our conclusions are so self-apparent that I have never failed to silence an opponent. Even if I did not convince him he took away food for thought and reflection. The balance of power in brain formation is to be found in the development of the anterior middle and posterior lobes of the brain. There is no evading a natural law, thus every intellectual man, without exception, possesses a large anterior lobe to his brain, easily distinguished by an adept by observing the length of brain lying upon the orbital plate, or the length forward from the Zygomatic Arch. I have often challenged an opponent to find me an intellectual man with this portion of Brain small, and I will give up my belief in Phrenology to gauge intellectual capacity, if one be found.

In regard to the middle lobe the same facts hold good. find a person with a small middle lobe to his Brain and invariably there will be manifested a want of selfishness in his disposition.

Again, refer to the posterior lobe; if it is large the person exhibits social faculties in a high degree, and if this portion of Brain is small a corresponding deficiency of feelings.

I now come to the superior portion of the anterior lobe which distinguishes man from the lower animals. This

portion is evidently the latest stage in the path of evolution. Lying immediately above the two great longitudinal commissures it carries us back in thought to a time when the human organism was unfitted to accommodate a truly human Ego, but gradually, through a long concourse of ages, a higher and higher Brain developed, being animated by some superior mind (or soul if you like the term better), which aggregated to itself Brain cells of a superior type, constituting man a worshipping animal, so that in exact accordance with the development of those superior sentiments does higher man tower above the more animal species of his race. Speaking scientifically, these faculties in their highest attributes dominate the lower or animal portion of man's nature. The same law of size being the measure of power (*Cacteris Paribus*), is universal, and a good phrenologist can as easily pick good men from bad ones as an expert can distinguish other inferior articles from genuine ones.

Another problem which is a stumbling block in the minds of beginners is responsibility. If a person has such and such organisation or faculties they are bound to act in the direction those faculties indicate. To a certain extent this is true, but only so far as a legitimate action of the faculties is allowable; then step in those higher faculties and say to the lower ones, "thus far shalt thou go and no further," calling on the intellect to aid in the subjection of the rebellious propensities, and beautiful is the arrangement of the Brain fibres (as disclosed by anatomy) by which the superior sentiments can govern the propensities; and as a last resource an appeal is made to enlist the organ of Cautiousness in conjunction with intellect to secure the victory. Yet, still opponents assert that Phrenology does away with responsibility; instead of doing away with it, it enhances it.

Re Phrenology and other isms.—As a rule phrenologists are keen observers of nature, and any facts coming under their notice (such as the phenomena of Spiritualism, Animal Magnetism, Hydropathy, and a host of other collateral subjects) naturally attract their attention, thus it is that phrenologists as a class are many-sided fellows.

Often the less professors know of Phrenology the better they can talk. I know some who scarcely knew "B from a bull's foot," thirty years ago, who have made money out of the profession, whilst men of real scientific attainments have scarcely made salt. The public often estimate a person by the amount of self-assurance he can adopt, and I verily believe the general public like to be gulled by incompetent phrenologists.

ABOUT PHRENOLOGY.

Some of us are apt to poke fun at the art or practice of Phrenology, but even a cursory investigation of its claims or a practical test of the skill of a recognised exponent is calculated to give doubters pause. It may be perfectly true that the exterior conformation or development of the cranium does not undeviatingly correspond with the form of the brain, but the accuracy with which a professor of the phrenological art can gauge a subject's character, disposition, and parts, is frequently astonishing. But Phrenology may have new uses by-and-by; it may be employed by the physician in the diagnosis of disease, just as hypnotism, another little-understood agent, has been used to cure it.—*Evening News*.

HEADS THAT SUCCEED.

By J. MILLOTT SEVERN, F.B.P.A.

THERE are elements of success in every individual who is in any degree endowed with intelligence; but we are capable of success only according as we are intelligent, and in proportion to the use we make of our intelligence or other natural capacities; for there are physical as well as mental gifts.

The shape of the head is an indication of the kind of success of which an individual is capable; the head of a successful literary man, poet, or artist is very different in shape to that of a successful merchant or business man. Lavater, the great physiognomist, has said that "a well-formed nose is worth a kingdom;" but a well-formed head is of considerably more value.

To be eminently successful a large head, other things being equal, is an advantage, though persons with average, or even small heads, will sometimes attain much success, if their heads, to use a common expression, are "screwed on rightly"; there is however more in the shape of the head than in the size. We may often see a man with a large head accomplishing nothing of importance, the reasons for which are that he may be too indifferent, or there may be too great a density, and not sufficient impetus, or activity in any one group of organs, to cause him to strike out in any particular direction; whilst others with only average, or even small heads, but well-developed in some particular part will manifest uncommon ability, and with diligence and perseverance rise to eminence, from the fact that they concentrate the whole force of their nature upon the particular thing or object for which they are especially gifted. How essential then to know in what direction one's gifts lie.

Heads which usually succeed in business and in mechanics are generally large, wide about the ears and forward, with large perceptive faculties: a broad, though not always high forehead, and rather strong social development. Heads of this kind, with a little variation in development in the necessary parts, make good builders, contractors, mechanical engineers, merchants, commercial business men, farmers, stock raisers, business managers, &c., or do well in other occupations and pursuits requiring energy, force of character, planning capacity and practical judgment.

Heads which succeed in mental, educational, literary, scientific, analytical, and artistic pursuits require a good development forward of the ears; the middle line from the root of the nose upwards, and, to some extent, backwards, should be well defined; the reflective and reasoning organs should be well marked, likewise the perceptive organs, and the upper part of the side-head in the regions of Ideality, Imitation, and Sublimity; the extent of success will even then depend on the amount of energy, force of character, firmness and perseverance the individual is disposed to put forth.

Physical strength and health are great factors in enabling individuals to succeed, and fortunate are they who have good heads combined with physical strength and good health.

Some are apt to think that enterprise in business or the acquisition of wealth and property are the only conditions upon which success may be based. Worldly acquisitions and immediate pecuniary or other personal

advantages are often strong inducements to some individuals to put forth efforts to succeed, but many an individual has suffered the direst poverty, and has at last died poor who has, nevertheless, been eminently successful. The works and deeds of good men live after them, and are thus monuments of their success—of what they have achieved.

TOBACCO, STRENGTH, and BRAINS.

CERTAIN American universities, says the "British Medical Journal," have entered on a campaign against tobacco as being injurious, not only to the physical health, but to the intellectual development of students. The authorities of the Boston University have issued an ordinance that those students who are unwilling to forego the use of tobacco while within the precincts of the University will have their fees returned, and will be required to take their names off the books. The Ohio Wesleyan University has made a rule forbidding its students to use tobacco in any form. Other universities have also set their faces more or less decisively against the seductive herb. Several attempts have been made in the higher educational institutions of the United States to put the question as to the effects of tobacco on academic youth to a statistical test. In 1891 the official physician of Yale published the results of observations made on the undergraduates of that university. In a class of 147 students, he found that in four years 77 who did not use tobacco surpassed the 70 who did use it to the extent of 10·4 per cent. in increase of weight, 24 per cent. in increase of height, and 26·7 per cent. in increase of chest girth. The most marked difference was, however, in point of lung capacity, the abstainers showing an average gain of 77·5 per cent. more than smokers or chewers. Among the undergraduates at Amherst it was found that during the four years of the "status pupilaris" the abstainers from tobacco gained 24 per cent. more in weight, 37 per cent. more in height, 42 per cent. more in chest girth, and 75 per cent. more in lung capacity than their weaker brethren who fell into the toils of "My Lady Nicotine." The larger relative increase in growth and vital capacity among the Amherst students as compared with those of Yale is accounted for by the fact that the former are on the average younger than the latter, and therefore more susceptible to injurious influences. As regards the effects of tobacco on the intellectual powers: Professor Fisk found on dividing a class at Yale into four sections representing different degrees of proficiency, the highest section was composed almost entirely of non-smokers, and the lowest almost entirely of smokers.

ALIMENTIVENESS AWRY.

A doctor has been comparing the state of mind of a man who suffers from indigestion before dinner and after. Before dinner, the patient's thoughts are something of this kind:

"What a jolly thing life is! How grand it is to breathe the pure air, to revel in the glorious sunshine, to laugh and be merry! With friends all round, a prosperous future before one, all one's hopes and plans turn out well. It may safely be said that we live in a good world, and that life is the most enjoyable state imaginable."

But after dinner, when the salmon and the cucumber and the lobster salad have begun to do their deadly work, the same man thinks something like this:

"Life is a fraud. Those who say life is worth living are humbugs. We go about the world with a heavy load of care, and from morning till night our time is spent in battling with new annoyances. Bills pour in on every side, failure stares us in the face, every cherished hope is dashed to the ground. Bah! The whole thing is humbug!"

SECRETARIES of Phrenological Societies will much oblige by sending reports of their proceedings for insertion. Short notices of the progress of the work will always find a place in the P.P.

THE POPULAR PHRENOLOGIST.

OCTOBER, 1896.

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CRANION'S PRIVATE OPINION.

WITH sincere sorrow and deep regret I heard of the passing away from the midst of friends, and the cares of earth, of a loved and honoured veteran. The ranks of phrenologists are weaker to-day, and hearts are heavy because of the loss sustained through death of a noted chieftain, a dear friend.

L. N. FOWLER IS DEAD—DEAD.—The voice which has charmed multitudes is hushed; the glowing face and ready hand of the stalwart are now pulseless, white, cold, rigid, akin to the marble 'neath which they will lie.

Dead, but living—in memory living—in works living—in essence living. A noble life's work nobly done, is his record. A life of example as well as precept, of example worthy to be followed, of integrity, of noble purpose, of honour, such was his, and it is sore grief to say to such an one Farewell! Farewell! Farewell!

Our lamented friend left England for America on August 18th, arriving on the 25th, after a peaceful and pleasant voyage. During the past few years failing health had necessarily caused him to withdraw from active participation in his business, and his longing seemed to be to go home once more; early associations and loving friends were there, and little wonder, therefore, when the suggestion was made to him to take the journey for the purpose of some centenary celebrations which it was proposed to hold in New York, that he gladly assented. Medical advice was sought as to his fitness for the journey, and, on their report being very favorable, the voyage was successfully undertaken. A week of joyous greetings and loving meetings, and then unexpectedly

the end came; and on Wednesday, September 2nd, at half-past nine, the veteran lay down to a well-earned rest, and closed his eyes for ever. He had gone home to die; and the land of his birth will be the richer for the one more sacred spot to which pilgrims will turn their reverent steps, and which the phrenologists of the future will gaze upon with sorrow, not unmingled with gratification,—a sacred spot, covered with imperishable marble, on which shall be inscribed the name we all revere,—L. N. FOWLER

We must allow ourselves but brief space in this world of action to linger by the graveside. While we struggle to repress the tears which well up to sympathetic eyes, we must brace ourselves anew to the task of pushing onward the phrenological chariot. As the strong ones fall others must take their places, and though we may not be able to bring the same rich, ripe experience, or marvellous skill of the fallen one, we must make up in courage, warmth, earnestness and enthusiasm, what we lack in other directions. We must put forth extra exertion, and if each add but a little to his devotion to Phrenology, it will do something to minimise our loss. Personal service and personal sacrifice if needs be, should be our resolve, that our work shall not suffer, nor our flag be lowered.

I am indebted to the representatives of the Fowler Institute for the facts above mentioned, also for the loan of the portrait block of Mr. Fowler which accompanies Mr. Severn's sketch in another part of this issue of the P.P., and I desire to thank them for their courtesy.

The full arrangements for the Conference on Monday, November 9th, are not yet made. It is, however, sufficient to say it will be the most important gathering of phrenologists ever held under the auspices of the British Phrenological Association. It is very doubtful if the ordinary meeting room will be sufficiently capacious for the gathering, and if all members who think of coming would kindly write to the Secretary, and give him particulars of the friends they propose bringing with them, it would greatly facilitate the arrangements.

All friends of Phrenology will be welcome if space permits; will any who desire to be present therefore, send to the Secretary, B.P.A., 63, Chancery Lane, W.C., for a card of invitation at once. Don't delay. This will serve two purposes—it will secure you a place, and help the Secretary. Don't forget that it is Lord Mayor's Day in London, and that excursion trains at very cheap fares run from all parts of the country.

The meetings of the British Phrenological Association will be resumed in October. On the 6th inst., the President will lecture (see advt.), public examination of heads, debates, &c., make up an attractive programme. All interested are invited. Admission free.

Messrs. Chancellor & Co. have sent me a sample of Bromley's Coffee Essence, which I have deigned to taste. Dear me! Why will people go on buying, and roasting, and grinding, and boiling coffee, when by simply putting a few drops of this essence in a cup, and pouring hot water upon it, they can have a fragrant and delicious drink? Readers, be wise.

PHRENOLOGICAL CHARACTER SKETCH
OF
The Right Hon. W. E. GLADSTONE.

BY JAMES WEBB, F.B.P.A.



THE principal characteristics of Mr. Gladstone are his large brain development, the fine quality of his physical frame, and the great development of the frontal lobes of the brain.

His temperament is at the present time nervous-bilious, and he has large parietal and occipital regions and a large cerebellum. His head is of great width, exhibiting large organs of Combative-ness, Destructive-ness, and Caution. He has very large organs of Love, of Approbation, Order, and Language, and almost equally large organs of Calculation and Constructiveness. Still, it is in the perceptive faculties that he is most highly developed, giving him a power of sight unequalled by any of his contemporaries. Though large, his organs of Benevolence, Conscientiousness, and Self-Esteem are not equal in size to those indicated above.

In his choice of profession these characteristics would play their individual part. A phrenologist unacquainted with his history would probably recommend him to one of these employments, and in the order given: (1) Scholarship, as an author, teacher, &c.; (2) a leader of men, as a politician, general, &c.; (3) diplomatist; (4) merchant.

The large organs of Language and Love of Approbation would tend to lead him to a more popular occupation than that of merchant, though his well-developed Acquisitiveness and very large Calculation, joined to his keen perceptive, would have helped him in that direction.

The large brain—its fine quality and superior temperament—indicate the scholar. Shall he become a University professor or a politician? This difficulty was solved by the organs that give Energy and Executiveness (large Combative-ness and Destructiveness) and those great incentives to popularity and ambition—Love of Approbation, Language, Acquisitiveness, and Friendship. He became a politician.

Once a politician he could not help coming to the front. His rapidity of thought, his storehouse of information, and his healthy body would serve him well.

They did. His infusion of the Sanguine temperament into the Nervous and Bilious, preserved by tree-felling, walking, &c., saved his body from suffering from mental strain.

Educated on strictly Conservative lines, and with a natural tendency somewhat in the same direction, no wonder he consistently supported that which he believed to be ecclesiastically, religiously, and politically good.

But the natural disposition is affected by environment as well as by education. I said Mr. Gladstone's Friendship contributed to his political preferences. His large social organs, as well as his ambition, has a quiet—possibly an unconscious—effect on the character of his brain-growth.

In his early days his organs of Veneration and Faith had considerable influence over his character. But his social feelings, Love of home and country, Friendship, &c., were telling on his well-developed Benevolence. His Veneration of the Fatherhood of God, through the influence of those Social organs, led to the necessary result—the belief in the Brotherhood of Men.

It is the somewhat greater development of Benevolence, as compared with Veneration, that accounts for Mr. Gladstone's change in politics, gradual and almost imperceptible to himself, though apparently more sudden to his colleagues. Benevolence has been an active element in his desire to protect and help the poor and oppressed. The restraining influences of large Caution and Secretiveness, and the auxiliary effect of the influences of his early education, became less powerful, and he left the "classes" to take care of themselves whilst he championed the interests of the "masses."

Some people think that Mr. Gladstone's Veneration is larger than his Benevolence. This is because they forget that in a well-balanced head there should be a curve upwards from Benevolence to Veneration, as is seen in Joseph Chamberlain, T. D. Sullivan, and Michael Davitt, all of whom are well-developed in both these organs.

Many of Mr. Gladstone's admirers look upon him as the embodiment of justice and veracity. This is an ideal view. He has a keen sense of justice certainly, and knows what is right, but his large restraining organs, Caution and Secretiveness, cause him to hesitate and waver. They are impedimenta when action is required—the most valuable of virtues when intricate and difficult social problems and foreign complications require his decision. But when there is no need of restraint and the cause is philanthropic, then his warm impulses derive strength from Destructiveness, and he is at his best—his sarcasm and stunning eloquence can bring down "the great assassin" from his throne. His large Fear of making a mistake has no power over him, and he is once more the "leader of the people."

Another peculiar characteristic is his foresight. His eyes are the most searching and *knowing* that I have seen, outrivalling those piercing eyes of General Gordon, and far outrivalling those of Li Hung Chang, as I saw them at Hawarden about six weeks ago. These eyes of Mr. Gladstone's gather knowledge from every quarter. But this gift is not due to his physiological eye, but to his large perceptive organs. He has a power of observation, both accurate and comprehensive, that very few possess and probably none excel.

I have said that he has large organs of Order and Constructiveness. He has also a large organ of Ideality. These give him the power of arranging and beautifying his work in a manner that all admire.

MY FIRST DELINEATION OF CHARACTER.

My first attempt at reading character ended with disastrous results to myself. It was enough to discourage any effort in that line again, as I got banished from the house, and lost a good "chum" for many moons.

Of course, I knew nothing about Phrenology at that time, being only about six years of age; but the fierce rebuke I received at that particular *séance* is not yet obliterated from the memory where it has been stored up well-nigh half a century.

One of my chums had just been presented with a little brother, and he wanted his companions to see it. The mother, in the pride of her new joy, granted the request. "The little woozy-poozy was a dear angel," she said. It had only been living in this world just one round of the clock when it was placed on exhibition.

One of the boys thought the baby looked rather red, as if it had "just growed," he said; and I had noticed the deep brown colour of its face, with retreating chin, projecting mouth, a bridgeless nose with an end like a button, and eyes that blinked in the light. I was certainly not very favourably impressed with its beauty, and when the dear mother asked me, "Now, what do you think of Walter's little brother?" I gave the answer without any discretion—

"I THINK IT IS LIKE A MONKEY."

A pair of eyes flashed with indignation, and a voice in thunder tones pierced my ears.

"You little rascal! So you think baby is like a monkey, do you? Well now, run home, and never come here again, and if my children play with you any more I will whip them. Run home just now, or I'll box your ears."

I ran home in utter disgrace, and for twenty years after that I refrained from expressing any opinion on little "woozy poozys." A. HADDOCK.

LITTLE MEN LEAD.

In all stories about giants and dwarfs, the latter are inventive and enterprising, and the former heavy and stupid. The Ogre was a gloomy cannibal, for whom little Poucet was too many. Bunyan brought two giants, Grim and Despair, into "The Pilgrim's Progress." Doctors Brissaud and Marie, two authorities on nervous diseases, hold by the popular idea about giants, and justify it on scientific grounds. The long-continued growth entails abnormal growth of the muscular and adipose tissues at the expense of the nervous system. Hence the low spirits of phenomenally tall persons, or even of very tall persons. The two doctors in question say that giants, or persons with immense hands or feet, are subject to tumours on the brain. The healthiest persons are rather under than above the middle height. If a child has a very active brain, its growth is slow. Forcing a young brain is at the cost of normal growth. The legs in this case are stunted, but the vascular system and spine are well developed. Turenne, Louis XIV., Voltaire, Napoleon, Thiers, Guizot, Cavour, and Louis Blanc were small men, but overtopped the generations they belonged to. Turenne was remarkable for a long head in preparing his plans, but the others for self-confidence and high spirits. The children who come out best at school examinations in France are those whose bodies have grown slowly. Doctors Brissaud and Marie think the present-day tendency to cultivate the brain highly will in some generations have for a consequence dwarfish stature. Prince Bismarck is one of the few instances of a very bright mind being found in a very tall body. The Celts, a gay race, have small feet and hands, and are rarely very tall.—*Daily News* (Paris Correspondent).

BRAIN-SOFTENING WORK.

The lot of a worker in a champagne cellar is not likely to be envied by anyone. To begin with, the temperature in the dim vaults under the earth where the wine is stored is naturally very high. This is well enough in winter, but in summer it is almost unbearable. The intense gloom and silence are enough to drive many a man mad. Imagine, for instance, a person spending ten hours of continuous toil in lifting bottles from their racks, giving them a turn or two, and replacing them. This, too, in absolute solitude, in a slip of a gallery deviating from a main corridor, and curtained off from sound of his comrades' voices in the distance by a wet sackcloth at the opening.

A deft workman will, it is said, turn from 25,000 to 30,000 bottles daily. This is his work day after day. It is one of the various processes which give us a wine clear as crystal, from which almost every particle of sediment has been coaxed and expelled.

Not many men can stand this dismal monotony, which really seems almost on a par with certain of the experiences of a Siberian exile.

Life in the champagne cellars does not tend to length of days. After a spell of years in such employment, a man seems to have become unfitted for continuous existence above the ground. But forty-five is reckoned an old age with a champagne-worker.

PREMATURE DEVELOPMENT.

Instances of premature development in certain directions are frequent. Amongst others the following are well-known cases:—

Handel had produced an opera before he was fifteen.

Corneille had planned a tragedy before he was ten.

Auber wrote an operetta for the stage before he was fourteen.

Schiller was widely known as a poet while still in his teens.

Kaulbach at seventeen was pronounced the first artistic genius in Germany.

Kant began his philosophical and metaphysical speculations before the age of eighteen.

Goethe had produced a considerable number of poems and several dramas long before he was twenty.

Raphael showed his artistic abilities at the early age of twelve, when he was widely known as an artist in oil.

Michael Angelo at the age of sixteen entered an artistic competition with the best-known artists of his time.

Coleridge is said to have begun work on the "Ancient Mariner" when he was about fourteen years of age. It was printed and given to the world when he was seventeen.

Prince Eugene exhibited military talent at the age of thirteen. For hours he would sit poring over a map, and when asked what he was doing, the child said that he was planning a campaign.

Mozart was a composer of a sonata before he was six; at nine he produced his first mass, and before he was twenty he was known all over Europe as a composer of church and operatic music, and of quartets and symphonies.

MARVELLOUS TRANCE.

Medical reports from Germany give the history of a case of somnolence probably the most curious on record. The patient is a young girl named Maria Coetskeus. She has slept for nearly a year, and, as far as medical observation can ascertain, is in perfect health, and so far no one has been able to give any accurate diagnosis of the ailment which has caused her prolonged slumber. Her countenance has the hue of health, and her temperature and pulse are regular. All efforts to restore her to consciousness, to rouse her from her slumbers, have met with signal failure. It is suggested that the sleep has been induced by hypnotic influence. This idea is considered all the more probable, inasmuch as the usual evidences that accompany a trance or cataleptic state are absent.

LESSONS IN PHYSIOGNOMY.

BY R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

VIII.—THE NECK.

The neck discloses many traits of character and temperament, which are, however, more of a physical than intellectual description.

Length to the neck, as in all the other features, indicates intensity and spirit; but unless it be supplemented by *breadth* it only too often denotes an organism that works by fits and starts.

Circumference of the neck—The greater the circumference of the neck, the greater the physical power and muscular strength; but, unless this is counterbalanced by a proportionate amount of *Height* to the feature, we shall find the subject a mere creature of appetite, who is dominated by his lower propensities.

Hence, to be perfectly formed, the neck should be sufficiently thick to support the brain, and long enough to elevate it well above the body.

A long neck shows also independence and the love of freedom; persons thus constituted never like being brought under or chained down. Servitude is to them a hell; they do not profess to be "your humble servant," but rather "their own masters"—if not yours also. Nevertheless, people with long necks usually possess more affability and courtesy than those who have short ones.

When the head droops forward we have the personification of "submission" and "humility"—the person who is easily brought under the yoke into bondage; he does not place much confidence in himself nor in other people, for the matter of that; but he is not always the meek and mild sheep he is taken for, for he is not unfrequently possessed of a fair amount of subtlety, which enables him to make his show of resignation to the powers that be, pay him very well.

This drooping of the head causes, after a time, a fold of flesh to hang forward loosely round the windpipe.

Respecting the position of the neck: When it is stretched forward, it indicates attention, and a more or less serious turn of mind; when it is curved back it shows self-reliance, or disdain.

Of course, the student of Physiognomy must be very careful to ascertain that the subject showing any of these developments is in a fair state of health, and that the method of carrying the head is not due to deformity.

A device for producing dimples has come into use in London. It is applied in connection with a wire mask, which is worn on going to bed. A number of screws are so arranged that they force pencil points to press against the cheeks and chin just where dimples are desired.

BAD MEMORY—WHAT WILL CURE IT?

"SIR," once said a page boy at an hotel to a distinguished doctor, "can you give me anything to help me to memorise? You see, sir, if I could only memorise orders I could get a place in the restaurant, but my memory is so short that by the time I have got to the kitchen I have forgotten the order." Unhappily there are too many persons in the same predicament as this boy. They have bad memories, but all bad memories vary according to cerebral development and the state of health. One person forgets names, another incidents, some numbers and others time; and doctors, who know little of cerebral psychology, are at a loss to know what to recommend as a cure for a bad memory. They have helped many to develop a "good forgetter," as the little boy said; they often bathe the weary mind in the waters of Lethe, but can do nothing to cure a short or a bad memory. In illustration of the difficulties some people find in remembering the small details of daily life is the amusing story told of Walter Savage Landor. He was extremely forgetful, and was apt to arrive at a friend's without the keys of his portmanteau. Starting once on a journey he determined not to forget his keys. He carefully placed them in his pocket, and took them out several times during the journey to make sure they were there. On arriving at his journey's end he produced the keys with pride; but his treacherous memory had again played him a trick, for this time he had forgotten his portmanteau! Contributors to the P.P. are invited to suggest remedies for poor memories. Is there any reliable process by which a bad memory can be converted into a good memory?

HOW TO SLEEP WELL.

The old tradition that to eat anything just before going to bed was sure to produce indigestion and render sleep impossible, is now happily exploded. It is not good, as a matter of fact, to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest in bed. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is a very desirable condition for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable, on retiring for the night, than to take a bowl of hot broth—like oatmeal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case on cold winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well-cooked gruel is better, and in our climate, during the cold months of winter, should be the retiring food of every woman who feels, as many do, the need of food at night.

BRAIN GROWTH.

Professor Donaldson, of the Chicago University, declares that boys and girls start equally in brain weight, and until they arrive at the age of twelve years the progress is about equal, allowance, of course, being made for the differences in body weight between the two sexes. After 12 the girl shoots ahead of the boy, and her brain grows more rapidly until she reaches the age of 15, when the brain growth practically stops, whereas in the case of boys it continues to increase in weight until the age of 25.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

DESTRUCTIVENESS.

Dr. Vimont, in his *Traité de Phrenologie*, states that "the universe presents to our eyes scenes only of reproduction and destruction," and "life and death alternately share the empire of the world."

Destruction is not confined to the animal world, but in as great a degree is operating in the world of vegetable life. Animals not only prey on each other in a lengthy series, but on vegetables also. If the continual destruction of vegetable life were stopped, then the world would become overcrowded with vegetation, and if the destruction of animal life were abated but for a short time the forests and prairies, the townlands and suburbs, the air and seas, would be unable to contain the offspring of myriads of insects, reptiles, fishes and mammals.

Hence the necessity of the destructive propensity; and more, without it a large part of the animal kingdom could not exist—the necessary stimulant to kill for food would be lacking. Still, it must not be supposed that this incitement to destruction is the only form in which the faculty acts, for all the faculties are affected by all the other faculties, which I again repeat, as this fact is so often overlooked in the study of the Science of Phrenology.

And again, I ought here, perhaps, to point out the great world of mind, human passion, human intellect, human morals, that Dr. Gall entered, and entered with little help, when he ventured to follow the truth as it opened to his view, a world hitherto filled with the cobwebs of ignorance at that time mis-called philosophy.

Dr. Gall, then, being only mortal, could but do his best. Aided by a magnificent intellect and an indomitable will he worked as seldom man has worked. No wonder when he observed that granivorous animals had much narrower heads than carnivorous animals, that he should consider the latter as possessed of the carnivorous instinct, and observing that this width of head was most prominent above, in front of and immediately behind the external meatus, he came to the conclusion that in that part of the head was located the organ manifesting that instinct. If we compared the head of the sheep with that of the tiger, that of the rabbit with that of the fox, that of the passionate homicide with the meek and lowly victim, we shall see that he had grasped a great truth if he did not at first understand it fully. Who can wonder that at first he called the organ that of the "Pendant" for murder or the carnivorous instinct? The fact that "ordinarily the greatest development of carnivorous animals is found exactly above the auditory meatus" could have been seen from the days of Adam downwards. No wonder he was so richly slandered because he wanted other people to use their eyes. It has always been so. And when Dr. Vimont was asked by the French Academy to refute the doctrine "made in Germany" by the great Suabian

brain anatomist, what was more natural for him, as an honest man, to compare the skull of the marmot with that of the marten, the skull of the squirrel with that of the mole, and hundreds of other grass-eating animals with a like numerous list of flesh-eating animals? And what was more natural for him, as an honest man, than to express admiration of the unwearied and truth-finding labours of the Great Discoverer, Gall? And what more honest than to criticise the great work in hand where he thought it open to criticism, which, as an honest man, he did?

It must be remembered that the organ of Alimentiveness had not yet been discovered. No doubt Gall was searching after it. Had he discovered it he would have criticised his own nomenclature. It is not the organ of Destructiveness that decides upon what shall be destroyed or murdered. This is a matter to be decided by other faculties; by Causality, by the intellect generally, by taste and the gustatory centre, by these and many others combined. Destructiveness merely executes the will resulting from these various activities; it is, in fact, the executive, the agent, the energy. It depends on the amount of its development whether it executes the work readily and thoroughly. And, as in the animals that seem to delight in killing for the sake of killing, it may become so powerfully developed that the mere sight of its prey renders it active, this is no more surprising to the student of animal nature than is the fact that rich ladies occasionally are discovered in the act of stealing, merely because their Acquisitiveness is proportionally active. They steal for the sake of stealing. They are kleptomaniacs.

We have it on record that people have killed children for the sake of eating them. Gobins mentions the man who, incited by a violent desire to eat human flesh, had committed many murders to satisfy it. His daughter, although educated with care among respectable persons, manifested the same desire to feed on human flesh. Prochaska recounts the history of a female who formed the habit of living on human flesh. But these preferences were evidently due to unhealthy developments of the faculty of taste. Alimentiveness, though the organ of Destructiveness must have also been well developed. In Sir A. Morison's *Lectures on Insanity* is an account (page 446) of a woman, in Bethlehem Hospital, who had a disgusting appetite. She did not kill, but ate. On the other hand, there was a monomaniac at Abbeville who paid 3 francs, and ultimately 5 francs, for the pleasure of strangling a fowl or killing a pig. He was happy when making and sharpening his knives. Here we have two persons, one of whom, the latter, is dominated by Destructiveness, and one, the former, by perverted Alimentiveness.

It so happens that carnivorous animals are very destructive, and Gall did not sufficiently differentiate between a desire to eat flesh and an easily excited and energetic desire to destroy, although he is not altogether unaware of the difference between these separate propensities, for he observes that there are many animals that kill for the pleasure of killing, and not merely to nourish themselves, for they kill when they are satisfied with food.

HEALTH NOTES,

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

I HAVE, in preceding Notes, dealt pretty freely and suggestively with various diseases and causes of disease, and on the natural and hygienic remedies for their alleviation and cure. I now propose to deal with the *last* form of treatment, which I suggest for employment as a therapeutic agent, and that is hypnotism—including in that term all that which is attributed to mesmerism and magnetic healing. The reason why I have kept hypnotism to the *last* is because, as a system of treatment, I do not recommend it for ~~the~~ successes which can be just as successfully cured by ordinary, or the preceding modes of treatment. If a case can be cured by water, air and sunlight, diet, electricity, etc., for instance, there is no need to resort to hypnotism. Rather reserve that agency for such cases in which ordinary methods—medical or otherwise—present no useful results.

On the Continent the employment of hypnotism to ordinary cases has helped to bring it into disrepute, and where confined to hystero-epileptic cases for experimentation, such proceedings have also damaged hypnotism as a therapeutic agent, by creating false impressions in the public mind. Novel writers as well as showmen have also done much to create erroneous impressions, and create fear for what should be a most potent, and at the same time most pleasant and agreeable remedy for chronic and intractable cases—not only of functional disorders, but for diseases both mental and moral in character. For hypnotism is as effective in the cure of a bad memory as it is in the cure of moral perversion, idleness, opium, tobacco and liquor habits. This is a great claim, but admirably supported at home and abroad by the actual practice of hypnotic experts. The following list of diseases and the cure, selected from case-books of physicians, will give a good general idea of its far-reaching and trustworthy character.

Of Organic Diseases, a few may be indicated. Cerebral hemorrhage, hemiplegia, hemi-anæsthesia, with tremor and contracture. In plain English, a case of paralysis of one side, arising from bleeding in the brain; the paralysis accompanied by loss of feeling; a serious and generally esteemed incurable case. Cured in three months.

Cerebro-spinal disease; apoplecticiform attacks, paralyzes, ulnar-neuritis. A case of paralysis, accompanied by apoplectic fits. Cured.

Partial hemiplegia, or paralysis of the left side. Cured. The foregoing derangements are not slight diseases, based on some functional disorder, but are due to *actual organic diseases of the nervous system*.

Of ordinary cases arising from various neuroses, *i.e.*, diseases of the nervous system, may be mentioned those of a choreic character, or diseases in which convulsive movements are most apparent:—

Chorea, or St. Vitus dance, tremorous movements, shaking of head or of hands, writers' cramp, musicians' cramp, tetanic fits, and nocturnal somnambulism. All cases cured which had resisted all other methods of treatment.

Diseases of mental and moral depression, accompanied by the various neuropathic pains in head and body.

Gastric derangements, with anæsthesia, or loss of feeling, Lumber pains, with insomnia, girdle pains, pain on right side, right groin, and right heel, with insomnia and loss of flesh. Cephalalgia, with obscuration of intellect. Vertigo, with heart disease and moral depression, vicious habits, drunkenness, immoral practices, &c. All cured. Various rheumatic affections, such as muscular rheumatism, with cramp; ilio-lumbar rheumatic neuralgia; chronic articular rheumatism of wrists and insteps; muscular lumbo-crural rheumatism, with sacro-sciatic neuralgia and rheumatism, all being more or less the reflex of obscure diseases. All cured.

Many serious cases of hallucinations, false and *veridical* in character, in which the patients suffer from derangements of the sense-organs, or are affected by *real* and tangible or at least telepathic influences, which affect many patients who have partially developed gifts of clairvoyance and clairaudience. These see lights which unfold like faces; they see, or imagine they see, scenes and incidents transpiring at a distance, or they hear "voices" which they declare proceed from human beings who harass them with evil intent and urge their self-destruction by many evil and terrible suggestions. Such cases must be treated on their merits. In all these hypnotism will prove an effective curative agent.

What is Hypnotism? Hypnotism is that form of mesmerism which medical men affect. It is the lowest form. Most medical men are afraid of the induction of higher phenomena least they might be compelled to admit that the higher phenomena are true, and this would be too much to expect from an avowedly materialistic class of philosophers—that is, when they are philosophers and not mere imitators of the French Schools of Hypnotists. But the lowest form of mesmerism is capable of immense good, properly used, given an operator interested in his work, who is also endowed with health and a certain amount of experience, and a patient, *sans* health, and who, suffering in mind and body, is willing to be cured, but who has hitherto failed to get relief from other methods of treatment, may try Hypnotism with more or less assurance of success. Hypnotism means "suggestion," but suggestion, to have effect, must be given in certain stages of *receptivity*, induced by *hypnosis*, or artificial sleep, or state approximating to sleep, brought about by hypnotic processes.

The gift of treating disease is a human gift, possessed by all healing, sensible, and sympathetic persons—with or without medical training—in varying degrees. It is impossible that a healthy person lay hands on one that is sick without benefit to that sick person. All people should know this, that such person's presence, by the natural laws of *contagion*, is beneficial in a sick room, and more so if he be instructed in this healing art, and can put his natural gift to use. To this end a knowledge of hypnotic and magnetic healing processes is of great service. I have prepared a *Vade Mecum*, on the subject of "Human Magnetism, or How to Magnetise," which deals pretty fully with the subject of Hypnotism—theoretically and practically—and, of course, with the subject of healing referred to above. I trust in another issue to explain some of the methods adopted in the healing of disease by Hypnotism. When that is done, these notes will draw to a conclusion.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

DOES PHRENOLOGY SUPPORT SPIRITUALISM?

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—“J. F. B.,” in your last issue, asks the above question, but whether he really wishes to have the question answered in the affirmative or in the negative, or not at all, is by no means clear from his letter. Nor does he distinctly state what spiritualism he refers to. Spiritualism as opposed to materialism, or to modern spiritualism, as obtains to-day. I take for granted that it is the latter to which he refers, but if too obtuse I shall be willing to stand corrected. I am a phrenologist, and I have a fair acquaintance with both the facts and the ethics of modern spiritualism, and in consequence feel myself qualified to express my opinion that Phrenology does not support any “ism” as an “ism.” But whether a person is favourably inclined to accept “such and such” religious or “such and such” scientific beliefs or concepts. Phrenology gives a reason for such mentation, but does not necessarily support either.

Many sincere agnostics and materialists are phrenologists. They certainly find much in Phrenology to support their position, and at the same time they find very little therein to support spiritualism. They “know nothing” of spirit, as such, and when they talk of psychical or psychic phenomena, they do not mean soul or spirit, but mental phenomena. They know of no mind apart from matter, and that only functioned, manifested, or expressed through cerebral organisation. Taking that as indicated by the form, size of skull, and aided further by the outward signs of health, quality, and temperament of the individual, as factors. These good people are able, equally with spiritualists, to predicate the mental powers—intellectual, religious, social, and what not: possessed by the individual under consideration. Notwithstanding the denial of many phrenologists the arguments of some of these materialistic philosophers do seem to give colour to the concept, “No brain, no mind.” With brains—kind and quality noted—the essential character of mind can be estimated, and even the manner in which it will be manifested under certain conditions, can be correctly forestated.

The majority of modern spiritualists are believers in Phrenology, and spiritualists welcome works on Phrenology in their societies. They are phrenologists, not because Phrenology appears to support their “ism,” but because they have found by observation and experience that Phrenology is true, and that it is founded in the basic facts of human nature.

Many investigators of the one subject are deeply interested in the other, such as Dr. Alfred Russell Wallace, and others not likely to be carried away by “enthusiasm, excitement, and the emotions,” &c.

Lavater was a spiritualist, and Dr. Gall, himself, was not ignorant of certain mesmeric or magnetic phenomena which in these days would be called Spiritualism. The brothers, Dr. Andrew and George Combe, were both intimately acquainted with the phenomena of lucid somnambulism, and *all which that means*, and probably would have been spiritualists if they had lived in our time. It is certain that neither of the Combes were materialists, nor did they find anything in Phrenology contradictory to such glimpses of the psychic in man which artificial somnambulism of their day revealed. My old friend and correspondent, the late Dr. Samuel Eadon, of Bristol, who studied Phrenology with George Combe, was both a phrenologist and a spiritualist; so also was Dr. Davey, some of whose writings are familiar to many Phrenologists. Mr. Craig, late President of the B.P.A., a good man and true, used in the old days give lectures with mesmeric demonstrations, and demon-

strate to his own satisfaction the truthfulness of Phrenology by phreno-magnetism, and he was a believer in Spiritualism. Professor Nicholas Morgan, a most cool, deliberate, and cautious thinker, and one who stands first in the ranks of professional phrenologists of Great Britain, is profoundly interested in magnetism in all its phases, and I believe, but am by no means certain, that he is a spiritualist. He has a spiritual nature, and he certainly admits the facts and the phenomena of Spiritualism. Others I could mention, and none of these can be accused of being carried away by enthusiasm, “excitement, and the emotions.”

O. S. Fowler was a Spiritualist, and I have no reason to doubt the late L. N. Fowler, and those most in sympathy with him, have a profound interest in the investigation of that subject.

Spiritualists teach Phrenology in their institutes and in their Lyceums, and they welcome Phrenology on their platforms when goodly-minded bigoted sectarians, orthodox and polite, refuse it a hearing. They recognise that the truths of Phrenology are not opposed to any other truth in nature, and therefore they do not fear it as the Church does. In the sense that truth supports truth, and that one fact cannot be opposed to another fact, Phrenology and Spiritualism are akin, and support each other; but, otherwise, Phrenology does not support Spiritualism as an “ism” any more than it supports “Hoodooism.”—Yours, very sincerely, JAMES COATES.

IS MAN RESPONSIBLE?

To the Editor of THE POPULAR PHRENOLOGIST.

I READ with pleasure the discussion in your valuable paper on this very important subject, but I was not satisfied with the result. I felt when I had done reading that the matter had been left very much as it had been found.

What do we mean by “Is Man Responsible”? One reply would be in the form of another query, “Is man responsible to a fellow-man to whom he has done an injury?” I think we will not hesitate to answer “Yes.” Again, the idea represented by the words “responsible for an action” involves at least this: “That man must be conscious of said action, and that he could have acted differently.” Because, if a man is not conscious of an action he is not responsible for *that* action, but he may be for some prior act that led up to it.

But have we not plenty of evidence that we can act differently? Are we not aware of the power of conscience within us? If we are, then does it not prove completely that man is free to have acted differently, otherwise we could not feel regret. This must be patent to all. For instance, a man is tempted by a friend to do something which is opposed to his convictions; he yields, and the moment he does so conscience troubles him, and he experiences what we call remorse. He is sorry that he yielded. Why sorry? Because he feels convinced that he could have acted differently.

But we are again confronted by the objection, “But man acts in view of the strongest motive, therefore he is not free.” This is not answering the question or clearing the difficulty. It is simply placing the problem one step back. What are man's motives, and how caused? Are they formed completely outside himself, and shot into his mind without his consent, and so act upon him without his power of resistance? Motives! Do we not select the motive that shall move us, or at least are we not continually making them? Do not the actions of to-day, the convictions of to-day, the loves and hates of to-day, help to form our motives for to-morrow?

If we unduly indulge a passion to-day under the motive of pleasure to self, does it not help to accentuate the motive to-morrow to do the same thing? We may say that our resisting power is less, but that is another way of saying that the motive is stronger. We act in view of the strongest motive certainly, but we are responsible for that motive. What makes it the *strongest*, but simply the existence of our own will-power? If we analysed carefully the philosophy of motives we would discover, I imagine, an argument for human liberty,

Ireland,

Yours truly,
HARRY OUGHTON.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

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63, CHANCERY LANE, LONDON, W.C.

ESTABLISHED 1886.

President - - - - PROF. A. HUBERT, F.B.P.A.

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The study of Phrenology and its practical application to the affairs of human life in all its phases.

To aid and protect the interests of all duly qualified professional phrenologists.

To expose all quackery that is perpetrated in the name of Phrenology which may come under the notice of the Association.

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THE POPULAR PHRENOLOGIST

Vol. 1. No. 11.]

NOVEMBER, 1896.

[ONE PENNY.]

ARE YOU AWARE ?

Are you aware that Monday, November 9th, is the Great Conference Day of the BRITISH PHRENOLOGICAL ASSOCIATION, to which all persons interested in Phrenology are invited? See page 176 of this issue. Send for a card, and determine to be present.

Are you aware that during the afternoon and evening any person may call and have their characters phrenologically delineated by one, or all if they wish, of the chief practical character readers of the country, for the ridiculously small fee of half-a-crown for each delineation?

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Are you aware that all such examinations will be devoted to meeting the cost of holding the Conference, and that all professional services will be generously given for this purpose?

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Are you aware that the great railway companies throughout the country are running very cheap special excursion trains for this great occasion, for one or more days, giving everyone an opportunity of being in London on this day to view the great sight and attend the Conference?

Are you aware that the Council of the B.P.A. consider it the duty of every Member of the Association to make an effort to be present on this occasion, and bring with them any friends who are interested in Phrenology who can make it convenient to attend?

Are you aware that from 3 o'clock till 5 the Essex Hall will be open and that Members of the Council will be present to receive and welcome visitors, to introduce friends to each other, and generally to make things agreeable and pleasant?

Are you aware that to add to the enjoyment of the friends present, arrangements have been made to enliven the proceedings with instrumental music? Musical members who can assist will be welcome at necessary times. See programme.

Are you aware that the Council will provide a Tea for our country visitors and friends, and such London members as may be able to come in at or before 5 o'clock, and that no charge will be made for the same. It will be well to bring your purses nevertheless?

Are you aware that the most popular and best known members of the Phrenological Profession will be at the Conference at 6.30, from North, East, West and South, and will speak on various phases of the subject for your especial benefit?

Are you aware that there will be public delineations of character during the evening, thus proving to demonstration the value of Phrenology as a science of character reading, and its application to individual cases?

Are you aware that no such gathering as this has taken place in England during the past half century, and that it will mark an era in the history of Phrenology, an event which if you participate in it, you will be ever able to look back on with pleasure and gratitude?

Are you aware that the invitations are not restricted to persons of any particular class or social standing, but are governed solely by the interest taken in Phrenology by the applicants; not even demanding a knowledge of the subject, simply requiring that each is interested in the application and progress of the Science?

Are you aware that if you cannot be present at 6.30 p.m. you will be admitted at any time during the evening up to the time of closing.

Are you aware that the study of Phrenology is an absorbing one, and worthy of your attention? That as a member of the B.P.A. you would have the privilege of using the Library of the Association, which contains nearly all the standard works of the old masters and the best modern books on the subject?

Are you aware that the *British Phrenological Year Book* for 1896, published by the B.P.A., is a readable and valuable book for all who think of entering upon a study of the subject? It is not a text book, but its articles show the width of range and the wealth of knowledge which Phrenology opens up to us.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

MR. ALFRED E. PRYKE,
24, Sedgwick Road,
Leyton, Essex.

MY FATHER'S GUEST.

Whenever I hear people ask if Phrenology can be of any real advantage to a man I always think of an adventure which happened to me when I was a boy. If you have patience to listen to an old man's story I will tell you all about it.

My father was a watchmaker, living in a small, old-fashioned shop at the extreme end of the High-street of a little village, about twenty miles north of London. He was a Methodist, a stern, unyielding man, with a great deal of the old Puritan spirit in him. He used often to preach on Sundays at the neighbouring villages, and was well known, far and near, for his thorough honesty and uprightness. His good name, coupled with his excellent workmanship—for all that he did he did thoroughly—often brought him work from the gentry of the neighbouring town, who knew that they might trust him with their most valuable jewellery without fear.

The incident which I am about to narrate happened one day more than fifty years ago, when Phrenology was just being talked about by the people of England. I was then about twelve years of age, and had been fortunate enough to hear about the wonders of the science as described by the village grocer, who had, a few years before, heard Dr. Spurzheim lecture, and had bought books and diagrams representing the positions of the organs as described by that eminent man. I had often heard my father speak bitterly against this Spurzheim, who, in his opinion, had dared to limit the power of the Almighty, and to fix a character to a man because of the shape of his head. "As if," he would say, "the soul was dependent on the shape of the body! As well say that a watch was to be judged by its case! Surely a good English lever will go as well in a brass case as a gold one, and a man is to be judged by his words and actions, not by the shape of his head. Nevertheless, I used often to go and hear what neighbour Brown had to say, and ponder over the now well-worn books and chart till I knew nearly all they would teach me. But I never ventured to let my father know how much I learned of it.

But I am wandering away from my story, like the prosy old man that I am.

Well, then, it was one bleak winter's night, a week or two before Christmas. It had been raining all day, and the roads were in a very bad state. Father was working in the room behind the shop, which, like the shop, was lit by dingy oil lamps, gas not having then become as common as it is now.

About seven o'clock an elderly man came into the shop and asked to be directed to Norbery Hall, the residence of Squire Hill, some sixteen miles off. He seemed a very superior man, and said that he was Squire Hill's brother, just arrived from India, and that he had been robbed on the way from London, and so was unable to hire a conveyance, and as the weather was so bad, and his health had been failing lately, he was in a bad plight.

Now father worked for Squire Hill, and knew that he had a brother in India, and, considering the weather, and the tired appearance of the stranger, asked him to come in and rest awhile, and he would see what could be done for him, as, perhaps, he could get Mr. Smith, the baker down the road, to undertake to drive him the rest of the way. To this the man gladly assented, and, coming in, he sat down in front of the fire and soon began to talk, while father finished a job which he had nearly completed, before going in quest of a vehicle. The

stranger talked of the difference of this country to that of India, and happening to mention some of the religious customs of the Hindoos, he and father soon got into a warm discussion of missionary work, and from that strayed into doctrinal subjects, so dear to my father's heart.

Meanwhile I sat taking stock of the stranger. John Hill, as he announced himself, was a finely-built man, but slightly bowed with age, being, I judged, about fifty-five years old, with grizzled hair and beard, altogether a venerable-looking man. But I noticed that his head was not the shape that, to my mind, it should be. Somewhat squat, it bulged slightly in front of the ears, and a large back head and low retreating forehead gave my phrenologically inclined mind a very unfavourable impression. His eyes, however, were large and prominent, and his voice was singularly impressive. But that did not in any way make up for his head, and I was heartily glad when at last father went to make arrangements for the cart that was to carry him out of my sight. To my dismay, when he came back, he announced that Smith had gone to London that afternoon and would not return that night. He then asked Mr. Hill to stay at our house until the morning, adding that he need feel no indebtedness for the accommodation, for Squire Hill was one of our best customers, and consequently he (father) would be only too glad to be of any service to him or his friends. To this the stranger, after some demur, agreed, and, taking off his great-coat, he began to make himself at home.

When father went to put up the shutters I went into the shop after him, and begged him to alter his arrangement, saying that I did not believe that the man was what he professed to be, and that I thought he had come for some bad purpose.

My father sternly bade me hold my tongue, asking whether I had been paying attention to the nonsense which that man Brown talked, and whether I dared to condemn an innocent man, and a stranger, because of the shape of his head, as that wicked man did. I falteringly admitted that I had gone by that indication, and that alone, and after a hearty box on the ear, and a good scolding, I was sent upstairs to bed, without my supper, while father told me that if ever I mentioned Phrenology again I should have the biggest thrashing I had had in my life, as he would not let me endanger my soul by dabbling in science, falsely so-called, if action of his could prevent it.

I went off, but, I am sorry to say that, though I did not appear again that night, I by no means went so quietly to bed as he supposed, for I had a little room to myself, and was young, active, and cautious to a degree; so after having got carefully into bed for a few minutes I got out again, partly dressed, with stockings on my feet, I crept gently downstairs and listened in the passage. After the supper was over, to my astonishment, the stranger led in prayer, and greatly edified my father by his fervour and devotion.

Soon after the whole family retired for the night, and you may be sure that I was in bed, and apparently asleep, when my father looked in on his way to his room.

The stranger, I found, was to sleep in the spare bedroom, and as it adjoined mine I did not feel at all pleased. However, my belief in the truth of Phrenology was by no means quenched by either my father's threats or the stranger's manner, and I resolved to lie awake—if I could—and listen. Nor did I listen in vain, for in about an hour's time I fancied I heard the door of the next room gently open. I knew that a board in the floor, just outside that door, would creak if trodden upon, so I listened most intently. Sure enough the creak came, and with it a muttered exclamation. So the gentleman was about, then!

I was out of bed in a moment, and, hurriedly drawing on my stockings and a black overcoat, I slipped downstairs after him, my knowledge of the house enabling me to avoid all the "creaks." Halfway downstairs I stopped in astonishment, for a soft glow of light shone in front of him. Fortunately, however, I had seen the light emitted by phosphorized oil before, so was not so greatly alarmed, and soon discovered that the light proceeded from a similar source in this case.

Following on I watched him gently undo the doors and glide into the shop, where he commenced to rapidly transfer all the valuable watches and jewellery he could find into his pockets and receptacles that seemed to line his clothes. I waited no longer, but rushed upstairs, as quickly as it was possible to do, without making any noise, got into my father's room, and, gently rousing him, told him what I had seen. He at first would not believe me, but, being convinced by my manner, he speedily roused to action. Hastily putting on some of his clothes he took a stout stick and prepared to follow me down to the shop. I, however, could go much faster than he in the darkness—for he deemed it best to capture the man, if possible, unawares—and I was in the shop before him. Taking advantage of the stranger's stooping position, dimly discernable by the faint glow of the phosphorus, as he was ransacking a drawer fitted in the counter, I sprang with a bound on his back. Being totally unprepared for such an onset he, of course, fell heavily to the floor, I on the top of him. Fortunately he fell on his face, and I had presence of mind enough to get myself into a kneeling position on his shoulders, while I clasped his throat with all my might and roared lustily for father to come and secure him, which he did, as mother had lit a candle at the first, and was waiting until she heard us call to bring it down.

Between us we soon had him fast, though he kicked and struggled furiously. As sleep was then out of the question we waited until it was light, and then gave him in charge. He proved to be a well-known robber, famous for his powers of dissimulation, and for wheeling himself into the good opinions of his victims, and was known to the police as "Oily Joe." He was sentenced to a long term of imprisonment, as there were many charges against him.

Father suffered a good deal of loss, as in the fall and the struggle much of the booty was damaged.

I was not a little proud of my achievements, and expected father to praise me. He said very little, however, but the next time he went to London he brought me back a phrenological bust, and a copy of George Combe's System of Phrenology which had just been published.

CAUTION LARGE.

It is well to be cautious, but there are times when even caution may be carried to excess. The widow of a German officer went to the pension officer for the purpose of drawing the pension due to her.

She presented the usual certificate of the mayor of the village in which she lived, to the effect that she was still alive.

"This certificate is not right," said the official in charge, severely.

"What is the matter with it?" inquired the poor widow.

"It bears the date of Dec. 21," was the stern reply, "and your pension was due on Dec. 15."

"What kind of a certificate do you wish?" inquired the disappointed applicant.

"We must have a certificate stating that you were alive on Dec. 15," said the official, with great firmness. "Of what possible use is this one that says you were alive on Dec. 21—six days later?"

Mrs. Sharptongue: "D'ye mean to say you've been married ten years an' never 'ad a quarrel with y'r husband?"

Fair Stranger: "That is true, madam."

"And ye always let him have the last word?"

"Yes, madam; I wouldn't for the world do anything to lessen my husband's love for me. He might get careless."

"Careless?"

"Yes; we are jugglers by profession, and at two performances a day I stand against a board whilst he throws the knives."

SIGNOR CRISPI TESTED.

A REMARKABLE test of the accuracy of Phrenology and the ability of Signor Crispi to apply its principles correctly, occurred nearly 30 years ago.

In 1867 Signor Crispi, with the aid of several gentlemen, organised a small Phrenological Society in West Hartlepool, endowed with some 500 casts of skulls. A by-law of the society compelled each candidate for membership to submit to have their heads examined phrenologically, and from his remarkable accuracy the application of this test often fell to the lot of Signor Crispi. Upon one occasion a gentleman was offered for manipulation and Signor Crispi was chosen as examiner. He spoke of the gentleman's observing powers of mind, pointed out the large propensities and the low, moral head, openly saying the tendency of this person's mind would be towards hypocrisy and roguery, that he was hard and cruel and deficient in some of the finer organs peculiar to man. The members of the society were so outraged that they asked Signor Crispi to retract his statements. His reply was characteristic and to the point. "Gentlemen, mark where the points are from which we estimate the moral powers, Is there a gentleman present who can say that this person's brain is high above those points?" (No reply.) "Phrenology is rigidly scientific, therefore I cannot retract." Feeling ran high, and a committee meeting was held to expel Signor Crispi. One of the members, Mr. W. Hunter, pleaded that out of all the test examinations this was the only mistake Signor Crispi had ever made, and pointed out that he was the life and soul of the Society, and they might as well dissolve as expel him. Years passed on; many other remarkable tests were often given, and it was often commented upon that this supposed mistake in character reading should be so erroneous. Suddenly one morning West Hartlepool was electrified by news of defalcations, and the very man Signor Crispi had examined was the culprit. Phrenology was vindicated.

This case may be verified by application to any of the existing members of the West Hartlepool Society, and no doubt a letter to one of the local papers would produce the evidence of witnesses.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the December competition must be in by November 14th at latest.

In Turkey and upon the beautiful Sandwich Islands the test is weight. Only a fat woman is beautiful.

BRITISH PHRENOLOGICAL ASSOCIATION.

The opening meeting of the new session was held on Tuesday, Oct. 6th, at 63, Chancery Lane. The President being the lecturer, the chair was occupied by Mr. J. I. Morrell, vice-president.

The Minutes were read by the Secretary and adopted by the meeting.

The CHAIRMAN, in calling on the lecturer, said that the subject selected was a wide and important one. No subject in the whole range of phrenological study was of greater importance than the application of its principles to the practical reading of character.

Prof. HUBERT on rising said he aimed at being practical. To this end he was not only willing to teach, but to learn. If he could tell them anything which they may not have hitherto known he would be glad, but he would be equally pleased if they could enlighten him. We believed that each faculty of the human mind had its own brain centre, and that there are no means by which character can be so accurately told as by the examination of brain development, that is by Phrenology. Some believed Physiognomy was sufficient for the purpose; others ignored Physiognomy, relying only on the head. Some relied on intuition, some on psychological signs, others on the lines of the hand, and again others on psychometrical methods. Experience taught him that some manifestations of character could be read by each of these methods, and he knew many honest men and women who practised them. He would dwell particularly this evening on the relations between the head and the face; how temperament could be determined from these; and how they affected mind. While it was true that size was a measure of power, yet the direction of that power was governed by the development of the brain in particular directions. The lecturer illustrated this point by sketches on the blackboard showing the effects on the appearance of the head by growth of brain in various directions, drawing particular attention to a special method he had devised for determining the relative values of the different areas of brain, some description of which will be found in the *Year Book* for 1896. The lecturer proceeded to say that in addition to size we must consider quality. It is impossible to accurately estimate character without it. In comparing one head with another there are other modifying influences which must be considered, such as education, age, and sex. In the marking of charts the direction of brain action must always be considered or mistakes were liable to occur. One man may have Veneration 4, yet the man worships; another may have it 6 or 7, yet he does not worship; education, knowledge, and environment modify action. In examining a head we should view it from the back, front, and side. Prof. Hubert again gave blackboard drawings illustrating the proportions between heads and faces, his object being to show that where the portion of the face above the level of the eyes was large there was an increase of mental temperament and *vice versa*. He had noticed that when persons' eyes were far apart, they not only had large Form but small Tune and small Acquisitiveness. Eyes that were set near represented small form but large Secretiveness, although for this latter organ it was desirable to corroborate the facial sign by looking at the organ from the back of the head. Viewing the face in

profile, the length of the portion from the bottom of the nose to the bottom of the chin indicated the strength of the selfish sentiments, the length of the line from the root to the bottom of the nose was an indication of the powers of the reflective faculties. Temperament may be deduced from the colour of the skin, eyes, and hair, and the form of the face and head. These all represent the activity of the vital organs, but temperament alone is not sufficient to read character. When there is a preponderance of the mental temperament all the organs are intensified in activity. Some men with small heads but of mental temperament hold good positions. In summing up he advised all who would be successful as readers of character to acquaint themselves first, with the groups of organs; second, with the separate organs; third, with the facial signs; fourth, with the relation of head to face; fifth, with the temperament, and last, if possible, with the education and environment of their subjects, they would then be in a position to arrive at a correct estimate of their characters.

Mr. HOLLÄNDER thought the face was valuable as corroborating an examination of the head, but not at all necessary. He understood Mr. Hubert to say that Phrenology was insufficient to read character without Physiognomy. He did not agree with that statement. Referring to the divisions of the head suggested by Mr. Hubert, he thought it was difficult to find the points required. He was of opinion that the old lines of Combe from the ear and across the head will suffice for general observation. He took exception to the lecturer's division of the face profile, the artistic method being to divide the profile into three equal divisions. Firmness and other faculties could be told from the head only, and reference to the face was unnecessary.

Mr. BLACKFORD asserted that Phrenology required no aid whatever from the face, the skull formation being the only correct guide to character. While not denying that the face may present some indications of character, yet the phrenologist should be independent of any such extraneous and less reliable signs.

Mr. WEBB considered Will as the resultant of all the faculties. It was too commonly asserted that large Firmness gives strong Will. In Physiognomy there were signs by which we may judge of some of the organs, as for instance, the size of the Cerebellum may be seen in the turn of the upper lip. He relied, however on the contour of the head. One may read Lavater without benefit, and he wondered how persons were induced to purchase and read such books as his. He considered the eyes to be the most interesting physiognomical features; education and environment could be most readily judged through their expression.

Mr. DURHAM said that Mr. Hubert's statement that eyes set close to each other indicated Secretiveness did not coincide with his experience, nor could it be so, unless small Form always accompanied large Secretiveness, which was extremely improbable. One advantage of Physiognomy was that the face frequently bore upon it the traces of habits of drunkenness or other indulgences which could not be shown on the head. A man may after such indulgences suddenly be converted into wholesome living; of this the face is a valuable indication. If a man wore a mask on the face it would be difficult to tell. The face indicates suffering, irritability, biliousness, &c., all of which affect character.

The CHAIRMAN said that it was not within the province of Phrenology to determine character from diseased conditions as in the case of habitual drunkenness. In such cases the general physiognomical expression may be of use. This, however, did not bind the phrenologist to accept the so-called signs of the organs in the face.

Mr. SLADE asked in reference to the supposed case mentioned by Mr. Durham of a man living a life of vice and suddenly changing to a life of virtue, whether such change did not affect the phrenological organs? Did not the formation of the head change in accordance with the change of character?

Mr. DURHAM replied that in the one case certain organs were active whilst others were subordinated. As the result of the change in character the active organs may modify their activity and the subordinate faculties be rendered more active, but he could not assert there would be a definite change in the form of the skull.

In further reply to Mr. Slade, Mr. HOLLANDER and others stated that the altered condition of the man's character would in a comparatively short time show itself in a modification of the shape of the head which would be distinctly recognisable.

Mr. J. F. HUBERT thought it was necessary to explain that the lecture was on "the art of character reading," and was not therefore confined to phrenological methods. He was of opinion that form of feature showed the state of activity of the brain. The nose altered under varying conditions.

Prof. HUBERT, in concluding the discussion, was delighted with the criticism, and would weigh the views expressed. He often said no one could read character by Physiognomy alone, yet when the character reader sees his subject he begins to form conclusions immediately. The face shows which faculties are being exercised actively. To measure from the opening of the ear is not a correct method. He believed his system to be a reliable one.

Two persons from the audience volunteered for examination, and delineations were given by Mr. Durham and Mr. Cox.

Six new members were accepted during the evening.

NORFOLK.

Mr. S. H. Jolley, of Norwich, has been doing yeoman service in this county. On September 22nd and 23rd at Hickling he delivered lectures to appreciative audiences, receiving an invitation to repeat his visit.

On the 28th and 29th of the same month he gave lectures to aid the funds of the Society of Friends' School Bazaar, and on October 1st he rendered similar service for a Church of England Society at Holly Lodge. He is a Jolley good worker.

BRISTOL.

The lectures of Herr Cohen, the phrenologist, who is at present paying a visit to Bristol, are nightly being more extensively patronised, as their character and excellence become more widely known. Last evening there was a capital attendance at the Hannah More Hall, Park Street, the subject of the discourse being "Faces." The lecturer dealt with his subject in a masterly manner, not forgetting to introduce the comical side, and insisted on the necessity for good home life, the encouragement of honesty in children, and the dismissal of all artificialness from the character. He dwelt on the way in which the eye was an index both to mental constitution and physical condition, illustrating his statements by the aid of charcoal drawings and limelight. Altogether the sketches amply repay more than one visit, and combine in a remarkable way instruction of an eminently practical kind with a pleasant evening's recreation. This evening a very amusing lecture is billed, the title being "How to be Happy though Married Happier though Single."—*Bristol Times*.

LEYTON PHRENOLOGICAL SOCIETY.

This society is now at work with its winter programme. The first lecture was delivered by Mr. F. R. Warren on the 25th September on the "Value of Phrenology." Mr. Warren's paper gave rise to quite a warm but good-natured discussion, many of the audience taking part therein. Some knotty questions were put to the lecturer on the value of Phrenology, which were well answered in Mr. Warren's careful summing up. A good speech was also made by the Rev. H. Moulson, the chairman. The growing readiness of the members of the Leyton Society to join in discussion is a good sign.

On October 9th Mr. Geo. Cox read a deeply interesting paper on "The Religious Aspect of Phrenology." The Rev. H. Moulson occupied the chair. The lecturer said the subject of the religious aspect of Phrenology is still rather unpopular, and does not receive that attention which is commensurate with its importance. Opposition from a religious standpoint is a grave matter, and it was one of the greatest difficulties the early pioneers of Phrenology had to encounter. But there is inherent vitality in truth, and to-day enquiry is taking the place of bigoted opposition. Phrenology is not opposed to the Bible, and there is nothing in the Bible which is contrary to Phrenology as taught by Gall. Phrenology will guide a man so that he may know how to keep out of harm's way and not do those things to which he is naturally prone. A short discussion afterwards took place, in which the Revs. Moulson and Wilkinson and Messrs. Beadle, Dolden, Stanley, and Webb took part. A hearty vote of thanks to the lecturer closed the proceedings.

October 23rd, Mr. J. F. Hubert, Secretary of the British Phrenological Association, read an extremely lucid and interesting paper on "The Faculty of Conscientiousness," dealing with its primitive function, the innate desire to do right. He further spoke of the combination of this faculty with the intellect, resulting in Conscience. Cases were mentioned where an excess of this faculty had resulted in children going to their parents and after confessing a fault requesting that they should be chastised for their sin. Remorse and repentance had their origin in a good development of this faculty, whereas a small development resulted in a disregard of truth and a perversion of justice. A discussion followed in which the Revs. Moulson and Wilkinson, and Messrs. Webb, Stanley, Beadle, and Prof. Hubert took part. The chair was occupied by Mr. J. P. Blackford, of Windsor, who, on behalf of the Council of the British Phrenological Association, gave the members and friends present a cordial invitation to the Conference at Essex Hall on the 9th inst. A cordial vote of thanks to the lecturer closed the proceedings.

NEWCASTLE PHRENOLOGICAL SOCIETY.

Mr. J. Thompson, the well-known and popular lecturer, delivered one of his illustrated lectures for this Society, on 21st October, to a large and appreciative audience, in the Hall of the Literary and Philosophical Institute. Councillor Flowers occupied the chair. We are glad to see this young Society in such a flourishing condition; it has a brilliant future ahead.

FORTHCOMING MEETINGS.

- November 9th.—British Phrenological Association, Conference at Essex Hall, Strand. (See Advertisement, page 176.)
- November 18th.—Leyton Phrenological Society, Grange Park Lecture Hall, Leyton. Lecture by B. HOLLANDER, Esq., on "Insanity." 8 p.m., free.
- November 19th.—Walthamstow Young Men's Debating Society, St. Saviour's Schoolroom, Mr. WEBB, on "The Utility of Phrenology," 8 p.m., free.
- November 27th.—Leyton Phrenological Society, as above. Mr. A. J. WILBY on "The Phrenologist and his Mission." 8 p.m., free.
- November.—Every Wednesday and Sunday evening, STACKPOOL E. O'DELL, at No. 5, Cumberland Gate, Kew Gardens. Free admission at 8 p.m. All invited.

HEADS THAT FAIL.

BY J. MILLOTT SEVERN, F.B.P.A.

WHILE I recognise that there exists in the world a great deal of failure, I do not excuse it much. Man being by nature progressive, he should be successful; and when he does not follow out the natural tendency of his being there is something radically wrong. There are, however, individuals who from various causes do not get on well: that is, they fail to achieve what it is expected they could or should accomplish, the reason for which Phrenology is in most cases able to explain.

Money getting is only one form of success (not always the most creditable); there are thousands of other ways of achieving success, and more persons would succeed if they only endeavoured to know themselves better and find out that for which their capacities best adapt them. The choice of pursuits has much to do with the making or marring of an individual's success, and but few persons would fail if they were following occupations for which they were suited.

When the heads of those who fail are small or poorly balanced, or the health is not good, we can justly excuse them. The size of the head is, other things being equal, a measure of mental power. The average size of the adult head in males is from $21\frac{1}{2}$ to 22 inches in circumference, females from half to one inch less; and persons possessing heads of this size, and even smaller if the quality of organisation is good, and there is a good balance of the mental organs and physical conditions, should be capable of much success.

On the other hand, though they may show some degree of brilliancy and sharpness in some directions we cannot expect great powers to be manifested by those whose heads measure less than 20 or 21 inches. 19 inches in an adult usually represents a weak, incapable character, which would fail to succeed where much mental effort or intelligence is required, while those of 18 inches and below are as a rule decided idiots, entirely lacking in mental capacity, and are consequently irresponsible.

Though many failures may be traced to deficient or ill-balanced brains and organisations, they are more often the result of a bad start and of careless, indifferent habits in childhood and youth, and if more care were taken in the early moral and intellectual home training of children there would be less failure in the world.

Some fail from lack of confidence, hope, courage, application, perseverance, or ambition; others from being too independent for their position; others again from sheer laziness, selfishness, dislike to take responsibility, love of liberty, personal comforts and indulgence.

Again there are some who have really good heads, which would enable them to become eminently successful, who never think of exerting themselves, and do not even take the trouble to ascertain whether they would be better fitted for anything different.

Many fail from want of courage to face opposition and difficulty. We may find it hard sometimes to battle against adverse circumstances, yet they may oftentimes overcome by continued determination, patient plodding, and steady perseverance, qualities which most people can develop if they will only try.

WHAT FOUNDATION?

BY D. MARSHALL.

The late Mr. Craig, when giving his presidential address to the British Phrenological Association, opened with these words: "Phrenology is founded upon the bed-rock of Truth." We may add, all *science* is founded on the bed-rock of truth, and not only so, but the accumulations and accretions of items of evidence are now so massed together that anyone of average intelligence and unbiassed motive who examines the subject cannot fail to be convinced of the same.

There are two aspects of evidence—firstly, that which is seen by the perceptive faculties and can be demonstrated, and, secondly, that which is investigated by the reflective faculties. Evidence which stands both tests, after being thoroughly and minutely performed, is true.

Evidence which appeals *only* to the perceptive faculties is but the conjuror's trick of bringing innumerable articles out of a hat; evidence which appeals *only* to the reflective faculties is that of escaped balloons and castles in the air—fathomless.

That which appeals to our sense of melody and harmony at one time *must* be music. That which is clearly apprehended by our sight and by our powers of perception *must* be truth. Truth, though simple, is always proved by the double entry system of perception and reflection.

Now, what do we see in this world? Men and women with different-shaped heads and variously-formed characters. If it is only a matter of perception, then there may or may not be a connection between the two; but if, after examining head after head and character after character, the characters are found to vary as the form or shape of the head varies, then has Phrenology a basis which satisfies both our power of seeing and of reflecting, of receiving the light, and bending it back into its prismatic colours.

King Solomon, the wise and otherwise, once sagely remarked that "a lie was for a short season." Truth is permanent, and the permanency of any form or item of truth is a measure of its truthfulness. Now, what are the facts of to-day—its present outlook as regards Phrenology? It is everywhere gradually winning a wider recognition—sometimes of scorn or contempt, sometimes of welcome and sympathy; but any accurate observer cannot fail to recognise that there are more earnest and devoted students of Phrenology than ever there were aforetime.

Let us, therefore, who believe in truth, and especially the truth of Phrenology, be careful to see that in every fact connected with the science we have satisfied ourselves. Then shall we be builders indeed of the great lighthouse of knowledge, which will endure through ages the angry waves of pride, prejudice, and passion, for our building is upon the bed-rock of truth.

A Japanese fan, made of split bamboo, and covered with paper, is now being sold as an aid to ladies suffering from defective hearing, and who shrink from the use of an ear-trumpet. It must be held with the upper edge of the spread fan against the teeth, with the fan bent sufficiently to give the bamboo rods tension.

OCCASIONAL NOTES.

By JOHN WM. TAYLOR, F.B.P.A.

In the present state of phrenological and physiological knowledge we cannot all be great authorities, but most of us can do some little towards sifting the wheat from the chaff, from the works of the great teachers who have already gone over the ground. Further, if we possess the natural qualifications for phrenologists, we may, with reasonable study, at least deserve the name of masters of the science.

The nomenclature of Phrenology, like that of every other science, is still somewhat faulty. Take, for example, the name "Destructiveness" in use by us, of which I believe the natural function to be Force—this being preferable. The destruction of anything depends entirely on the combination of several powers rather than on one faculty. I fully endorse the concise expression given in your last issue by Signor Crispi. He says, "It is not the organ of 'Destructiveness' which indicates the murderer," &c.

In the same issue, upon the same point, James Webb says, "It is not the organ of 'Destructiveness' that decides upon what shall be destroyed or murdered." This being the case, *Destructiveness* so-called, simply gives the force to accomplish what other powers have decided upon. Then, why not cease to call this organ Destructiveness?

Again, the term Courage rather than "Combativeness" is more expressive of the natural function of that faculty. In my judgment Dr. Gall made a slight mistake in calling this faculty "Physical Courage" rather than Courage, which is preferable, as it embraces higher functions.

In the revised seventh edition of my Register I have thought it necessary to alter the somewhat misleading issue of separate Vital and Digestive temperaments for the simple reason that under the present arrangement, to be strictly accurate in marking a register, I have frequently had to mark, for the same person, Vital temperament 6 or 7, Digestive temperament 4 or 5, as the case may be. Thus, to avoid this difficulty, I have blended the two temperaments, or considered them as one. The excessive development of Vital temperament is, strictly speaking, a diseased condition, thus it is best described under the heading of Lymphatic temperament.

BUSINESS TRAINING.

It takes a sound body to make a sound mind. Work is not vulgar. So long as the brain needs the juices of the body, so long will hard work be the fundamental element in the development of the mind. Business is eminently fit for a man of genius, and to earn a livelihood is the best way to sharpen one's wits. Besides, business affairs offer better opportunities at present than the so-called professions. Therefore our youth should be thoroughly and practically trained for business, in order that they may succeed and become a credit to whatever calling they may adopt. At the same time they should be educated not to despise labour; for, after all, it is only by hard work that we achieve any success worthy of the name.

THE SENSE OF TOUCH AND WEIGHT.

Persons who are accustomed to estimate relative weights by poising them in their hands will distinguish perfectly between two differing only by a thirtieth part—say, for instance, one of thirty ounces and the other of twenty-nine. An expert in such methods of rough comparison does not merely hold one weight in the one hand, and one in the other, but also separately tests them in the same hand one after another. Weber found that an interval of from ten to twenty seconds might elapse between the poising of two weights in the same hand without destroying the power of discrimination, but an interval of from thirty to forty seconds was found to weaken the impression of the first weight, and therefore to destroy the accuracy of the estimate. It was further experimentally proved by Dr. Weber that in most individuals the left side of the body and the left extremities enjoy a more accurate perception of weight than the right, so far as weight is ascertained by pressure.

THE VALUE OF A MAN.

No animal works harder than a man; and as a working or domestic animal man may be valued. Dr. Farr has made some curious and interesting calculations as to the value of the agricultural classes.

The calculations are not made to correspond to the working years of a man, but allowance is made for the infant and child, who, though not able to work, are valued prospectively; and so again, in old age, when the labour period is passed, and, as an animal, he consumes more than he produces, his value is considered a minus quantity.

The calculations are based upon the Norfolk agricultural classes, in which county the infant labourer is worth at the time of birth £5. When he has survived the first dangers of infancy, and has advanced five years nearer the time at which he will become a productive agent, his price rises to no less than £56.

At the age of twenty-five years he has attained his maximum value, £246; and he declines afterwards, steadily but slowly, down to £138 at fifty-five years of age, and £1 at the age of seventy. After this age he produces little or nothing, but still he consumes, and when he is eighty years old he is valued at minus £41.

INTERESTING FACTS.

Many patients have been frightened to death, but a patient in a New York hospital was frightened into getting well. The man was brought in an ambulance, supposedly dying from heart failure. He was laid on a table, and a diagnosis showed him to be suffering from hysteria. The surgeon turned to one of his assistants and, asking for a knife, remarked that he would cut down to the heart, and find out what the trouble was. The patient gave a yell, and, leaping from the table, started for the door. Remonstrance was in vain. The man was cured, and never came back.

There died lately, in St. Louis, the most extraordinary case of *lusus naturæ* that has probably ever been known. Herman Bench was eight months old at his death, which was caused, the doctors say, through senile decay. Imagine the strange course of nature that in eight months converts the baby into the decrepit man of eighty. This individual—it can scarcely be called a child—had a fully-developed head, its face had the aspect of maturity, and on its age had placed the lines of care. During its brief existence it grew a beard and manifested other signs of maturity. Lastly, with respect to intelligence it passed through all the mental stages peculiar to mankind, from prattling babyhood to youthful volubility, and from middle-aged meditateness to senile garrulity and then to extinction. All this in eight months.

THE POPULAR PHRENOLOGIST.

NOVEMBER, 1896.

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All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

The British Phrenological Association has resumed its meetings for the 1896-7 session. Its next meeting will take the form of a conference of all persons interested in the study and progress of Phrenology. Readers of the P.P. who would like to be present should apply to the Secretary, B.P.A., 63, Chancery-lane, W.C., for a card of invitation. These cards will shortly be issued, and the earliest applicants will stand the best chance of receiving them after the members have been supplied.

This conference will take place on Lord Mayor's Day—Monday, November 9th. Particulars appear in another column. Let me once more explain that railway excursions run at very cheap fares from all parts of Britain to London on this date, giving opportunity to friends from all parts to give us the benefit of their presence. If you do not want to miss the most enthusiastic, entertaining, and valuable meeting ever held under the auspices of the B.P.A., send at once for a free ticket, enclosing a stamped addressed envelope for reply. Friends desirous of subscribing to the expenses of the meeting may enclose cheque or postal order with their application.

George Redway, the well-known publisher, of Hart-street, Bloomsbury, has arranged to publish Professor Coates' new work "Human Magnetism; or, How to Hypnotise," and it may be issued in January, 1897. The price will be 5s. If subscribed for largely before date of issue the price to subscribers will be 3s. 6d. I shall be pleased to take the names of intending subscribers now.

Mr. N. MORGAN has removed from Edinburgh to 33, Sherburn-terrace, Consett, Co. Durham. Will his correspondents kindly notice this fact, as it will save inconvenience and delay. I am pleased to hear that our valued friend and contributor is well and in harness.

THE "BRITISH PHRENOLOGICAL YEAR BOOK" for 1897 is in preparation. I have been promised articles for it by most of the leading phrenologists of Britain. It will also contain illustrated character sketches of notable persons and historical sketches of leading phrenologists; besides matter of unique and special interest to all students of human nature. The price will be as hitherto—one shilling. Phrenologists desiring quantities for sale should write me at once for special terms and particulars. The YEAR BOOK will be a splendid medium for advertisers to make known their wants, and I trust those who desire to avail themselves of the opportunity will do so early, as the space to be devoted to advertisements is very limited. First come, first served.

THE possession of good health is a priceless one, but its true value is only recognised by those who have it not. Sufferers turn anxiously in every direction for relief, but find it difficult to secure immunity from pain. It is generally recognised that electricity rightly applied is one of the most wonderful and efficacious of nature's remedies, but its right application is necessary. Mr. Cheetham's patent battery and machine is the highest development of electrical appliance devoted to relieving suffering. I fear too few know of its marvellous powers. Let every person who needs treatment write to Mr. Cheetham, whose advertisement appears upon our back cover.

FRIENDS occasionally enquire for other periodicals devoted to Phrenology and kindred subjects. One of the smartest publications of this class is HUMAN NATURE, published at San Francisco by a valued phrenologist, and contributor to the P.P.—Prof. A. Haddock. I have made arrangements with this gentleman by which I can supply monthly copies of this wide-awake paper. I will send it post free at its published price (5 cents) 2½d. per copy or 2s. 6d. per annum, payable in advance. Subscriptions may commence at any time. Copies for each month of this year on hand.

I am continually receiving letters from phrenologists asking about the Diplomas or Certificates granted by the British Phrenological Association, and the method of preparing for, and obtaining the same. Mr. Hubert has sent me a letter explanatory of these points, and it will be found in this issue. I trust many competent phrenologists will make an effort to secure the valuable and enviable distinction conferred by the title F.B.P.A.

Candidates for the Diploma of the B.P.A. who wish their names to appear in the official list of Fellows of the Association in the British Phrenological Year Book for 1897, are requested to send in their applications at once to the Examination Secretary—Mr. F. R. Warren, 65, Northwold Road, Stoke Newington Common, N.

Correspondence insufficiently stamped will, in future, be refused.

PHRENOLOGICAL CHARACTER SKETCH

OF THE

Right Hon. Sir WILLIAM V. HARCOURT.



THE most striking feature to a phrenologist in the head of Sir William Harcourt is the prominent crown, indicating large if not preponderating Self-Esteem and Firmness. The possession of these faculties gives an air of dignity and authority to walk and conduct, which those familiar with the subject of our sketch will doubtless readily recognise as characteristic of him. Of fine mental temperament, sensitive to praise or blame, and with strong ambitions, Sir William is constantly the prey of conflicting emotions; his aspirations being checked by criticism and his indignation easily roused by opposition. Yet his marvellous confidence in himself and his decision of character ultimately triumph, and he attains the objects of his desire.

In his head, which is large, the intellectual faculties as a group occupy the largest space, and, acting with his Self-Esteem, cause him to seek excellence and applause in some public work of an intellectual character. His perceptive faculties are well marked, though there is a falling off in his ability to recognise colour. He has a keenly critical eye for measurements and form, and would have made an excellent organiser or contractor for large and imposing engineering enterprises. His memory seems to be somewhat deficient, due largely to constant brain activity on present subjects. He lives in the present, the past soon fades; the future must be dealt with as it arrives, and is not anticipated with any anxiety. The faculties of Casuality and Comparison are both large, and enable him readily—almost intuitively—to jump at conclusions or foresee results, and trace effects back to causes.

The side head is well developed and indicates that he has good executive power, with much force of character. He is well able to look after his own interests, and is not disposed to yield any pecuniary privilege he may possess. Notwithstanding this he has a good organ of Benevolence, and can feel a kindly sympathy with those who suffer or

are in need, and is not incapable of genuine heroism by way of self-sacrifice. He is not disposed, however, to make smaller and constant sacrifices, and cannot be relied on as a worker in the field of philanthropy. His Language is very fully marked, but with only moderate Ideality and Sublimity he will not be a brilliant orator. Spontaneity in speech will not be a strong point, and his best rhetorical efforts will be the result of much contemplation and preparation. Sir William's aspirations are very high, but he is hampered by the claims of an imperious body which will prevent him attaining to his ideal. Though known as a good worker he often feels the physical strain, and doubtless but for the powerful stimulus of his ambition, would long ere this have retired from public office. He is persistent, and having resolved to accomplish some purpose, he will labour with a will, leaving no stone unturned to secure the achievement of his object.

This sketch is being written from the examination of a portrait of the right honourable gentleman and is not complete, but the phrenological features presented to view give some clue to the nature of the man whom we may claim as one of that truest type of honest, sturdy, determined Englishmen who have won for us our liberty, and the proud and envied position we as a people hold amongst the nations of the Earth. To Sir William's direction may safely be trusted the honour and destinies of Britain. He will allow no trailing of her standard, and will preserve her escutcheon from stain.

REVIEWS OF BOOKS.

UNCLE SAM'S LETTERS ON PHRENOLOGY. *L. N. Fowler & Co., London.* Price, 2s.

This is a series of papers or letters written by a popular Presbyterian minister whose writings are widely known in the United States, and have won for their author a wonderful influence. Each letter or chapter deals with some phase of phrenological teaching. Anecdotes and metaphors are freely used, and this, combined with the eloquent style and frequently quaint diction of the writer, makes it one of the most attractive books on the subject I have ever read. As an introduction to the subject for such as are not scientifically inclined, it is unequalled, as far as my experience goes. I would recommend all students of the subject to get this work by all means, especially those whose sympathies are on the side of religion, and who look somewhat askance at what they think is the materialistic tendency of Phrenology. The copy before me is in paper wrapper only; it deserves a capital binding.

LIFE AND LABOURS OF DR. F. J. GALL AND DR. J. SPURZHEIM. By CHARLOTTE FOWLER WELLS. *L. N. Fowler & Co., London.* Price, 2s., paper covers.

This work is divided into two parts, the first part dealing entirely with Dr. Gall, the second with Dr. Spurzheim. Five portraits of Dr. Gall at different ages illustrate the first section, which contains many biographical facts with which the majority of phrenologists are unacquainted. All the leading facts in his career are dealt with in a terse but attractive manner, his sketch concluding with his instructions for dissecting the Brain. The second section, dealing with Spurzheim (also illustrated by various portraits), conveys to the mind of the reader the impression that he was fully entitled to be called one of the founders of Phrenology. Phrenologists the world over should have the facts of the history of these men at their finger ends, and no book hitherto published gives the information in a form so handy and easily attainable.

FOREST GATE.—On October 21st and 22nd Prof. Hubert lectured to crowded houses at the Emmanuel Institute, Romford Road. His subjects were, "How to Read Character" and "Revelations of the Face."

NOTES BY THE WAY.

By SIGNOR CRISPI, F.P.B.A.

Like many more phrenologists, I most sincerely regret to hear of the death of the veteran Mr. L. N. Fowler, yet it is a road we all must travel once in our lives (the Theosophists tell us we may do it many times), so that, without doubt, our turn will come some day, and perhaps we may be missed by a narrow circle of friends. Few of us can hope for the same widespread regret which Mr. Fowler's demise called forth amongst his many friends and admirers. For some days, upon meeting acquaintances, the universal comment was, "I suppose Mr. Fowler is dead." I recall with pleasure attending his lectures, I think in 1860, and had upon several occasions afterwards many a pleasant chat with both him and Mrs. Fowler, who was a most estimable lady; and, although I am no hero-worshipper, I deeply sympathise with the friends of Phrenology at his loss.

There is a slight misconception in my last month's "Notes"—possibly an omission in hastily writing. What I intended to write was: "I cannot recognise any authority in matters of science *except Nature*, to whom all appeals must be carried."

I see our Editor invites a reliable process for developing a bad memory into a good one. My only recipe would be to exercise the deficient faculty, and continue to exercise it. It will grow, the same as any other physiological organ. As this attribute of the mind has cropped up, it is a splendid one for our young phrenologists to exercise their reason upon, for it is by no means a clear question of what memory consists, or whether it is only a quality attached to a good development of each individual faculty, or has it a proper set of brain-cells entirely to its own use. It is a great pity our microscopes cannot detect a few latent ideas pictured in the brain-cells, as clairvoyants describe brain-pictures.

Re brain growth, I have known some most interesting cases both of growth and decay long after the age of twenty-five years. One most interesting was Mr. Charles Bradlaugh. I examined his head thirty years ago. At that time the organs of Benevolence, Veneration, Spirituality, and Imitation were small. I again saw him a year or two before his death, and was struck with the brain-growth which had taken place in this region. I obtained a photograph of him, and compared it with one taken thirty years before, and the contrast was most striking.

Another case was a Mr. V——, whom I knew as a postman. The top head was miserably low, with fair intellect. By-and-bye he started in business as an iron-monger, and in a few years Acquisitiveness developed enormously, so that, when in his shop, I often said, "Mr. V——, if you don't take care, you will develop into a genuine old miser." A few more years, and the superior part rapidly developed up in Causality, Ideality, Benevolence, Spirituality, Veneration, and Hope. I should think, at a rough estimate, there was a development in height of at least two inches since his postman days. I have always regretted not having had a cast of his head in the early days.

In these sceptical days some inquiring mind will say, 'Ah, but where is the proof of brain growth in mature life? These are only statements.' Well, let me refer such inquirers to the case of Willie Smith, fully reported in the Edinburgh Association "Transactions," and casts of his head were taken at intervals of ten years.

Re decrease, I once examined the heads of a very musical family, in West Hartlepool, and expressed some surprise that, according to the hereditary transmission of faculties from parents to children, the father and mother should be so deficient in Time and Tune. The mother at tea casually remarked, "I don't know where you place Time and Tune, but I do know that, ten years ago, my head began to fall in here"—placing her finger on Time and Tune.

Another case. A gentleman accosted me in the street, saying, "Do you remember examining my head two years ago?" adding, "I have had a new bump grow since then," at the same time raising my hand to the back of his head and placing it directly on the spinous process of the occiput, which, he assured me, had grown prominent lately. I remembered that his head had large Philoprogenitiveness, and now it was only moderate. The fact was that his family had all married and left him, and thus the organ, deprived of its active stimulus, had decreased in size, thus giving the erroneous view that the occipital spine had increased in growth.

Now comes the crucial test. Years ago, in conjunction with my friend, Dr. Wilson, in castrating animals, the cerebellum invariably perceptibly decreased in size; in fact, we repeated Gall's observations, both when necessary and unnecessary, with precisely the same results, and in a few cases where the operation was necessary on man, the same results took place in a few months. Phrenologists have excellent opportunities of verifying these remarks upon females who have got the new craze to have their ovaries removed. The cerebellum soon begins to atrophy.

I have another deep problem for my phrenological brethren to solve. Have all organic diseases their origin in some particular part of the brain? For instance, in several post-mortem examinations of patients who have died from phthisis, the anterior inferior portion of the middle lobe was diseased, and in two or three cases of cancer a thrombus had formed in the internal jugular vein. In fact, phrenological science throws new light on pathological conditions, and offers excellent suggestions for modes of treatment. Many interesting cases have come under my notice during the last thirty-five years, but, of course, many of them are unsuitable for a public journal, and are thus only briefly alluded to.

There are many simple and effective disinfectants, among which are—coffee pounded and burned on an iron plate, sugar burned on hot coals, vinegar boiled with myrrh and sprinkled on the floor and furniture of a sick room.

For severe hæmorrhage from the nose, try holding the arms of the patient up over the head for five minutes at a time. A small piece of ice wrapped in muslin and laid directly over the top of the nose will usually give relief.

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,
Author of

"The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

IX.—THE FURROWS OF THE FACE.

The various emotions are indicated principally by *facial expression*; and the expressions which the continual repetition of the passions leave upon the countenance are termed by us *wrinkles*.

We all recognize the difference between a *joyful* and a *melancholy* expression; the former being characterized by the uplifting of the corners of the mouth and the twinkling of the eyes, and the latter being indicated by the depression of the lips and eyes at their angles.

We will now proceed to consider some of the more important lines of the countenance, commencing with those which usually appear upon the forehead. First, there are the horizontal lines, which are developed across the upper portion of the forehead, where the reflective faculties are situated; these indicate a benevolent, wise, and prudent disposition. Secondly, there are the straight lines which descend to an acute angle in the middle of the forehead; such lines indicate marked individuality—being usually observed upon the physiognomies of either simpletons or persons of genius.

In the next place, there are the wavy or regular serpentine lines—usually three in number—which are marked right across the brow; these show powers of enthusiasm and a sanguine temperament; the continual uplifting of the eyebrows (indicating a greater or less development of the phrenological organ of Hope), occasioning the formation of these lines.

Then there are the lines which appear across some foreheads in a confused irregular manner, having no particular form; these denote a headstrong, unreasonable, and unmanageable character.

A forehead which is perfectly free from wrinkles of any kind indicates an absence of sensibility and a weak, if not absolutely *unsound*, mind.

Between the eyes we often find several lines; these are of two distinct kinds—horizontal and perpendicular. Those of the first class show the capacity for ruling and wielding authority; people who have such wrinkles very deeply marked like to lay down the law and legislate for others, and it may generally be assumed that they have been used to command. Regarding the vertical lines:—*one* shows the love of *minuteness*, and a somewhat "particular" and exacting nature; if abnormally developed such a line would show an undue amount of fussiness with respect to trivial matters; *two* upright lines above the nose show a thoughtful and close observer—a person who would like things to be done "fairly" and "squarely," and who would not accept an *ex parte* statement but rather listen to both sides of a question; three or four of these wrinkles show a conscientious character, and mark the individual who would wish "to do" as he would himself "be done by." These lines are caused by the contraction of the brows.

Lines which run from the inner corners of the eyes and down the sides of the nose, point to a satirical, mischievous, and excitable nature.

A line which runs from the outer flange of the nostril, curving into the cheek, indicates the love of position, power, and notoriety; persons who have such a line are seldom satisfied, and they are usually possessed of considerable ambition.

Lines which are observed in the cheeks, backward by the corners of the mouth, denote a mirthful, jovial, and hospitable disposition; those who have such lines will usually have a full development of the lower portion of the cheeks (where the physiognomical sign for the phrenological centre of Alimentiveness is localized), the hearty, pleasurable sensations experienced by them causing them to draw their lips upward and backward.

Dimples are sometimes to be discerned in the cheeks and at the corners of the mouth, below the lower lip; in the first-named position they indicate the love of receiving commendation, and in the second-mentioned locality they denote parental love—the love of children and animals.

Thus we find that the lines which are formed upon the forehead, mainly relate to the mental state of the individual; those which are developed above and between the eyes and brows, are more indicative of the moral traits of character (the eyes themselves being the index to the development of a person's moral "organs"); and those which are formed at the root of, or about the nose have to do with the executive powers, while the mouth and cheeks chiefly point to the social qualifications.

There are many other lines which we shall come across when studying the faces of those around us; but these just described are the most important ones, and space will not permit a more detailed explanation of this branch of our subject here.

PRICELESS GEMS LOST FOR EVER.

When Gabriel Dante Rossetti was very young—scarcely more than a boy—he was deeply in love with a young girl, and, having a poet's gift, he sang a poet's love in numerous sonnets and verses to her. She died young, and by her wish the manuscripts of these poems were placed in a casket and laid under her head, so that even in the last sleep they should be as they always had been, kept beneath her pillow.

Years passed by, Rossetti's fame grew until every line of his composition became precious, and some of those who prized his writings most, asked him for copies of the songs that had been buried. He had kept no copies, or they had been lost. At all events, he could furnish none; and when they asked him to re-write the verses, he declared he was utterly unable to do so.

At last his friends importuned him for permission to have the original manuscripts exhumed. He consented after some hesitation, and all the necessary preliminaries having been complied with, the grave, which had been sealed for many years, was opened. Then a strange thing was found. The casket containing the poems had proved to be of perishable material, and its cover had crumbled away. The long tresses of the girl had grown after death, and had twined and intertwined among the leaves of the poet's paper, coiling around the written words of love in a loving embrace long after death had sealed the lips and dimmed the eyes that had made response to that love.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

DESTRUCTIVENESS.—(Continued)

If the reader will look at the symbolic head on the front cover of *THE POPULAR PHRENOLOGIST*, he will observe the part of the head around the tip of the ear marked "Destructiveness." It is in the convolution of the brain immediately within the skull at this part that the propensity to destroy manifests itself. It will be observed that people most prone to anger are generally well developed in this region. But a person may be angry from various motives, and of course it is the general development of the brain that indicates the manner and degree of its expression. Thus a person with large Conscientiousness, Self-Esteem, and Destructiveness will often express great resentment with wrongdoers, whereas had such a person possessed large Benevolence and Love of Approbation he would have pitied and forgiven. With small Caution and Secretiveness and large Combativeness and Destructiveness a person would on the least provocation become furions with anger, his passion would overpower him and he would commit a crime, which, in his cooler moments—that is, when his Destructiveness was not excited—he would be very sorry for; and were he possessed of moderately or well-developed moral sentiments he would also grieve over his violence. There can be no virtue without conflict, and Destructiveness is a prime element in conflict; hence, when the passions are excited by opposition or wrong, Destructiveness urges to opposition or punishment, but when the Reason and Moral Nature make for conflict with the selfish and lower feelings then it is that Destructiveness may perform the higher duties of self-denial and self-sacrifice—self-denial in fighting against pride, passion, vanity, ingratitude, or vindictiveness; self-sacrifice in seeking the happiness and comfort of others rather than one's own happiness and comfort.

Daniel O'Connell had this organ very large. Hence his speeches were very forcible and sometimes violent. Had he possessed less Secretiveness and intellectual capacity he would have been less politic and more violent; for his cause, Catholic Emancipation, was just.

In *THE POPULAR PHRENOLOGIST* for March I pointed out that the organ of Destructiveness was the largest organ in the head of Oliver Cromwell, and that he had a large organ of Benevolence or Sympathy. His conduct at Drogheda, Wexford, &c., well illustrated his large Destructiveness. Sir Walter Scott in *Woodstock* rightly stated that "his extremity of passion was of a singular character." When bigotry against the Catholic religion and anger against the disaffected Irish, who professed that religion, excited his resentment, his passion, became ungovernable, and he slew them without mercy. When not so excited, and his Sympathy became affected, then he went to the other "extremity." Scott puts into Cromwell's mouth the following proof of his Sympathy:—"Pearson, the world will hereafter, perchance, think of me as being such a one

as I have described—an iron man made of iron mould—yet they will wrong my memory; my heart is flesh and my blood as mild as that of others. When I was a sportsman I have wept for the gallant heron struck down by my hawk, and sorrowed for the hare that lay screaming under my greyhound; and can'st thou think it a light thought to me, that the blood of this lad's father, lying in some measure on my head, I should now put in peril that of his son? They are of the kindly race of English sovereigns, and doubtless are adored like to demigods by those of their own party. God be my witness, that rather than do this new deed, I would shed my own best heart's blood in a pitched field, twenty against one." Here Benevolence held sway against larger Destructiveness. An example of Cromwell's large Destructiveness being used as an aid to self-control is found in the same work:—"Wildrake stood a silent, inactive, and almost terrified spectator, while Cromwell, assuming a sternness of eye and manner, as one who compels himself to look on what some strong internal feeling renders painful and disgusting to him, proceeded in brief and interrupted expressions, but yet with a firm voice to comment on the portrait of the King."

In *Woodstock* Scott illustrates Cromwell's Destructiveness and Benevolence in a very accurate manner, at one moment making him order the massacre "of all the men, women, and dogs in the castle," at other times exclaiming (as when Pearson wished to put the old knight to torture): "Out upon thee, Pearson, we have no warrant upon this cruelty." We here see his Benevolence asserting itself. He could destroy; his Benevolence prevailed against torture.

The energetic and generally the successful politicians have this organ well developed. It is large in Lord Salisbury, Mr. Gladstone, Bismarck, Li Hung Chang. It gives width to the head from ear to ear, and their portraits exhibit this development. The English generally possess it large. It is large in Dr. Jameson and Cecil Rhodes. It is weak in Lord Chelmsford and the Hindoos. Possibly in the latter it has lacked development through the many years they have avoided killing animals for food. Vegetarians for many generations, their Destructiveness agrees with their innate dislike to destroy. Possibly this dislike has been strengthened by their belief in the transmigration of souls from one animal to another. How different the feeling of the Turk! His Benevolence is not able to cope with his Destructiveness. But he is not incapable of improvement in this particular. The English should appear less anxious to bargain with him for territory, and firmer in their desire to compel him to learn kindlier sympathies.

There are many opportunities of seeing a display of the activity of this organ in both children and adults. The child beating his drum till he smashed it, the girl tearing asunder the limbs of her doll, the coster thrashing his donkey, the brigand striking the incautious tourist, the orator denouncing a wrong. Watch their actions. How the right foot and right arm act in unison! How the head is weighted to one side, sometimes to the right, sometimes to the left! How fixed and sparkling the eye! How the teeth grind each other! How close the lips! How tense the whole body! How harsh the voice!

HEALTH NOTES,

BY JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

There are two simple modes of procedure: (1) Magnetic treatment, which, by-the-by, Hypnotists do not believe in. This is carried out by using (with intention) passes, having for their objective the alleviation of pain and the cure of disease. The treatment is carried out without attempting to induce hypnosis or sleep, or exercising "suggestion" in the hypnotic sense. (2) The Hypnotic mode—viz., the induction of hypnosis, by several methods, such as may be found suitable to the case under treatment, and the distinct utilisation of Suggestion, as curative agents. Hypnosis presents itself in many stages, which, however, do not manifest in orderly sequence. Sometimes they are the product of Suggestion and sometimes they arise naturally out of the patient's temperamental and pathological conditions, and range from mere drowsiness to profound coma, from semi-consciousness to true somnambulism, in which external consciousness is non-active. For hypnotic treatment it is not necessary, except in extreme cases, to induce profound sleep or somnambulism. The induction of the earlier, or semi-conscious stages, will serve all necessary purposes. This, however, must be left over to another paper.

If sleep should happen to intervene in either Magnetic treatment or in Hypnotic processes, whether the said sleep be due to exhaustion, weakness, or arising from a sense of repose and comfort due to proper treatment, such sleep is restorative and beneficial. If such sleep takes place, albeit not intended by the operator, it should cause no anxiety. No attempt should be made to interfere with it. When the patient has slept long enough he or she will awake, refreshed. I mention this in passing as inexperienced persons have sometimes done a great deal of harm in becoming excited at seeing patients falling asleep, and making abrupt attempts to wake them up.

Old Mesmerists are of opinion that all downward passes are magnetic, and induce sleep, and that all upward passes are non-magnetic, and fail to induce sleep. As a consequence of this view old operators, like Deluze, used and prescribed many elaborate processes for making magnetic and curative passes. It is my opinion that the mental attitude, sympathies, and conditions of the healer have more to do with the cure than any elaborate system of passes. The best healers have no system. "The healing virtue" of the human body emanates from it, all the same, whether the passes be downward or upward, whether the physician shakes hands with, or merely lays them on the patient. A healthy person cannot lay hands on the sick without benefit to the sufferer. Many gentle souls attending the sick-room alleviate suffering and materially help to cure disease without being aware of the important part they take, beyond a sincere wish for the patient's recovery.

Magnetic treatment is not, however, a matter of guesswork and sympathy. Certain clear ideas and methods of procedure will materially help to bring about desirable results. The superior region of the head is the seat of the refining and the spiritual forces, the posterior

region that of the animal and the vital energies, and these regions are to the front of the head, or intellectual region, what steam is to an engine. The top and back brains are seats of the emotional and vital forces, and the frontal and the basilar brain utilise and expend these forces. What is called brain and nervous exhaustion follows equally a great mental effort as it does an undue exercise of the propensities. From the cradle to the grave, the play of recuperating and of expending vital energy goes on in the brain. In the body, corresponding to the brain, we find similar conditions at work. In the upper half of the trunk reside principally the vital and recuperative forces, and in the lower the vital-force expending powers. There are many details I am forced to omit. This is a rough outline, and will suffice for the present. In magnetic treatment the object of all passes, manipulations, and what not is to harmonise or bring about an equilibrium of the vital forces, with distinct operations towards that end.

When the healthy hands of the operator are applied to the coronal and occipital regions of the head, they vitalise and strengthen the patient. When placed on the shoulders, on the shoulder-blades, and on the breast, one hand before and the other at the back, they exercise a restorative, beneficial, and curative influence. Indeed, the effects are startling in some cases. The restoration to health is almost simultaneous with the "laying on of hands." Dispersive passes made over the seat of pain or disease, before or after stimulating the restorative and curative centres, will be found useful. Breathing over the region of the heart will relieve pain. Folding a handkerchief over the ear, and breathing sharply and strongly through it into the ear, will immediately relieve, if not cure, the severest toothache. One has only to try this to prove its efficacy. If useful in toothache, it will prove useful in other nerve pains, especially so when the operator has gained some experience and confidence in self. Space will not admit of more details. Success in treatment will very much depend upon the sympathy, health, and fitness of the operator.

The Editor of THE POPULAR PHRENOLOGIST will be able next month to make a definite statement with reference to my new work, "Human Magnetism; or, How to Hypnotise." This work contains just the kind of information the busy layman wants. I have given therein a plain outline of the subject, an up-to-date exposition of the science and the art or practice of Hypnotism—its dangers and benefits, and also several chapters dealing with the practical aspects of the subjects under consideration. Following the instructions, any intelligent, healthy, and otherwise properly-endowed man or woman can employ the methods of procedure taught, and that to great advantage, in their home circle. The book not only includes my original private instructions in "Mesmerism, Hypnotism, &c.; Curative and Experimental," but the best thoughts of experts on the subject. It takes up new ground, not touched upon by medical writers, and for these and other reasons I hope that the work will prove a *vade mecum* to those who are unable to take personal instructions of some reliable teacher. Readers of these Notes who would like to have a copy can, in the meantime, send in their names and addresses to the Editor of THE POPULAR PHRENOLOGIST.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

THE DIPLOMA OF THE B.P.A.

DEAR SIR,—As I very frequently receive letters from your readers asking for particulars respecting the Diploma of the B.P.A., it occurs to me that a few words on the subject may be of interest to others. In the first place I should like it to be clearly understood that the Council of the B.P.A. is not specially desirous of granting a large number of Diplomas though it does desire to see all first class phrenologists in possession of it. The Diploma is not a purchaseable article, but it has to be fairly worked for. The candidate must have been a Member of the B.P.A. for at least 12 months. A fee of one guinea is payable on application, 10/6 of which is returned to the candidate if he should fail to pass the examination. Candidates who fail may renew their application at the expiration of not less than 12 months, a further sum of 10/6 being payable. The fees are paid into the general funds of the Association.

The examination is divided into two parts—the theoretical and the practical. The theoretical part consists in replying to a series of questions set by the Reading Committee of the Council, who consider the written answers and report their finding to the Council. If the paper is satisfactory the candidate is invited to meet the Examiners in London at such time and place as may be convenient. He is then required to phrenologically examine one or two heads. The Examiners reserve to themselves the right to ask such questions as may be necessary to satisfy themselves that the candidate is sufficiently informed on the fundamental principles of Phrenology, on temperament, and the elementary anatomy of the skull and brain.

To intelligent students of Phrenology, who are really desirous of possessing the Diploma, the examination should offer no special difficulty. Every student who intends to enter the phrenological profession should fortify himself with the possession of this Diploma, which carries with it the Fellowship of the Association (F.B.P.A.).

It is one of the objects of the B.P.A. to aid and protect the interests of all duly qualified phrenologists, whether professional or amateur, and what the Royal Colleges of Surgeons and Physicians are to the medical profession, the B.P.A. aims to be to the phrenological profession, and this for the protection of the public as much as for the protection of phrenologists themselves. To further this end all really competent phrenologists are urged to become Fellows of the B.P.A.

I am, dear Sir, Yours faithfully,

J. FRANK HUBERT, Hon. Sec. B.P.A.

DOES PHRENOLOGY SUPPORT SPIRITUALISM?

DEAR SIR,—Your correspondent J. F. B. asks in your September issue the above question. To my mind it does support Spiritualism: at least we are bound to recognise Spiritualism as a science of the mind, for the ingredients that go to make up spiritualists are found in the brain. I have visited spiritualists' meeting-houses specially to diagnose the spiritual development of the leaders, and have found them to possess, without an exception, largely-developed spiritual faculties. Is it not also a fact that Spiritualism cannot be learned? You may read every book published on the subject, but at the end of your studies you are no more a practical spiritualist than when you commenced those studies, although you may perhaps be converted to it in theory. A spiritualist must be possessed of a highly-wrought spiritual nature—I could almost call it a diseased spirituality, because of the over-development of the spiritual faculties. I do not wonder that spiritualists are also phrenologists, for they recognise that

they are such (in part), because of certain phrenological developments; but it does not necessarily follow that all phrenologists are spiritualists—at any rate, I am not such myself. I am sorry to find that J. F. B. makes it appear that if a man joins any "sect," or attaches himself to any "creed," he is somewhat "bigoted." I am pleased to know that Phrenology does not teach such fearful doctrines. It would be time to give up its study, if such were the case. Sir, a man can have emotional excitement in a good cause, religious or otherwise, and still lay claim to be a phrenologist, free from bigotry. J. F. B. also states that "morality, conscientiousness, charity, and obedience to Nature's laws," constitute the perfect man—"such an one needing no creed." It is quite true that such developments alone would call for no creed, but J. F. B. must have forgotten that Phrenology teaches that man also has a spiritual nature, which, when properly developed, calls for companionship with God for worship, and leads him very often to some creed, which creed is not the result of bigotry, but more often of environment. We are Churchmen or Dissenters because our parents were such: apart from environment our phrenological developments guide us in our choice of creeds.—Yours truly,

G. B. SETCHFIELD.

PSYCHOLOGY AND PSYCHICAL GIFTS.

DEAR SIR,—Since you kindly inserted my letter in the P.P. of July on the above subject, I have been pleased to receive a number of letters on the subject from various parts of the country, but pressure of professional work does not permit me to reply at length to all, therefore I send a copy of the P.P., recommending them to peruse same, and express my prophesy that more anent the subject will appear in its pages. This month I read a reply to the indefinite note of J. F. B. Beyond a decidedly negative attitude in J. F. B.'s letter, I fail to find anything worthy of consideration, and only appreciate the negation in so much as it is an incentive to more able discussion of the subject.

With reference to Dr. Coates' letter, I am pleased to find him still energetic with his pen pointing to "Light" on the subject. I heartily endorse all he says, and would fain add a long list of my acquaintances and correspondents of every rank of society and education who are not only thorough phrenologists, but also spiritualists. My experience confirms Dr. Coates' remarks that spiritualists are more ready to accept and teach Phrenology to their young than any other denomination; and I have had the pleasure of writing for many of their periodicals, series of articles on Phrenology.—Yours truly,

T. TIMSON, F.B.P.A.

A CORRECTION.

DEAR SIR,—I observe in September P.P. a letter by Mr. E. Durham, in which he makes a mis-statement with regard to myself, which calls for a few remarks in reply. His letter refers to my remarks on the "Heads of Murderers."

He writes: "I notice that Mr. Morgan speaks of the narrowness of the head above the ears as indicating small Destructiveness." I do no such thing. On the contrary, I teach the very opposite, and have done so ever since years before he knew the name of Phrenology; and in proof of this I quote from my work, "Phrenology and How to Use It in Analysing Character," published September, 1871, p. 163:—

"Most murderers, and persons who have committed violent assaults, have had a large phrenometrical angle. Burke's measured 82 degrees, Hare's 34, Bennison's 36, Mrs. Manning's 38, Palmer's 40, Bryce's 36, Muller's 33, and Pritchard's 42 degrees."

Mr. Durham adds:—"My theory is that Destructiveness develops in two directions—outward and downward, forcing the ear downwards." (The italics are mine.) "Forcing the ear downwards" is a peculiar phenomenon, or a remarkable description of one of nature's operations. She does not force the ear down, nor any other part of the human organism. The respective parts of the healthy system grow.—Yours faithfully,

N. MORGAN.

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

LONDON—

CROTHALL, E., 499, Harrow Road. W. (from 10 till 4.)
O'DELL, STACKPOOL E., F.B.P.A., 8, Ludgate Circus, E.C.
WARREN, F. R., 65, Northwold Road, Stoke Newington Common, N.

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BURTON, C., F.B.P.A., School of Psychology, County Chambers, Corporation Street. Weekly Class Lectures on Man—Body, Soul and Spirit. Practical Examinations of Heads.
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BRISTOL—

LEY, Miss A., 160, Whiteladies Road, Clifton.

CLITHEROE, LANCS.—

WALSH, J. W., 85, Wellgate.

EDINBURGH—

MORGAN, N., F.B.P.A., 7, Royston Terrace, Inverleith Row.

HARPENDEN, HERTS.—

HUBERT, Professor, F.B.P.A., College of Phrenology, Wordsworth Road. President of the British Phrenological Association; Consulting Phrenologist and Specialist for mental cases.

LEYTON, ESSEX—

WEBB, JAMES, F.B.P.A., 2, Oak Villas, Oliver Road.

LIVERPOOL—

CLAVIS, A. W., 103, Queen's Road, Everton
JAMES, E. C., 51, Queen's Road, Everton Road.
PROCTER, H., F.B.P.A., 58, Lime Street.

MORECAMBE—

MOORES, MARK, Phrenological Museum, Euston Road. Established in Morecambe 1872. Home Address: 36, Raikes Road, Blackpool. On Lecturing Tour from September to May. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

TAYLOR, J. W., F.F.P.I., F.B.P.A., &c., Skipton Street, Consulting Phrenologist (Specialist) and Hygienic Physician.

RHYL, N.W.—

CHEETHAM, ARTHUR, The Electro-Curative Institute, 30, Queen Street, Consulting and Practical Medical Electrician; Inventor of CHEETHAM'S PATENT BATTERY.

ROTHESAY, N.B.—

COATES, JAMES, F.B.P.A., Glenbeg, Ardbeg.
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SOUTHSEA, HANTS—

BROOKS, WALTER, 3, Prince Frederick Place, Osborne Street.

ST. ANNE'S-ON-SEA, LANCS.—

ALLEN, JOHN, F.B.P.A., F.F.P.I., &c. Educational Phrenologist and Physiologist. Dealer in Specialities.

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THE SIXTH ABRIDGED EDITION of NEW PHRENOLOGICAL REGISTER, &c., 38 pages, is ready. It embraces directions for the Cultivation and Restraint of all the Mental Faculties. It is convenient alike for Students and Experts. 50 copies 4/6; 100 copies 8s. Post Free.

THE STANDARD PHRENOLOGICAL and PHYSIOLOGICAL REGISTER, 100 pages, is expected to be ready by the first week in November. Professor J. W. TAYLOR,

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Suitable Advertisements will be inserted in this column at the following very low rate:—

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FOR SALE a quantity of Phrenological and Physiological Diagrams, would make a very neat and useful screen about 13 feet square.—For particulars apply,

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BRITISH PHRENOLOGICAL ASSOCIATION,

63, CHANCERY LANE, LONDON, W.C.

ESTABLISHED 1886.

President - - - - PROF. A. HUBERT, F.B.P.A.

Phrenological Conference,

MONDAY, NOVEMBER 9th,

AT THE

ESSEX HALL, ESSEX STREET, STRAND, LONDON.

Synopsis of Proceedings.

3 to 5 p.m. **Reception and Welcome of Visitors—Music and Character Delineations at Intervals.**

NOTE.—Several expert Phrenologists will be present during the afternoon and evening, who will be prepared to give private examinations, Fee, 2s. 6d. All proceeds to be applied to meeting the expenses incurred by holding the Conference. No such opportunity may occur again of obtaining the choice of selection from such a large number of the ablest men in the country.

- 8 „ **Tea for Members and Country Visitors.**
- 6 „ **Interval for Music, &c.**
- 6.30 „ **CONFERENCE Opened by President; Secretary's Notices.**
- 6.40 „ **PRESIDENT'S ADDRESS.**
- 6.55 „ **A Tribute to the Memory of the late L. N. Fowler.**
- 7.15 „ **Reports of Phrenological Societies.**
- 7.40 „ **Reports by Workers from Various Districts.**
- 8.30 „ **Report of Council *re* Centenary.**
- 8.45 „ **Public Delineations of Character.**
- 9 „ **Resolution on Phrenological Position and Prospects.**
- 9.30 „ **Suggestions for the Furtherance of the Objects of the Association.**
- 10 „ **Votes of Thanks.**

Cloakroom Accommodation will be provided.

Persons interested in Phrenology are invited. Cards of invitation will be sent to applicants who enclose a stamped addressed envelope for reply to the private address of the Honorary Secretary of the British Phrenological Association—

J. F. HUBERT, 68, Cicada Road, Wandsworth Common, London, S.W.

INSTRUCTION TO VISITORS.—Essex Hall, Essex Street, is two doors only from the Strand, and nearly opposite the Law Courts. Visitors who come by Underground Railway should book to Temple Station. Omnibuses pass the end of Essex Street from all the great railway stations, London Bridge, Broad Street, Liverpool Street, King's Cross, Victoria, Waterloo, &c. The Conference will be over in time to enable country visitors to catch their return excursion trains.

THE POPULAR PHRENOLOGIST

VOL. 1. No. 12.]

DECEMBER, 1896.

[ONE PENNY.]

WHAT THE "DAILY TELEGRAPH" SAID OF OUR MEETING OF THE 9th.

"Quite refreshing was it, after struggling through the immense crowd which thronged the Strand in honour of the Lord Mayor and his procession, to find a refuge in the quietude of Essex Hall, to be able to gaze tranquilly on a variety of skulls which adorned the apartment, and to listen to ladies and gentlemen calmly discussing bumps. It was like renewing one's acquaintance with Harvey's 'Meditations Among the Tombs.' Bumps were the order of the day, and when the ladies and gentlemen were tired of taking tea they commenced to read each other's heads, to find out what was good and what was bad, if any, in them. It was an amusing pastime, and showed how the entertainment of an afternoon tea-party could be enhanced by the pastime of examining bumps. It also permits the free interchange of opinion, because if the examiner likes to say anything nasty he may put it all on the cranium of the patient, who is entitled to retaliate when his turn comes. The occasion was the annual conference of the members of the British Phrenological Society. Members were present from various parts of the country, and reports submitted show that Phrenology is increasing the number of its supporters every year."

FORTHCOMING MEETINGS.

- Dec. 1st.—British Phrenological Association, 63, Chancery Lane, W.C. B. Hollander, Esq., on "Insanity," at 7.45 p.m. Free.
- Dec. 2nd.—Rusholme Public Hall. Mr. J. Thompson, on "Faces," 8 p.m.
- Dec. 4th.—Newcastle Phrenological Society, Church Institute, Hood Street. Mr. T. Darling, on "Phrenology and Physiognomy."
- Dec. 11th.—Leyton Phrenological Society, Grange Park Lecture Hall, Leyton. H. Davies, Esq., B.A., LL.D., on "The Field of Mind," 8 p.m.
- Dec. 18th.—Newcastle (as above). Mr. W. J. Wodson, on "Phrenology in relation to the home,"
- Dec. 19th.—Walthamstow Young Men's Debating Society St. Saviour's Schoolroom. J. Webb, Esq., F.B.P.A., on "The utility of Phrenology," 8 p.m. Free.
- Dec.—Kew Gardens, every Wednesday and Sunday. Stackpool E. O'Dell, at No. 5, Cumberland Gate, 8 p.m. Free.
- Dec.—Clapham, Gilead Mission Hall, York Terrace. S.W. J. Cook, every Monday and Wednesday, on "Phrenology," 8 p.m. Free.

FREE CHARACTER READING.

ALPHA.—The photograph sent indicates that you are quick and active physically, and are possibly fond of athletic exercises. Intellectually you are quick to perceive, but somewhat slower to act. You should trust more to first impressions and act upon them. Your independence is very marked, and will doubtless assist you in after-life, though now it may bring you into conflict with your superiors in business or social position. You are sensitive, at times "touchy," and cannot tolerate adverse criticism. You live much in the present. The future seems to have little concern for you. I am of opinion you are somewhat given to looking on the dark side of things, and though you can be bright and vivacious in company, yet when alone you get depressed at times, especially if your health is not good. You have ready aptitude for learning the natural sciences, and are fond of experiment. You would have made a capital teacher with training, or would do well as a commercial traveller and salesman.

HEADS.—This gentleman possesses a singular head—large in the moral region, equally so in the selfish. The faculty of Destructiveness is a very powerful one, and gives this gentleman vigour and force. Acting in conjunction with his large moral brain makes him indignant with wrong, and no doubt he is known as a severe critic of questions involving right and wrong. He is a thinker, and weighs a question in all its bearings; he can see the weak spots instantly. Somewhat ambitious and dignified, with good hope and a lively imagination. He has a copious flow of language, and can doubtless talk well; but the head does not show signs of education. The clearness of outline and textual indications usually associated with the attainment of the higher education is lacking. I presume, therefore, this gentleman's youth was not fortunately placed for educational advantages. He has, however, natural ability and force of character enough, if his physique is sufficiently powerful, to win himself a leading position if he will devote himself to some one object. I cannot, in the brief space allotted to *free characters*, say more. He would have made an excellent solicitor or business man, but must in the latter case have occupied a commanding position. As a preacher I feel he would make too many enemies. He would not compromise or forgive readily.

HUMAN NATURE.

THE November number of this bright and valuable paper has reached us from San Francisco, and is first-class reading. It will be sent to subscribers free by the Editor of the P.P., 12 months, for 2/6.

Bound copies of Vol. 1. of THE POPULAR PHRENOLOGIST, 1896, can now be had, price 2s., post free 2s. 6d.

Cases for binding the numbers 1 to 12, forming Vol. 1., 1s. each, post free 1s. 3d.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

Mr. WILLIAM ROBERTSHAN.
66, Church Street,
Whitehaven,
Cumberland.

MY PHRENOLOGICAL BENEFACTOR.

It was all through a public phrenological examination that I married the woman I did; and the result has been happiness—happiness as perfect as it is possible for man to enjoy on this mundane sphere.

It is now five years ago since Grace Holland and I became man and wife; but when I think how near I was becoming the husband of another, I shower a thousand blessings on the head of my phrenological benefactor, who, through his science, saved me from such a misfortune.

It occurred in thiswise. At the time my story begins I was five-and-twenty, and being in possession of a good berth and fair prospects, I had felt for some time the desire to take to myself a wife and settle down to the role of a sober-minded Benedict. My long-time chum, Jack Holland, laughed and jeered at the idea, but then Jack had long been a confirmed bachelor, and his cynical sarcasm had little effect on me. But although Jack, with all his ridicule, did not trouble me, some of his relations did. It so chanced he had both a pretty sister and a pretty cousin, and I had been unfortunate enough to fall in love with both of them at the same time. For the life in me I could not tell which I loved the most. When alone with his sister, Grace, I felt I loved her best; when alone with his cousin, Maud Coningsby, my feelings were reversed, and I felt that she was the one I loved best; but when in the company of both together, I found I loved them with an equal degree of feeling. When alone with myself, I tried hard to analyse my feelings, but usually ended in such a state of perplexity that I was very often in doubt as to whether I loved either of them.

As I have said, the cousins were both pretty, exceeding pretty, yet in totally different ways; and in tastes and dispositions it was impossible for any two beings in this world to be more opposite than they were. Maud Coningsby was above the average height, aristocratic looking, and with her finely-chiselled features and the wealth of golden hair which surrounded them, presented a very striking appearance. A spoilt child, she liked her own way in everything, and, somehow, invariably got it. Mirthful and witty, she possessed a sharp tongue, and all her friends at some time or the other felt the lash of her cutting witticisms. Accomplished, and fond of approbation, she paraded her many accomplishments before you continually. Altogether, she seemed one of those fascinating creatures with whom a man could not fail to be dazzled, and when in her society I gradually grew lost in admiration of her.

Grace Holland presented a great contrast to her. Grace was not so tall; in fact, she was rather short in stature, and inclined to be plump in figure. Her gentle, well-balanced face, circled by dark-brown hair, was undeniably pretty, but it paled before her cousin's more brilliant beauty. She had none of Maud Coningsby's showy accomplishments, and though of a very cheerful nature, was quiet and unobtrusive. She possessed a charm of manner which was utterly foreign to her cousin, and which, somehow, fascinated me. Small wonder that I was undecided and knew not my own heart, for what virtue and charm one lacked the other possessed.

I continued in a state of indecision several weeks, and grew so moody and irritable that I decided to unburden my heart and lay the state of affairs before my friend Holland. He heard me quietly until I had reached the end of my story. He

then laughed loud and immoderately, and when able to control his features, fired a volley of sarcastic, ridiculing remarks at me. When at last he perceived how deeply in earnest I was, he went into a sensible frame of mind, and commenced to discuss the matter seriously. We talked and talked, but all to no purpose. It was a fact I loved both, and equally a fact I could not marry both, even had I been so disposed. We remained immersed in silence some minutes, when suddenly Jack rose from his seat and exclaimed, "Here's a way out of your dilemma; and I certainly can't see a better. Take a coin, spin it, and if it shows heads propose to Maud, and if tails offer your hand and heart to Grace." Immediately approving, it was no sooner suggested than it was done. A penny was spun—then a brief moment of intense excitement, and my fate was sealed. Maud Coningsby was to be the recipient of my proposal, for the penny turned up heads.

A week passed swiftly by, but I had not proposed. Two or three times had I contrived to be alone with Miss Coningsby, but I could never muster the necessary courage. Another week sped away, and during the time I rigidly eschewed the society of the two fair cousins. I grew disgusted at my own vacillation, and at last decided to put my proposal in the shape of a letter. After several attempts I wrote one to my satisfaction, placed it in an envelope, addressed it, sealed it, and, reaching for my hat, went out to post it.

I had scarcely gained the street when who should I meet but my chum Jack, his sister, and Miss Coningsby. After the customary greetings had been exchanged, and I had meekly received the rebukes of the ladies for my neglect of their society, Jack laughingly informed me that a phrenologist was delivering a series of lectures in the town, and that his sister and cousin had attended one the previous evening, and having waxed enthusiastic about Phrenology in consequence, nothing would content them but that he should be dragged to hear the wonderful professor and become thoroughly convinced of the truth and genuineness of the science.

Jack had no sooner finished than both ladies, in an irresistible torrent of language, insisted on my accompanying them also. I had, perforce, to consent, and in course of time found myself in the hall wherein the professor gave his lectures, with my letter in my pocket unposted. Heretofore I had heard nothing but quack exponents of Phrenology, therefore it was natural that I should be an unbeliever in it. I had not, however, been a listener many minutes before I realised that the lecturer was a man of undoubted education, while the tones and earnestness of his voice assured me that he thoroughly believed in his subject himself. As the lecture developed I grew more and more interested, and by the time it was ended a great part of my scepticism was removed.

The lecturer having concluded his discourse, then called for two ladies and a gentleman to come from the audience unto the platform and allow him to give them a public examination of their heads, thus proving a practical illustration of his abilities, and of the genuineness of the science he practised.

Whether my lady friends had come with the express intention of having a public examination of their heads or not I am unable to say, but, saying a word to no one, they vacated their seats, and before I had half recovered from my astonishment were seated on the platform.

A gentleman having come forward also, the professor then commenced to delineate the character of Miss Coningsby. With a skill little short of marvellous he unfolded the weak and the strong points of her character so aptly and correctly that I was astounded. He pointed out that in spite of the bright buoyancy of spirits which she possessed, she had not the nature which would bear trouble patiently and fight difficulties bravely and hopefully; that though generous-hearted in respect to physical things, she had an inherent love of self which would preclude all sacrifice for others. He then showed how necessary were helpfulness and self-sacrifice to a woman who entered married life, and in tactful and well-chosen words told her that she did not then possess that depth and sympathy of heart which a man could turn to for comfort and help in the time of adversity, and how her self-will and waywardness would eventually entail misery on her

and all she came in daily contact with. He concluded his delineation by telling her she would have to subjugate self, and cultivate those things which he had pointed out she lacked, if she wished to make herself God's greatest blessing to mankind—a good wife, and bring happiness into the life of the man she married.

He then turned to Grace Holland, and remarking upon the oppositeness of the two ladies' natures, pointed out that she had almost to excess some of the traits of character which the other lacked. He showed that while she could never be so clever and intellectual as the lady he had just examined, she had that rare gift of making those around her happy, though it were at the expense of self; in fact, her affection and large-heartedness would produce a tendency in her mind to worry unnecessarily and become too anxious regarding the welfare of those she loved. Yet she would always show a brave front and a hopeful face if trouble came; and were she married and her husband chanced to have business or other misfortunes, she would not sit down despairing and discontentedly rail him, but by means of her womanly tact and forbearance, her sympathy and hopefulness, would implant in him the brave heart which would enable him to overcome his difficulties.

My friends could not understand the thoughtful, silent mood I was in when we left the hall that night, so inventing an excuse, I bade them good-night, and slowly wended my way homewards.

* * * *

That letter, though written, was never sent. I consigned it to the flames, and five weeks afterwards asked Grace Holland to be my wife. She consenting, we were married before two more months had passed over our heads. Not long after, Maud Coningsby entered the state of matrimony, but light-natured and self-willed as ever, she and her husband live very unhappily together.

This is nearly five years ago; then I was sceptical regarding Phrenology, but now am an ardent believer in it. I have had trouble and misfortune, but I have ever found my wife a true woman and helpmeet; and often as I sit down to a quiet pipe in my comfortable little home, and see my loving, helpful little wife imparting the brightness of her nature to all around her, and making home a very heaven, I think how nearly I missed gaining my treasure, and feel full of gratitude to the man who, by means of his science, tore the film from my eyes and enabled me to see aright.

LESSONS IN PHYSIOGNOMY.

BY R. D. STOCKER,
Author of

"The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

X.—COLOURING: OF THE SKIN, HAIR AND EYES.

After having directed our attention to the various lines which appear upon the skin of the face, it is but a step farther to regard the complexion.

Properly speaking, this is rather a question of temperament than character.

The colour and texture of the skin will inform us chiefly as to the health of the subject: paleness of the skin arguing a lack of vitality; whilst a very red face shows a more or less choleric and excitable nature. Between these two extremes we shall find complexions varying from pink and white to red and white.

A yellowish-coloured skin is not desirable, as it indicates a want of ardour, and very often a depressed, unhelpful disposition. At the same time a dark, healthy complexion will always show more vigor and latent power than a light one. Regarding

the colouring of the hair, there is very much more to be said about it than we can here find time or space to say respecting it. A hair is really a tube which is filled with colouring matter, which emanates from the body. The shades, or condensation of the pigment vary.

Very dark, blue-black hair shows depth of feeling, and not unfrequently a gloomy, or broody turn of mind; people with hair of this shade take things very much "to heart." There are many varieties of brown hair, but they all accompany a greater or less amount of susceptibility and warmth of feeling; the darker shades indicating greater intensity of feeling than the light.

Reddish hair denotes heat of temperament, and an ardent, impressionable nature; hair of this tint combines the qualities of both the light and dark shades; hence those who have it feel quickly and intensely for the time being.

Auburn hair signifies delicacy and susceptibility.

Golden tinted hair indicates caprice and irritability of temperament.

Very light, almost white hair, shows a want of feeling and a somewhat apathetic, cold temperament. Coarse hair indicates strength; fine hair denotes delicacy; curly hair indicates power of enthusiasm and exuberant vitality; straight hair shows a placid, unemotional nature; whilst wavy hair shows a fanciful, sensitive temperament.

Thus it will be perceived that the hair is the interpreter of the feelings, and it has often being noticed how a violent shock to the nervous system will cause the hair to "turn white" in an astonishingly short space of time.

The colour of the eyes is worthy of some attention. Very dark eyes indicate power; light ones show susceptibility; very light eyes, however, may show a want of vitality and an absence of feeling. Usually persons who have dark eyes are more or less deep and difficult to get to the bottom of; but those who have extremely light eyes are very little more to be depended upon.

Much has been written upon this branch of our subject which has proved to be mere "twaddle."

Let the student investigate for himself, and be careful at all times to never judge of character from one single feature.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the January competition must be in by December 14th at latest.

BRITISH PHRENOLOGICAL ASSOCIATION.

ANNUAL REUNION.

On Monday, November 9th, the now established annual reunion and conference took place at Essex Hall, Essex Street, London. At 3 o'clock the doors were opened to receive visitors, who arrived by twos and threes. Mutual expressions of pleasure were heard on all hands at the opportunity thus afforded of meeting each other, one of the most gratifying features of the day being the genuine delight afforded by the good feeling which manifested itself amongst the professional gentlemen present. No spirit of jealousy, no half-hearted greeting, but each met the other in a true, friendly, cordial manner—which, to the onlooker, was a source of very real pleasure, as it indicated the confraternity which must exist amongst all workers, if Phrenology is to be a success in the near future.

Music by Miss E. Webb and others, and conversation occupied the time till 5 o'clock, when about 120 friends sat down to a well-arranged tea. This time afforded further opportunity for becoming acquainted with each other on the part of the friends, many of whom were from long distances. Amongst others present were:—Messrs. A. Hubert, president; J. F. Hubert, secretary; G. Cox, treasurer; James Webb, B. Hollander; J. I. Morrell, F. R. Warren, A. J. Wildy, E. Durham, J. M. Severn (Brighton), C. Burton (Birmingham), Brian Hodgson (Birmingham), W. Taylor (Morecambe), A. Golledge (Evesham), H. P. Dommen (Swindon), Rev. F. Wilkinson (Leyton), W. A. Williams (Aberavon), W. Musgrove (Blackpool), J. Dillon, D. Elliott, Crow, King, Fear, R. M. Rham, T. Timson (Leicester), S. C. Slade, Ashby, and Blackford; Mesdames Taylor, Hubert, Cuthbertson, Blackford, &c.; and Misses. Birch, Wright, Poulton, F. E. Webb, M. Webb, &c.

During the afternoon and evening private examinations were given by members of the association for a nominal fee of 2s. 6d. each, the proceeds from which helped to defray the expenses. Messrs. Durham, Burton and Severn especially were busy, and rendered excellent service in this direction. Miss Oppenheim gave a public delineation of character physiognomically after the tea.

At half-past 6 the great meeting took place, the body of the large comfortable hall being well filled. Professor A. Hubert presiding.

Letters of apology were read from Rev. E. W. Jenkins, Blackhill; D. E. Samuel, Esq.; Professors H. Proctor, Liverpool; G. Cohen, Bath; Healy Fash, Glasgow; J. Coates, Rothesay; W. Brooks, Southsea; J. Allen, St. Anne's-on-Sea; N. Morgan, Consett; R. B. D. Wells, Scarborough; Miss Southan, Hastings; and others. Mr. Brooks enclosed in his letter the cost of the journey (which he was compelled to forego) towards the expenses.

The President rose and proposed the following resolution. Alluding to the favour and support her Majesty the Queen had ever accorded to Phrenology, the whole of the royal children having been examined by George Combe by her express wish, he moved:—

“TO HER MOST GRACIOUS MAJESTY THE QUEEN.

“The British Phrenological Association in annual conference now assembled offers heartfelt congratulations to your Majesty on the attainment of the 60th year of your Majesty's reign.”

The resolution was carried with acclamation, the audience rising and singing “God save the Queen.”

The resolution was then signed by the President on behalf of the association and telegraphed to her Majesty at Balmoral.

On the 11th November, Mr. Hubert received the following reply from Buckingham Palace:—

“The Private Secretary is commanded to express the thanks of the Queen for the kind message of congratulation which you have forwarded to her Majesty from the British Phrenological Association.”

After this resolution had been disposed of, Mr. Cox was requested to delineate the character of the gentleman who represented the *Daily Mail*, which he did with his usual care and fluency.

Mr. Webb rose to move a resolution, as follows:—

“That this Conference of British Phrenologists records its sense of the loss to Phrenology by the death of Professor L. N. Fowler, and desires to offer its tribute of esteem and admiration for the many noble traits of character he constantly manifested, but particularly for consistent fidelity to the science of Phrenology.”

Mr. Webb, in the course of a lengthy but pertinent speech, spoke of the introduction of Phrenology into America by Dr. Charles Caldwell and its revival by Dr. Spurzheim on his visit to that country, which ended in death. The Universities of the States, like those of Europe, were somewhat disturbed by the new doctrine. Amherst College shared with other centres the conflict of opinion which prevailed, and a discussion was arranged amongst the students. Mr. Henry Ward Beecher, the famous divine, but then a student, was selected to lead the forces opposed to Phrenology. The more readily to combat the advocates of the new teaching, Beecher read the writings of Combe, Spurzheim, &c., with the result that on the night of the debate Beecher proclaimed Phrenology and acknowledged himself a convert. Orson and Lorenzo Fowler were two of Beecher's fellow-students and intimate friends. At this meeting they became interested in Phrenology, and so deeply were they imbued with its value to the world that they resolved to devote their lives to its advocacy and practice. They wrote, they lectured, they examined, they worked. At 23 years of age Lorenzo Fowler commenced the work; he never relinquished it till his death at 85. The speaker dwelt on Mr. Fowler's travels and labours, and referred to his connection with the Association, and concluded, “I offer to his memory this tribute—the tribute of sincere regard for one who has done his life's work in such a manner as all men ought to do it. In all my dealings with him I found him thoroughly honourable and generous, without the slightest flavour of injustice, ingratitude, or pride.”

Mr. Burton seconded the resolution, and observed that he had known Mr. Fowler twenty five years ago. His name had been and would be associated with Phrenology in England and America. He had done much to prepare the ground for the future standing of Phrenology. He had taught much which we have attempted to practise. We hope to go on with the work inspired by his labours and example.

The resolution was carried unanimously.

After an examination and some singing—

The Rev. F. Wilkinson reported that the Leyton affiliated Society was in a very flourishing condition. Meetings were well attended, and some of the members

were working hard to qualify themselves for the B. P. A. diploma.

Favourable reports were received from the Newcastle affiliated Society and the Fowler Institute.

Mr. Timson gave encouraging news from Leicester. He said that since Mr. Webb sent a public challenge to the *Midland Free Press* the abuse of Phrenology had vanished. A local minister had recently preached a phrenological sermon. Mr. Timson, in the course of his address, referred to the non-attendance of Mr. R. B. D. Wells, through a serious accident to the arm which prevented him from gratifying a very strong desire which he had to be present.

Mr. Severn said he considered the meeting a very fine one; it indicated that more than ordinary interest was being taken in Phrenology. He was glad to see so many present. The value of Phrenology as a guide to pursuits was very great. Life at the longest was too short to spend any portion of it in unsuitable occupations. It was distressing to think of the many following unsuitable occupations when Phrenology could set them right.

Mr. HOLLANDER proposed the following:—

"That this conference of phrenologists favours the celebration in the year 1898 of the centenary of the first printed declaration by Dr. Gall of his marvellous discoveries."

Mr. Hollander alluded to the evidence to be adduced in favour of the resolution, with which he was in entire accord.

Mr. BRIAN HODGSON, in seconding the resolution, advanced two suggestions:—(1) That the ladies of the B.P.A. should put their culinary powers to use by preparing the skulls of the lower animals in numbers sufficient to make comparison. He mentioned that one lady had prepared for him over 200 since Christmas, including fish of all kinds (prepared by baking), and that they in Birmingham had gone into it enthusiastically, and included cats, dogs, rats, mice, moles, grouse, partridges, turkeys, &c. (2) That the great event should be celebrated by the establishment of Phrenological Sunday Schools, a successful start in this line having also been made in Birmingham.

Other speeches were delivered and examinations made by Messrs. W. Musgrove, A. Gollidge, J. W. Taylor, and others. Music, vocal and instrumental, was frequently rendered during the evening by friends and visitors, to whom the meeting, ere its conclusion, awarded cordial votes of thanks, as also to Miss Birch, for her superintendence of the arrangements for the tea. A hearty vote of thanks to Professor Hubert for his services in the chair terminated a meeting which will not soon be forgotten by phrenologists.

FOREST GATE.

Professor Hubert delivered a lecture on "Phrenology and its Uses" to a crowded audience at the Emmanuel Institute on November 5th. His worship the Mayor (Alderman W. Crow, wearing his chain of office) presided, being supported on the platform by several aldermen, councillors, and other prominent gentlemen.

Mr. Hubert showed that Phrenology was to be relied on as a science. Replying to objections, he explained the growth of skull and brain, and consequent mental development. Self-knowledge and knowledge of others were desirable acquisitions, and were rendered possible by Phrenology. He dwelt on the duty of providing suitable occupations for the young, and the general utility of Phrenology in regard to home, social life, education, and religion. During the evening the lecture was illustrated by public delineations of character.

CLAPHAM.

The Rev. W. J. Cook is doing a good work at Gilead Mission Hall, York-terrace, Clapham-road. He lectures every Monday and Wednesday, at 8 p.m., to good audiences, who are admitted free. This is what the *Clapham Observer* said of one of his meetings:—

"IS MARRIAGE A FAILURE?—On Monday evening last Pastor W. J. Cook delivered his phrenological lecture entitled 'Is Marriage a Failure?' in Gilead Mission Hall, York-terrace, Clapham High-street, to a large and appreciative audience. Mr. W. W. Jackson, of Queen's-road, Peckham, occupied the chair, and opened the meeting with a few and suitable remarks. The lecturer, in his usual able, eloquent, and masterly style treated his subject scripturally as well as phrenologically, pointing out the different reasons many people had for marrying, and contrasting them with the real and true conditions which go to make a happy married life. Ill adaptation in marriage was a fruitful source of poverty, lunacy, disease, and death, but marriage of itself cannot be a failure, for it was a Divine institution, and if people would only consult God's laws on the subject an unhappy marriage would soon be a thing of the past. At the conclusion the lecturer delineated the character of two persons in the audience, which met with well-merited applause. A vote of thanks was heartily accorded to the chairman.

BATH.

Herr Cohen, who has been lecturing in Bath, has been interviewed by the *Bath Argus*. During the interview it transpired that the popular lecturer derived his first inspiration from the late L. N. Fowler, some 25 years ago. Herr Cohen has examined Lord Wolseley, Mr. Gladstone, Henry Ward Beecher, John B. Gough, John Bright, C. H. Spurgeon, and a host of other celebrities. All this and much more is reported in the *Argus*, and Phrenology has had another good advertisement.

WORCESTER.

Professor J. B. Keswick commenced a series of lectures on "Physiognomy and Phrenology" at the Public Hall on Wednesday evening, when there was a very large audience present, which was no doubt to be accounted for by the fact that the lecture was free. Professor Keswick's amusing remarks were illustrated by portraits, &c., thrown on a screen by means of a magic lantern. At the conclusion of the lecture he read the characters, by means of "feeling the bumps," of three ladies and two gentlemen from the audience, and much merriment was caused by his accurate delineation of the character of a certain local celebrity.—*Worcester Chronicle*.

LEYTON PHRENOLOGICAL SOCIETY.

INSANITY AND THE DEFECTS OF OUR LUNACY SYSTEM.

On Friday, at the Leyton Congregational Lecture Hall, a lecture on the above subject was delivered by Mr. Bernard Hollander under the auspices of the Leyton Phrenological Society. The Rev. T. H. Wilson, Vicar of Leyton, occupied the chair, and amongst those present were the Rev. C. Edmunds, the Rev. H. Moulson, the Rev. F. W. Wilkinson, and Messrs. E. R. Alexander, E. H. Kerwin, J.P., E. E. C. Pittam, James Webb, etc. The Vicar, in his introductory speech, referred to the alarming increase in the number of lunatics—known and unknown—giving some important statistics on the subject.

Mr. Hollander prefaced his lecture with a short *resume* of the great advances which have been made in the treatment of lunacy during the present century, and particularly during the reign of the Queen. He showed that the teachings of the early phrenologists did very much to influence these reforms, and to bring about the more humane treatment of imbeciles. Mr. Hollander explained the working of our present system from a medical point of view, in a very careful and dispassionate manner.

LACK OF CONFIDENCE.

BY J. MILLOTT SEVERN, F.B.P.A.

CONFIDENCE, dignity, and pride all emanate from a development of Self-Esteem, and this being so, the majority of people have a horror of possessing too great Self-Esteem. We would certainly rather see too little of this in a person than too much; yet it is a useful organ in enabling individuals to get on in the world.

There are few traits that are more irritating and objectionable than an undue manifestation of pride. Yet a sufficient amount of confidence is very necessary for the carrying out of great projects and plans, so that those who are lacking in this organ should endeavour to cultivate enough of it, for however capable a person may be, many of his best efforts are lost when from lack of confidence he holds back in his undertakings.

It is no doubt a good thing that in the early moral and religious training of young people they are taught to keep down presumption and pride; yet too much stress has, as a rule, been laid on this kind of teaching, the organ of Self-Esteem has thus met with an universal check, which in many cases has proved a disadvantage.

Modesty is an admirable quality and it will have its reward; yet it is not always the best policy to wait; the world is slow to recognise that, which we lack confidence in manifesting; and life at the longest is too short to allow of much storage. Whatever gifts we possess should not be hoarded but used well, and when from lack of confidence we fail to do this, these gifts are to the world as lost, and constant regrets as a consequence are likely to be experienced.

An individual has no right at the expense of being modest to allow his talents to remain dormant, which, were they well employed, might raise him to honour, influence, and distinction.

It is just as wrong, it is in fact more wrong, to undervalue as to overestimate Self. A person who has a sufficient degree of self-confidence will often undertake as much as his capacities will enable him to do, whereas one deficient of self-confidence holds back from undertaking responsibilities of which he is capable and of right ought to undertake.

Confidence begets confidence. If persons do not believe in themselves how can they expect others to believe in them. Confidence can never take the place of ability, but ability is often at a discount because of lack of confidence.

It is the feeling of self-reliance which oftentimes helps greatly in making a man rise to superiority of position. Mr. Gladstone, General Booth, and great leaders in the church, the state, society, commerce, science, art, mechanics, etc., whatever their other qualities may be, would hardly be likely to attain or to maintain their positions unless they had confidence to carry out their especial duties.

It will thus be seen that a proper degree of confidence in Self is essential to success, to propriety of conduct, and true dignity of manhood and womanhood. To those who are deficient in confidence a few words in reference to its cultivation will no doubt be useful.

First analyse your own mind so far as you are able to do this, and compare with those of others who have attained distinction in such departments as your intelligence leads you to think that you yourself could succeed. If you feel that you have the capacity to do what you see others doing, who, having more confidence than yourself display themselves better, you may generally depend upon it that you could have the confidence to come forward in the undertaking.

I remember when giving a lady an examination some years since, I spoke to her of her great artistic and also literary talents, and at the same time pointed out to her that having so little confidence she would look upon herself as possessing but very ordinary skill in respect to these qualities. Feeling the moral force of the statement and encouraged by the hint, she set about making herself proficient as an artist, to which pursuit it appeared she had been devoting herself. In a year or so, when visiting the same town, the lady called on me again and asked if she had not developed more confidence; she thought she must have done so, for since I gave her her statement the year before, she had had the good fortune to get one of her pictures in the Academy.

There are many persons who entertain the idea that to think little of themselves is a virtue, and so strive not to cultivate confidence. Humility is a virtue only when it does not cause persons to be trampled under foot or shirk responsibilities. Let us remember that being possessed of minds we each have a jewel of inestimable value, of which we may well be proud, and it is well always to remember that the use of our talents, be they one or ten, will be required of us.

HALT!

It is well before studying a subject carefully, before going into all the details and minute ramifications to stop and ascertain first, what the principles of the subject are, to find out the main ideas; then can a subject be grasped in its entirety, and the building will be symmetrical on a well-defined plan. Now what are the principles of Phrenology? They are these:—

- (1) The Brain is the organ of the mind.
- (2) The size of the brain indicates the power of the mind (subject to modification by quality, activity, and health).
- (3) The shape of the brain indicates the direction of the mind.
- (4) The shape of the skull indicates for all practical purposes the shape of the brain.

These are the things that all students of Phrenology must grasp and always bear in mind, the rest is minute detail. These are the pillars and girders of the house, the rest is the filling in of brick and of wood. Think these over for a month and perhaps before you are aware you will have become acquainted with the essence of Phrenology. Phrenology is no humbugging mystery—it is plain common sense.

D. MARSHALL.

Correspondence insufficiently stamped will, in future, be refused.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.P.B.A.

I AM often asked "What is the best way to learn Phrenology as you teach it." My reply has invariably been—"First: Learn the names of the organs comprising each group of faculties. Second: Make yourself acquainted with the primitive function of each organ. Third: Accurately learn the location of each organ from a standard bust. Don't believe all this, but go to nature and ask her questions to verify it. Note her answers. Wherever you hear of a peculiar character ask leave to examine his head to see if he has the necessary organ which his character indicates; you will always find it well marked. Try and verify the whole of the organs in this manner. Read Combe's *Elements of Phrenology*, and, if possible get it off by heart—it is the best text book you can have to learn from.

Whilst investigating nature for positive evidence of large organs, you will accidentally come across small organs. Both will act as smart lessons of fact, and by the time you have found persons who indicate each phrenological organ large and small, that conviction will follow as a matter of course. Such conviction is far better than belief; for to believe a thing is to rely upon the statement of someone else, but to know it gives the utmost confidence to the individual who thus goes to nature for his edification. The accurate knowledge thus gained of the position of the organs, large and small, in the living head, gives such precision in observation that many of the organs can be observed at a glance at a person's head without feeling it at all.

For instance: About two years ago, travelling from Llandudno, I had just ensconced myself comfortably in the corner of a carriage, and was deeply engrossed in a book, when a little girl who was chatting and laughing merrily on the opposite seat, came to me and began to feel me carefully all over. I looked up (I daresay somewhat indignantly at such familiar treatment), and my eye was at once arrested by the absolute lack of the organ of colour. Now, this is a most difficult organ to judge, and my intense interest evidently attracted the child's lady companion, who apologised for her little girl, saying that she had been stone blind from birth, and thus never having known the pleasures of sight did not feel the want of them, but familiarized herself with objects by the sense of touch. Of course I was deeply interested, and it would well repay young students to pay a visit to a blind asylum to familiarize themselves with the appearance of the organ.

Many of our so-called professors have very hazy ideas upon a few of the organs which require skill and practice in observation to locate them, and if 50 of our professors were asked off-hand to mark off a few organs on a blank head, I expect there would be a sad jumble. Fortunately this is the fault of the professors, not of the science; or our opponents would soon annihilate phrenology. In thus referring to nature for authentic information, I have known many ludicrous incidents to take place.

For instance: I once saw a young phrenological student at church, deeply engrossed in the formation of the cerebellum of two aged maiden ladies; at last he

leaned forward in his pew, and gently ran his hand down the nape of the neck of one of them, much to the astonishment of the lady, and his own embarrassment.

On another occasion, the same individual to more closely observe a large organ of Ideality on a lady behind a confectioner's counter, went in with the intention of purchasing some sweets, but so intent was he on observation that he forgot what he wanted, and stood quietly staring in the ladies' face over the counter, until she enquired what he wanted, when he stammered out that he had forgotten the name of the particular sweets.

I don't recommend young students to become so deeply engrossed in dream study as this, but to keep their wits about them, and master the three items I have mentioned. They should then study the action of groups of faculties in the formation of character. Those can be best studied by visiting different societies and sects, note how harmoniously they accord with the code of rules and objects relating to the particular society. In studying Combe give special attention to the landmarks of Phrenology, for upon the exact location of these scientific accuracy depends. In so pointedly recommending Combe do not infer that I do not think there are no other good phrenological authorities, because I do not hold such an opinion. But Combe has touched the subject with a master hand, and nearly all I know has been learned from his various works.

I am particularly fond of my old friend Morgan's *Skull and Brain*, and if I wanted arguments in defence of Phrenology I would turn to its pages. Then there is Boardman's *Defence of Phrenology*, an estimable work. *Weaver's Phrenology* is very pleasant reading. The works of Sidney Smith, and a host of others, so that when the student masters Combe, and peruses the leaders in phrenological thought, he will think there is very little left for him to find out. Certainly those master minds make one feel very humble in the acquirement of knowledge, for it takes an immense grasp of mind to master what they have taught.

Young phrenologists must not think there is nothing left to learn, for there are many deep problems connected with Brain Psychology to solve which quite legitimately come within the sphere of phrenological science—problems so deep that I sometimes hold back and wonder if a finite mind can solve them.

We have had a lecture from Dr. A. Wilson under the auspices of the Gilchrist Trust; on the published syllabus of which appeared the following: "Brain and Nerve and Their Work; a brief sketch of the latest knowledge about the function of the Brain. How the old and effete Phrenology has been replaced by a scientific system of Localisation of Brain Work." His Cautiousness must have been alarmed, for he only just mentioned the term Phrenology. This was sufficient for one of his audience to hand up to the chairman a challenge to discuss Phrenology *à la* Gall—copies of which challenge were also handed to the press representatives, but up to date it has been prudently ignored. Dr. A. W. was not always so discreet, and I could not help contrasting the useful knowledge a phrenologist could have given from the same Brain pictures on the screen, instead of the small talk indulged in by Dr. A. W., for instance denominating the olfactory nerves the smell centre.

THE POPULAR PHRENOLOGIST.

DECEMBER, 1896.

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CRANION'S PRIVATE OPINION.

I think the Association did well in taking a larger hall and sending out a greater number of invitations than usual for the reunion on November 9th. The response was very encouraging. Members and friends came from all parts of the country, showing an earnestness and zeal which speaks well for the future of Phrenology.

I regretted to notice that the conferential element was to a large extent lost in the desire for public meeting attractions, which were, no doubt, much appreciated by the many hundreds present. At the same time, though I enjoyed the whole thing, and was delighted with the spirit which prevailed, yet I would like to have seen some practical outcome from so large a gathering.

By way of change—and variety is always charming—I would suggest that on the next occasion the afternoon be utilised, say from two o'clock till five or six, for the holding of a conference pure and simple, at which matters of moment shall be discussed; and after an interval for tea, a grand public meeting be held, to be addressed by representative men from all parts of the world. The afternoon meeting for Phrenologists only, but the later gathering to be publicly advertised, and to which all shall be welcome.

If any interested person has any other suggestion to offer, send it along to the Secretary. He is a splendid fellow, and will see that it is fairly placed before the proper authorities. Do not put this matter aside, and say, "There is ample time for that," and forget all about

it; let us have your suggestions now. The time between now and next November can be utilised by the Council in digesting, arranging, and preparing for a grander and more successful meeting than even the last.

Members of the British Phrenological Association will please note that a MEMBER'S TICKET has been issued by the Council, a copy of which, bearing the member's name, is sent to each member on receipt of the current year's subscription. These tickets cannot be sent to members in arrears. To those who are curious to see what this new card is like, the moral is plain; it is summed up in two words—PAY UP.

The P.P. to-day has reached its twelfth number. What that means to me I cannot say, nor will I moralise on this occasion. The next number will celebrate its birth, and I will then give my opinion. At the same time, I must express my gratitude to the many friends who have helped me to carry the venture thus far, and particularly those who have, without fee or reward, given their valuable services to benefit Phrenology and its devotees through the pages of our journal.

I refer particularly to those leaders of thought in the phrenological world, Mr. James Webb, whose "Lessons in Phrenology"—the like of which has never before been written—have appeared month by month from the start, and will still continue so to do; Mr. James Coates, author of "Health Notes," one of the most valuable series of articles ever written in common-sense language for non-medical readers; to Signor Crispi, for his "Notes by the Way," which are always full of suggestive thought; Mr. Severn, for his didactic articles, which have been much appreciated; and others, whose contributions have been of great value, though not so frequent as those I have thought it right to name. My personal thanks are due to them all, and I here tender it to them publicly.

It is to be hoped that friends of Phrenology everywhere will try to arrange meetings for public advocacy or private consideration of phrenological claims. Are you in earnest? If so, gather a few friends—five, eight, ten, or a dozen—invite them once a week into your sitting-room, and set yourself the task of going through Combe's "System of Phrenology" paragraph by paragraph, considering, deliberating, experimenting, learning. Each such little centre may grow into a flourishing society. This is the right season to begin this work. How many of my readers will make the start? I shall be glad to hear of and report your progress from time to time.

I would again remind my readers that the PHRENOLOGICAL YEAR BOOK, 1897, is in course of preparation, and will, I trust, be ready before Christmas. It will contain articles on many phases of Phrenology, Character Sketches, Biographical Sketches, and a vast amount of purely original matter; all the greatest thinkers and best writers on phrenological science and philosophy are contributing to its pages. There is still space left for a few more advertisements; but these must reach me early to ensure publication. Orders for the YEAR BOOK are now being booked. Those requiring copies for resale, or in quantities should apply for special terms.

PHRENOLOGICAL CHARACTER SKETCH OF
HIS GRACE THE
ARCHBISHOP OF CANTERBURY.



THE following sketch is written from the examination of a portrait of Dr. Temple, published by the London Stereoscopic Company. The disadvantage of not being able in a photograph to see the whole of the cranium obtains in this instance; the delineation must therefore be necessarily incomplete, the more so as the writer is not influenced by facial expression.

Dr. Temple has a powerful mental constitution. Of fine organic quality and of mental-motive temperament, he is capable of intense but well controlled feeling, and of earnest and constant physical activity. Measured from the parietal eminences around the forehead covering the frontal eminences, the head is unusually large, indicating an extraordinary development of the frontal lobes of the brain the seat of the intellectual powers. His perception is remarkably keen and all grasping, not possibly so quick to appreciate a situation as some, but ready enough for most of the necessities of life. Though his first impressions are good he likes to think before acting. If there be precedents, or he has had experiences in any direction, he will act in harmony with these, notwithstanding his undoubted originality, and the personal decision and positivism he possesses; a combination which would enable him to stamp his own methods, and establish newer precedents.

His intellect is his dominant characteristic and plays the leading part in his life, notwithstanding the fact that his moral powers are large, and his sentiments and emotions active. These all have to be subservient to the necessities of perception, comparison, reason, and judgment; for although his obedience to authority is undoubted in the matter of social, political, or ecclesiastical life; this obedience does not and cannot be relied on in matters of mind, he must be independent there.

Benevolence is a large organ, and influences his conduct to a remarkable degree. He will listen to the lowliest and bend to the meanest of his fellows, if he could even by a word show sympathy. With strong Firmness and a fairly wide head, he should manifest much vigour and ability to labour long and hard without weariness. When he makes up his mind the thing has to be done at all costs; he does not believe in retiring

after once starting a work. It would be as easy to persuade a kitten to take a daily bath as to deter him from a purpose once decided on. He has a large practical intellect. He can organise and arrange, criticise, and compare. He judges readily of the relations between form and size, between colour and harmony. He is, however, somewhat imaginative, has high ideals, and judges others by these ideals rather than by the standard of average human possibility. He is fond of the beautiful in art and the sublime in nature, though not sufficiently influenced by them as to allow their attractions to draw him from the path of duty.

Duty,—yes, that word sums up much of Dr. Temple's character. His own duty, other's duty, right and wrong metaphysically defined, and man's relation to these abstractions, are points in a creed which is not strictly in accordance with the teachings of his church; but to him are of serious import, as they represent his best and noblest inspirations.

Language is not a strong faculty, hence though the Archbishop may be able to express himself clearly and cleverly, with force and impressiveness, he will not have that command of language, that readiness of utterance, that rich flow of choice expressions which in the natural orator so charms and delights the listener. He would have made a splendid naturalist. Botany, geology, and the natural sciences would have found in him a devoted student and advocate, had he started their investigation. He has a keen sense of the humorous, and delights in that dry, quaint humour, which is more characteristic of the American school of fun-writers.

The mathematical faculty is a strong one in this head, not that he cares much for simple calculation, but he delights in the theorems of the higher stages of mathematics. Euclid had as many if not more charms for him than music or art when engaged on its study. He had not to be driven to it and threatened with punishment, not he.

I regret I cannot give a complete description, but the back of the head is almost invisible on the portrait. If I may be allowed to venture a guess, I should suppose that his domestic organs were subsidiary, playing but a very unimportant part in his daily life. Though not an ascetic he does not live to eat. The fact is, with a tendency to indigestion, &c., if he ate and drank simply for the enjoyment of eating and drinking, his days would soon be numbered.

To sum up. This gentleman is firm, positive, decided, persistent, hopeful, generous. He possesses a comprehensive perception, great power of comparison, lofty ideals, and a righteous judgment. He is original, mathematical, metaphysical. His language is limited, though doubtless improved by education and much reading. His suavity could be cultivated with advantage. Music does not claim him as an expert. As to his fitness for the high post to which he has been elected I cannot speak, because I do not know the nature of its duties, but if they are such as need a deference to authority, coupled with a strong and vigorous determination to do his duty, restless activity, mastery of detail, sound judgment, and conscientious justice, rather than flowery speech and suave deportment, then Frederick Temple, D.D., is the right man in the right place. If the efforts of such a man be not cramped by old time usages, by narrow prejudices, and similar obstacles, then the office will be honoured by the presence of one who will shed a lustre upon it equal to that of any of his predecessors.

HEALTH NOTES,

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

BEFORE pointing out some hypnotic methods of cure, it would be just as well for the sake of the timid, to point out that the majority of current objections to Hypnotism are based on fanciful assumptions. Those have been fostered by novel writers, playwrights, travelling showmen, and, I am afraid, medical men have not been above adding a little to public prejudice by speaking and writing indiscriminately upon the dangers of Hypnotism—of course in the hands of laymen—while the Press, always ready for a *souper* of sensation, has delighted in retailing deeds of vice and crime, and even death by misadventure, all of which are said to have been induced through Hypnotism. As an old and experienced Hypnotist, I am happy to say that, 99 in a 100 of the so-called dangers of Hypnotism are traceable to inaccurate observation and fanciful deductions. These in due time have been exaggerated still further by ignorance, prejudice, and love of the wonderful, so dear to many minds. As Professor Gregory would say, "Mesmerism (Hypnotism) is dangerous. But it is not the study of it nor the knowledge of it, but ignorance and the rash experiments of those who are ignorant of it that are dangerous."

It would take several pages of THE POPULAR PHRENOLOGIST, to merely outline and answer these prejudices and exaggerations, and consequently I will let them pass, with this advice to the would be operator: First—no one should operate, without having in theory, at least clear and definite information on the subject. Second—no person should attempt to operate who is not in the enjoyment of a good degree of mental vigour and of—not the least important—good physical health, and Third—under no circumstances, attempt to operate on any person, or seek to cure any patient who has any real or apparent objections to hypnotism.

To attempt cure under these conditions would be a woeful waste of time and energy. My reasons are explained at length in my new work, "Human Magnetism" and lastly, the operator should never treat a patient except in the presence of a friend or relative, in whom the patient has confidence. This safeguarding of the operator increases his power and influence, and protects him from charges, which highly imaginative, nervous, hysterical and otherwise diseased persons might make. Such an incident might not occur 1 in 10,000 cases. But I think it is wise for the good of Hypnotism, and for the benefit of the operator, that such wise precaution should be taken. As to any danger to patient from treatment, no sensible operator has an excuse.

Notwithstanding all that has been said about hypnotic treatment and the desirability that it should be confined to medical men, I am prepared to aver that any healthy, sensible, and *otherwise qualified* layman can practice hypnotism for curative purposes equally as well if not better than a medical man. Medical men have prejudices, they are very conservative, and they are too fond of experimentation—*vide* all recently written works on Hypnotism—to employ hypnotism wholly and directly to curative purpose. Besides, there is no clinic in Britain,

where medical men can learn hypnotism, and except those who have had opportunities to learn at Nancy School of Hypnotism, France, founded by Liebault, or at Paris, the majority of medical men practising hypnotism in England have gained their knowledge in this country from the writings and demonstrations of *laymen*. Hypnotic treatment, otherwise called Mesmeric and Magnetic Treatment, was carried on in this country for years before medical men gave any attention to the subject. Why they should so suddenly discover *now* that the practice of hypnotism is only safe in their hands will be no mystery to those to whom the history of hypnotism is familiar. I personally should be glad to see all medical men pay more attention to the subject and practise it more extensively—for they possess many advantages, being a privileged class—but I should hesitate to give them a monopoly of the practice—all monopolies are bad, and of monopolies medical monopolies are the worst.

The layman practising hypnotism will do so in the circle in which he is best known. If a member of the family is ill, there is no need to call in the services of a stranger—medical or lay—if the head of the house is competent to do the work. The question of probity, purity of intention and fitness generally come in here. As no man is a hero to his valet, so the majority of persons, good or bad, are best known at their best or at their worst, in their own family circle; and it is in just such a circle the healer and the patients bring about the most successful work. If this was more fully known, a deeper interest would be taken in hypnotism. When one considers the infinite possibilities of good compared with mere fractional possibilities of evil, which can be accomplished by hypnotism, every lover of his fellows, every person aspiring to be helpful to his own family, and of service to mankind, should take an interest in, and make a study of "How to Hypnotise."

Hypnotism, as practised as a therapeutic agent, is certainly a very simple and effective procedure. Taking, of course, for granted the fitness of the operator—fitness, of course, is made up of personal qualities—which instruction may enhance, but cannot give, and the willingness of the patient to be treated by hypnotic methods. Failing a personal interview, fitness to operate can be estimated from a photograph of the student, &c.

Liebault, of Nancy, candidly confesses that without any other assistance than a manual on Animal Magnetism, he became a successful student of Hypnotism, and what this most successful of all Continental operators has done, may be accomplished by others in this country. I have many letters from home and abroad of successful cures being completed by persons who have read my little manual, "How to Mesmerise." But as I said before, so much depends upon *fitness*. Liebault was not only fit, but his real motive was cure. The beginning and the end of his operations was cure. Had the late Dr. Charcot, and his assistants at Salpêtrière, practised hypnotism with the same object, instead of playing with lopsided and unbalanced hystero-epileptic patients for experimenting sake, we would hear less to-day of the dangers of hypnotism. With these remarks I must leave this article, and postpone to another issue "Hints on How to Hypnotise."

ON THE TREATMENT OF CRIMINALS.

BY E. A. BOOL.

A WELL-KNOWN scientist and supporter of Phrenology, Professor Alexander Bain, says in "Mind and Body" and also in "Education as a Science," that the introduction of induction coils as a means of punishment in our prisons would be an improvement on the old-fashioned treadmill, on the ground that the latter is useless and comparatively ineffectual as a mode of punishment: useless as it accomplishes nothing in return for labour expended, and ineffectual because in the morning, when a man is fresh he can work for some time with but little discomfort and fatigue.

Professor Bain says that the object of the latter punishment is to give pain through the medium of the muscles, and that by using induction coils the nerves could be more painfully affected, and that in a shorter period of time. The shocks could be regulated with scientific accuracy so as to give the criminal as much pain as he could bear without losing consciousness, and at as frequent intervals as the strength of his constitution would allow.

Further, the element of terror would be added to the pain felt by this means, which is absent in the use of the treadmill, for the man knows the nature of the latter instrument of torture and the exertion is regular. With an induction coil he is completely at the mercy of his gaoler who can increase the strength of current at will, the prisoner knows not the nature of this new instrument of torture; his terror is increased at every fresh shock, and thus he is more easily subdued.

We are surprised at a supporter of Phrenology advocating the above treatment as a means of reformation. As a phrenologist he ought to know that physical deterioration (for this is what the above severe treatment would result in) tends to lessen the activity of the moral faculties, consequently retarding instead of awakening repentance and subsequent reformation. Just imagine what a wreck a man would be after five years of such discipline, if, indeed, it were possible to survive such heroic treatment. Surely, the ghastly scenes enacted in American prisons where electrocution is practised, ought to be enough to deter us from adopting such fiendish refinement of scientific cruelty.

Again, as a phrenologist Professor Bain knows that prison discipline arouses, instead of subdues the propensities, the treatment prisoners receive degrades and mortifies them at every turn, which nourishes a spirit of revenge and which leaves no room for the softer feelings, consequently when their terms expire they are more hardened than before.

Phrenologists would say to a criminal or moral invalid, "We will not punish you for what you have done, for you are not solely to blame, for we find that the circumstances of your life have been such as to stifle all your higher feelings; we consider the loss of them punishment enough, you are thereby deprived of some exquisite enjoyment, to say nothing of the remorse you will experience in the future; just as a man ill of some fever or physical disease is punished by being deprived of the enjoyment conferred by good health, and as it would be extremely foolish and worse than useless to punish him, especially while ill for being ill, so we think it would be just as foolish or use-

less to *punish* you, but until you prove yourself worthy of freedom and confidence, we will *restrain* you from committing further wrong, just as we restrain a man suffering from smallpox or other contagious disease from harming his neighbours by visiting them while so suffering; we will place you in different surroundings to those you have been used to; you will be placed on a farm far away in the country where you will not be robbed of the grandeur and beauties of Nature, where you will have a chance of forgetting the wrongs of your past life, where the songs of birds and the silent eloquence of flowers will awaken your long dormant aspirations, where your intellect will find employment in some useful trade or occupation most suited to your tastes, and when in course of time your propensities have cooled down, and the excitement transferred to the moral and intellectual portion of your brain, we will allow you to return to society, not as in olden days branded as an outcast whom everyone shuns, but as a man worthy of the respect and confidence of all."

May the day soon dawn when the guillotine, the gallows, and the electrocution chair, together with our prisons as at present conducted, will be all done away with *for ever*, and when the universal reign of practical Phrenology and true Christianity will begin.

A PHRENOLOGIST'S DREAM.

I HAD just returned from a visit to my friend, the genial professor, and was sitting in my favourite chair in front of the fire thinking over his last lecture. Presently the fire vanished; I was back again with the professor and his family, but the season was changed—instead of winter, the golden mellowness of a late summer evening lay all around. Through the open door and French windows a number of young people, mostly in their teens, came flocking in. What arrested my attention was their very evident superiority of physique, such tall, well-proportioned figures, such graceful carriage, such clear, eloquent eyes, and noble heads as I had ever seen before. I could not help thinking that if thus beautiful in the immaturity of youth, how much more would they be when men and women grown?

But who were they? My eye sought the professor, even he seemed surprised as they closed round him, when one of them, as if in answer to his unspoken question, "Who are you?" came forward and said, "We are the children of those who came to you in their youth." With those words ringing in my ears I awoke.

A DREAMER.

GRIEF.

THE MEDICAL VIEW.

We are all familiar with cases where travel, amusements, and constant rushing about from place to place have been recommended as curative agents for people who have sustained great shocks, or have had cause for deep and heartfelt sorrow. Medical science has demonstrated that violent and depressing emotions cause many serious physical ills, and that it is almost impossible to restore health until the causes are removed.

Wild creatures that have mourned themselves to death held in captivity have been carefully examined. Although their food was sufficient and of proper quality, and enough was consumed to sustain life under ordinary circumstances, the tissues were found to be in an unnatural condition, and all of the organs had undergone degeneration similar to that brought about by ordinarily infectious diseases. Grief, in short, generates a poison in the system, and should be treated like many of the other ills of life brought about through poisonous infections.

The relations between mind and body are much closer in some persons than in others. This state of things is not by any means confined to the higher orders of life, as death from grief or loneliness or captivity is not uncommon among creatures of all grades. It is supposed that the sudden and violent depression of spirits causes chemical changes that develop toxic atoms of great virulence, sufficient, indeed, to change the character of the tissues and cause degeneration in the blood and brain and spinal cord.

LESSONS IN PHRENOLOGY.

By James Webb, F.B.P.A.

DESTRUCTIVENESS.—(Concluded)

Every writer displays his own phrenological development in his productions. In Sir Walter Scott the organ of Destructiveness was not large, though his powers of description were very large. Hence his battles are full of detail, and almost perfect models of descriptive writing, without the sanguinary character that large Destructiveness produces. Yet he could use this organ with energy. This was exemplified in the combat between Fitz James and Rhoderick Dhu.

Richard Brinsley Sheridan had a large organ of Destructiveness, as is plainly seen on his bust (taken from life), and his writings show this faculty at every turn, though often greatly modified by his equally large Secretiveness, and still larger Love of Approbation and Self-esteem. Two verses from one of his best poems will illustrate this remark:—

- "But days like this, with doubting curst,
I will not long endure.
(a) Am I disdained? I know the worst,
(b) And likewise know my cure.
(c) If false, her vows she dare renounce,
That instant ends my pain;
For oh! that heart must break at once
(d) That cannot hate again."

This organ was very large in Byron. His poem on "Darkness" is a good example of it, and in his "Don Juan" are many instances of large Destructiveness. Here are his 52nd and 53rd stanzas from the Second Canto of "Don Juan," in which Byron describes a shipwreck:—

"Then rose from sea to sea a wild farewell,
Then shrieked the timid, and stood still the brave.
Then some leaped overboard with dreadful yell,
As eager to anticipate their grave;
And the sea yawned around her like a hell,
And down she sucked with her the whirling wave,
Like one who grapples with his enemy
And strives to strangle him before he die.
And first one universal shriek there rushed
Louder than the loud ocean, like a crash
Of echoing thunder: and then all was hushed,
Save the wild wind and remorseless dash
Of billows; but at intervals there gushed
Accompanied by a convulsive splash,
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony."

The following illustrates his moderate Benevolence, larger Hope, and predominating Destructiveness:—

"They never fail who die
In a great cause! The block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world, at last, to freedom!"

- (a) Offended Love of Approbation.
(b) Secretiveness.
(c) Excited Combativeness and Destructiveness.
(d) Destructiveness.

Southey had large Destructiveness. He wrote "The Curse of Kehama," and "Roderick." The following is an extract from "Roderick":—

"Mountains, and rocks and vales re-echoed round,
And he, rejoicing in his strength, rode on,
Laying on the Moors with that good sword, and smote,
And overthrew; and scattered and destroyed,
And trampled down! and still at every blow
Exultingly he sent the war-cry forth.
'Roderick the Goth! Roderick and victory,
Roderick and vengeance.'"

In Southey's "Holly Tree," there is a subdued expression of the organ of Destructiveness, subdued by his large Veneration and full Benevolence. Southey shows that the leaves of the Holly Tree become less prickly the further they are from the ground and the reach of grazing cattle.

"O, reader! hast thou ever stood to see the Holly Tree?
The eye that contemplates it well, perceives its glossy leaves.
Below a circling fence its leaves are seen wrinkled and keen,—
No grazing cattle through their prickly round can reach the
wound;

But as they grow where nothing is to fear,
Smooth and unarmed the pointless leaves appear."

If we were to compare the gentle verses of Montgomery and Wordsworth with those of Byron and Southey, and then compare the relative breadth of their heads immediately above the petrous portion of the temporal bone, we should see the reason for this difference. Again, let the reader compare the relative development of the organs around the top of the ear and behind it, in Luther and Melancthon. He will see why the latter was so gentle, the former so energetic, vehement, bold and aggressive. Nero, Caracalla, Vitellius, Buonaparte, Charles XII., Henry VIII., Cardinal Richelieu, Danton, Dr. Palmer, Mrs. Manning, and Dr. Neill, had this organ large. Compare their developments with those of Oberlin, Humboldt, &c., whose heads were narrow, very narrow compared with their height. Compare the head of Dr. Parker with that of the late Dr. Hannay. The former has much more energy, force and aggressiveness than the latter had.

Destructiveness is a valuable organ when associated with well-developed intellectual and moral faculties. But, as has been stated in these lessons many times, one organ alone does not produce a character. Other organs may augment or diminish its instinctive activity, or as Dr. Broussais said to the Faculty of Medicine at Paris, on the 8th June, 1836, "Il n'agit que de concert avec d'autres organes qui peuvent augmenter ou diminuer son action. Plus nous avancerons dans l'étude de la phrénologie, et mieux cette compensation, cette modération des organes les uns par les autres, vous deviendra sensible."

The same organ, with weak Conscientiousness, that plays an important part in the making of a murderer, allied with large Conscientiousness, Benevolence, and Firmness will in turn form a leading element in the character of a martyr, a philanthropist, a missionary, an apostle. It was an element in the conduct of Paul at the stoning of Stephen as it was in his constant determination to suffer imprisonments, stripes and death itself, rather than fail in preaching Christ and Him Crucified.

Dr. ANDREW WILSON CHALLENGED.

SIGNOR CRISPI, our valued and highly respected contributor, has been so incensed at the perversion of phrenological truth by Dr. Andrew Wilson at some lectures on the Brain he has been delivering, that with all the enthusiasm of a lover of the science, and on behalf of the British Association, the Signor issued the challenge appended.

By his refusal to accept this the learned doctor seems unable to maintain the position he takes up, and fears doubtless the result of the necessary publicity of the truth. Is he justified in still continuing to act as Combe lecturer? In taking the funds which were left for the furtherance of Phrenology for the diametrically opposite course of condemning and villifying the truths so earnestly and powerfully taught by Combe?

Common sense and common honesty says, "No."

"CHALLENGE.—Dr. Andrew Wilson, in his remarks upon the old Phrenology and the new, conveys the impression to his audience that there is no truth in Dr. Gall's system of Phrenology. To rectify this error, I shall be pleased on behalf of the British Phrenological Association to offer him a two night's debate upon the subject, and will undertake to lay before a chosen committee evidence which ought to convince an unbiassed mind of the truthfulness of Dr. Gall's system of Phrenology. Dr. Wilson ought the more readily to accept this offer as he is the accredited Combe lecturer, and I do not see how he can consistently refuse to have the truth presented to him. The proceeds of the debate to be given to the Hospital Funds.—I am yours, W. CRISPI, Eaglescliffe."

REVIEWS OF BOOKS.

HOW TO CULTIVATE THE MIND. *L. N. Fowler and Co.* Price 6d. Mr. Jas. Allen has in this pamphlet given some sound and valuable advice. His Introduction is a terse but fine piece of special pleading on behalf of Phrenology as an educational guide. His arguments commend themselves to the intelligent reader. He is convinced that mental perfection cannot be attained without the necessary physical stamina, which must serve as a foundation upon which to erect the nobler structure of mind. Hints, therefore, on health and physical training are an attractive feature. Chapters on Occupation, Method, Reading, Writing, Thinking, Memory, Speaking, and Conversation make up a trite little treatise on the subject of its title.

WAR WITH THE SPIRITS. *E. S. G. Mayo, 5, Castle Arcade, Cardiff.* Price 8d. This pamphlet is a reprint of a discussion on Spiritualism which appeared in the *Western Mail*, with an Introduction by E. S. G. Mayo. To our readers interested in the discussion now taking place in the correspondence pages of the P.P. this booklet will come as a welcome contribution. It recounts how the Spiritualists of Cardiff set about getting evidence from the spirit world which would elucidate a mystery known locally as "The Fairwater Murder." A report of a sensational séance, which was attended by representatives of the Press, led to a lively newspaper debate, for the particulars of which I must refer you to the pamphlet.

PHRENOLOGY APPLIED. *J. Bretherton, Midge Hall, Preston.* Price 2d. This is a 16 pp. report of a lecture read before the Leyland Literary Society by Mr. Bretherton. It is at once popular in style, yet particularly instructive. The author has a thorough knowledge of his subject, and, what is perhaps of more value, he can impart that knowledge with an attractiveness and facility much above the average. This is a suitable tract to send to those you would like to interest in Phrenology.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

HEADS OF MURDERERS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR.—In a previous letter I remarked that "Mr Morgan refers to the narrowness of the head as indicating small Destructiveness." Mr. Morgan replies "I do no such thing," and charges me with misrepresentation. Whether or not this charge is just, the following will show:—

In the August number of the P. P., page 119, we have Mr. Morgan's article. In the first article he speaks of Lefroy, the murderer, as having not more than ordinary Destructiveness. In the second paragraph he continues thus:—"There was apparently no external indication in his head of any inherent tendency to crime of any kind, on the contrary the base of his head was narrower than the average of his sex." Now this last remark (which I have written in italics) is obviously made in support of the statement that "there was no inherent tendency to crime of any kind," and therefore that Destructiveness (which is the particular organ under consideration) was not large. In other words, Mr. Morgan refers to the narrowness of the head as indicating deficient Destructiveness, which is what I said. I must confess therefore my entire inability to see where the alleged misrepresentation comes in.

Mr. Morgan now states that he recognises the lowness of the ear as an indication of the power of the organ of Destructiveness, and says that he has alluded to the fact in one of his published works. That may be so, but in his article "Heads of Murderers," there is not one syllable about it, and my criticism was, of course, upon his article, and not what he had written elsewhere.

My object in writing the letter was to bring under the notice of your readers a fact which is not yet generally recognised, even by professional phrenologists, and which it is important to consider if mistakes are to be avoided. Yours very truly,

EDMUND DURHAM

DOES PHRENOLOGY SUPPORT SPIRITUALISM?

DEAR SIR,—The lengthy letter of J. Coates, in reply to my question "Does Phrenology support Spiritualism," covers more than I can fully explain in the space allotted in these pages. I am well aware that Phrenology gives us the cause of any bent of mind. I do not write as an Agnostic or Materialist, but as a Phrenologist, who has studied for more than two-thirds of his life. I am disgusted at the slipshod way in which Phrenology is presented to the public by men who call themselves Spiritualists. When I say to such "I am not a Spiritualist," then I am told "No one is a true Phrenologist unless he is a Spiritualist." This seems to be the tone of the letter of J. Coates. What he says of Lavater, Dr. Gall, the Combes, Nicholas Morgan, Mr. Craig, Drs. S. Eadon and the Fowlers, and many others, is all very true. I must say that Spiritualism as practised to-day is not the Spiritualism Mr. Coates explains when he says that Dr. Gall was not ignorant of certain mesmeric or magnetic phenomena, which in these days would be called Spiritualism. To be able to give calm, sensible advice do we not need mature judgment and reflection? If I need advice from a lawyer or doctor shall I go to a toper who has blunted his senses? Far from this. So also with a Phrenologist. It is the calm thinker who has control of himself who is the most capable and reasonable adviser to his clients. In conclusion I would add that the word Spiritualism, as defined by Mr. Coates, is misleading to a great many, and will imply that if Phrenology does not support Spiritualism, Spiritualists or Spiritualism supports Phrenology. Could not some other word be substituted with fuller meaning as to mind manifestation.—Yours truly,

J.F.B.

"DOES PHRENOLOGY SUPPORT SPIRITUALISM?"

SIR,—J.F.B.'s letter has given rise to an interesting correspondence on the above subject. The question is a simple one, and the *pros.* and *cons.* are these:—The phrenological organ of Spirituality under certain conditions manifests a faculty which imparts a belief in the return and manifestation of disembodied spirits. If, therefore, the belief in the return of departed spirits is the outcome of a fundamental faculty in the mind, we have the strongest evidence that some of the phenomena of spiritualism are the outcome of disembodied spirit agency. *Con.*:—The "conditions" under which the organ in question manifests this specific function are such as to negative the point at issue. Some of the conditions are as follows:—(1) Highly-organised and hysterical constitutions; (2) Predominance of Spirituality over adjacent organs, and particularly the reasoning faculties; (3) Perverted action of Spirituality; (4) Auto-suggestion, through self-hypnotisation; (5) Extraneous suggestion, etc. Some or all of these conditions will be found in every genuine "medium" (by "genuine" I mean persons who *really believe* that they are the mediums of communication between the mundane and super-mundane spheres), and are such as to preclude the probability of the claim they advance. In other words, the spiritualistic condition of mind is *pathological* rather than normal. The truth of this statement is verified by Phrenology both theoretically and practically. *Ergo, Phrenology does not support Spiritualism.* Some phrenologists do, however. Why? Those who cannot be classified under the "spiritualistic conditions" come under one of two classes—They are either "persons of limited intelligence incapable of bringing the experimental method to bear on the investigation of this order of phenomena" (Prof. Camille Flammarion "Dialectical Report," p. 350), or they are spiritualists for gain. Dr. Coates truly says, "The majority of modern spiritualists are believers in Phrenology, and spiritualists welcome works on Phrenology in their societies. . . . Spiritualists teach Phrenology in their institutes and in their lyceums, and they welcome Phrenology on their platforms." Mr. Timson also says, "My experience confirms Dr. Coates' remarks that spiritualists are more ready to accept and teach Phrenology than any other denomination." A phrenologist, calling on me the other day, said, "It doesn't pay to oppose Spiritualism, although I believe spiritualists are deficient in reason." Another, writing to me, says, "Spiritualists as a body are kindly towards Phrenology, more so than any other religious body." I do not by these remarks imply that this motive permeates either your correspondents or conscientious phrenologists, but simply point out one source of the apparent affinity between Phrenology and Spiritualism. Phrenology *per se* does not support Spiritualism, but I agree with Mr. Setchfield that it does not point out its cause.—Yours very sincerely,

E. S. G. MAYO.

Cardiff, Nov. 12, 1896.

PHRENOLOGY AND PHYSIOGNOMY.

DEAR MR. EDITOR,—Being a student of Phrenology, Physiognomy, and kindred sciences, and also a member of the B.P.A., I would like to contribute a few remarks to your valuable paper.

I was one of those who enjoyed the privilege of being present at Mr. Hubert's "Chat on Physiognomy in connection with Phrenology," delivered before the B.P.A. on October 6th, but time on that occasion did not permit of my offering any criticism or proffering certain queries relative thereto.

While I thoroughly appreciate the desire of members to uphold the position of Phrenology, I am equally surprised at many of the remarks which fell from the lips of various speakers anent the study of Physiognomy. In the first place, Mr. Editor, may I be allowed to enquire if Physiognomy be the unreliable and undesirable system which the remarks of several members would lead us to indicate, why did Drs. Gall and Spurzheim entitle their early work the *Physiognomical System of Drs. Gall and Spurzheim*?

Secondly: The study of Physiognomy being principally based upon the laws of form, colour, quality, and general con-

stitution, how is it possible for the phrenologist to study *Temperament* without due consideration of these physiognomic actors?

Thirdly: How do phrenologists distinguish between the Sanguine, Nervous, Bilious, and Lymphatic Temperaments if they shut out the physiognomical indications?

Without referring unduly to many other reliable sources, why did Mr. Stackpool O'Dell quite recently contribute to the *Strand Magazine* an elaborate illustrated article on the Science of the Face.

Certain of the speakers stated they had never seen a really good work on Physiognomy. If this be so, one can quite understand their lack of definite information relative to the subject, although a public meeting is hardly the place in which to reveal one's ignorance. Can it be possible, however, that these gentlemen believe Prof. Lombroso Professors Mantegazza, Sir Chas. Bell, Duchenne, Lavater, H. Reiter, J. Sims, M.D., Dr. Bedford, Von Shack, John Cross, M.D., De Venero, and others, to have been representatives of an unworthy science? to say nothing of the works of Ernst Haeckel, Mary O'Santon, Mouton, &c., &c.

One gentleman recommended students to study *Facial Expression* (which is dependent upon a muscular basis), but if he recommends this much, why should he deny the Anatomical or Osseous (bony) basis. If, according to this gentleman's teaching, it be permissible to study the *voluntary* expression of the muscles, why should it be absurd to study the more *involuntary* indications, say for instance, of the Nose, and Ears, which are also largely muscular in constitution.

Writers of works on Physiology and Anatomy arrange the muscles into two general divisions—Voluntary and Involuntary—but Scientific Physiognomy, as taught by M. O. Stanton in her magnificent work on *Practical and Scientific Physiognomy*, finds it necessary to take cognizance of, and decide every formation which the muscles may assume in the outward conformation of the human body. It appears to me that many persons (phrenologists included) criticise and study Physiognomy from the standpoint of superficial expression alone, instead of which the capable Physiognomist bases his observations upon the GRAND LAWS OF CONSTITUTION, inclusive of Temperament and geometric methods.

Ninety-nine people out of a hundred appear to imagine that Physiognomy is confined to the study of the *muscular expression of the facial features only*, whereas the science is based upon the *relative development of the various organic systems of the body*, such as the Osseous, Glandular, Arterial, Venous, &c., &c., and is therefore inclusive of the entire organisation from the crown of the head to the sole of the foot.

I cannot help thinking that as phrenologists and students of character we should be the very last people in the world to ridicule and cry down the observations or exertions of any persons who attempt to strengthen our knowledge of human nature from any standpoint whatsoever. Emerson says, and aptly, "To despise the minute in Nature is to despise the Infinite." I am, dear Mr. Editor,

AN EARNEST STUDENT OF HUMAN NATURE, F.A.W.

FUNCTION OF THE CEREBELLUM.

SIR,—If space permits will you allow me to ask our learned friend Signor Crispi a question? On page 170 of your last issue he refers to a new craze—that ladies are interested in the removal of their ovaries. This involves a very important question. Am I right when I say that the ovary is not a vital organ any more than is the pulse of one's wrist? But has it a phrenological influence upon character? He declares that the cerebellum soon begins to lessen. This is a serious statement, for if the ovary affects character the love between the sexes becomes a thing of the past. Yet the practice may have certain good aspects. The idea is so new that all students of our wonderful nature will crave for more light. The microscope and the X rays photography have some delightful facts to unfold in the near future. And our paper, THE POPULAR PHRENOLOGIST, will not be behind-hand in its critical endeavours to find out all useful truth.—Yours truly,

CHAS. BAKER.

Maidstone.

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VOL. II.

Published by the
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THE POPULAR PHRENOLOGIST

VOL. 2. No. 13.]

JANUARY, 1897.

[ONE PENNY.]

MALE AND FEMALE BRAINS.

By MARIA J. SALIS.

In 1882, in a paper communicated to the Congress of Rochelle, M. le Docteur Manouvrier said as follows:—"Having demonstrated that the relative weight of the brain" (*i.e.*, compared to the body) "is much greater in woman than in man, I wished to know if the form of the feminine skull differed from that of the masculine. I first examined the development of the frontal region—this region being considered as the seat of the intelligence. According to generally received opinion" (not by phrenologists), "the skull of the woman is generally less developed than that of the man in its frontal parts. It is Gratiolet, I believe, who has introduced into science that the characteristic of the skull of the child is parietal (*i.e.*, largest at sides), "and that this characteristic persists with woman all her life." This is but an opinion. Gratiolet has not brought any figures in support of his assertion. Who has not noticed, on the contrary, how much more boys' ears usually project than girls', caused by larger side organs.

Gratiolet attached great misfortune to the distinction which should be made between what he called the frontal, occipital, and parietal races, and one may well doubt that woman, with whom force is so feeble compared to man, should be precisely distinguished from him by a greater relative development of the parietal region of the skull which covers the matrice zone of the brain. As to the development of the occipital part of the brain, it is difficult to interpret it in an unfavourable way in the morphological point of view, for one may consider as a human characteristic the projection of the coronal (top) part, founded on this fact that the cerebral mass increases more from before to behind, in covering more and more the cerebellum. In definition, if there is really a co-relation between the greatness of relative weight of the brain and the morphologic perfection of skull, one should expect rather to find that the feminine skull is frontal or frontal-coronal, contrary to the opinion of Gratiolet."

And the measures taken by Professor Manouvrier have proved that the forehead of women is relatively

more developed than that of men, at which conclusion he arrived by the following list of skulls measured :

	Skulls.
To test the capacity of the frontal bone	94
For the total skull capacity	368
For skull diameter	200
For the endo cranium superficies.. ..	54
Skulls from Paris catacombs, measured by Broca and Manouvrier	1500
To the brain cerebellum, isthmus, and bulbe (after weights by Broca)	200
Besides which were utilised for the first time for this subject by Dr. Manouvrier:	
a. Measured by Broca	1042
k. Measured by Quatrefager and Hamy	278
c. Measured by Palombi	101
d. Several thousands of brain weights measured by divers French, German, British and Italian authors	

Dr. Manouvrier continues:—"Besides which the curve of the forehead, much more acute with woman, is the cause that one scarcely sees faceways, but the forepart of the frontal bone while the eye embraces at one glance the totality of the masculine forehead, in virtue of its less curved form. It is well to remark that the accentuation of the frontal curve is an advantageous characteristic, which tends to increase the capacity of the frontal bone, and which is formed only in the human race."

The sexual difference in the total (not relative to body) interior capacity of the skull is scarcely anything. Men's skull bones being thicker makes many suppose their brains are larger. I may say that the skull of woman is of the frontal type—that is, the forehead or intellect, is most developed—and I arrive at the conclusion that man is largest in the parietal (or side) regions, and woman in the coronal (or highest part of the head), which is occupied by the moral sentiments. He continues:—"With women the coronal join is more oblique than with man, and it is known that this advantageous disposition is more accentuated with men of civilised races than with those of inferior races. The coronal join is also very oblique with idiots, and with anthropoids."

To sum up, it is a fact that in whatever respects the brain and body of man differs from the lower races, and from apes, the difference is still more accentuated between these and women; besides which woman stands at the head of the scale of creation in having the greatest number of organs; and does not Genesis make her, in the order of time or evolution, "God's all-crowning work."

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOMAS W. ALLEN,
38, Prospect Hill,
Leicester.

THE VAGRANT.

WHAT a number of people there are who possess splendid talents and abilities and yet remain entirely ignorant of the fact. Truly self-knowledge is the hardest and most difficult knowledge to acquire of all. Other talented persons, whilst fully aware of their special gifts, from various causes fail to use them to advantage. Some lack the opportunities, others ambition, others pluck or perseverance—hence, they live and die in obscurity. One man with whom I was slightly acquainted could speak five languages fluently, was a giant in debate, and could quote the ancient and modern authors *ad lib*, yet his habiliment was of the meanest possible description. Many of his poems—for he was also a poet—appeared in the local press; also translations from the German and Italian poets. He eked out a scanty subsistence, at a most menial occupation, and frequented the company of men far beneath himself intellectually, whose only aim appeared to be that of satisfying the wants of the corporeal man. He was entirely self-educated, and not at all addicted to inebriety. Many uncharitable persons not possessed of one-tenth part of his mental calibre, being unaware of his abilities, have treated him with derision. There is no trusting to outward appearances. To paraphrase a well-known saying, there's many a brilliant intellect under a shabby hat.

This brings me to the subject of my story.

You must know that I am an ardent and enthusiastic disciple of Dr. Gall, with an office in the city, and consequently am brought in contact with all phases of human nature.

What secrets have been told and minds unburdened in the privacy of that office. If walls and furniture could speak, what tales they could tell of prospects blighted and hopes and ambitions dashed by the indulgence in some secret sin; of lives warped and perverted by the love of gold; of lives rendered miserable through ill-health and disease; but I am diverting—to enumerate a list of clients' misfortunes and failings is not my intention.

A mendicant walked into my office one day, and asked me if I could spare him a copper. Haggard, half-starved, shivering with cold and hunger, he was indeed a pitiable object. He was, I should say, about twenty-five years of age, but indigence had told upon his physical frame, as he appeared fully thirty. He was very scantily clothed, and those he had on were literally a bundle of rags, and he was apparently on the bottom rung of the social ladder. One glance at his face revealed to me that he was no ordinary vagrant. In spite of his beggarly appearance I could discern a refined organisation, his deportment being that of an educated gentleman. Placing a chair for him to sit upon, I then took a cursory glance at his head, which further confirmed my previous surmise.

In a kindly manner I enquired of him the cause of his present deplorable condition, at the same time assuring him I would assist him if he proved worthy of that assistance. Evidently he had met with little kindness of late, as my mode of address had apparently affected him, as almost overcome with emotion and with tears in his eyes he related his story.

It was the old, old story; drink and evil companionships.

He was the son of a professional gentleman, and had received a liberal education, but had mixed with gay and thoughtless companions. Being deficient in restraining power, he allowed himself to be led away from the path of virtue, and one evening was assisted home helplessly intoxicated. His father, a strict disciplinarian, was so shocked at his son's behaviour that he forbade him from ever entering his house again until he had reformed.

Full of remorse for the disgrace he had brought upon himself and his father, he took his departure from home and all that was dear to him, and went to a distant town. Being without a trade or profession he could not obtain employment, and his small stock of cash rapidly diminishing, he was compelled to seek refuge in a common lodging-house. His repugnance for his new associates soon disappeared, and gradually going from bad to worse, he became to all appearance a confirmed and worthless vagrant. I could see there was nothing criminal in the man, and given a more congenial environment and a better knowledge of himself, I believed there was still a chance of a complete and permanent reformation.

I showed him the weak points in his character, and entreated him to give up his worthless life and assert his true manhood. My entreaties at last prevailed, and I exacted from him a solemn promise of amendment. Giving him a few shillings—all I could spare—to enable him to purchase at least a decent suit of clothes, we shook hands and parted.

The weeks went by, and I often wondered what had become of my vagrant friend, thinking probably he had again yielded to his propensities and was still leading a life of mendicancy. But I was mistaken, as about two months after his visit to me I was overjoyed by the receipt of a letter from him, informing me that he had taken a situation as clerk at a fair salary, and was on the high road to prosperity. But what pleased me most was to hear he had come under Divine influence, and furthermore, had decided to devote his life to the promulgation of the Gospel.

Every few weeks he would write, acquainting me of his progress. With the aid of his father, to whom he had become reconciled, he at last underwent a course of training for the ministry. Talents and capabilities which had been so long hid now shone forth in all their splendour, and he eventually developed into a remarkable preacher.

Soon after his course of training had ended, he came to preach in the town where a few years before he had tramped into, without a penny wherewith to procure food. I wended my way on the Sunday evening in question to the sacred edifice to hear him. Though still young he was regarded as a wonderful preacher, his fame having preceded him, the building was crowded. During the course of his sermon his emotion overcame him. With eloquence indescribable he related the story of his past life; how he had tramped into that very town penniless

and friendless, but since then he had found a Friend far surpassing all earthly friends. With impassioned fervour he pleaded earnestly with all to become more Christ-like. The congregation sat entranced. Tears were to be seen trickling down the faces of many in that vast concourse of worshippers, and no doubt many resolved that night to commence anew.

How many poor outcasts of society are there who, for the want of a little sympathy and advice, drag out a miserable existence. Despised and uncared for, no wonder they degenerate into a state of hopeless despondency.

What a transformation ! As he stood there fervently pleading with them my mind reverted to the day when he sat in that office chair hopeless, miserable, and forlorn. That night, before retiring to rest, I humbly thanked the Father of all for the Science of Phrenology, and the opportunities it gave me of utilising my stewardship for the ultimate benefit of mankind.

Caution.—LARGE.

There was once a cross-eyed butcher who was going to kill a cow, and so that he would not miss his mark he got a little Irish boy, whose name was Pat, to hold the cow's head.

Butcher : " Now, Pat, are you ready ? "

Pat : " Yes, but plaze, yer honour, are ye going to hit where yer looking ? "

Butcher : " Yes. "

Pat : " Well, then, ye must get another boy to hold your cow. "

—:O:—

A celebrated criminal lawyer, having just defended a noted assassin so brilliantly that the wretch was acquitted in the face of overwhelming evidence, steps up to the judge.

" A word in your ear, my lord. "

Judge : " Well, what is it ? "

" I would ask that the prisoner be detained in gaol until to-morrow morning. I have a lonely field to cross on my way home, and the rascal happens to know that I have money about me. "

Obliging Judge : " Oh, certainly. "

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions :—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the February competition must be in by January 10th at latest.

LESSONS IN PHYSIOGNOMY.

BY R. D. STOCKER,

Author of

"The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

XI.—REMARKS UPON FORM, SIZE AND QUALITY.

Of the individual forms of the various features of the countenance I have, of course, spoken throughout these papers, but before bringing my articles to a close, it is necessary that a few words should be said with regard to the *general* outline of the face as a whole.

Length to any of the features implies alertness, intensity and activity of the faculties or functions of which they are typical. *Breadth* again, is significant of permanence, staying power, and consistency. Thus : when the lips are thick, and have great vertical measurement, the appetites will be strong ; but unless the mouth is wide they will be fluctuating and uncertain. When the eyes are widely parted, it indicates considerable capacity for vision ; but then unless this vertical measurement be combined with proportionate *breadth* or *width*, there will be a tendency to be visionary and inaccurate in observation.

The hare and the tortoise are a good illustration of length and breadth. The relative size of the features is commensurate with the power or strength of the qualifications of which they are respectively significant. But size alone will render but little accurate information respecting the real worth of an individual's character, unless we consider the *quality* of his organization ; for a large head might only be the indication of water on the brain, and not of any exceptional mental powers ; yet a person who had water on the brain would not be likely to have a favourable development of the cranium, neither would he be likely to be exquisitely organized. The quality of the organism of the subject is determined principally by the skin and hair, as well as by the bodily conditions generally.

Fineness of the hair and skin denotes high organic quality, and greater or less delicacy, refinement, and sensibility ; whereas *coarseness* denotes low organic quality, and a proportionate lack of susceptibility of feeling.

Flabbiness of flesh, and a blotchy, rough skin indicate the want of high quality ; whilst a well-knit body and firm flesh denote good quality.

Before estimating character these points of (1) Quality, (2) Size, and (3) Form, must be well considered and taken into account.

In my next paper I hope to give a few hints as to how to put the science of Physiognomy into practice.

A CURIOUS DISCOVERY.

A rather curious discovery has been made with reference to soldiers killed in battle. On the authority of several English army surgeons it can be stated that the cause of death is clearly shown in the expression of the face of a corpse on the field of battle. Those who have been killed by sword-thrusts have a look of repose ; if it was a bullet that killed, pain, often of the most frightful nature, is clearly depicted.

BRITISH PHRENOLOGICAL ASSOCIATION.

INSANITY AND THE DEFECTS OF OUR LUNACY SYSTEM.

The ordinary monthly meeting was held on December 1st, Mr. Webb presiding. After the usual preliminaries Mr. Webb, in announcing the lecture, said that whoever read the newspapers could see that insanity was attracting considerable attention just now. He then called upon the lecturer.

Mr. HOLLÄNDER prefaced his lecture with a short *résumé* of the great advances which have been made in the treatment of lunacy during the present century, and particularly during the reign of the Queen. He showed that the teachings of the early phrenologists did very much to influence these reforms, and to bring about the more humane management of the insane. Mr. Holländer explained the working of our present system from a medical point of view, and expressed the opinion that notwithstanding the enormous expenditure for the support of our large and increasing asylums, our lunacy system is still a failure. Notwithstanding the great improvements made upon the barbarous treatment of lunatics in force up to seventy or eighty years ago, our palatial asylums have ceased to be establishments for the cure of mental disease—if they ever were such—and have subsided substantially into mere houses of detention for the insane. Our asylums, he stated, are becoming so large that anything like individual treatment is out of the question. The abolition of physical restraint puts the physician at the mercy of his attendants. Whereas fully ninety per cent of the inmates of our vast asylums are harmless lunatics, and not raving or dangerous madmen, they are debarred by the present treatment from the most potent agency towards their recovery if curable, or their support if incurable, viz.—association with healthy minds. Although the curability of this dire disease depends very largely upon its early treatment, the general medical practitioner is seldom competent either to detect it in time, or to treat it properly. Before 1892, nine out of every ten medical men obtained their diplomas and became “registered medical practitioners” without having ever seen a lunatic, and even now half-a-dozen lectures are all that is considered necessary for the training of a medical man. We are without hospitals for clinical instruction for the cure of mental diseases. The asylums have not even wards for the observation and treatment of recent and acute cases. The greater number of lunacy doctors are often unacquainted with any system of psychology, and have not even a theory of mental analysis, and of the perversions of the fundamental faculties and the physical changes which accompany them. The duties of the medical staff are far too many, and have mostly to do with the administration of the asylum instead of the treatment of the insane, and the number of medical officers (one doctor for five hundred patients) is far too small. Reference was made to the remarkable treatment of lunatics in the town of Gheel, in Belgium, where the patients are afforded almost entire liberty—a system which has proved a great success.

The following were Mr. Holländer's conclusions:—Firstly, that every case of insanity demands as the

primary condition for recovery, separate and individual treatment and consideration; secondly, that every asylum requires, in order to become a truly curative institution, a hospital for the treatment of recent and acute cases, separate and distinct from the main establishment; lastly, that we want, besides the resident physicians, a staff of visiting physicians and specialists, but only such medical men appointed to lunacy work who can show special aptitude for it, and are thoroughly conversant with medical science and the organization of human nature.

Mr. SAMUEL said it would be interesting to know the Belgian percentage of cures as compared with English. He believed cures were increasing through the methods now adopted of amusing and cheering the patients. He was surprised at the scanty provision made for clinical instruction in insanity, and thought that one reason for this lay in the fact that the local governing bodies who controlled the Asylums, were eager to keep down the rates, even at the expense of such a necessity.

Mr. COX did not favour the boarding-out method for lunatics as adopted at Gheel.

Mr. WARREN thought that doctors should study Phrenology to give them a deeper knowledge of human nature.

Mr. DURHAM said the lecturer had not defined insanity. It was difficult to say where was the dividing line between sanity and insanity. A little temper magnified became violent loss of control. Extreme development may be insanity. Philosophers and geniuses may be insane. Excessive Acquisitiveness makes the miser heap wealth but live miserably. Deficient Hope may mean depression. Large Caution leads to fear and anxiety which may result in insanity. He thought that permitting patients with some particular development large to associate with others in whom those faculties were small would benefit both and assist to cure.

Dr. WITHERNSHAW thought that medical men were competent to judge of the condition of persons alleged to be insane, they having a special knowledge of human nature. With reference to the facilities for study of the subject there was a chair of Insanity at Edinburgh, and students attended the local asylums; there were also instruction, demonstration, and clinical work at Bethlehem Hospital.

Rev. FREEMAN (of Colney Hatch) thought the medical staffs of asylums were too small, the patients were not always insane. He took the chair recently in the theatre at Colney Hatch and found the patients were as ready for the good points and as appreciative of good music as any ordinary audience. He thought that Phrenology would have a great deal to do in the amelioration of the condition of the insane. We had now to make the best of a bad job.

Mr. FEAR asked if the “X” rays had been utilised in the diagnosis and cure of insanity.

Mr. HOLLÄNDER, replying to criticisms of his paper, said he was always careful to verify every statement of his before presenting it to a meeting or allowing it to be published. Before the year 1891 the Medical Examination Board did not require any lunacy training in the students, and out of 100 students 10 men only attended the lectures provided. Every country except England had provision for study of recent and acute cases of insanity, and he advocated that medical men should be properly trained in this subject.

A vote of thanks to the lecturer, proposed by Mr. Warren and seconded by Dr. Withernshaw, was carried with applause.

In acknowledging the thanks Mr. Holländer said he had been often asked if his medical studies had in any sense shaken his faith in Phrenology. His reply was that nothing he had been taught during his training had caused him to retract one word of anything he had previously written.

Previous to the meeting being closed Mr. DURHAM examined a lady with results satisfactory to her and her friends.

BRISTOL.

Herr Cohen still continues his series of lectures at the Hannah More Hall and attracts good audiences. His subjects are illustrated with lime-light views, electric experiments, and rapid charcoal drawings at which he is very clever.

ILFRACOMBE.

Prof. A. Golledge has been lecturing in this well-known North Devon town in the Schoolrooms of the Baptist Chapel and Christ Church. In the former the Pastor (Rev. T. Philpot) presided, and commended the professor from personal experience of his ability. At the conclusion of his lectures Mr. Golledge gave public delineations of character, the accuracy of which were vouched for by friends of the persons examined.

WALTHAMSTOW.

On the 10th ult. Mr. J. Webb lectured in the Church House on "The Utility of Phrenology," the Vicar (Rev. Mr. Maitland) in the chair. The use of Phrenology to the student of literature and of history was particularly dwelt upon; its application to politics and its value as a moral and religious force were discussed. After the lecture questions were asked and answered and several heads examined. Votes of thanks to lecturer and chairman concluded a very useful meeting.

NOTTINGHAM.

Professor Hubert has been delivering lectures in the Mechanics' Institute to large and appreciative audiences. Dr. A. Stevenson and Councillor J. A. H. Green were his chairmen, and his visit has roused considerable interest in Phrenology in the district. The local papers have reported his lectures at some length, and altogether an impetus has been given which we trust will gather force until another star shall be added to Prof. Hubert's crown in the revival of the Nottingham Phrenological Society.

ETHERLEY MOOR.

An interesting lecture on Phrenology was given on Monday in the Etherley Moor Methodist Lay Mission Room by Mr. J. Murray, of Brusselton, a member of the British Phrenological Association, before a good audience. The lecturer's remarks were received with hearty approval and the lecture altogether was most instructive and entertaining. Several delineations of character were given at the close of the lecture, and a hearty vote of thanks was accorded to the lecturer for his kind services.

WORKINGTON.

Prof. Mark Moores, of Morcambe and Blackpool, has just completed an eleven weeks' tour without a single night's rest. He commences another twelve weeks' tour on Boxing Day. *The Workington Star* says—

"Prof. Mark Moore's famous "Talks with the People" have attracted good audiences at the Public Hall this week, and he continues his addresses all next week. The lectures are illus-

trated with some beautiful pictures, and the usual public delineations of character are publicly given each evening. Mark Moores knows his subject right to the roots, talks out straight, and gives honest advice, hence his popularity. He announces special subjects, interesting to all, next week, and his bright little show shouldn't be missed by those who like a pleasant and instructive entertainment."

NEWCASTLE PHRENOLOGICAL SOCIETY.

On Friday, December 4th, a lecture was given by Mr. Darling on "Phrenology and Physiognomy." Mr. Darling showed that when certain facial signs were present, we were justified in looking for corresponding cranial developments. In other words, certain formations of the head went with corresponding types of face. The lecture was illustrated by a number of beautifully finished drawings showing portraits of several well-known men.

On Friday, December 18th, Mr. Wodson gave a paper on "Phrenology in the Home." He said that a knowledge of Phrenology by the mothers would save society, and dwelt specially on the necessity of parents knowing Phrenology and how to use it.

LEYTON PHRENOLOGICAL SOCIETY.

Mr. A. J. Wildy, of the British Phrenological Association, on November 27th, delivered a lecture at the Congregational Lecture Hall. His subject was "Phrenology and its Mission," and he elicited considerable discussion, in which the Revs. H. Moulson and T. W. Wilkinson, Mr. James Webb, and others took part.

On December 10th a lecture was delivered by Dr. H. Davies, LL.D., M.D., his subject being "The Field of Mind." Mr. James Webb, who occupied the chair, introduced Dr. Davies as one who, after careful study, had arrived at the conviction that Phrenology was a true science. Dr. Davies stated that it was his decided opinion that among the sciences, none had stronger claim than Phrenology, notwithstanding the fact that it had long suffered the opprobrium of the ignorant and the cynical, and notwithstanding the fact that its greatest enemies had been its professed advocates. Phrenology had grasped the physical evidences, had observed the operations of certain laws, and had unflinchingly and unerringly demonstrated additional truth. At the conclusion of the lecture a number of exceedingly interesting questions were asked, relating to personal experiences of members of the audience. At the lecturer's desire that Mr. Webb should read a head, the latter chose that of Dr. Davies himself. The description was minute, and Mr. Webb pointed out the peculiarities as he proceeded, inviting members to test for themselves. After the usual votes of thanks a resolution was passed that a letter of condolence be addressed to Mrs. Gallaher and family on the death of the late Mr. James Gallaher, one of the vice-presidents.

HUMAN MAGNETISM.

The printers are still busy with this work by JAS. COATES, Esq., PH. D., F.B.F.A., F.A.S. The first edition is nearly all bespoke, and any requiring a copy at the subscription price, 3/6, should send me their orders without delay. It will be the standard work on Mesmerism, Hypnotism, &c., and no student of these sciences can afford to be without a copy.

THE BRITISH PHRENOLOGICAL YEAR BOOK, 1897

Will soon be in the hands of the public. All who desire to secure copies should post their orders on to me at once, as there will be no reprint, and the number is necessarily limited. See advertisement on page 16. Copies of the 1896 Year Book may still be obtained.

TO BRITISH PHRENOLOGISTS.

By JAMES COATES, PH. D.

One great thing is wanted to make Phrenology honoured and respected at home and abroad, and that is intense sincerity in the advocacy of the Science or the principles of Phrenology, as the great master minds—Gall, Spurzheim, Combe and Cox—have set us notable examples. It was by this method they attracted the attention of the educated, and fomented earnest and energetic controversies, which in the end redound to the acceptance of Phrenology by the educated. Immense injury has been done by phrenologists as phrenologists promoting *fads*, and raising side issues to greater importance than the central subject itself, Phrenology, has been buried under the *debris* of mesmeric shows, palmistry, astrology, homocopathy, hydropathy, &c., &c.

Let me earnestly and kindly urge at least all those professed phrenologists, who are now *diplomated*, and Fellows of the British Phrenological Association, to set their faces against the foregoing practices, and to endeavour, as far as lies in their power, to place the Science and the Art of Phrenology in the highest place they know, and once again the leading magazines will discuss it, the press notice it, and men of science will publicly declare for or against it, and once more the educated public will become interested in the subject.

Let all diplomated teachers of Phrenology magnify their office, follow the lead of those eminent savants and teachers who have left us such a great and grand legacy of wisdom and examples, and do their very utmost to advocate Phrenology, as this great, ennobling, and humanising science deserves.

There is another point, to which I in the kindest spirit, seek to draw your attention. In every religious, medical, and scientific body worthy of the name, there is co-operation and *esprit de corps*, an enthusiastic blending of interests for the advancement of the science, or the ideas held in common. The man of science has to live, the doctor must provide for his family, the preacher has to discharge the duties of humanity, but none of these individual duties are allowed to interfere with the great, and to them most important, projects which have united their interests. If would be well if my professional brethren would lay the best examples presented by the advocates of science, of medicine, and of religion to heart—rejecting, in their wisdom, the failings attached to all human organisations—and co-operate more energetically and thoroughly to promote the knowledge of Phrenology, as a human benefactor, before the British public. The professional fees—for the labourer is worthy of his hire—for the services rendered to the public are important considerations. But the man who sacrifices the pure advocacy and the high estate of Phrenology to mere fee-getting is unworthy of the name of a Phrenologist. The man who starts out to make a *living* out of Phrenology *fails*. But he who undertakes because he is thoroughly imbued with the spirit and the principles of Phrenology to advocate Phrenology, scientifically and by example, *succeeds*.

Co-operation is essential to success. If all professional Phrenologists—outside the British Association—fail to understand this, let all those within be determined to act, and place unitedly this great humanising, philosophical, and ethical science in the forefront, and rise above the poor and paltry tactics of making it a mere head-reading method of getting fees.

Phrenology at the present moment is without a magazine or periodical in Great Britain to represent its interest, except the *POPULAR PHRENOLOGIST*, and the *Popular Phrenologist* is far from what it should be. But it is the best we have. Why is it not a better paper? Because of the lack of co-operation, and sense of duty, which should animate all true advocates of Phrenology. If professional Phrenologists made it their duty to introduce this penny paper to their clients and the public,

* Science consists of the principles which are known; and the Art, of the practical rules and methods of procedure through which the Science may be demonstrated.

they would soon have a much better monthly to represent Phrenology. Their refusal to do this is a penny-wise and pound-foolish policy. There is not much money to be made on the sale of a penny paper. Hence the indifference manifested by many professional Phrenologists. If they were wise and truly believed in the education of the public, it would pay them to give a copy of the *P. P.* to every client who consulted them, and many of their clients would not take a copy without paying for it. Let my fellow Phrenologists co-operate in this matter, and by a wider circulation of the *POPULAR PHRENOLOGIST* bring Phrenology in some way into new homes and unto new sets of readers. Also take their local booksellers and newsagents in hand, and say to them, "Take three, six, or twelve copies a month—as may be gauged by the circumstances—exhibit them, and try to sell them, and what is left over and returned on order, I will pay you the wholesale rates for, so that you will be at no loss."

In conclusion, then, let me urge upon professional Phrenologists to place Phrenology, pure and simple, in the fore front of their work, and let the real and intelligent advocacy of Phrenology attract and capture the educated world. Let them co-operate for the elevation of the professional status, and unite for this higher propaganda of Phrenology, and wisely keep it clear of side issues, however interesting, and finally let them all unite with *esprit de corps* to place Phrenology before the British Public by means of magazine or periodical of their own. We do not want trade journals; we want a journal to represent Phrenology. We have in the *POPULAR PHRENOLOGIST* the nucleus and basis of what is wanted. All the improvements desired will come in time, as a reward for the interests British Phrenologists will take in the sale and introduction of this paper to their clients and the public. The painful fact remains that unless British Phrenologists arouse themselves to a true sense of duty, and thus prevent the *POPULAR PHRENOLOGIST* from failing for want of proper support, they will be left without a single paper to represent the science, methods of teaching, and indeed their own legal and professional interests: and without co-operation British Phrenology will once more stagnate.

Let me earnestly appeal to all professional Phrenologists to unite, co-operate, and endeavour at least that British Phrenology shall be represented to the British Public by a British publication in touch with all true interest.

A CURE FOR SEA SICKNESS.

Anyone who has suffered from a severe attack of sea-sickness will be grateful for any simple remedy which offers relief. The following is guaranteed by a Russian physician to be an effective means of curing the worst cases of sea-sickness, and of avoiding it when the symptoms first make their appearance. It consists in taking long and deep inspirations. About twenty breaths should be taken every minute, and they should be as deep as possible. After thirty or forty inspirations have been taken the symptoms will be found to abate, and in a few minutes they will disappear altogether. If the sickness reappears the deep breathing should be at once resorted to. If the testimony of the dozen or more persons who have tried this remedy can be believed, it affords speedy relief.

TRIUMPH OVER DIFFICULTIES.

It is extraordinary what some men can accomplish in spite of ill-fortune. Verestchagin had his right thumb so badly bitten by a leopard some years ago that it had to be amputated. On the field of battle the middle finger of his right hand was made useless by a shot. By a fall on the Steppes, later, the centre-bones of the same hand were shattered. Nevertheless, Verestchagin is one of the foremost painters in Russia, and makes as dexterous use of his right hand, lamed as it is, as any man in Europe.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

IN one of my Phrenological classes were several ladies who were most expert students. I should like to see more ladies take up the study; for it is a most fascinating pursuit, especially after mastering the rudiments. I felt quite proud of my class when I could for instance place a skull or plaster cast before them, and receive in a quarter of an hour a close delineation of the person's character; although they had no data to go upon other than the specimen before them. Upon one occasion I received the skull of a Hindoo, from Bombay, and laid it before my pupils, and it was wonderful how they indicated the Hindoo traits of character.

On another occasion I placed the cast of that notorious criminal, Mary Ann Cotton, before them, and the only mistake they made was to call it "this man." Some visitors from London enquired: "Where can we learn Phrenology like this?" I mentioned the Fowler Institute, O'Dell's, and a few others. The public are keen to learn, but do not know where, and how to acquire accurate knowledge.

Phrenology is not always pleasant. When lecturing in a strange place and seeking lodgings, I have known difficulty in finding them. Once in pure desperation we went to the "Bay Horse," in the Town of ———, confident that at last we would find accommodation. Upon enquiring for the landlady she came bustling in adjusting her specs, took a good survey and enquired if it was me that all those bones belonged to at the Hall. I modestly said "Yes." "Man!" said she, "I wad na ha ye aboot the house for ony money."

Upon another occasion, lecturing in the pit district, some difficulty occurred in finding lodgings. At last we secured apartments with an old maid and her brother. She grew very curious about Phrenology, and I threw a few off-hand remarks about her brother. She most indignantly enquired "who telt ye that? noo its a shame they can't let the ould man be, I warrant it was so and so." I could not convince her it was written on her brother's head.

Another small difficulty—a lady came with her family for delineations of character—in a day or two she turns up with her husband. The Phrenologist saw he had a low type of head, and was a vile scamp, and also sees through the motive of the lady who is madly jealous. To be a disciple of peace he must modify the character of the man as much as possible by softening the bad points, else it will be like throwing oil on fire. Upon that delineation depends the continuance of the mutual co-operation that has kept those two together so many years.

I was once twitted in a railway train by an individual (whose case was precisely the above) that Phrenology was not quite true, and instanced his own delineation. I indignantly said, "Mr. ———, it was not because I did not know your villainous character, but I saw the state of your wife, and I modified it for her sake." He

said, "Right you are. I don't think there is a crime that I have not committed."

Another reminiscence out of many shows the striking truthfulness of Phrenology. I was once leaning out of the window of an express train, and watching the people come along the platform, when suddenly my eye was arrested by a peculiar head, and cogitating I thought "That is quite the criminal type of head," and I wonder at such a man being at large, he might have committed some capital crime and been incarcerated for it." He came and got into the same compartment where I was.

The train started, and he asked me if I had any objection to his smoking. I said "No, as there are no others you may smoke away." He then began to be abusive, saying "it was such as me who kept men like him down," and drawing out a long knife said "he would not care a straw for doing six months for me." I quietly drew the check string, and the train was stopped. I complained to the guard, who said, "I'll find you another seat rather than take him out;" and aside, "He's a dangerous customer." Incidents like those are numberless in the experiences of a Phrenologist, and would fill a volume.

All hail readers of THE POPULAR PHRENOLOGIST, allow me to wish you a Happy New Year; one productive of health and wealth of intellectual ideas for our paper. It is quite refreshing to read English ideas in a truly English journal representative of a body of intelligent phrenologists. I hope the public will so much appreciate our journal that the editor will have to issue it at shorter intervals. Every reader might with advantage name it to his particular friend, and thus increase its popularity, which, I am sure, it truly deserves.

The interesting reports of the B.P.A. are doubly welcome to provincial members who, no doubt like myself, would like to be amongst them for the mutual interchange of phrenological ideas. It is curious sometimes in reading the various remarks made on certain points, how the primitive functions of some particular organ is made to do duty for another organ, and equally interesting to note how other members take up the point. Mind lies at the root of all organisation: so much so that the very bones are built up in accordance with the identity of the ego inhabiting the outward shell. It is no uncommon thing in my experience for some of my specimens to be recognised by acquaintances when examining them after a lecture.

Thus mind forms the base work of the body, and the particular individual actions of mind by constantly using certain muscles, gives to them a preponderating development, laying a basis for a science of Physiognomy, signs of which to an expert are almost as definite as phrenological organs. Thus it is almost impossible to separate this cause and effect. One is the physiognomy of the head, the other of the face and body. Thus Dr. Gall and Spurzheim denominated their system physiognomical, Dr. Spurzheim afterwards adopting the two Greek words *phreno*—the mind, *logos*—discourse, as a more elegant expression to denominate the system.

CRANION'S PRIVATE OPINION.

This is our birthday number, and I have already received a large number of congratulations from readers, many of whom are undoubtedly very much in love with the P.P., and look anxiously month by month for its appearance. I am grateful for their kind expressions of goodwill, and trust all their best wishes may be fulfilled. I will, however, just unburden myself (my Secretiveness is not large) to my friends a little as to the present position.

In promoting the P.P. my chief object was to supply what I considered to be a great want—a journal for the advancement of Phrenology, written in a style all could understand, and at a popular price; hoping to make it attractive enough to the ordinary reader to be picked up by many unaccustomed to read phrenological literature, and so interest them in one of the most important subjects which could occupy their attention. This was my intention, and I have reason to believe the result has not been a failure.

The P.P. has not been all I would like it to have been. The articles have been just a little longer, and, shall I say it, a little drier than I had hoped, with hardly enough incident and spice—for the general public like variety—yet everything which has appeared in it has been reliable. Most of its contents have been original, and by the leading authorities and workers in the movement; so that if anything has been lost by the lack of the "spice" it is more than counterbalanced by the value and trustworthiness of its contents.

The correspondence page has always been well supplied, and I have to express regret that it is impossible to insert the large number of letters which reach me. If the writers would only remember that space is limited, and confine their arguments within narrower limits, more may be done in this direction. The supply of stories, too, for the prize story page, has always been good, but many of the efforts have been very crude attempts. Some of those, however, which have taken the prize are the first attempts at story writing of their authors. I fear the P.P. will have much to answer for if it helps to add to the already overwhelming army of storytellers.

Now, in addition to securing good matter for insertion, one of my chief duties has been the exclusion of all that is objectionable, in the form of articles, notes, correspondence, and advertisements. I have endeavoured, and I think have succeeded, in keeping the pages clear of anything which can be considered even questionable, and as long as the paper is under my jurisdiction the same policy will be maintained.

As to the future—while I will do my best to continue to present the most reliable information obtainable, and from time to time adopt improvements and new features, yet my readers can help very considerably in securing the success which I am continually told the P.P. deserves. Each reader can secure one or more subscribers to it, can recommend it to their acquaintances, can give away a copy or two to persons likely to be interested, or can send me a list of names and addresses on a postcard, and I will supply such with sample copies. Tradesmen and merchants interested in Phrenology can

advertise their wares in its pages, lecturers can sell it at their meetings, inserting their programmes between its leaves, and in many other ways all can help to increase its usefulness.

Many complaints have reached me from time to time that the P.P. cannot be obtained by the writers. This is always a difficulty with a new periodical, but any news-agent can obtain it to order; many of them will not take the trouble unless they are continually appealed to. There should be no difficulty in the way of every news-agent having a supply every month, as they can be obtained on sale or return from the wholesale agents, so that no loss or expense need be incurred. Will my readers show this paragraph to their newsagents.

I am frequently asked to supply Messrs. W. H. Smith and Sons with the P.P. for their bookstalls. I would willingly do this, but they do not stock monthly periodicals until the demand at their stalls is sufficiently great to warrant their doing so. The P.P. will always be supplied by them to order, and if any friend cannot obtain it elsewhere they can be sure of getting a copy by ordering it in advance at a railway bookstall. By doing this they will serve two ends; they will secure their own copy, and help to create enough demand to warrant Messrs. Smith and Sons keeping it always on sale. Of course it can always be had delivered free by post for twelve months by sending on to me a postal order for one shilling and sixpence.

With this copy is presented an index of the first volume for those who would like to bind up the numbers. All back numbers are in stock, post free 1½d. each (except August, the charge for which is 3d., post free). The whole set of twelve, post free, 1s. 3d. Bound copies of Vol. I., post free, 2s. 6d. Cases for binding, post free, 1s. 3d. This is the cheapest and best phrenological production ever offered, and should be secured by all who desire to be up to date in mental science.

Some officious person at 63, Chancery Lane, has taken the liberty of refusing letters sent to the Secretary, B.P.A., hence many correspondents have had their letters returned to them. This is very annoying, and to be regretted, but if for the present all correspondents will please address, The Secretary B.P.A., 68, Cicada Road, Wandsworth, S.W., a repetition of the unpleasantness referred to will be avoided. In our next issue I shall have an important announcement to make with reference to this matter and the future of the B.P.A.

There are many good men and women who would like to assist in furthering the cause of Phrenology, but having a sufficient income for their needs do not care to enter the field as professional phrenologists. An opportunity will soon be offering in London for one or more of such to give very useful and effective help to the work of the B.P.A. The work will not be of an arduous or professional character, but devotion to principle is necessary. If any ladies or gentlemen are willing to so assist by giving freely some portion of their time daily to the service of the B.P.A., will they kindly communicate with the Secretary as above, when particulars will be sent or an interview arranged. A splendid opportunity for a sincere student.

And now, dear Readers, one and all, I wish you most cordially

A HAPPY NEW YEAR!

THE POPULAR PHRENOLOGIST.

JANUARY, 1897.

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The scale of charges for advertisements may be obtained of the Business Manager, Popular Phrenologist Company, at the office as above.

A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

EXCESSIVE CAUTIOUSNESS.

By J. MILLOTT SEVERN, F.B.P.A.

A proper development of the organ of Caution gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, to consideration, and to close circumspection.

Individuals in whom Cautiousness is small never think of consequence, they are rash and impulsive, run all sorts of risks, and are apt, not only to bring themselves to ruin by reckless exposure to physical dangers, but to ruin their minds by an indulgent gratification of all the mental desires; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental organs. There are, however, unfortunately, a great number of individuals who, to their detriment in many ways, possess this organ in an abnormal or excessive degree, and when this is so they should make every effort to restrain it.

Cautiousness, when possessed in an excessive degree, is a great hindrance to the success and prospects of

individuals, and often interferes greatly with their health and happiness. It is certainly well to keep on the safe side, and such anxieties as "Look before you leap" are excellent when applied to small Cautiousness with the idea of stimulating its activity and development. Individuals with excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favourable and good opportunities and advantages through fear to take a little risk. "There are as good fish in the sea as have ever been caught," and "A bird in the hand is worth two in the bush," say they, forgetting that "Nothing venture, nothing win," that "Delays are dangerous," and that "Procrastination is the thief of time." They acquire the habit of continually putting off, thinking that another time will do, and thus oftentimes feel vexed with themselves when they see others doing the very thing they had it in their mind to do. Procrastination is one of the worst features of excessive Cautiousness, causing individuals to put off continually to their disadvantage.

Excessive Cautiousness keeps an individual in a constant state of fear, anxiety, and wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it disposes individuals to take a too gloomy view of everything, and has a very detrimental effect upon the actions, health, and spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, oftentimes bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria, and melancholy,

The operations of Cautiousness may frequently be mistaken for those of other organs, particularly of Acquisitiveness; many persons who get the credit for being very saving are more afraid they shall want money than they are anxious to acquire it; they save, not to accumulate, but to make ends meet; are frugal more from fear of destitution than from the sense of economy; could they be assured of the means of existence they would save no further, being more anxious to secure what they have than to venture for more, even though they had a tenfold chance.

To restrain excessive Cautiousness, be less hesitating, banish from your mind anything like timidity or fear, as fear to venture oftentimes prevents individuals from doing what they may have the ability to do; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get into the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony; get in the open air much, and amongst enterprising, go-ahead people, and endeavour to participate in their enterprises.

Parents who have children possessing excessive Cautiousness should be very careful in their treatment; they should not be made to go to bed after dark without a light, or be abruptly dealt with, or be frightened by real or imaginary dangers, ghost stories, &c. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness, the consequences of which may have a detrimental effect on them as long as they live.

HEALTH NOTES

By JAS. COATES, PH.D., F.A.S., ROTHESAY, N.B.

HINTS ON HOW TO HYPNOTISE.

ACCORDING to previous announcement, I draw my contributions to the Hygienic Department of this Journal to a close by some practical advice in the therapeutic employment of Hypnotism, viz., "Hints on How to Hypnotise." Space will not admit of more than *Hints*, and nothing more is desirable for the earnest student, or practitioner, realising that he has the psychological endowments. Whether he has discovered these accidentally, or has gained the insight thereto by perusal of these notes, or has awakened to the fact in some other way, matters little. He will not be contented with these notes, but will for himself proceed to obtain the best possible information as to theory, and by actual experiment soon acquire the manual dexterity and grace of movement, which express deeper than mere words the innate power and ability of the master, and of his power to cure the diseased.

Supposing then, that the operator has the theoretical knowledge, or at least the intelligent groundwork of the same, and that he is possessed of a fair degree of mental vigour, patience, firmness, concentrativeness, excellence of motive, and unmistakeable sympathy for suffering, combined with a good share of vital and recuperative power in his own organisation, then he may commence to do one thing and to avoid another. To do one thing, he may honestly endeavour to exercise and increase his healing powers—by "laying on his hands upon the sick"—magnetically and hypnotically, for the genuine purpose of healing them. And the thing which he is not to do, is to avoid throwing his pearls before swine. Let there be no exhibitions to satisfy the curious; no talk to air his own vanity; and, finally, no attempt to experiment or to heal on or before distrustful, ignorant, and prejudiced persons, whether educated or not. If he follows these hints out, he will in a short time become a successful operator. His services will be sought, and in proportion as they are really sought, in that proportion will his power to operate increase. He shall, by wisdom and by the true healing gifts of the good and sympathetic, have broken down the outward dynamic walls of psychological resistance in the community he moves in, and soon, *travelling along the lines of the least resistance*, he relieves and he heals the greater percentage of those who seek his aid.

I must now confine my notes to Hypnotic processes. In carrying these out, the part taken by the patient—natural and sensible—is as great, if not greater, than the influence of the operator in bringing about the desired result. This is important to bear in mind. But to perform his (the patient's) part, he has to be directly and indirectly led to do so by the superior knowledge and directions of the operator. Expectancy, in the patient, has to be aroused (for what a man knows nothing about he cannot expect); also fears and timidity, and nervous mental restlessness (brain activity) have all to be allayed; and finally, the attention, concentrated attention, of the

patient has to be secured. Now, to bring this all about the operator does so by manner, rather than by direct oral instructions. Herein are knowledge and experience best exhibited. The patient realises, intuitively or instinctively, through the subtle channels of psychical impressionability, whether he is in the presence of a man imbued with a deep knowledge of the subject, and an equal deep sense of responsibility in the exercise of it, or the man who is all talk, but who has really no true insight into the subject. In the presence of the first, the patient, without fully realising it, enters into that calm state, expective-of-good-results, so necessary to the substantial achievement of success. Other patients have to be educated, or insensibly led into this receptive state, a state which readily accepts the healthy human *nervaura* from the operator, and also ideas, which, like leaven in the barrel of meal, steadily and surely bring about the healthy state in mind and body sought.

In some cases the cures are instantaneous, in others—in the majority—several sittings are necessary. First, to bring about the proper receptive and passive condition in the patient, and secondly, to implant by *suggestion*, or by instruction, the necessary (yeast) ideas which will work out the marvellous changes in mind and body, discernable subsequently in the normal life of the individual. I have said normal, for while hypnotic sleep approximates to natural sleep, I, at least, do not consider it a normal state. It is not a state suited to the requirements of our five-sensed world in which most of us have to live, and it is a condition which should only be induced as a means to an end. Just as in church we have the sweet-sounding hymns, the calm intonations of the Liturgy, and the dim and chastening surroundings, all conducing to mental calm and receptivity, preceding the ascent to the pulpit of the preacher, who, in positive and authoritative tones, declares the truths which he believes in himself, and which he thinks are necessary to the spiritual health and wellbeing of his flock, so in Hypnotism, the *cultivation of the receptive* must precede the active, those most affected, carrying out, or trying to carry out the preacher's advice in daily life. This lesson must be carried out in the cure of physical and mental diseases by hypnotic processes.

Now, as to outward details. The eyes, the hands, and the voice, of the operator, are the outward and visible signs of his powers. The eyes, with steady, patient, firm, grave, and yet benevolent gaze; the hands, for quiet direction and sympathetic touch; and the voice, to give such directions and suggestions which cannot well be conveyed by any other means. Take a case in point. A patient to be hypnotised should be comfortably seated in an easy chair, or, better still, stretched on a sofa. Both positions are suggestive of ease, and of the need of sleep. Wherever seated, the patient's eyes must not be exposed to the direct glare of light. The chair or sofa should then be so placed that the light entering the room should be behind the patient, and, contrawise, should fall on the eyes and the movements of the operator. When seated comfortably, the operator should ask a few sympathetic questions from the patient, not so much to learn the nature and history of his trouble, as to place him more at ease, and increase or gain his confidence in the treatment. This should

not occupy more than five minutes at first interview, and at the second, beyond the common courtesies of doctor and patient, not necessary. The patient is then asked to look at the two fingers of the operator's right hand which are stretched out (swallow-tail fashion) slightly above and towards the patient's eyes. The operator *quietly impressing* on the patient the necessity of steadily watching the fingers while he, the operator, advances and withdraws his hand, over a space of ten or twelve inches, to and from the patient's eyes. The twofold effect of this operation induces the receptivity and passivity desired. The attention of the patient is arrested by an object, or objects, not calculated to arouse his intellectual activity, while the movements of the hand produces certain corresponding movements of the eyes, and insensibly wearies them, and induces a state analogous to that which precedes natural sleep. Now *suggestion*, proper commences, for in quiet, monotonous tones the operator suggests all the phenomena suggestive of the approach of, and of sleep itself. The patient gradually falls into a still conscious but semi-dozing state. The next step is to advance the vigour of the *suggestions* to the therapeutic stage. Healing suggestions, or advice, are now given, for by the preceding steps the patient is now prepared to accept them; moreover, to act upon them.

By whatever modes of procedure adopted—of gazing at, or making passes over or at the patient, or by getting the patient to gaze at a luminous point or upon a disc—all the foregoing mental stages must be brought about. Nothing can be done otherwise. It is necessary to note the important part the patient must take in the matter, whether consciously or otherwise, and the patience, skill, and tact to be employed by the operator. In the foregoing simple notes will be found the whole art of "How To Hypnotise," and all that is necessary for therapeutic or curative purposes. But for experimentation, and the greater, deeper, and more important uses of Hypnotism, such as the development of the inner sense, psychic powers of the individual, a specific training and a broad and wide knowledge of human powers and their possibilities, are required, and can only be taught to the specially FIT.

A BRAVE PHRENOLOGIST.

It gives me pleasure to record a courageous act performed by a member of the British Phrenological Association, Dr. H. Davies, B.A., M.D., L.L.D., &c. This gentleman has kindly promised contributions to future issues of the P.P., and I know our friends everywhere will be pleased to read the productions of this gallant and learned writer. The particular act to which I refer is thus alluded to by a Stroud newspaper:—

"Capt. Ellis and his daughter were driving in their brougham from Minchinhampton to Stroud, when the horses became unmanageable, and dashed with tremendous speed down the steep incline leading to Butterrow. The driver was violently thrown from the box, but fortunately with no serious consequences to himself. Mr. Herbert Davies, of London, who was walking up the hill at the time, without the least hesitation, and upon realising the extreme danger of the occupants of the

carriage, threw himself at the heads of the horses. As he only succeeded for a few moments in securing hold of one of the reins he swung clear of the ground, and whilst thus suspended received several severe kicks from the forelegs of the horses. However at a second attempt he managed to secure the second horse's head, and although carried some eighty yards distance hanging from the necks of the horses he succeeded in bringing them to a standstill. It is hardly necessary to add that such action on Mr. Davies's part was one that, notwithstanding that he is, we understand, an accomplished athlete, was attended with the gravest danger to himself, for failure on his part must have resulted in his death. As it was he was severely bruised, and his clothes were badly torn. Certainly no instance of bravery more clearly deserved recognition from the Royal Humane Society than this, and it is certainly hoped that the application to be made on his behalf will secure to him that much coveted honour the Society have it in their power to give. That a most serious accident would have happened but for his intervention is undeniable."

REVIEWS OF BOOKS.

THE STANDARD PHRENOLOGICAL AND PHYSIOLOGICAL REGISTER AND SELF INSTRUCTOR. Seventh Edition. Revised and enlarged. J. W. TAYLOR, Morecambe. Price Sixpence.—This Register has attained a success rivalled by few. Any book which reaches its seventh edition may fairly lay claim to meet a want and satisfy it. The author has taken the liberty of correcting what he believes to be error on the part of Dr. Gall and others in the nomenclature of the faculties; while I cannot approve of one or two minor changes of this character, yet, on the whole, I can heartily recommend the Register to practising phrenologists as a most useful aid to them in their delineations of character. The table for marking is extremely simple, and the graded descriptions of the expressions of the faculties are cleverly written. In addition to the usual phrenological requirements Mr. Taylor has added other tables as a "Guide to Marriage Table," showing the leading qualities required in a partner; bath table with hygienic advice; a food table with dietetic advice; and a number of pages ruled for writing in a summary of the character of the client.

The book should certainly be well patronised, and I must commend Mr. Taylor for producing a work of so much merit at such a low price.

PHRENOLOGY AND MUSICAL TALENT. Albert Ellis, Kent Road, Blackpool. Price Sixpence.—Is a well printed pamphlet dealing with the various developments required for the successful practice of music and the trades dependent on it, such as dealers in music, instrument makers, &c. The effect of each phrenological faculty upon the musical ability of its possessor is given, with the influence exercised by temperament. Several illustrations, with a portrait of the author, embellish the work, which is an unique production in phrenological literature.

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OCCASIONAL NOTES.

By JOHN WM. TAYLOR.

I fully appreciate the aim of many students of Phrenology, in their desire to uphold the study of Physiognomy, but on the other hand I am strongly opposed to the unreliable system which is practised by some of our members in giving examinations, and by others in their writings.

Physiognomy is generally understood to mean "the art of reading the character from the face." I look upon Physiognomy as part of the natural language of the mental faculties—being limited to a few scientific rules only. After much careful observation, reading, and testing a great number of rules given by various writers on Physiognomy, the following is my firm conviction: That many physiognomists study the face from very superficial standpoints—such as "two lines at the root of the nose indicate a close observer," "a forehead perfectly free from wrinkles indicates a weak or unsound mind," &c. This kind of thing is not an *exact* science; in my opinion the correct term would be, a science of *conjecture*.

I have not read a book on Physiognomy in which half the rules given as indicative of certain traits of character will hold good when applied to people of different temperaments. When rules which have been laid down as guides fail, over and over again, they will be incorrect, and therefore unreliable.

Allow me here to reproduce a few physiognomical rules, which I have proved to be unreliable:—

R. D. Stocker says: "Lines which appear across some foreheads in a confused, irregular manner, have no practical form; these denote a headstrong and unmanageable character." In applying this rule to people generally, containing similar or the same lines upon the forehead, it is a complete failure; the opposite is frequently the case.

Mr. Stocker, further says, "A forehead which is perfectly free from wrinkles of any kind indicates an absence of sensibility and a weak, if not absolutely unsound, mind." I know many talented persons whose foreheads are perfectly free from wrinkles. The rule to be correct must always accompany the condition of a *weak, if not absolutely unsound, mind*. But common experience proves that such is not the case.

Again, Mr. Stocker says: "Two upright lines above the nose show a thoughtful and close observer." Are there not a great number of thoughtful and close observers who do not possess two upright lines above the nose? If so, what have the lines in question to do with close observation.

Re Dr. Andrew Wilson challenged. Our Editor does well to ask, "Is he (Dr. Andrew Wilson) justified in still

continuing to act as Combe Lecturer, and in taking funds which were left for the furtherance of Phrenology?" I have frequently asked the same question, which still remains unanswered. Dr. Wilson is bound in all honor either to give up his position as Combe Lecturer, or meet a present-day representative of Phrenology and prove his case. If he does not do so, we are fully justified in our conviction, that he cannot defend his action in villifying Phrenology.

In conclusion, I wish to re-echo the sentiments expressed in paragraphs two and three of Cranion's Notes in the December issue, in reference to future Congresses of the Association. We provincial members can have an entertainment at home, but we cannot meet to discuss the great principles of Phrenology as often as many of us could wish.

HUMAN NATURE.

Who will subscribe to the most wide-awake Phrenological paper published in America? It will be sent free for twelve months direct from the office, in San Francisco, to any person sending me a postal order for half-a-crown, with name and address. I have a number of copies of the past twelve months, and while they last will send one as a sample to any person sending me a half penny addressed wrapper for the purpose. The published price of each copy is 5 cents. (2½d.), so by ordering through the P.P. you will have it free of all further cost.

FORTHCOMING MEETINGS.

- Jan. 5th.—British Phrenological Association, 63, Chancery Lane, W.C. Jas. Webb, Esq., F.P.B.A., on "The Phrenology of Musicians," at 7.45 p.m.
- Jan. 8th.—Leyton Phrenological Society, Congregational Lecture Hall, Leyton, Essex. John Melville, Esq., on "Memories of bygone Phrenologists." 8 p.m. Free.
- Jan. 8th.—Newcastle Phrenological Society, Church Institute, Hood Street. R. Foreman, Esq., on "Phrenology and Religion."
- Jan. 22nd.—Leyton Phrenological Society (as above). Rev. H. Moulson, on "Phrenology and Religion."
- Jan. 22nd.—Newcastle Society (as above). W. C. Thomas, Esq., on "Novelists and Unconscious Phrenologists."
- Jan. 27th.—Fowler Phrenological Institute, Ludgate Circus, E.C. Professor J. Millott Severn, of Brighton, lecture on "Occupations and Professions," at 7.30 p.m.
- Jan.—Clapham, Gilead Mission Hall, York Terrace, S.W. J. Cook, every Monday and Wednesday, on "Phrenology," 8 p.m. Free.
- Jan.—Kew Gardens, every Wednesday and Sunday. Stackpool E. O'Dell, at No. 5, Cumberland Gate, 8 p.m. Free.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

ALIMENTIVENESS.

There is in Paris at the present time an exhibition of cookery. One of the Ministers of the Republic, speaking of its usefulness and value, is reported to have said: "Faites nous de bonne cuisine, et nous vous ferons de bonne politique" (Make us good cookery and we will make good politics for you). There is much in that remark, for without food there would neither be politics nor ministers.

A man may exist fairly comfortably without many of his intellectual faculties and without many of his propensities and sentiments, and even without his sense of taste and smell, but he cannot exist without food. Hence, of all the mental faculties, there is not one of greater consequence than the desire for food.

In my younger days it was generally believed that the desire for food arose from the stomach entirely, and when the earlier phrenologists, especially Mr. Crook, of London, and Mr. Hoppe, of Copenhagen, both gentlemen of considerable ability in anatomy and medicine, not only confirmed the opinion of Dr. T. Reid, one of the ablest Scotch metaphysicians of the last century, that there is a mental faculty presiding over hunger and thirst, and not only confirmed Dr. Reid's opinion, but proved the anterior portion of the middle lobe of the brain to be the organ devoted to this faculty, there was much anti-phrenological ridicule cast upon the discovery. Drs. Crook and Hoppe arrived at the same conclusion George Combe did, and each independently of the other about the year 1828. When Dr. Spurzheim became aware of this discovery he named it Alimentiveness.

That the phrenologists named above deserve the entire credit of this discovery is easily proved notwithstanding the efforts of the "modern physiologists" to claim it as one of their recent discoveries.

Dr. Brown, in his "Phrenology," published before the modern physiologist announced the discovery of the "gustatory centre" in the lower sphenoidal convolution, said it was his "sincere conviction that the convolutions which form part of the middle lobe of the brain, lying immediately in front of Destructiveness, constitute the organ which has been called Alimentiveness and Gustativeness, by Combe and other writers." In Combe's *System of Phrenology* (the 1830 edition) is found particulars of the discovery of this organ concurrently, yet independently, by the three gentlemen named above. Dr. Hoppe said the organ was located "in the fossæ Zygomaticæ, exactly under the organ of Acquisitiveness, and before that of Destructiveness." He found the organ of Gustativeness in the Zygomatic fossæ, and yet after his death Dr. Ferrier discovered it in the Zygomatic fossæ!!

By exciting, by means of the electrical currents, the middle temporo-sphenoidal convolution Dr. Ferrier found it to be

generally without re-action "except towards the lower extremity, where in several instances, movements of the tongue, cheek pouches, and jaws were induced like those which are characteristic of tasting." ("Functions of the Brain," p. 244.) These experiments were practised on cats, monkeys, &c. On page 321 he remarks: "We have reasonable grounds for concluding that the Gustatory centres are situated at the lower extremity of the temporo-sphenoidal lobes in close relation to those of smell."

Dr. Ferrier ("Cerebral Diseases," pp. 138-39) gives an account of a man who swallowed a glass of vinegar, thinking it to be brandy. He could neither taste nor smell. He galvanised him with "the constant current directed transversely through the head in the Zygomatic fossæ," etc. At the end of a week's treatment he began to smell such things as musk, tobacco, &c. At the end of a year (in 1878) he was able to "enjoy perfect taste, and his powers of smell which were never very acute, he thinks as good as ever."

Dr. Broussais said in his "Cours de Phrenologie," in 1836: "This organ is placed in the 'fossæ zygomaticæ.' It is hidden under the temporal muscle, and it enlarges the head in an appreciable manner in that region." Rousseau, Bruyeres, Vimont, Poupin, Ottin, and other French writers, about the years 1830 to 1840, wrote excellent articles on this organ, which are highly interesting reading, and yet we are told that it has been but recently localised by living experiments on the lower animals. For forgetfulness of the localisations made by close observation and experiment by the early phrenologists give me the modern experimenter on the quadrupeds! Before modern physiologists can arrogate to themselves these discoveries they must search out and destroy all the writings of the gentlemen named above, of many Italian, Spanish, German, and Danish writers, besides the productions of numerous British and American writers. This question of appropriating to themselves the discoveries of Gall and his disciples will not be forgotten when we come to study other brain centres. I think I may fairly insert here what Edward Berdøe, M.R.C.S., stated in the *Star*, June 8th, 1893. That statement is an accurate description of the facts of the case. He wrote: "There is a curious tendency on the part of writers on brain surgery to impress on the mind of the public that its triumphs are chiefly due to modern cerebral localisation." He then explains that in Gall and Spurzheim's large work published in 1815, are to be found remarks on brain localisation of the greatest value. Dr. Berdøe's concluding paragraph hits the nail on the head. He says: "There are many more things to be found in Spurzheim's book which are claimed by vivisectioners of to-day as brilliant discoveries of their own made upon the brains of living animals." Some of these things will be brought before the readers of THE POPULAR PHRENOLOGIST in future lessons. In the meantime it should be borne in mind that Drs. Gall and Spurzheim deduced their facts from observation of living men, that these facts have been put to the test by thousands of their disciples, and having become established do not require the doubtful evidence of results obtained by galvanic action on the mutilated brains of the lower animals.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

B. P. A. DIPLOMA.

DEAR SIR,—In the November *Popular Phrenologist* I was pleased to read the letter by Mr. J. F. Hubert anent the above. I fully endorse all he claims for our Association, and more, I would suggest that in order to bring ourselves more in touch and unity with other societies, that our candidates for the diploma should first pass a preliminary examination, somewhat similar to that required by the Medical Council, viz., a 2nd class certificate from the College of Preceptors.

This would ensure an acknowledged preliminary educational training, and add considerably to the credit of each aspirant, at the same time raising the entire standard of the Association, and placing each pupil in touch with means for further research and acquaintanceship with better circles of advanced scientific attainment. Let the phrenological fraternity realise the dignity of their vocation, and rise to a higher standard by self-culture, and, as effect follows cause, the world at large will acknowledge every effort in due proportion. Yours, &c..

J. TIMSON, F.B.P.A.

NOMENCLATURE OF PHRENOLOGY.

DEAR SIR,—I have been interested in Phrenology for a long time, but I would like to say a word on what J. W. Taylor in *Occasional Notes* says about Destructiveness, in a recent issue. It was called Aggressive Energy. Signor Crispi says it is not this organ which indicates the murderer. But where the word *force* has a fuller meaning I fail to see. Acquisitiveness wants money; any resistance to the satisfaction of its desire will call the aid of Destructiveness to remove the obstruction, whether it be walls, windows, safes, or even an intruder—man or woman. This might be called Extermination. If it was the organ which caused murder, how many murders have been committed by sober men? In nearly every case for the last thirty years the murderer was more or less addicted to drink. The faculty of Combativeness was called in a recent issue Defensive Energy. J. W. Taylor says Courage would be better. He speaks of Dr. Gall making a mistake in calling it Physical Courage. What improvement has been made on the original names and discoveries of Gall and Spurzheim? I should like to know if J. W. T. got the word "force" from Herr Cohen, also "courage." Sir, Phrenology will never be valued while one man has his "Register" copyrighted simply because it is different to another Register or Chart compiled by some other phrenologist. I am puzzled to know why a standard register or chart cannot be published by the P.B.A., which could be used by all respectable phrenologists; then Phrenology would make greater headway, and gain the respect it deserves, but never whilst there is such a difference of opinion amongst its advocates. Yours &c.,

M. A. PRESCOTT.

SIR,—Under the heading of "Occasional Notes" (November P.P.), John Wm. Taylor says, "In the present state of phrenological and physiological knowledge we cannot all be authorities, but most of us can do something towards sifting the wheat from the chaff, from the works of the great teachers who have already gone over the ground."

I have carefully read over Mr. Taylor's wheat and chaff performances, and I am afraid his effort to improve on Gall and Spurzheim is not quite a success.

Kindly allow me to point out to your correspondent that an assertion is only valuable in proportion as it is substantiated

by evidence. What we, as thinking and observing phrenologists want, is not merely Mr. Taylor's judgment and belief but the evidence of facts upon which such belief or judgment is based. Mr. Taylor says, "The nomenclature of Phrenology, like every other science, is still somewhat faulty. Take for example the name 'Destructiveness' in use by us, of which I believe the natural function to be Force—this being preferable." Now, Sir, every living cell in the cortex of the brain is a unit of force, and seeing that all phrenological areas are composed of many thousands of such units of force, each phrenological organ must of necessity be a *centre of force*.

One of the fundamental principles of Phrenology is that the brain is a congeries of organs, through each of which a *distinct* power of the mind is manifested. Consequently Force cannot be the function of the organ called Destructiveness, as all the mental faculties manifest force.

Mr. Taylor says "the destruction of anything depends entirely on the combination of several powers rather than on one faculty." From this he illogically concludes that the tendency of Destructiveness is not to destroy. Now let us apply this droll mode of reasoning to another mental faculty and see where it lands us. The construction of anything depends entirely on the combination of several powers rather than on one faculty; ergo, the tendency of Constructiveness is not to construct. This is Tayloristic logic with a vengeance.

Friend Taylor quotes James Webb to the effect that "It is not the organ of Destructiveness that decides upon what shall be destroyed or murdered," and he makes the peculiarly involved statement "that Destructiveness so-called simply gives the *force* to accomplish what other powers have decided upon." There is nothing in Mr. Webb's words to justify such an erroneous inference. In the P.P. for November Mr. Webb says, "There can be no virtue without conflict, and Destructiveness is a prime element in conflict, hence when the passions are excited by opposition or wrong, Destructiveness urges to opposition or punishment."

If so-called Destructiveness simply gives the force to accomplish what other powers have decided upon, then in all actions involving destruction the tendency of Destructiveness must be to destroy.

Has Mr. Taylor nothing more than a mere *ipse dixit* to give as evidence that the term "Courage" defines the function of Combativeness better than the term "Combativeness" at present in use? He says, "Dr. Gall made a slight mistake in calling this faculty 'Physical Courage' rather than Courage, which is preferable, as it embraces higher functions." If that is so then it cannot be a *fundamental faculty*.

By all means criticise Gall and Spurzheim, but for goodness' sake let the criticism be on something like *vox et prateria nihil*.—Yours, &c.,

P. K. ZYTO.

30, Silvester Road, East Dulwich, S.E.

HOW TO IMPROVE THE MEMORY.

SIR,—Having a bad memory, could you tell me how to improve it? I have studied Phrenology for eleven months, and have found it a very great aid to me, but as to this faculty I do not seem to make any improvement whatever. I have read several items and notes on "Aid to the memory." Some say "try mnemonics or alliteration." I have tried these, but have not improved. I have been to two well known phrenologists; one told me to improve my memory, the other to cultivate my memory. His chart said I was to read, think, and study; but it depends upon what the individual wants to remember. For instance, I wish to remember names, doses of medicine, and treatment of patients where I am. I consider memory and confidence the most important faculties of the mind, especially to a man who has much responsibility as I have. I do hope that these few lines may appeal to some phrenologists who may be able to enlighten the many hundreds and thousands who suffer the same as myself. Yours truly,

YOUNG ENQUIRER.

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ESTABLISHED 1886.

President - - - - PROF. A. HUBERT, F.B.P.A.

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From the Office of the P.P., 46 & 48, Goswell Road, London, E.C.; or Messrs. Nichols & Co., 23, Oxford Street, London, W.

Printed and Published for The Popular Phrenologist Company by S. O. Slade & Co., 46 & 48, Goswell Road, London.

THE POPULAR PHRENOLOGIST

VOL. 2. No. 14.]

FEBRUARY, 1897.

[ONE PENNY.]

ON THE ART OF CHARACTER READING.

By Prof. A. HUBERT, F.B.P.A.,

President of the British Phrenological Association.

The science of Phrenology is the only one by means of which character may be estimated with an amount of accuracy approaching to fulness.

Experience, however, teaches us that a knowledge of Human Physiology and especially of the Temperaments, and an acquaintance with the physiognomy of the whole body and of the face in particular, does materially aid the student of human nature in arriving at many additional facts which are related to the cause and effect of mutual manifestation. So it may safely be asserted that for the purpose of character reading—the gauging of the activities of the human soul—it is advisable to avail oneself of the information that may be obtained from a knowledge of the three sciences of Phrenology, Physiology, and Physiognomy.

The size and form of the head shows the size and form of the brain. But the state of the body in general and of special organs in particular affect the brain's action. Indeed, the very condition of the blood itself determines the health and quality of brain tissue or neurine, and the direction of the mind's action.

In reading character it is necessary to notice *first*, the size, shape, and development of special regions of the head; *second*, the Temperament or relative conditions of the various physical organs; and *third*, the physiognomy or "form" of the entire body and the face in particular. The complexion and the colour of the eyes and hair should also be noted.

In what is generally considered a perfect form of body of whatever type it may be, there exists a correspondence in shape, structure, and quality.

It is this conception which causes the best artists to paint their pictures from a variety of models rather than from one. The artist has his ideal, and indeed unless he has he will not correctly interpret character.

In actual experience we seldom, if ever, find a perfect figure: complete harmony with brain and body.

The perfect can only come from the perfect; and some of us believe that whatever may have been the physical proportions of our first parents, there has only been one perfect form, one perfect man since.

There are various types of beauty. Therein we see the magnificence of beauty itself. We are frequently being delighted by things of beauty. Beautiful men, beautiful women, beautiful houses, beautiful dresses, beautiful

dolls, beautiful landscapes, beautiful sunsets, beautiful books, beautiful lives. In all of these the first element is harmony.

You see therefore that the more harmonious the whole of the parts of the physical organisation the more perfect the mental constitution.

A beautiful lady may be a blonde or a brunette or she may possess some of the qualities of both.

In the blonde we see love and gentleness and trust, sympathy and often purity and goodness itself. In the brunette we see passion, intensity, ambition, pride, intelligence, power, and sometimes qualities that are usually supposed to proceed from the d——l.

You must not, however, suppose that all fair people are good, lovable, innocent, or empty-headed. Neither must you suppose that all dark people are bad.

Fathers have sometimes expressed a wish to me that their sons had more of the devil in them; and often it has occurred that fair men and ladies have misbehaved themselves because they have not had sufficient knowledge of evil.

Let me say in passing that if Phrenology teaches one thing more than another it teaches one to be charitable. Therefore, before judging, or rather misjudging your fellows, consider what may have been the causes which have operated prior to the exhibition of conduct which appears to you to be undesirable or even wrong.

The most desirable condition of organisation is that the brain be healthy and well balanced and the Temperaments harmoniously balanced. In such a case the various powers do not oppose each other but rather act in concert and give one expression. In the normal man *consciousness* is single; there exists unity of purpose. Attention, application, perseverance, and firmness of character are leading qualities.

Mental and physical antagonisms occur when certain organs and functions are abnormally developed, some being too strong whilst others are weak.

One illustration must suffice: Martin Luther's brain was very large at the base, as may be seen by reference to any of the authentic engravings. The head was also high and broad at the top, Veneration probably being the smallest of all the organs of the moral group. The organs at the base of the brain acted in harmony with those at the superior region and afforded on the one hand force, and on the other served as a weapon which the higher faculties used under the guidance of the intellectual faculties, the whole acting in harmony because the moral and intellectual were slightly in excess of the animal and selfish.

(To be continued.)

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea will be sent to its author, on receipt of his address, which has been mislaid.

WHAT I OWE TO PHRENOLOGY.

My life up to the age of 15 years was very uneventful, my time having been occupied with school, recreation, and a little hobby, the desire for which had been infused into me by my dear father.

Before I proceed further with my short life's sketch, I will describe as accurately as possible the recollections I have of my father. He was tall, broad, and well-made, possessing a good physique. His face wore a very defined look, his forehead was high and broad, giving me the idea of a man who was addicted to much thinking. His eye-brows projected, but the forehead did not recede, and the quickness of eye is even with me now while I write. His mouth was firm, sometimes I thought to sternness, but when his gray eyes twinkled, as gray eyes can, the sternness seemed to disappear in his cheery smile, like mists before the morning sun.

In that sketch you have, as I have since found, the able business man that can do battle with life's difficulties and successfully overcome them. Such a man was my father. His success in business and in dealing with men were remarkable, and so remarkable that there was a proverbial saying amongst my father's intimate business friends to this effect:—"Put any sized nut of any description before George Arnold and he will crack it and obtain the kernel."

Some years have passed since then, and it was not until I had become fairly well settled in life that the cruel hand of death robbed me of my dear father. I missed him then and still miss him, but his memory always brings a halo of sweet remembrances around me, and my beloved mother shares them with me.

It was in 18— that my father first listened attentively to that worthy follower of Gall and Spurzheim, George Combe, in Scotland. He attended many of his lectures and was greatly impressed by what he saw and heard in favour of Phrenology at that time, and these impressions increased in strength throughout his life; in fact the principles of Phrenology became so imbedded in his nature that he often said to my beloved mother that he would leave no stone unturned to warrant a successful career for me. Dame Fortune had indeed smiled upon my father's efforts in making his life successful; but he could not warrant smiles from her in my behalf, and as this new science seemed to fill up the void and appease the aching he had in his mind on my account, he determined, he told me one day, to avail himself of the advice of a good qualified phrenologist with whom he had made himself slightly acquainted.

Fortunately, I inherited from my father his physique, form, and intellect. I had a commanding figure and presence, and that helped me in my business life; but the crowning or keystone of my existence was fixed when my father took me by the hand and paid the promised visit to this phrenologist who afterwards became my father's intimate friend and adviser. The day fixed for the visit was a very propitious one, everything, including the weather, being at its best.

We duly arrived at the phrenologist's study, and after a few preliminaries had been gone through with regard to our family history, etc., the examination of my cranium was made and a guinea chart of a phrenological and physiological nature was, in the course of a few days, sent to my father. I need not tell you that from the moment the examination was completed I felt very curious indeed about the matter.

At that time I had no knowledge of this "feeling heads," as I called it, and constantly taxed my father's patience in the shape of queer questions. His answer to me invariably was, "Wait until you are fairly settled in life with a good position in a bank, and then think of me." The words at the time had

no effect upon me, but in later life they have come home with great force and power. I did wait, though unconsciously, and while I write my heart devoutly thanks my dear father's walk with me on that uneventful day to the study of the phrenologist. My position and social status I owe to Phrenology.

From the time my father had had my head examined until now a new epoch was opened in my life. The system of tuition to which I had been formerly subjected was altered. I had to undertake a different class of study, my bodily necessities were differently regulated, and to-day they bear fruit in prosperity, happiness, and health, and it is all due to Phrenology.

Before continuing my story, I feel a bounden duty devolving upon me to add my humble testimony to the benefit I have derived from the science of Phrenology, and in grateful remembrance of the boon Gall and Spurzheim, together with their disciple, George Combe, have conferred upon the human family:

I, Henry Arnold, son of the late George Arnold, merchant of the City of London, testify in real truth that I hold a position which men of my acquaintance envy. They know not the secret of my success, happiness, and health, but I this day declare unto the inhabitants of the wide world, in this my short life's sketch, that where I am, and who I am, I owe to Phrenology, the debt to which I can never repay, and therefore it rests upon me to spread with all my influence this noble and elevating science amongst mankind.

As years rolled on my success continued, and at last I was determined to again test the usefulness and utility of Phrenology. I had, in the course of my public career, fallen unconsciously in love with a lady whose acquaintance I had not yet formed. I had seen her many, many times on public occasions, but as she was not attached to any of my immediate circle of friends, it was some time before I managed to get an introduction to the lady in question. It was an alliance that I desired knowing, through a distant relative of mine, that she came of good family, having received an excellent English and Continental education, a good bringing-up, and the most necessary of all, possessing and inheriting that integrity of character which is so lacking in our society lady of to-day. Her name was Gertrude Mostyn, daughter of that distinguished and good man, the Rev. and Right Honourable Charles Mostyn, of the diocese of B——. The family was widely known for possessing a sound consciousness of right and wrong. Here was to all appearances a lady worthy to be the wife of any good man; but the lot, I am pleased to say, and as you will afterwards read fell to me, and it happened in a most mysterious yet providential manner. It was at the close of a ball held in the neighbourhood that this long-looked-for and desired introduction took place. I had been assured by a friend of mine days beforehand that he would do me the favour of somehow, possibly through the hostess, obtaining for me my heart's desire, and I can truthfully tell my readers that I was in a fever of expectation during the whole of the forced interval to the introduction, and especially during the dancing, particularly so as I saw her constantly dancing with one and another, though strangers to me. I had danced some time when my friend said that he had been talking to the hostess about me and the young lady in question, and she promised to do all she could to obtain a formal introduction for me, although she was afraid it would have to take place after supper, as she had obtained information to the effect that her card was nearly full and quite so up to the interval for supper. I danced on, and when the interval was announced, I, as graciously as possible escorted my partner to supper, but during the ceremony my eyes constantly wandered to the object of my heart. The interval over, we again ascended to the ballroom. As I was accidentally passing my hostess, she suddenly tapped me on the arm with her fan, and whispered such words of preparation that I was on pins and needles during the remainder of the dancing. The looked-for time arrived. I made for the rendezvous arranged upon, and there to my intense delight and surprise I found my worthy hostess entertaining the lady of my heart, and smilingly touched me on the arm, saying, "Mr. Arnold, here is a lady who has been inquiring about you, speaking most eulogistically

of you and your family. Allow me to introduce Miss Mostyn to you, and as I find she has a couple of dances left, perhaps you will both be able to comfortably settle them." Here was good fortune indeed.

But at this moment, even in the midst of this deep unconscious infatuation, the words of my dear father and his advice from a phrenological standpoint came up vividly before me. His words to me on one occasion, when talking on my future life in regard to marriage, were: "George, my lad, let prayer guide thee and Phrenology select thy partner."

Now here was a lady, as regards an eye examination, suitable in every way to me; but I was determined from the very onset of this acquaintance, whether it resulted in marriage or not to again seek the friend of my father, who, happily to say, was still living, but had retired from the phrenological profession in consequence of old age and infirmity.

It was a cold night I had chosen for visiting my father's old friend, and it was some few minutes, on being ushered into his presence, before I could make him understand who I was. Directly he called to mind my dear father's name, and history, he was only too pleased to welcome the son of his old friend. He spoke kindly to me, and asked in a very fatherly manner the nature of my visit. I soon explained my mission to him, and, strange to say, the lady of my acquaintance was not only well-known to him, but had called a few days prior to the ball on the very self-same errand. She had, she explained, fallen deeply in love with a gentleman, whose name she was unacquainted with, but had seen on many public occasions, and through a friend of hers, had managed to secure a photograph of him. This she had brought to our now old friend for his paternal advice, being well-known to her father for many years, and the result of the interview was, that if she could secure the hand of the gentleman in question, her future happiness was assured. She departed, fully made up in her mind to make my acquaintance at the forthcoming ball, and it appeared afterwards, that my fiancée had also made arrangements, although later than my own, for an introduction to take place. That this introduction did take place, you, my dear reader, are fully aware. The seeming dullness of my friend is now explainable. He was caught, he afterwards told me, with my photo in his hand, and it was with difficulty that he consigned it to his pocket on my entry. However, he did so, and I was at the time none the wiser; but, I can assure you, I left him in a very happy frame of mind, and, as he had spoken in such praiseworthy terms of the lady in question, I at once determined to follow up the happily made acquaintance at the close of the ball, and forthwith made my way to her home, I sent up my card, and I was ushered into a room which was full of surprises. Here was my father's old friend, my lady friend, and parents, and I was fairly taken off my feet with the welcome I there received.

The rev. gentleman was, I afterwards found, an old college friend of my father. They had graduated together and left college at the same time. So you see prayer did guide me and Phrenology selected my partner. A few months after I was happily married to the lady of my choice.

In conclusion, my marriage has been a blessed one. We have now four loving children, who are being trained and taught on phrenological principles, and they will one day bless the benefit they derived from Phrenology after we are dead and gone.

Many persons begin to show grey hairs while they are yet in their twenties, and some while in their teens. This does not by any means argue a premature decay of the constitution. It is purely a local phenomenon, and may co-exist with unusual bodily vigour. Many feeble persons, and others who have suffered extremely, both mentally and physically, do not blanch a hair until past middle life; while others, without assignable cause, lose their capillary colouring-matter rapidly when about forty years of age. Men and women grow grey about the same period in life. In men the hair and beard rarely change equally. The one is usually darker than the other for several years, but there seems no general rule as to which whitens first.

MY EXPERIENCE AT BAZAARS.

By E. W. J.

Bazaars have become a recognised institution of the present day, and they are now becoming more common. It is also becoming more common to invite phrenologists to give lectures and delineations of character at such places. This custom is, I believe, very likely to become more popular as the world gets wiser, and it points to a favourable opportunity of making known the principles of our beloved science, of doing great good to many people who have come to the bazaar to spend money, and it cannot be spent for a better purpose than in obtaining a knowledge of oneself. It is a favourable time for promoting the circulation of the P.P., which is very able, very cheap, and very popular, and which, I hope, may soon obtain a very wide circulation.

To tell all I know about "subjects" at bazaars would take too much space. I will relate two incidents.

I had given a lecture. Several people were crowding into the examination-room. Some there were very stylishly dressed. One of the most fashionable sat down in the chair before me. I noticed that the moral nature had not been carefully cultivated, and said so *sotto voce* to "subject." (It was a mistake, which I have not committed since, to allow several people to come to be examined together.) I turned round to speak to someone who had asked a question. In this time the person whom I had just examined had disappeared. I asked aloud, "Has that person paid the fee?" The answer was "No." Then I said, "Phrenologists must watch as well as pray." At this there was great laughter by all in the room.

One other incident which happened many miles from the scene of the above.

It was rather late when I got to the bazaar. The fine hall was splendidly illuminated. The stalls were laden with a great variety of goods, useful and ornamental, valuable and invaluable, some things apparently alive and others, as sheep, actually alive, but they were in another hall. The beautiful and magnificent attire and honeyed words of the stall holders was sufficient to draw all the money from the pockets of the visitors, and they did draw considerably over £300. At first, I feared that Phrenology would not succeed in that brilliant assembly, but before the close of the bazaar Phrenology was the order of the day. At the close of a lecture a man dressed rather plainly, said, "I don't believe a bit in Phrenology; you cannot put your principles into practice." "If you give me a chance," said I, "I will tell you what Phrenology has to say about you." Before I had done with him, he got up twice out of the chair, saying that it was sufficient, and that I knew all about him. He turned out to be a man of means and influence. He brought all his family to be examined. I must not write more at present, except to say I have enjoyed myself beyond expression at Bazaars.

I think that we have need of poets to sing the virtues of Phrenology. I close with a little sonnet.

If you would in knowledge grow,
Study first yourself to know:
Thus the ancient sages taught
In their sacred schools of thought.
And if we would thus attain,
We self-knowledge, too, must gain,
And employ for righteousness
All the talents we possess.
God, our Maker, gave us all,
Time and talents, great and small,
And we never should abuse
What is given us to use.
If we only seek aright,
God will grant us greater light,
And reveal, by heaven's law,
Visions such as prophets saw.
Then as wisdom's mount we climb
We shall gaze on scenes sublime,
And receive, as from the skies,
Truth's immortal, crowning prize.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

In pointing out to young students of Gall's wonderful discovery of the science of mind, the best method of testing its truthfulness is to go direct to the great arena of nature for the elucidation of her secrets. A keen observer will soon find accompanying large developments of cerebral organs, certain gestures or motions indicative of the most prominent traits of character; and what is more to the point, those motions generally tend towards the phrenological organ which indicates them, thus doubly verifying the position of the organ. These motions are known as the natural language of the faculties, and it is most interesting to watch their play in persons ignorant of Phrenology, or the position of the organs.

I once witnessed a most interesting episode of this nature. I was passing a rural cottage; in its bay window was seated a young man with a lady on his knee, both evidently utterly oblivious of the fact that a pair of phrenological eyes were observing them. Just at the moment of passing, the lady bent her head backward and sideways, and gently rubbed her organ of Adhesiveness against the same organ in the gentleman's head. I have no doubt the organs were large in both. This is a common occurrence in the household cat and dog, both having large organs of Adhesiveness. In caressing them it is quite customary for them to try and place the organ in the best position to receive a gentle stroke.

I once witnessed another case in two children who could not be over four years of age. They were playing on a doorstep, and the little boy placed his arm round the other one's waist and gently rubbed the back parts of their heads together saying at the same time "aw dis love tha." Watch a young mother sporting with her baby and see how finely she will display the natural language of Adhesiveness, and Philoprogenitiveness. She will sportively toss the baby over her shoulder, and rub their heads together in the very abandon of affection. Those instinctive motions are all corroborative of the phrenological organs. I once knew a young man with a very large cerebellum, and always upon avowing or asserting his sincerity he invariably used to clap his hand over the back of his neck. He was ignorant of Phrenology, so that the action was purely instinctive. He possessed the other signs of Amativeness in a high degree.

It is a moot point how far phrenologists are justified in making knowledge public, for often those tit-bits of information are eagerly seized upon by peripatetic pretenders to our art, and told off to an admiring public as proof of their supposed skill. For years I have seen this error in all scientific bodies, the adepts of which from pure love of the work, labour and study, spending days and nights in laborious research, and then throw their hard-earned knowledge about like sand, to be picked up and turned to use in acquiring gold; whilst the discoverers are often in penury and want. It is seldom the real discoverer gets the credit of his labour.

I have often been on the point of recommending a fruitful field of research, and profit too, for phrenologists;

but the thought has come to me, is it wise to do so beyond to a few scientific minds in my own circle of acquaintance, who are phrenologists true to the heart's core. The others are a most motley lot who would not be fit to trust with the subject. There is something to be said for secret societies after all, and many of the subtle facts of phrenological science are almost better in the keeping of experts, than to be thrown open to the public at large; until they have sufficient discretion to use them properly.

I have often heard people say, "I wish I knew what you do, I could then find out just what I wish, and make money out of it." This seems to be the one idea in 19th century people. What will it make? How much can I get out of it? Although I am pretty free in imparting knowledge, yet when with this class of people, I hold my tongue.

Young students ought to learn the shape which every organ takes when largely developed, and its corresponding depression when deficient. A short time ago I saw the result of a very common accident which had a most fortunate effect upon the principal. During a heavy storm of wind a large slate was blown from a roof, and fell vertically on to this person's head, parallel with the falciform process of the dura mater. The skull of this person is extremely thick, yet it cut through the integuments and bone, depressing the two lateral sides about three-eighths of an inch by a quarter deep. This is why I use the term "fortunate effect," for had it struck in any other position the pressure upon the Brain substance would have been certain to have caused most serious if not fatal consequences; as it is the individual made a splendid recovery. I have no doubt the cleft in his skull will often puzzle incipient phrenologists. They (young students) must learn to discriminate between an accidental depression and a natural one, this is why I lay so much stress upon learning the shape of each organ.

The organ of Locality requires this careful discrimination to distinguish it from the Frontal Sinus. I have known "professors" egregiously bungle over this development, and what is worse, a learned professor of the science gravely printed in one of his lectures that this frontal sinus was caused by a portion of brain exuding through the inner plate of the skull. Many years ago I pointed this out to some members of the Edinburgh association. "Well" was one reply, "had I been the author I would have sacrificed the whole edition rather than let such a statement go out into the world." I see the same statement has been repeated in a rival paper, the editor of which must be a novice in Anatomy and Physiology to allow such a statement to appear.

It is little things like these which cause truly scientific minds to deride Phrenology and phrenologists. It is a well known fact that up to twelve years of age the frontal sinus does not appear, consequently the teaching that it is caused by a portion of Brain exuding through the inner plate of the skull is a piece of egregious ignorance. I once before attempted to rectify this error in one of the *Annals*, but the censor of the press kindly cut it out. This rather raises one's Combativeness, and makes one wish to thrust his spear into some other fallacies which creep into phrenological literature.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

During a quarter of a century's almost constant travelling I have met with many strange characters, good and bad, all of whom have been interesting in their way, and the reading of whose natures has afforded me hours of pleasant toil and many useful lessons. I have also met with some men, the memory of whom will remain with me for ever. The foremost among these stands



PROFESSOR HAGARTY, PHRENOLOGIST.

I met him first when I was about eleven years of age, in the town of Oldham; afterwards when about sixteen, in a small market town in Yorkshire, at which time, through his advice, I took up the study of Phrenology as a system of mental and moral science to fit me better for my work in the pulpit.

Mr. Hagarty's quality of organisation was very fine. He possessed a very large Mental Temperament with deficient Vitality. His head was large, the front lobe of the brain being long. Very large Perceptives and Eventuality; large Ideality and Sublimity, and very sympathetic. With good Language and Imitation as a character reader he has had few equals, and certainly none to surpass him. He was a born physiognomist, and this, along with his close scientific studies and training, enabled him to read character almost unerringly. He was an eloquent speaker, and his education along with his superior gifts brought to his lectures people of the highest culture and intelligence. To listen to him whilst he defined, explained, and illustrated some scientific truth was something never to be forgotten. If he had an anecdote to tell, whether Yankee, Scotch, Irish, or French, in tongue and action he was almost perfect. He was equally gifted in the use of charcoal or paint-brush, and faces of every type appeared on the blackboard or paper almost as quickly as he described them. In painting he was an artist of no mean type. In fact, he was artistic and refined in every fibre of his nature; too fine even to turn his abilities into pounds, shillings, and pence, as many coarser natures can.

A desire to elevate and instruct his audiences was the one great moving element of his nature. Of sham or humbug he possessed not a scrap. To see the eyes of the people who remember him brighten when they hear

his name, speaks more than words of the value of the man who, long years gone by, came into their lives like a ray of bright sunshine.

Well do I remember when sixteen years of age, asking Mr. Hagarty the question—"How long will it take me to master Phrenology?" and I shall never forget his answer, as, with his kindly smile, he said, "Study it every day, and when you have grown to be an old man, you will find out how much there is to learn." Over thirty years' study and the private examinations of over 100,000 people has taught me something of his meaning.

OUR FRIEND PUSSY.

It is a curious fact that many noted men have been partial to cats. *Aprpos* of this, *Harper's Young People* says:—"Petrarch had his cat embalmed; Rousseau shed genuine tears over the loss of his; Dr. Johnson, sometimes called the 'Great Bear,' nursed his cat day and night during its illness, and went himself for oysters to tempt its appetite; Southey raised one of his cats to the peerage, with the high-sounding title of 'Earl of Tomlemagne, Baron Raticide, Waowlher, and Skaratchi.' To Napoleon, however, cats were a mortal terror. Just after the battle of Wagram an aide-de-camp, upon entering the Emperor's room, saw him half-undressed, with protruding eyes and perspiring forehead, making frequent lunges with a sword at the tapestry around the room. In explanation he said there was a cat behind the tapestry, and that he had hated cats from his very infancy. He had crossed the bridge at Lodi with sublime courage, yet quivered with excitement and terror over the presence of a cat."

FORTHCOMING MEETINGS.

- LONDON.—February 2nd. British Phrenological Association, 68, Chancery Lane, London, W.C. Papers by Messrs. Warren, Wildy, &c. Questions replied to, and practical examinations, 7.45 p.m. Admission Free.
- " February 10th. Fowler Phrenological Institute, Imperial Buildings, Ludgate Circus, E.C. Lecture by J. P. Blackford. Admission Free, 7.30 p.m.
- " Every Monday night at Gilead Hall, York Terrace, Clapham. Lectures by W. J. Cook and others, Admission Free.
- " February 12. Leyton Phrenological Society, Grange Park Lecture Hall, Leyton. Annual General Meeting.
- " February 26th. Conversazione at the Leyton Town Hall.
- " Every Wednesday and Saturday evening at 5, Cumberland Gate, Kew Gardens, S.W. Stackpool E. O'Dell, 8 p.m. Admission Free.
- BIRMINGHAM.—Every Wednesday evening Mr. Burton lectures 11, County Chambers, Corporation Street.
- BRIGHTON.—February 19th. North Street Literary Society. Lecture by J. M. Severn on "The Choice of Pursuits," at 8.30 p.m.
- LEICESTER.—Leicester Phrenological Institute, 8, Museum Square, New Walk, every Thursday evening, 8 p.m.
- " Every evening, Temperance Hall, Mr. R. B. D. Wells lectures at 8 p.m.
- NEWCASTLE.—Newcastle Phrenological Society, at the Bible House, Prof. Morgan will lecture.

BRITISH PHRENOLOGICAL ASSOCIATION.

THE PHRENOLOGY OF MUSICIANS.

The ordinary meeting of the Association was announced to be held on January 5th at the usual place, but owing to some inexplicable cause, the meeting-room was otherwise engaged, and considerable delay and inconvenience ensued before the waiting-room of the Safe Deposit was placed at the disposal of the members and friends who in an unusually large number had assembled to listen to Mr. Webb's lecture.

Mr. J. P. BLACKFORD, who was elected to the chair, apologised for the delay and inconvenience caused through circumstances the Council had no power to control, but which, he stated, would be enquired into, so as to prevent a possible repetition.

The Minutes were duly read and passed, and a new member was admitted. The chairman then called on Mr. Webb to deliver his lecture.

Mr. WEBB said the brain organs are the instruments by means of which the passions and sentiments exhibit themselves, whether in Music, Sculpture, Poetry, Painting, Architecture, or in any less pleasureable manner. A person with large Constructiveness may become a celebrated architect, one with large Colour a painter, with large Ideality a poet, with large Weight a Sculptor, with large Tune he may become a musician. Yet except these organs be well supported by quality and quantity of brain generally, and many other auxiliary organs, there will be no excellence in any of those arts. The architect must possess Order, Calculation, Size, Imitation, &c.; the poet, painter, and sculptor, many special developments suited to their various labours. The musician requires a good development of Tune, Weight, Individuality, Eventuality, Calculation, Sublimity, Imitation, Order, Constructiveness, and Ideality. In vocalists Benevolence or Sympathy is essential, and for instrumentalists Individuality, Form, Size, and Calculation. The vocalist requires Benevolence to have the necessary sympathy with his song to render it with the feeling or passion it requires. The instrumentalist requires Individuality, Size, and Form to see the notes at sight; Weight to give the exact pressure or stroke to his note whether produced on string or reed. The composer requires Constructiveness, Order, Calculation, Ideality, Individuality, Eventuality, Comparison, Imitation, Weight, Tune, and Time; in fact, every organ when and where required. The intention or motive of the work indicates this. Individuality which seems to have the faculty of uniting into oneness the several attributes of bodies—size, form, locality, &c., gives to master musicians their striking ability to read at sight what appears to persons of less ability as impossibilities. Handel, according to portraits examined by the lecturer, was largely of lymphatic temperament, and possessed large organs of Tune, Time, Alimentiveness, Acquisitiveness, Destructiveness, Sublimity, Imitation, Ideality, Calculation, Form, Colour, Size, Weight, Secretiveness, and Veneration. Sir Geo. Grove says "he was irascible, of a violent temper, fond of pictures, and ate enormously, yet a man of integrity and honour." His phrenological development agrees with his character in a most wonderful manner. His father intended him for the law; his large organs of Tune, Time, Ideality, &c., called on him

to pursue the study of music under the most unfavourable conditions; which he did with such success that at the age of nine he officiated as deputy organist in the cathedral. His later experiences, his quarrels, litigations, &c., amply prove his phrenology. John Sebastian Bach had very large perceptive organs and Ideality, and a highly developed mental temperament. Bach's temperament made him more active than Handel, he played more and composed less. Mozart had large organs of Calculation and very large organs of Time and Tune, also Weight, Constructiveness, Form, and Size. All his best was centred in music. He displayed little capacity outside it. In his leisure moments he indulged in dancing, billiards, drinking, &c. His memory for music was very acute, and as a boy could play Bach's compositions at sight, and when only 6½ years old went on tour. It is a mistaken notion that a musician owes his capacity to "a good ear." The ability to hear sounds is not necessary, for Beethoven composed many of his finest works when perfectly deaf. Mendelssohn had a highly developed brain, and was distinguished by the finest taste. His Constructiveness was not a large organ, hence he was wanting in originality, fancy, and creative power. Liszt, perhaps the grandest composer for the piano, had Benevolence very large, which illustrated itself in his music. His other most important organs were Weight, Time, Spirituality, and Order. The lecturer gave many quotations to show how methodical Liszt always was, and also to illustrate his musical discrimination and great intelligence. His large Time, Order, and Weight gave him a liking for the triangle. The same organs in Beethoven introduced the drum. They recognised that instruments of percussion properly used enhance the spiciness of the rhythm. In the manipulation of many instruments, Weight is the most essential organ. It is the only organ which governs the accent in musical statics. The drummer may be without Tune or Constructiveness, but he must possess well-developed organs of Weight and Time. A person may have large Tune and yet be a failure with the drum or triangle, and the same remarks apply almost equally to the pianist, the harpist, and the trumpeter, who all require the organs of Weight and Time in large development to be at all successful. Tune gives a conception of pitch and the graduation and relationship of sounds. A person with this organ large may be unable to give the exact impetus to his blow, and so fail not only in his stroke on the drum, or triangle, or cymbals, but fail in "touch" on the piano: he may get the note on the violin but that note may be insipid for want of good bowing. Rhythm and cadence in musical composition, and celerity, fulness, delicacy, dexterity in manipulation and musical execution depend almost entirely on Weight. And the expression which characterised the playing of Rubenstein, Verdi, Mozart, Paganini, Liszt, Joachim, Sarasate, and others, has been due to a large development of this organ. Rubenstein had a wonderful touch which his biographer ascribes to "temperament." This word is frequently made to do duty for brain development when writers desire to describe mental capacity. They try to keep away from anything which touches on Phrenology. Rubenstein had a strong osseous or motive temperament, and large organs of Individuality, Weight, Form, Size, Destructiveness, Eventuality, Combativeness, Comparison, Calculation, and Causality, also powerful Imitation, Benevolence, Ideality, Tune, Time, Constructiveness, and social organs. His Individuality was exceptionally large,

giving him wonderful power over detail, a grasp of vision, essential to everyone playing a complicated score. His large Individuality and Form saw the notes and their shapes with lightning rapidity; his Ideality, Tune, &c., felt the motive of the composer, and his Weight and Destructiveness or Weight and Benevolence, &c., endowed him with a brilliance, a velocity, a force, never excelled. The secret of Rubenstein's playing lies in his mastery over the tone, and his touch. It makes the vast difference between Rubenstein's playing and that of all others. In Verdi, though the organ of Tune is a large one, it does not appear to have been cultivated as in Rubenstein. Verdi had powerful organs of Spirituality, Benevolence, Hope, Veneration, and Conscientiousness. Ideality was large, Secretiveness appears weak. His history was one long confirmation of his phrenological development. His great Firmness, Self-Esteem, and Destructiveness put him in constant opposition to the wishes of others. He, however, had Benevolence and Mirthfulness, of which the lecturer gave examples in various anecdotes.

The lecture was illustrated with portraits of the various musicians whose developments were dealt with, and many others.

The time being short but little discussion took place.

Mr. CROUCH asked for more information as to having "a good ear for music."

Mr. DURHAM thought that Tune was required to give love of music or an interest in melody, other organs giving a bent or inclination to the style of music, whether intellectual, martial, passionate, &c. The lecture covered so much ground that it would be well if it could be discussed in sections.

Mr. SMITH thought that the organ of Locality was necessary for vamping in music.

Mr. J. F. HUBERT, after making some comments on the lecture, announced that the Council had decided on taking a permanent office, and that Mr. Samuel had kindly sent a cheque for £25 towards the expenses.

Mr. WEBB having delineated the musical ability of two ladies and a gentleman, the evening closed with a vote of thanks to him unanimously passed.

LONDON.

"Poets, Artists, and Musicians." This was the title of a lecture delivered on the 19th ult. at the Y.M.C.A., Aldersgate Street, E.C., to the members of the Tonic Sol-fa Association, J. Spedding Curwen, Esq., J.P., in the chair.

Mr. Webb pointed out the leading organs required by artists differentiated those of painters from sculptors and architects, these again from poets; proved again that poets had their special peculiarities by quotations from several, and that musicians were also different from each other, and illustrated his remarks by portraits and quotations from the lives of eminent musicians. The lecture was listened to with the deepest interest and elicited much applause. Mr. Webb then answered questions and briefly read no less than eleven heads of gentlemen who desired to put the lecture to a practical test. In every case it was admitted the readings were excellently rendered, and at the close a vote of thanks was carried unanimously. A similar vote was given to the chairman, who expressed the great pleasure he had in being present.

GREAT MARLOW

On Wednesday, January 20th, Mr. J. P. Blackford delivered a lecture on Phrenology to a capital audience in the Wesleyan School-room. Rev. —. Tavender occupied the chair, and publicly acknowledged his belief in the value of Phrenology.

EASTBOURNE.

At the Y.M.C.A. Rooms on Friday last, Mr. J. W. Peterken delivered an interesting and instructive lecture on the subject of "Phrenology." The fact that Mr. James Webb was announced to be present to read several heads, caused the attendance to be larger than usual. The lecturer endeavoured to dispel the ignorance which so frequently causes people to look upon the science as a species of fortune-telling as indicated by "bumps." Cursorily reviewing the history of science in relation to the brain from the time when Aristotle spoke of that marvellous structure as "inert, cold and bloodless, and scarcely to be enumerated among the other organs of the body, seeing it was of no use except to cool the heart," to modern times, when the brain is considered of paramount importance in intellectual affairs, the lecturer explained the origin, aim, principles, and prospects of Phrenology as a guide to the elucidation of human character. The fundamental principle was that the brain consisted of numerous individual organs, which gave a certain bias to the mind, the larger and stronger prevailing and showing itself in the character of the individual. To speak of "bumps," he pointed out, was due to ignorance, as it was the shape and general configuration of the head, that was constantly changing in varying degrees during a lifetime, according to one's habits and environment, whilst the small risings, called "bumps," were often of minor importance. At the close of the lecture Mr. Webb read several heads in an interesting and humorous manner, explaining what the several subjects were most likely to do under certain circumstances, on account of their prevailing tendencies. General satisfaction was given by his delineations, whilst some of his "revelations" were the cause of much astonishment to the audience. On account of the interest evinced in the subject Mr. Webb attended at the Rooms on Saturday evening also, when another meeting was held, at which Mr. Webb made a public challenge to meet in debate any opponent on the merits of Phrenology.

Mr. Peterken, the lecturer, was a Member of the Leyton Phrenological Society until his removal to Eastbourne, and we are pleased to note his earnest advocacy of Phrenology. We cannot speak too highly of the merits of the lecture, and trust that the interest roused by it, and Mr. Webb's examinations may have far reaching results.

SOUTHSEA.

On the 22nd of January Mr. Walter Brooks delivered his popular lecture on "Education, Phrenologically and Physiologically Considered," before the Arundle Street M. I. Society.

The lecturer is strongly opposed to our present system of education, which he says "is manufacturing idiots to fill our lunatic asylums, and stocking the corners of our streets with idlers." He gave many instances in support of this statement. The returns of our asylums show an increase in number which is far above that of any other country. This was due, he said, "to the keen mentality of the English. God had given us minds to take a leading place in this world. We were responsible as a nation for our imperfect system, which was unnatural and unscientific." Education, to be thorough and successful, must be according to the laws of our mentality. It should not be compulsory, because Phrenology teaches that it is impossible to cram all alike. We must begin by objective training in order to give a desire for knowledge, and proceed to the literary and reflective faculties.

The lecture was illustrated by diagrams and was throughout interesting and instructive. At the close, Mr. Brooks read many photos from the audience. The Rev. Mr. Robinson, on behalf of the Society, thanked the lecturer, and referred to previous occasions when he had come and delighted them with the fascinations of his science.

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CRANION'S PRIVATE OPINION.

Be it known unto all men that the British Phrenological Association has at last decided to secure for itself a permanent location, where members can call and meet each other any day, and every day if they so wish; where they may receive correspondence or arrange interviews; where they may attend at any time for the use of the library, to exchange their books, and under conditions to be hereinafter decided to make any reasonable use of, for phrenological purposes, that they may require. A much-needed step has been taken, certainly at a considerably increased outlay.

It is confidently anticipated by the Council that a large accession of new members will result, and that existing members will help by increased subscriptions and more earnest advocacy of the claims of the Association. Will those now help who never helped before, and those who've always helped now help the more? Who will be the first to double his own subscription or propose a new member? No very difficult task in these days of growing interest and faith in Phrenology. The Council is enterprising and determined to push ahead, but they must be loyally supported by the members throughout the country.

At the office some one will always be in attendance during reasonable hours to reply to querists and, under the supervision of the Secretary, do the clerical work of the Association. This post will afford the holder an opportunity for gaining valuable phrenological knowledge; and although I have no instructions or knowledge

even of what the Council will decide, I personally think the opportunity may be made mutually advantageous if a student of our science could see his or her way to volunteer their services either freely or for a small remuneration. This would be specially helpful to the Association and Phrenology.

I frequently receive requests for information as to the terms and qualifications for membership of the B.P.A. The only qualifications are that you shall be of good character, and have an interest in the study and progress of Phrenology. The minimum annual subscription is 10s. for males and 5s. for females. You should be proposed and seconded by two members of the Association. If you do not know any members, send me your name and address together with your photograph (returnable if desired), and the first year's subscription—you will soon know the result.

The "Lessons in Physiognomy," by Mr. R. D. Stocker, are now complete, the last instalment appearing in the present issue. These articles have given great pleasure. The Editor of *Human Nature* says of them, "They are new, original and more instructive to students than anything we have ever seen anywhere." This is good testimony of their worth, and Mr. Stocker deserves the thanks of all readers who have profited by his "Lessons." Personally, I heartily thank him for the service he has rendered the P.P. I am happy to say Mr. Stocker will still be with us, for in our March issue he commences what will prove to be an even more interesting series of articles on "Character in Handwriting," to be illustrated by the autographs of celebrated personages.

I regret to have to close the discussion on the "Functions of the Cerebellum." Signor Crispi has replied to querists, but so many readers have objected to the continuation of the discussion as unfitted for a popular paper, that I have deemed it desirable to withhold his reply, not because of anything objectionable, but to prevent further reference to the matter by the many correspondents who take a scientific interest in the subject.

I wish to announce the removal of Mr. Nicholas Morgan to 29, Duke Street, Newcastle-on-Tyne, to which address his correspondents will please send all communications. While Mr. Morgan remains in Newcastle local students of our science should avail themselves of his services, and secure a course of lessons either privately or in class. I have had the privilege of going through his course, and obtained knowledge which I could not have secured by any other means. Mr. Morgan's information is valuable, and I may say exclusive.

During the past month the "Year Book" of the British Phrenological Association has seen the light, and met with a flattering reception. It is not baited with pretty pictures to catch the eye, but its contents are of a valuable and interesting character. The character sketches and biographical notes are alone worth the money. The thrilling experiences of Professor Coates during the American War proves again that truth is stranger than fiction. Every person interested in Phrenology should procure a copy of this unique and instructive work.

PHRENOLOGICAL CHARACTER SKETCH
OF
SIR WILFRID LAWSON, BART.



SIR WILFRID is a splendid example of a well-balanced temperament, no one of the leading temperamental conditions having undue prominence; Mental, Motive, Vital, Osseous, are all well represented. He has a well developed brain-base, which includes the executive and domestic faculties, and the powers which would spur him to effort to make provision for satisfying the material wants of himself, and those who have a natural claim upon him. In the fulness of his labours for others, his own will never be forgotten by him, or their needs ignored. This is noticeable rather in the position of the ear, than the width of the head, which is not great. The head is prominently developed in the crown—the faculties of Firmness, Self Esteem, Conscientiousness, Approbativeness and Continuity are all large, and it is here we find that persistence, that dogged perseverance, combined with dignity, which is so marked a trait in his character. Hope, and the moral faculties generally, are very influential, and Combateness is also full; hence he is actuated by a desire for overcoming difficulties, with a conviction that success is bound to result ultimately. He believes in righteousness, and will fight against what he believes to be wrong. He is often charged with being a visionary, yet his head is a thoroughly practical one, but he is gifted with foresight of a far-reaching character. He recognises a possibility, and however opposed to present-day notions, knows that what appears to be most impracticable now, will be rendered not only possible but actual in a not very remote future. With this conviction upon him his Combateness faces unflinchingly every opposition whether argumentative simply, or more material; his Hope sees the future triumph: his Firmness fixes the resolution; and his Continuity persists, giving constancy and fidelity to his convictions. He is self-confident and capable of carrying out his own schemes, and whilst willing to listen to what others may say, he is not easily turned from his own opinions or methods. He does not readily accept defeat, and will always be found with his face to his foes.

His intellectual powers are fully developed and active. The Perceptive group predominates, and give him readiness of comprehension, and mastery of detail. The upper part of the front head is not prominent, but students will note that the parietal eminence is situated well back in the head, thus indicating that the frontal lobe is long, and the organs in the forehead consequently powerful. The organs along the median line are all large. Comparison, Individuality, Benevolence, Human Nature, Eventuality seems to be the order of size, the first being largest; and the organs on either side of these—Casuality, Locality, Suavity, Mirthfulness, and Time. are all in evidence.

Here then we have a man who is not only ready to fight, but who will have something to fight for—something which appeals to his Benevolence and high moral organs, yet which must be governed by reason. His perceptive are keen enough to recognise the needs, his reflectives devise methods, but these must in all cases be subservient to his strong sympathies, and in accordance with what his intuitional nature considers the fitness of things.

His Mirthfulness, which is an active organ, combined with large Language and moderate Secretiveness, is apt to show itself frequently, particularly when it can be used advantageously for the gratification of Approbativeness, for Sir Wilfrid likes praise, and seeks to deserve it. Right nobly has he earned highest encomiums from peer and peasant.

He is emotional and inspirational, and readily responds to all active influences around him. If these influences are friendly his sympathies are immediately roused; if antagonistic to his sense of justice, his moral powers, aided by his Combateness, are instantly exercised; no delay, no temporising, no compromise; it is at once peace or war. Envy, malice, and revenge form no part of Sir Wilfrid's make-up, nor is he a victim to any of the grosser forms of pleasure, whether of appetite or luxury. Though he is dignified, and to some extent self-important yet he can unbend, but it is only an unbending; it is not a change such as some people seem capable of manifesting, which puts them *en rapport* with their immediate circumstances.

Earnest, enthusiastic, positive, urbane, intuitive, fond of mental pursuits, and an advanced thinker, Sir Wilfrid is the kind of man to lead in an uphill work. Undaunted by difficulties, undismayed by opposition, spurred to greater effort by the thrusts of opponents, buoyed by Hope, and inspired by the knowledge constantly presented to him of wrongs which need to be righted, and misery which needs to be ameliorated. Strong in himself, and doubly armed with a cause he knows to be just, with the banner of truth in one hand and the sword of right in the other he, giant-like, goes forth to the moral warfare, to meet the foes of humanity.

Such a man is Sir Wilfrid Lawson, and may no good cause ever lack such a leader.

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HOPE: SMALL AND LARGE.

By J. MILLOTT SEVERN, F.B.P.A.

There is scarcely a single faculty of the mind the deficiency of which brings about more bodily and mental suffering than that of Hope, hence the desirability of its cultivation.

Though every faculty in its active state desires, we may desire ardently and yet be without hope of success. Hope, in its normal state, makes individuals cheerful, joyous, contented, bright, happy, buoyant, and enthusiastic. It induces belief in the possibility of whatever the other faculties desire, looks forward with expectation, and anticipates a brighter and better future. Not confining itself to the affairs of this life alone, it inspires individuals with faith in a happier future state, and belief in the immortality of the soul.

When very large it gives an undue love of speculation, great expectations, a glowing exuberance of animal spirits and feelings; it sees everything through pink spectacles, builds castles in the air, disposes individuals to risk too much on promises, to think that everything will turn to their advantage, and thus to spend their lives in a world of brilliant illusions.

They in whom Hope is large, console themselves when disappointed and rise above present trouble. Constant Hope sustains them in the midst of difficulties. They live in the enjoyment of brilliant anticipations which may never be realised, but which affords them as much pleasure, consolation, and happiness as if they were. We are often infinitely more happy while hoping for a thing than we are on realizing it.

Individuals in whom Hope is small so easily despond that when they undertake anything they seldom expect to succeed; they are always doubtful of good results, and even should success be fully assured or actually attained, they do not enjoy their possessions to the extent that others would who have Hope large. Small Hope is always in doubt, it never feels safe.

As an illustration of the two extremes: During one of my visits to a town in the Midlands, two gentlemen, apparently friends, came for examinations; one a young man, highly intellectual and thoughtful, but whose countenance wore a rather sad and anxious look; the other an elderly gentleman with white hair and a beaming, genial, good-natured face; comfortable, friendly, sociable, warm-hearted—reminding one somewhat of the illustrations of Father Christmas. The young man having very small Hope, I impressed on him the desirability of cultivating this organ. After his examination he said, "It is all very well to tell one to cultivate Hope, but if you were in my place you would see that there was very little to hope for. I am now twenty-nine years of age; I wish to marry a young lady, I love her and she cares for me; but I see no prospect whatever, not even in years to come, of being able to do it. You say I have good mental abilities, I have qualified myself for a Higher Grade Teacher and Schoolmaster; I have acquired, with honours, nearly every certificate that can be obtained in my particular branches of study, and some outside it, but in my present position my income is less than two pounds per week. Socially, the young lady is in a higher position than myself, and I could not possibly think of asking her to marry

me on so small an income." The old gentleman, whom I found to possess very large Hope and only moderate Acquisitiveness, broke in, "Lor'! Why, young man," says he, "I think you have everything to hope for: certificates of qualifications, proficiency, and merit that would nearly paper a room; no extravagant habits, a regular income, fairly large; a young lady, educated, refined, and of good social position, and who would probably marry you to-morrow if you would only ask her; Why, man! I should say that you have everything, everything." Continuing, the old man said, "I have been married twice; I loved both my wives passionately, have nursed them in illness, participated in their joys and not a few sorrows; I have seen the time when, through failures and misfortunes, we have not had a crust in the house, but we had Hope, so we did not make much trouble of it; in fact, excessive Hope, with business speculations and failures, have been my bane, but I was never unhappy."

Hope is necessary to man in nearly every situation, without it he could neither have energy of body or mind. While we have something to look forward to, some aim to be realized, life, though attended with many difficulties, may be cheerfully passed through. But when, through lack of hope, man's prospects appear blighted, he develops into a listless, despondent being.

Hope will enable a man to undergo much suffering and privation, when there is the prospect of obtaining the object in view. It is Hope and the expectation of seeing one's friends again that reconciles our departure from them. It is the hope of realising an independency in after years that reconciles many to a life of toil. It is the hope of distinction which oftentimes reconciles the soldier to the dangers of his profession. It is Hope which gives courage to the mariner on the stormy sea when his barque is well-nigh crushed beneath the raging billows. Hope animates the weary traveller who is endeavouring to reach his home and friends after years of absence. It animates the lovers, long separated by adverse circumstances, and the friends of the sick while life remains.

Patience is in many cases the result of Hope, for while Hope lasts, much may be endured, which without Hope could not be borne.

Persons in whom Hope is very small, and especially in whom Cautiousness is large, are constantly troubled with doubts and fears, they see no bright in the future, but are always low-spirited, gloomy, despondent, and sad, and may easily sink into fits of depression and despair.

Some may have Hope too large and thus require restraint, but the majority need to develop it. To cultivate Hope, look more on the bright and successful side, never harbour desponding thoughts, look aloft, banish care, associate with young and lively society, and venture more in business. You may generally be certain that circumstances will turn out better than you expect, "Every cloud has a silver lining."

FROM DULLNESS TO BRILLIANCY.

Many of the greatest men have been dull boys. Neither Napoleon, Shakespeare, Sir Walter Scott, Gibbon, nor Davy were in any way distinguished from other boys. The youth of Goldsmith was pronounced "dull," that of Sheridan unpromising, while Sir Isaac Newton was not bright as a boy.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

SECRETIVENESS.

It is interesting to read Dr. Gall's account of his discovery of this organ, which lies at the inferior edge of the parietal bone about an inch above the tip of the ear (above Destructiveness), and has a horizontal position in the superior temporo-sphenoidal convolution.

Its posterior portion is about two inches above the mastoid process. It lies also between Caution and Destructiveness.

It gives, when large, a general roundness to the head, well expressed by the term "bullet-head."

If the reader will look at the portraits of Cunningham Graham and Keir-Hardie he will observe that they have narrow heads. On the other hand, Prince Bismarck, Lord Salisbury, Mr. Gladstone, and H. M. the Queen have much wider heads. Compare the former with the latter. The former are *impolitic* in a high degree; the latter have a large development of Secretiveness and are *politic* in a high degree.

I know a gentleman of considerable intellectual and artistic capacity. Some time ago he had for his clerk a person of less culture and refinement than himself. The gentleman was then a stockbroker. He has a very narrow head. His former clerk has more Secretiveness. The broker failed in the business. The clerk bought it, and engaged his late employer as his clerk. This seems sad, but it is true. The main element in the production of the change was the want of "policy" in the conduct of the business by the first proprietor.

To do business with success a person ought to have some amount of reserve in words and conduct to avoid wounding the susceptibilities of others on the one hand, and to protect himself from any snares they may lay about his path on the other. He has, therefore, very often to conceal his sentiments, his passions, and intentions; hence, the greater his power to dissimulate the greater his ability to protect himself from the dissimulations of others.

This organ, therefore, is a leading element in the formation of character, and a still greater factor in the making of a reputation, for reputation and character are not synonymous terms. A person may possess a bad reputation and yet have a good character, and a person may have an excellent reputation and yet be "a bad character." And the organ of Secretiveness is largely the cause of this state of things. But it is not because this organ is large in a person that he is wicked. This depends on other organs—the relative size and activity of the superior sentiments and the intellectual faculties, as compared with the propensities. When the passions are weak and the higher faculties are strong then Secretiveness is of the highest value in avoiding the wiles and secret plots of others. It distrusts mere appearances, is suspicious of motives, and apprehensive of danger. It asks the intellect to judge of the wisdom or propriety of an act or word. Whether the action resulting from this is wise or unwise depends on other faculties. In ordinary speech it is said that the Will decides what a person may say or do. But what is the will? Simply the result of the varied influences of the several organs engaged in producing the decision. Each faculty has its own wish or desire, and, therefore, its own influence; and as every faculty cannot be gratified at the same time, they may act in opposition to each other. The sum total of the auxiliary and conflicting influences leading to a decision constitutes the Will. Secretiveness may have helped in hiding the wrong or in exposing it. It may have largely influenced the result, but it could not *will* it.

It will, therefore, be readily understood that Secretiveness has a tendency to widen the distance between a person's character and his reputation. The larger the development of this organ the greater the distance. And it is on this account

that the writer always places a great importance on this organ. A wise phrenologist, at first sight, looks for its development. Appraising it at its true value, he knows what to expect from its owner. Is it small? He is unduly frank and transparent. Is it large? He is unduly reticent, opaque, stolid, suspicious, and with but moderate Conscientiousness deceitful and treacherous—a wolf in sheep's clothing. When Benevolence is weak and Acquisitiveness strongly developed, large Secretiveness leads to competition, rivalry, and intrigue. If a person have such a head with weaker intellect he is often taken care of at the public expense, but if he possess well developed observing and reasoning faculties he succeeds in taking care of himself, even when doing it at the public expense. There are few sly people in prison. If all those incarcerated were set free at once they would have but a brief freedom; they would be too impolitic to retain their liberty.

It is possible to overreach one's-self even in the matter of cunning.

Roche foucauld says:—"We are so used to disguise ourselves to others, that at last we become disguised to ourselves." And he further remarks:—"Were we to take as much pains to be what we ought to be as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all."

But he was unacquainted with Phrenology, or he would have known that were we what we "really are" we should not be what we are at all. To state the matter clearly:—If our reputation agrees with our character then we cannot appear to be different from what we are. It is because we are what we are that we take so much trouble to make others believe we are what we are not. If all were equally able to disguise themselves then there would be no disguise. If all were equally transparent then no disguise would be attempted. But as no two persons are alike, frank or sly, how important it is that the frank person should study Phrenology to understand the use of this organ of Secretiveness, and also to be able to estimate its development in others. At present a person is often called sly who is only trying to deceive. A person may be dishonest and yet not sly. And a person may be honest and yet reticent and close. A thoroughly sly person often passes as a frank and jolly fellow. That is owing to his art. Hence, as already intimated, a person's reputation is seldom his true character.

In Christina, Queen-Consort of Ferdinand VII. of Spain, this organ was immensely developed. When she became Queen-Dowager her intrigues, her ingratitude, her policy of sending vast sums of money abroad as a provision for herself, brought her into general dislike and contempt; and another Catherine (of Russia) was equally a slave to this selfish sentiment (which has been called a restraining faculty on account of the restraint it imposes on one's words and actions) and she was equally as vile and treacherous. These Catherines were rivals in villainy of Nero, Caligula, and Tiberius. All of them had a large development of the organs devoted to the animal passions, and all were cunning and treacherous.

When Dr. Ferrier stimulated this organ in the lower animals by galvanic currents he observed that they pricked the ears, their heads and eyes turned "to the opposite side," and the pupils dilated widely. It seems to the writer that so far as dogs, cats, jackals, and monkeys (the animals whose skulls he mutilated for the purpose) could express Secretiveness they did it. "Pricking the ear," expressive of attention to the conduct of others, whether as eavesdropping or in the public street, is a common occurrence. The writer well remembers a certain detective "pricking his ears" during a conversation he had with a well-known magistrate at Rick Fair (Killorglin, Co. Kerry) some years ago.

A certain writer opposes Phrenology because he thinks it teaches that Secretiveness "adds to dignity." But what phrenologist has said that it does? Generally Secretiveness is undignified in its action, but to an actor or artist it may be made to simulate dignity or self-abasement, according to the purpose intended. Therefore it can either add to or detract from "dignity."

LESSONS IN PHYSIOGNOMY.

By R. D. STOCKER,

Author of

The Human Face, as expressive of Character and Disposition." "A Concordance of Graphology and Physiognomy," &c., &c.

XII.—HINTS ON APPLYING THE SCIENCE.

That Physiognomy is both a science and an art most persons who have any knowledge of the subject will agree; as, although it has its well-defined laws, its successful application will depend upon the exponent.

It will be as well, therefore, if I offer a few suggestions to the would-be student before bringing these articles to a close. Having committed all the foregoing rules and regulations appertaining to scientific Physiognomy to memory, the next thing to be considered is, how is one to turn the newly-acquired precepts to account?

Well, first of all, we must pay attention to our subject's constitution, by noticing the size and general form of his countenance and features, after which it will be necessary to regard the organic quality, and for this purpose we note the texture of the skin, hair, &c., as previously detailed. Then, we must look at the form of the cranium, to which we must apply the rules of "Outline Phrenology," (as explained in Lesson I.), and in this manner we shall be able to judge of the relative properties of the various parts of the brain, which will give us a clue as to the general disposition of our subject. Now, having observed the contour of the skull, we may next turn our attention to the several features which we must study minutely, recollecting at the same time, that the larger ones govern the smaller.

The usual method of proceeding is to commence with the forehead, by the shape of which we determine the subject's intellectual capacity; and then, perhaps, the best plan, in a usual way, is to work downwards; but no hard and fast rule can be given. Each individual face requires special treatment. When all the indications afforded by the face under consideration have been carefully noted and compared, then the resultant characteristics must be judged of. For example: A person with strong passions may possess, as well, a steady, determined will, and this might govern them. Again, large Secretiveness frequently acts as a great controlling force, and, supposing an individual were combative and hot-tempered by nature, if he had a fair amount of Secretiveness he would probably not show his anger.

All points such as these must be thoroughly understood and entered into before the student can hope to be a successful physiognomist.

In conclusion, one word of advice: Never hurt the feelings of your subject when passing your verdict respecting his character; if he or she should be a conceited or "thick-skinned" individual you may, to be sure, administer a "straight tip," and tell them the "plain, unvarnished truth," but if your subject should be sensitive, never make him miserable by putting your analysis in the most blunt, unfeeling language you can find; at all times be sympathetic and speak impersonally, remembering that, however great another person's failings may be, you yourself are far from perfect, and his shortcomings are not there for your denunciation. Do not assume the position of a preacher—there are plenty of those—but of an adviser and physician; never indulge in any nonsense or "soft soap;" refrain from making yourself or your science look ridiculous by speaking about the latter in a frivolous manner; uphold the dignity of physiognomy; and when reading a subject's character verbally—which will not be until some few years of patient observation and study have been gone through—take good care and great pains to explain the meaning of the terms you employ to convey your meaning.

Charlotte Corday's skull is believed to be in the possession of Prince Roland Bonaparte. It was probably secured from Sanson, the executioner, and was originally sold with documents establishing its authenticity.

ANSWERS TO CORRESPONDENTS.

SPECIALIST.—I regret not to be able to insert your useful information; but so much objection has been taken to the discussion of the subject in our pages that I must regretfully decline.

ALBERT ELLIS.—See reply to "Specialist." The subject is of value to phrenologists as demonstrating the localisation of the Amative faculty, but it is not of a nature for discussion in a popular journal.

A. LEY.—The discussion of the question of Spiritualism in connection with Phrenology cannot lead to the advantage of our science which is really altogether independent of this or any other ism; and the attempts to link them together, while being very ingenious are only likely to lead to confusion and error.

R. W. BROWN.—Sunken eyes may denote a poor development of the third frontal convolution of the brain (which lies behind and slightly above the back part of the eye) in which is located the speech centre. This would indicate a poor organ of language. The lumps upon the forehead to which you refer are the centres of ossification of the frontal bone, and indicate the position of the faculty of Causality which lies immediately beneath it. Eyebrows, as such, have no phrenological significance, and persons without eyebrows are no different to those with. I refer to the hair only. The position of the brows, however, may be some guide to the student as denoting the development of the perceptive faculties.

E. V. CARR.—Referring to "the rules of Physiognomy" and their classification. Unfortunately, the various systems of Physiognomy are so diverse and some of the leading lights, as Lavater, so opposed to what we recognise in Phrenology, that until it is first settled who are the authorities whose dicta are unquestioned, it would be unwise to attempt what you desire. Note in Lavater's Physiognomical Rules, No. XI., he says, "Every forehead which above projects, and below sinks in towards the eye, is a certain sign of incurable imbecility." That is, a person with large reflectives, but small perceptsives, is consequently imbecile. Surely no phrenologist can wish to perpetuate anything so false and obviously misleading.

A. W. POWELL.—The statement of the phrenologist that the lady was entirely without Combateness must be taken, not in a literal but in a general sense. No brain is "absolutely without" any faculty, and the examiner's meaning was doubtless that the faculty was so poorly developed, that it had practically no influence as against other and more powerful organs in the head. The head 22½ inches in circumference is large for a female, and it is probable that in such a head there were large restraining organs as Caution, Secretiveness, &c., which would prevent the operation of Combateness. Benevolence and the Moral organs may also restrain its action. Combateness may be cultivated by exercise. The lady should try to be more self-assertive, stick to her opinion in contradiction to those who do not agree with her, and look for points of difference rather than points of agreement.

C. RAPER.—Your suggestion as to the B.P.A. undertaking to supply lecturers to address Sunday meetings in Hyde and Victoria Parks is, I fear, not possible of realization. The Council, I think, would not entertain the subject for a moment, nor would much good result from such a course if adopted. Lecturers can always be obtained by *bona fide* societies who would like to arrange for phrenological lectures, on application to the Secretary B.P.A. To test the attractiveness of the subject, let a few interested persons engage a room, say in the neighbourhood of Victoria Park, and by handbills or otherwise invite the frequenters of the Park to attend. The B.P.A. will supply a speaker.

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CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

HEADS OF MURDERERS.

DEAR SIR,—In the December number of the P.P., E. Durham has written a brief critique on my remarks in a previous number of the P.P. on the "Heads of Murderers" in which he draws attention to a statement as having been made by me of which I am ignorant. In fact, the statement is contrary to every line I have ever written on the murderous type of head. He says: "Mr. Morgan refers to the narrowness of the head as indicating deficient destructiveness," and further, that "Mr. Morgan makes no allusion whatever to the position of the ears in the heads of murderers."

I do not possess a copy of the August number of the P.P., nor do I remember a line of anything from my pen. The omission would no doubt arise in that I did not consider it necessary to make such allusion in the case referred to.

With respect to the position of the ear, I consider its position of paramount importance in character reading, and have spent no less than £30 in designing and making instruments to measure the position of the ear. I sent one to America a week ago to a doctor, which cost £7 15s. This instrument, the phreno-physiometre, was of the highest class manufacture. A thing of great beauty and utility.

I have closely examined several hundreds of human skulls in the Anatomical Museum, Edinburgh, and nearly as many in the Anatomical Museum, Glasgow, besides a large number of human brains in each of these museums.

I am glad Mr. Durham has drawn my attention to this matter, also for the useful hints he gives on the subject in which we both take especial pleasure.—Yours truly,

NICHOLAS MORGAN.

BRITISH PHRENOLOGY.

SIR,—*Re Mr. Coates' article anent "British Phrenologists,"* with the former part of the first paragraph I fully agree, but take a decided exception to the last line, for although Phrenology embraces sufficient for a life study, and an honourable profession, I fail to see where the line can be drawn between the physiology and psychology of the brain and mind, and its relation to mesmerism, homeopathy, and especially hydropathy. If Phrenology is of any practical value, its service, I maintain, is incalculably enhanced by the application of the broader knowledge derived from acquaintance with, and practical experience in these subjects, and I would advise every student to read carefully Dr. Drayton's "Temperament," wherein is found the fundamental basis of the utility of hygiene and hydropathy—knowledge of value to practical phrenologists, who are frequently consulted in cases of physical and nervous depletion consequent upon disobedience to natural laws. I agree with unity and co-operation, and we are rapidly falling into line, not of ourselves, but by force of natural laws and evolution; we are now approaching centralisation—the source of all successful radiation—and if the sun of Phrenology is to shine with a radiant lustre throughout civilisation it will only be accomplished by affiliation, combination, unity, co-operation, and brotherhood, with persistent and well-directed effort. Mr. Coates re-echoes the bugle call, "Phrenology to the forefront!" We are gaining in every direction, and this is no uncertain fancy, but born of unmistakeable indications. Many of our oldest and most bigoted opponents have passed beyond the veil, no more to present a barrier to the truth. Universal education has taught the young independence of thought, and a desire for personal investigation. There need be no fear for our future; our power and glory have dawned, and the dark, frowning clouds of criticism from press, pulpit, and rostrum are but as faint shadows steadily passing away like the dark thunder clouds as the sun pierces and disperses them. I assure all that Phrenology is too deeply rooted in the minds and feelings of the British public ever to become eradicated. Let me join in the trumpet call. Come in hand in hand, and with faith in one another! unite with one accord to press forward to certain and ever-progressing victory, honour and success.—Yours truly,
T. TIMSON.

THE B.P.A. AND ITS DIPLOMA.

DEAR SIR,—Having been a member of the B.P.A. for several years, I have always been led to understand that according to the Association's Rule No. 13, no member shall use professionally the initials F.B.P.A., M.B.P.A., or B.P.A. of the Association unless in possession of its diploma.

Some two or three weeks ago a phrenologist arrived in Ilfracombe and advertised himself, adding to his name the initials M.B.P.A. (Lond.). Referring to my List of Fellows of the B.P.A. I found the gentleman's name was not among them. I immediately communicated with the Secretary of the Association enquiring if this gentleman had recently obtained the diploma, and was informed he was not in possession of such diploma and not entitled to use professionally the initials M.B.P.A.

I then wrote to the phrenologist informing him of the communication I had received from the Secretary B.P.A., at the same time drawing his attention to the violation of Rule 13, and informed him that if he did not remove these assumed initials from his advertisements, in justice to myself and the Association, I should inform the public of his misrepresentation.

I venture to think the majority of your readers will agree, and more especially the members of the B.P.A. that any phrenologist thus advertising himself should be requested by the Council of the Association to at once desist from so doing, and failing to discontinue he should be deprived of his membership.

Further, if phrenologists are allowed to use the Association's initials without examination, what advantage is it to ordinary members to work for the diploma?—Yours faithfully,

Ilfracombe.

Geo. RUDD, Member of the B.P.A.

MEMORY.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—The improvement of the memory is a most difficult problem. However, a few hints may be of use, should your correspondent have the opportunity of practising them. First, there must be great interest in the subjects to be remembered. The health must be good. Overwork and excitement must be avoided. The memory is impaired by weariness, sorrow, or failure. Self-desired *physical* exercise is good. Suitable food in moderate quantities must be the order of the day. Tobacco and stimulants must be avoided. Sound sleep is needed for all kinds of success. But everybody has a good memory in at least one direction, and perhaps it is well to associate what he wants to remember with that direction. A good grammarian can generally remember *names* pretty fairly. Had I a photograph of your correspondent, I could deal better with this most interesting subject. If the forehead is vertical and the health rather low, the eyes small and too near together, and the whole body wanting in weight, advice will be of little use.—Yours truly,

CHAS. BAKER.

24, Albert Road, Leyton, E.

DOES PHRENOLOGY SUPPORT SPIRITUALISM?

DEAR SIR,—I think, personally, that Phrenology should have nothing to do with any *ism*: it deals with character and not with creed or dogma of any kind. Still, I do not consider Mr. Mayo's conclusions correct; they may be as far as his experience goes, but he must admit that although he may have known a number of spiritualists, there are thousands whom he has never seen. I have known a large number of spiritualists, most of whom have *strong reasoning powers*, and are neither "too highly organised, hysterical," nor "perverted in spirituality."—Yours respectfully,

D. J. D.

London.

THE TREATMENT OF CRIMINALS.

SIR,—E. A. Bool is "surprised at a supporter of Phrenology (Prof. Alexander Bain) advocating the induction coil as a means of punishment; as a phrenologist he ought to know that physical deterioration (for this is what the above severe treatment would result in) tends to lessen the activity of the moral faculties, consequently retarding instead of awakening repentance and subsequent reformation."

It is this "physical deterioration" which reduces the powers of the organs of criminal propensities. The circulation of the blood in those organs of the criminal brain, by their full action, is increased in them, by which they grow in strength to the expense of that brain which the writer is pleased to call the moral faculties. Criminals are perverted, the want of morality constitutes the criminal; the necessity of morals is the need of a sinner; the sinless man is the moral man. Criminality is the result of bad breeding and the sinning of fore-parents. How can criminals have a moral brain? It cannot be true mental science to say that the activity of a criminal's "moral faculties" are lessened by punishment due for breaking law. This is an important point: punishment which never "physically deteriorates" is not punishment at all, criminals wink at it. When hardened criminals are in a state of "physical deterioration" they are calm and can reason, their passions are subdued and allow reflection, yielding thereby to a new life by fresh light let in, and a brighter change comes over their whole nature. Subordinate their propensities by any and every means, change their environments (this is often lost sight of), for circumstances and motives lead them on to crime; convert the propensities to a right use and to a sense of reliance upon something higher.

Professor Bain has a knowledge of what is a right punishment to discipline criminals, he being well acquainted with Phrenology. Reduce the brain pressure in the criminal brain, then direct the pressure into the organs which are weak, so as to overcome the bad. Is this not common sense and true mental science? Do not accept it because I say it. Let the facts of every-day life experience teach. What is a "moral invalid?"—Yours truly,

Southsea.

WALTER BROOKS.

PHYSIOGNOMY.

DEAR SIR,—In "Occasional Notes," in your issue of January, Mr. J. W. Taylor comments upon three "physiognomical rules," which have appeared in my "Lessons" in the P.P.

The first statement to which he takes exception is virtually taken from Lavater; and although I cannot say that all persons who have "irregular, confused wrinkles are headstrong and unmanageable"—since they may have certain modifying characteristics—still, I think the assertion is not without foundation. Mr. Taylor says further, that "he has known many talented persons whose foreheads are perfectly free from wrinkles." Is he certain that they were talented; or were they only "showy"? I must, myself, admit that most, if not all, the great and clever personages with whom I have come in contact had lines of some kind or another developed upon their brow. Regarding my remarks upon the lines which appear upon the organ of Individuality, I have but little to say, I thought all phrenologists were agreed that most of the lines upon the forehead were occasioned by mental effort, and experience teaches that the lines to which I have alluded are developed by the contraction of the muscles. Persons who cannot grasp a subject easily, and who are not minute observers will, I maintain, exhibit a wrinkleless space between the eyebrows and the root of the nose. In my system of Physiognomy I wish it to be distinctly understood that I recognise the doctrines of Phrenology; but I sometimes wish that phrenologists would consider the science of Physiognomy for, say, some four or five years, before they attempt to compare it with their own subject.—Yours truly, RICHARD DIMSDALE STOCKER.

MEASURING FROM THE EAR.

DEAR SIR,—In the condensed report of my address on "The Art of Character Reading," which appeared in the November issue of the P.P., the following sentence "To measure from the opening of the ear is not a correct method," appears without any reference to explanations which were given. One of your readers has written to me, asking if the above remark rightly expresses my views; others may have been a little alarmed. Students of Phrenology should know that the organs of the mental faculties are at the cortex of the brain. J. Luys, in his work "The Brain and its Functions," positively asserts that the optic thalamus is the centre from which the white fibres radiate to the different regions of the cortical substance. Here are his words. On page 60 he says: "We have thus seen that the function of the optic thalamus, in particular, seems to be that of receiving, condensing and transforming, like a true nervous ganglion, impressions radiating from the sensorial periphery, before launching them into the different regions of the cortical substance; and that inversely (Fig. 6—14, 9, 4), the corpus striatum, in connection with exclusively motor regions, appears to be a place of passage and reinforcement for stimuli radiating from the different psycho-motor zone of the cortical periphery." Experience has taught us that the sizes of the mental organs may be estimated by their surface development, and by their relative distance from a point about the centre of the brain near its base. But we cannot exactly tell the position of the optic thalamus from an examination of the outside of the cranium. By measuring the prefrontal region of the brain from the opening of the ears the space covering Acquisitiveness, Alimentiveness, and a portion of Destructiveness, has to be included, and this throws out entirely the proper measurement for the intellectual organs. My method is to estimate the latter by noting the developments anterior to a point situated in the temporo-sphenoidal suture. The same objection exists with regard to the measurement of organs located at the top of the head. By measuring from the opening of the ears the selfish propensities are included, and so height is not a true index of the development of the moral organs. The measurement should be made from a line drawn below the frontal and through the parietal eminences (see diagram on page 92 in PHRENOLOGICAL YEAR BOOK for 1896). I will here point out that Luys' Physiology is full of statements which coincide entirely with phrenological doctrines.—Your truly,

Harpenden.

A. HUBERT.

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Printed and Published for *The Popular Phrenologist Company* by S. C. Slade & Co., 46 & 48, Goswell Road, London.

THE POPULAR PHRENOLOGIST

VOL. 2. No. 15.]

MARCH, 1897.

[ONE PENNY.]

PHRENOLOGY UNDEFINED.

BY DR. H. DAVIES, B.A.

[*Specially written for THE POPULAR PHRENOLOGIST.*]

I confess I anticipate no acceptance by scientists, and I speak more especially of physiologists and psychologists, of what are termed the sciences and arts of Physiognomy and Palmistry, and I am somewhat concerned at the numerous attempts that have been made to shackle them to Phrenology, and thereby give them a province that rightly is warranted in Phrenology alone. There always have been people who have essayed to reduce to determination the facial appearances, but, however accurate their readings have apparently been, I see no reason for a faith in Physiognomy as distinguished from Phrenology. One thing is certain Physiognomy will never occupy an assured position as a science, for it is lacking in the elements of support that are indispensable to the establishing of facts, and, although I know full well that hypothesis is nothing other than reasonable conjecture, I am forced to confess my inability to advance any demonstrable conjecture in favour of Physiognomy.

Palmistry has long been relegated to its right position, and Physiognomy must follow in its wake. If people would but use their perceptive and reflective faculties a little more they would be astounded by the recognition of several phases of everyday life that, at present, they do not only not recognise but do not even suspect. Ignorance and superstition are usually allied. Let me modify my last sentence that I may be the better understood. Ignorance and "gullibility" are invariably allied. Further, people are not only easily "gullible," but are actually fond of being "taken in." Nearly everything beyond the range of their qualified grasp, they envelop with a kind of superstitious awe that manifests itself, not so much in the words they use as in the attitude they assume towards subjects. I have a distinct remembrance of having heard some years ago a gentleman declare to a phrenologist that Phrenology could not enable a phrenologist to distinguish a cranial eminence and a bruise. The phrenologist smiled, and his smile was more than justifiable and warranted by such an injudicious remark. But one cannot apply the same manner of statement to Physiognomy, particularly when faced by the knowledge that there is no facial expression which does not lend itself to permanent modification and even entire transformation. To instance the nose: this can be moulded to any shape or size, yet it is a determining appendage with the physiognomist. The lips can be shaped,

thickened, or thinned; the mouth enlarged, the eyes (those tell-tale eyes!), as every medical man knows, depend not so much on mental quality or personal disposition as organic condition. The ears are readily amenable to treatment, and even the facial contour can be improved or otherwise and modified in shape. You may have an imposing face but a less than average intellect, as you may have a lovely face and hateful disposition. True indeed are the words "All is not gold that glitters." Is the face as much an index as a mask?

As a phrenologist I object to accept Physiognomy as I do Palmistry or the interpretation of moles, just as I should the reading of the foot or the judging of character from the bodily outline. These things seem to me, to speak mildly, both trivial and derogatory to common sense, to say nothing of logic. It has taken Phrenology no inconsiderable time to substantiate its claims and warrant its acceptance. Who will portend, who will prophesy the acceptance of Physiognomy or any of its attendant satellites?

Let us have Phrenology undefined, or shall I say exhaust the fruits of knowledge and interest to be obtained in study of Phrenology and the science of mind, and then, if you will, seek recreation in the analysis of foot forms or chaotic hand lines, but exhaust the former first.

I would recommend the student to make himself thoroughly conversant with the physiology of the body and nervous system before attempting to consider phrenological postulates. Phrenology is to Physiology what Psychology (psychicology) is to Phrenology.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the April competition must be in by March 10th at latest.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

WILLIAM ROBERTSHAW,
Post Office,
Darwen, Lancs.

THE SHOEURY MURDER CASE.

That a man can read character intuitively, and can develop his intuition to such an extent as to read an individual's character with almost phrenological accuracy in ninety-nine cases out of a hundred are facts which few will deny. Yet the liability to form a wrong estimate of character in one case out of a hundred, renders character reading by intuition, unreliable and unsafe.

My name is Luke Prothero, and I am a Scotland Yard detective. It is obvious how useful and valuable to me is the ability to read character unerringly. Naturally gifted with a high development of the intuitive faculties, I was generally right in relying on them; yet several times had I made great mistakes in reading character impressionally, which led into lines of action that were most reprehensible.

Having had my interest in Phrenology aroused by a friend of mine, who was an enthusiastic disciple of Dr. Gall, I took up the study of it, and have found the knowledge I acquired exceedingly advantageous in many ways. The story I am about to narrate is one disclosing the value a knowledge of Phrenology was to me, when the highest development of intuition would have failed to be of the slightest service.

It is only about a year ago since the whole country was ringing with the news of the brutal murder of an old man named Uriah Shoebury. With the exception of an old housekeeper, he lived alone in a semi-detached villa out Islington way, and was, if the local gossip were worthy of credence, both wealthy and miserly.

One night the housekeeper, Mrs. Jeffs, was called away to nurse a relation who was dangerously ill, and on returning in the morning was horrified to find her master lying on his bed in a pool of blood with his skull smashed frightfully open so that his brains protruded. The house had been ransacked from top to bottom, drawers and cupboards being broken open, and linen, clothes, books, papers lying heaped in confusion everywhere. At first the affair was involved in mystery, both to the police and the public generally, but at last suspicion fell upon a man named Jabez Grimley, who was well known to the police, having a long list of convictions recorded against him. He possessed more cunning and intelligence than men of his class usually do, and had been occasionally employed by Shoebury to do odd jobs about the house and garden, but since the murder had not been seen. This and several other circumstances that became known, which I need not detail here, strongly tended to inculcate him. He seemed to have disappeared entirely, for all our efforts to discover his whereabouts were fruitless.

Weeks passed away, but still the murderer was at large. The murdered man's next-of-kin offered a reward of £200 for his capture, for it was generally believed he had secured a large booty, but I had reason to think otherwise.

One night, about six months after, I was comfortably installed in my easy chair, lazily puffing my old briar, when somehow, my thoughts fell upon what was generally known as the Shoebury Murder case. As in curling wreaths the smoke gracefully ascended, I limned in its bright visionary pictures of what might be, had I but the good fortune to effect the capture of the murderer. £200 Reward! Ah! it was dazzling! With £200 I could get together a comfortable little home and bring the little girl I loved, who was patiently and hopefully waiting, into it to be its queen.

I was rudely awakened from my dreaming by a knock at my door, and my landlady entered with a letter in her hand. It was from my chief requesting my presence without delay. In

a few minutes I was closeted with him in his private room. Requesting me to be seated he briefly told me, to my great surprise, that the Edinburgh police had in custody a man whom they thought was the supposed murderer, Grimley. As I knew Grimley well, indeed, I had on one or two previous occasions assisted to bring him to justice—he required me to run down to Edinburgh as soon as possible. I glanced at my watch; I had just time to catch the 11.50 express. Quickly receiving my instructions I bade my chief adieu and was soon at Euston Station.

Somehow the station was unusually quiet to-night. I walked up the platform and selecting an empty third-class smoking compartment, jumped in. I esconced myself as snugly as I could in one of the corners, and, mentally anathematising the dim light, I took a book, which I had bought on the way, and commenced to read. At last the shrill whistle of the guard pierced my ears, then came a noisy slamming of doors, and the train slowly started its long journey to the North. Just at this moment a porter suddenly opened the door of my compartment, and a big, broad-shouldered man with thick, black whiskers was unceremoniously bundled in. I was unable to get a good view of his features, for he quickly settled down in a corner, and taking out a newspaper, held it up to read in such a manner that it screened his face entirely.

The train was rushing swiftly along through the black night, and I had become thoroughly engrossed in my novel, when suddenly the carriage swerved and then jolted so violently, that both I and my travelling companion were precipitated unto the floor. I soon regained my feet and then stooped to pick up my book. To my great astonishment I saw a pair of false whiskers lying against it.

Turning to look at my fellow-traveller what was my horror when I found myself face to face with the supposed murderer of Uriah Shoebury, the man we had been so long hunting for, and whom we thought was safe in custody at Edinburgh.

"Jabez Grimley" I articulated, and then recovering myself, said, "I arrest —"

"Another step and I'll blow your brains out!" As he spoke he presented a revolver at my head. So fiercely determined was the expression on his malevolent face that I involuntarily drew back a pace and glanced hurriedly around the compartment. He smiled sardonically.

"You cannot escape," he said. "Luke Prothero, it is your life or mine, and it must be yours. Not even a miracle could save you. Now don't be alarmed, I am not going to kill you yet; before I do I intend you to suffer some of the tortures of mind that I have suffered. Every minute for six months have I lived in agony, dreading being pounced upon and dragged off to the hangman. The constant fear has been terrible. Now listen! The first stop of this train is at Crewe, it is due there at three o'clock, and it is now one. I may shoot you in five minutes, it may be in half-an-hour, it may be in an hour, or I may wait until we are within a few minutes' journey of Crewe. But I shall kill you as surely as I killed the cursed old miser."

Vainly I tried to speak, but my tongue cleaved to the roof of my mouth. Large beads of perspiration chased one another down my face, and I vividly realised the horror of his fiendish scheme of revenge, but I tried my utmost to quiet my conflicting emotions and display no sign of fear.

In a while I grew calmer and my mind began to evolve vague plans of escape. I glanced at the murderer's face, but saw no hope of mercy there. Then I gazed attentively at his head and, though but a tyro in Phrenology, I easily perceived the low organisation of the man. The coronal region was small, and he had an extraordinarily small development of the organs of Benevolence, Veneration, and Conscientiousness, while the basilar region was abnormally developed. The perceptive brain was fairly large, but the reflective faculties were very small. The organs of Combativeness and Destructiveness were large, whilst that of Acquisitiveness was one of the largest developed organs of his head.

Suddenly a plan of escape came to my brain like an inspiration. Ah! It was risky and he might see through it. But in it seemed my only hope of life. Looking him straight in the

eyes, I calmly said, "Before you murder me, I should like to disclose a secret to you."

"Say on," he growled.

Inwardly quaking, I resumed: "When you broke into Uriah Shoebury's house you did so under the impression that he hoarded his money there. But you did not find it."

That was a chance shot, but he grunted a monosyllabic acquiescence followed by an imprecation. "Still," I continued, "it was there. Now listen closely. In the old man's room I chanced to find a mysterious-looking document written in cipher. Curious to know what it was, I took it home, and after several hours' hard work, discovered the key of it. To my surprise it revealed the hiding-place of old Shoebury's hoard."

I stopped and gazed at him fixedly. Now came the crucial time. Could I but excite his organs of Acquisitiveness and Vitativeness so much as to throw him off his guard for a moment, I might save myself from death at his hand.

"Go on," he muttered hoarsely.

I quietly resumed, "Though you murder me you will inevitably be captured, for you cannot hope to escape without money. I have no wish to die; life is sweet to me as it is to you. Spare it, and I undertake to give you a copy of the key to the cryptogram; assist you to get it, on condition you share it with me for the risks I run; and help you, by every means in my power, to get clear of the country."

I gazed at him in an agony of suspense and fear. His eyes gleamed with cupidity; he was taking the bait but he still held the revolver at my head. Now or never thought I, is my opportunity. "Sir," I cried, "to prove the truth of my words, here is the cryptogram itself," and placing my hand in my breast-pocket drew out an old letter and handed it to him.

As he turned down his eyes and stretched forth his hand to receive it, with a bound I closed in with him, and seizing the hand in which he held the revolver, I quickly with my disengaged hand drew out my handcuffs and struck him violently on the head. Crack! Crack! and a couple of bullets crashed through the roof of the compartment. Then ensued a fierce struggle, rendered more fierce by the mutual knowledge that we were both fighting for dear life. I still retained my hold on his revolver hand, and he seized one end of my handcuffs, but after a long struggle, with a superhuman effort I wrenched them from his grasp, and with all the strength I could command gave him a blow on the head which sent him into a senseless heap on the floor. In a trice I had him secured, but before he recovered consciousness the train had arrived at Crewe. I soon consigned my capture to the Crewe police, and the next day he was sent to London to await his trial, while the man the Edinburgh police had in custody was liberated. Five weeks after, Grimley expiated his crimes on the scaffold.

On making enquiries, I found that the jolting which had robbed Grimley of his disguise had been caused by the carriage jumping off the lines in traversing a sharp curve, but luckily it had regained them.

Can I place too high an estimate on the value of a knowledge of Phrenology? I think you will agree with me when I say it is impossible. In one night alone a knowledge of Phrenology saved me from death at a murderer's hands, gained me promotion in the service and £200 reward; and thus enabled me to lead to the hymeneal altar the best and sweetest girl in all the world.

A physician in charge of a well-known asylum for the insane recently said: "If the person whose case is being examined is seen to make no use of his thumb; if he lets it stand out at right angles from his hand, and employs it neither in salutation, writing, or any other manual exercise, you might set it down as a fact that that person's mental balance is gone."

Boys are much more difficult to rear than girls. A fit of crying that would throw a boy into convulsions will seldom do so in a girl. Greater care must therefore be employed in nursing boys than girls. The hot bath is one of the readiest and best remedies for a convulsion.

LACK OF APPLICATION.

By J. MILLOTT SEVERN, F.B.P.A.

"Unstable as water: thou shalt not excel."

The want of application, especially amongst young people, is very detrimental to progress, and is the cause of much failure. There are thousands of individuals who possess good heads, splendid mental abilities, and who might even rank as geniuses had they sufficient mental application to work out their minds' powers.

Lack of application arises from a deficiency of Concentrativeness, or Continuity as it is termed by some; and when this is so, strenuous efforts should be made to cultivate this organ, if great achievements, or even solid progress would be attained.

Changeableness, restlessness, impatience, and inattention are the result of a deficiency of this same organ combined with an active mind and temperament.

Where there is one who has this organ large there are at least fifty in whom it is small or only moderately developed. The late Sir Isaac Pitman, and Edison the inventor, are examples of men possessing large Concentrativeness, and in them we may see the result of what men of genius can accomplish by steady application. A story is told of Edison which illustrates how strong this organ is in him. It is said that on the day of his marriage Edison wandered into his laboratory and at once became so absorbed in his experiments that, forgetting all about having been married, hour after hour went by when eventually he was found there by his newly-married wife, who, knowing his disposition, had not disturbed him. What would have been unpardonable neglect in any other person was readily forgiven.

Concentrativeness gives fixedness to the attention, so that when the mind engages in any action it lends its energies to make that action permanent, to continue until its object is attained. The power of concentration is invaluable in all mental pursuits. It is, in fact, one of the grand secrets of success.

Persons with small concentration and an active mind are apt to have too many irons in the fire—too many things and matters on the go, more than they can well see to; such do not economise their mental and physical powers to advantage. Before one thing is finished and complete their attention is turned to other matters. Thus it is that much effort is put forth and many good resolutions entered upon, but little permanent or solid work is accomplished. Continued effort and constant application is required in all great achievements.

A public speaker with concentration small, however well his mind may be stored is very liable to lose the thread of his subject and to wander into channels of thought and expression foreign to his text.

Concentrativeness should not be confounded with Firmness. Many persons may be firm, resolute, even stubborn, who are by no means steady, plodding, and assiduous, while others who are remarkably hesitant and undecided, will pursue one uniform business or object with undeviating regularity.

To cultivate Concentrativeness apply yourself closely and diligently to one thing at a time until completed, make up your mind to finish more important things; bring your mind to bear more attentively upon your plans and never allow your thoughts to wander.

"Let patience have her perfect work, that ye may be perfect."

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

It was once when things had been going badly for a long time, my mind was perplexed, and I was wondering whether I should hold fast to the work which had cost me so much study and toil, when I met with the noble nature of a gentleman whose portrait I give here.



MR. HARPER.

He has a large Mental-Motive temperament, and has been capable of hard and continued mental and physical exertion. All he does is well and thoroughly done. He has a head in which the social, moral, and intellectual regions are all equally large. Socially he has a nature as loving and loveable as a womanly woman. With such a type of head and temperament, should he have enemies who do him injuries, he would have to revenge himself by heaping kindness on their heads.

He possesses a large, active, moral brain; yet he is not bigoted, nor does he care for forms and ceremonies. He is a spiritualist, but one of those spiritualists who live for higher aims than simply making money out of sacred, heaven-born things. Although his nature and temperament must be worth more than physic in their influence, he holds and uses them for higher and nobler purposes than bartering them for the money of ignorant creatures.

Whilst gentle and lovingly inclined, he can be fearless and firm against evil. He has a will of iron, and such Independence and Self-respect, that he would endure any hardships in order to earn the bread for himself and for those depending upon him, rather than be dependent on others.

He is a man whose practical and reflective nature eminently fits him to teach and guide others; yet neither his teaching nor advice is ever pushed upon people. He is a splendid business man, but honestly he will never sacrifice for the sake of pecuniary gain, for money is not his main object.

Such is the man I met when perplexed and depressed; but after meeting him I felt "like a giant refreshed with new wine." Such men are the salt of the earth and you cannot be in their presence without feeling ashamed of your own selfishness.

What a world of truth there is in the 4th, 5th, and 6th paragraphs of Signor Crispi's Notes of last month. It is owing to the things he speaks of and condemns, that Phrenology to-day is looked upon with disgust by men of culture, observation, and reflection.

I wonder how often I have heard it said deprecatingly of men, who have studied and followed Phrenology because they loved it for its great truths, "But he has not made any money." I would rather have the happy moments of recollection which come when I see men, whom I examined when they were boys, who, through the examination I gave them, have found their proper place in life, than the money it has made me.

Prof. Hagarty once said to me, "There are greater riches to gain than those we can deposit in banks," and it is well to remember a remark which an old woman made when I was examining a man on the public platform. I pointed out that the accumulating of money would be the great object of his life, when, interrupting me in the examination, he exclaimed, "And I'll have it, too!" Immediately the old woman called out, "But they won't put pockets in thy shroud, lad."

One meets with so many money-grubbing spirits, that it is a real pleasure to meet now and then with men who—

"Buy the truth, and sell it not
For all that they might gain."

What little natures those men possess, who catch some truth, which was seen, sifted, and uttered by some genuine Phrenologist, and then become at once full-blown Phrenologists, and write things professing to surpass the wonderful truths discovered and given to the world by Gall, Spurzheim, and Combe. Scientific men need only listen to the feeble utterances of these pseudo-phrenologists, or read their peurile writings to exclaim as the late Dr. Clare of Leeds once did to me when talking of these things, "There is neither science nor truth in them to tempt knowledge and truth-seeking minds to investigate Phrenology."

FORTHCOMING MEETINGS.

Feb. 2nd.—British Phrenological Association, 63, Chancery Lane, W.C. Annual Members' Meeting, at 7.45. Members only admitted.

March 17th.—Fowler Phrenological Institute, Imperial Buildings, Ludgate Circus, E.C. Annual Meeting, members only, 7.30. Paper by Miss Dexter, at 8.30, free.

CLAPHAM.—Every Monday night at Gilead Hall, York Terrace. Lectures by W. J. Cook and others. Admission Free.

LEYTON.—March 12th. Leyton Phrenological Society, Grange Park Lecture Hall. Lecture by Rev. F. W. Wilkinson, "Phrenology a Scientific Basis for Reading Character." Admission Free, 8 p.m.

KEW.—Every Wednesday and Saturday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.

BIRMINGHAM.—Every Wednesday evening Mr. Burton's lectures. 11, County Chambers, Corporation Street.

LEICESTER.—Leicester Phrenological Institute, 3, Museum Square, New Walk. Every Thursday evening, 8 p.m.

BRITISH PHRENOLOGICAL ASSOCIATION.

The usual monthly meeting was held on February 2nd, Mr. G. Cox, vice-president, in the chair. After the minutes had been read and a new member admitted, the chairman called on Mr. Warren to read a paper on

PHRENOLOGY—ITS VALUE.

Mr. WARREN drew attention to the fact that like all other subjects Phrenology was judged according to the development of the person judging. One looked at it through Acquisitiveness, asking what its value is pecuniarily; another through his Benevolence, noting how he can benefit others by it. It should be studied with all the powers to see its great value. Phrenology is of foremost value in the home. It teaches that it is not correct to treat all children alike; they have not each the same powers, and need diversity of treatment. It lets in a light which permits intelligent action, and will show where labour is least wasted in training, and how the best effects can be obtained. Phrenology induces a more charitable opinion of others. No man is without faults or some good qualities, and a knowledge of human nature as revealed by Phrenology is widely useful. Phrenology studied by the individual makes him take a different and more complete view of himself; he sees that which gives him a clue to his actions. Take one organ, Firmness. Looking at himself in this new glass, he says, "My brain is large up there, I'm more of a donkey than I imagined; some of the quarrels at home that I ascribe to others may be due to myself: I'll watch it." Phrenology enables us to give others credit for having similar feelings to ourselves, and enables us to understand them, and not to judge them by ourselves as the standard, as is the common custom. No science gives us the interminable interest in human nature which Phrenology affords. Each man, woman, or child has an attraction. It gives an interest in the men who produce art and literature, in the men of position, scientists, politicians, and preachers; and enables us to comprehend their works, as we should otherwise be unable to do. Even a photograph of such is helpful with phrenological knowledge in thus understanding them. Phrenology decides as to the value of a man's reputation. It upsets the theory mentioned in a paragraph he (the lecturer) had read, "Holiness is ascribed to the pope, majesty to kings, serenity to princes, excellence to ambassadors, grace to bishops, honour to peers, worshipful behaviour to magistrates." Phrenology reveals the man and frequently exposes the falsity of the reputation. Phrenology is of value in pointing out the special capabilities of individuals. The philosopher, the saint, or the hero; the wise, the good, or the great man often lies hidden and concealed in a plebian which a proper education might have disinterred and brought to light. To this end Phrenology affords the best means. Speaking of the fact that every man possessed all the powers in a greater or less degree, he instanced Mr. Gladstone's reference to the musical faculty. The aged statesman had stated that seventy years ago it was considered that Englishmen were devoid of the musical faculty, but by practising the art of music they had demonstrated that the faculty existed, though in the early part of the century it was in a latent state. Phrenology is of value in enabling us to

understand our own nature. It is of value to the business man. It would be of value in the church. It would be invaluable in the medical profession. It would be of value to those who make the laws and rule the state. Some may say we get along very well without it, but is it not possible we should get along much better with it? It is like a gospel, it can enter into one's whole life and benefit it.

Mr. CROUCH commended the paper, and thought all were in agreement with its teachings.

Mr. SAMUEL said the title was more comprehensive than the paper. He thought titles should be restricted to the ground actually covered. "Know thyself" was a good theory, but it was difficult to arrive at an accurate description of self. It is so much easier to read others than ones self. Reason is more important than observation. Intellect was not the mind, but only a portion of the mind. It is said an organ can be too large; he thought not, every faculty is good, and we could not have too much of a good thing. Instead of repressing the strong organ, the weak should be strengthened to harmonise. Wrong was due to deficiency of power, not excessive size.

Mr. SLADE asked if Destructiveness (whose function was to destroy) was large and evil resulted, would such evil be due to the large Destructiveness or rather to the deficiency of other organs whose development was average? He thought that any development away from the average would be responsible for abnormal actions.

Mr. DONOVAN said the lecturer took wide views of everything through having small Individuality. He credited Mr. Gladstone with phrenological tendencies, though the expression "musical faculty" used by the statesman was in itself a refutation of the assumption. The term "faculty" leads to much confusion.

Mr. SAMUEL, replying to Mr. Slade, said that Destructiveness did not necessarily lead a man into mischief, though people with that organ large needed encouragement.

After a few words from Mr. Warren,

Mr. BLACKFORD read the head of a lad whose training needed special care.

The CHAIRMAN then called on Mr. Wildy to read a paper on

CHILD TRAINING.

Mr. WILDY, in the course of an interesting paper, said:—Among the many services Phrenology can render to humanity one of the most important is that relating to the training and education of children. Their health and physical culture is of first importance, and phrenologists are agreed that the nearer a child approaches the age of seven before attending school the better it will be for him, the earlier years to be devoted to home training and the development of the body. During infancy the child is very observant, or "all eyes and ears." Its memory and imitation are very strong, so that it will endeavour to mimic whatever is said or done in its presence. The training of the child is frequently a subject of perplexity to its parents, and Phrenology becomes a powerful lever for good in scientifically indicating its strong and weak points. It teaches that the training should be in harmony with the mental and physical developments of the child, so as to bring into healthy activity every faculty with which it has been endowed. The first thing which attracts the attention of a phrenological observer

in a class of school children is the difference in the temperaments. Here is the short, plump figure; rosy, round cheeks, sandy hair, and blue eyes indicating the sanguine variety of the vital temperament. Though such learn their lessons readily enough, yet they learn as much from observation as from books. Being cheerful, impulsive, and full of activity, their lessons should be associated with some form of physical exercise. Children of the bilious-motive temperament may be deliberate and slow in movement and expression, but possess stamina and perseverance. Teachers are frequently unjust to the boys of this temperament from a lack of knowledge of their characteristics. Children with the Mental temperament predominating are praised for their cleverness and intelligence. They are the good children who learn their lessons and win the prizes. They are apt to overstudy, and too frequently their health is injured by the unnatural strain due to lack of judicious training. It is unfortunate that parents and teachers do not as a general rule recognise the fact that children of different temperaments require different management, not only with regard to studies, but also in such matters as food, exercise, sleep, and recreation. Children of the same temperament are often wonderfully diverse, due to the difference in phrenological development. Those with large Cautiousness and small Combaticiveness are timid and fearful. Such should not be ridiculed or disregarded, but other faculties should be appealed to, to counteract the weakness. Other children in the same family may have large Firmness, Combaticiveness, and Destructiveness, and small Cautiousness. The more you chastise such, the more obstinate they become. An appeal to their reason, affection, or self-interest would subdue, when a thrashing would only still further rouse. Then there is the child with the small, narrow head, small Firmness, &c. He is lacking in backbone, irresolute, undecided, and deficient in energy and force, and he may be all too easily led into error. Other children possess small Self-esteem and large Approbativeness. They are liable to be led by means of their larger faculties, and hang on the lips of their school-fellows. Such children need vigilant supervision and careful training.

Mr. Wildy dealt with many other forms of development, all showing the strong necessity of special training in accordance with endowment. The paper concluded with a reference to the appointment of a committee by the Lord President of the Council to report upon the education of children of defective intellect, and asked phrenologists to consider in what way their science could be applied to benefit feeble-minded children as well as those possessed of healthy minds and bodies.

Mr. DURHAM favoured the mingling of the temperaments at school. One benefitted the other, the "vital" boy got stimulation from the "mental" boy; "bilious" boys who were sullen and depressed would be influenced for good by the cheerfulness and brightness of the "vital" boy, &c. Parents should acquaint themselves with the muscular and stomachic needs of their children.

Mr. DONOVAN objected to the confining of school training to a system of verbal memory. If it were not for their games boys would be poorly educated. It was only in comparatively recent years that object lessons (introduced by Geo. Combe) had been given in schools.

Mr. D. J. DAVIS thought the lecture did not deal sufficiently with the home training. If parents had more

care for their children's advancement they would progress rapidly.

Heads were then examined by Mr. Durham and the chairman.

A very interesting meeting was closed by a vote of thanks to the chairman.

THE FOWLER INSTITUTE.

On January 27th Mr. J. Millott Severn delivered a lecture on "Occupations and Professions." The chair was occupied by Mr. Hart, and there was a good attendance.

Mr. Severn in the course of his excellent and valuable lecture, said that though in early life the schoolmaster had to educate the mental faculties, Phrenology alone could tell their strength or weakness, and show the children's adaptability for pursuits. Each person is adapted for some especial business, and it is important for each to know his own peculiar adaptation. In all occupations a large head will be of advantage, but smaller heads with some particular development, or with favourable temperamental conditions, may become successful. A poor physique and bad health were a disadvantage, but numberless instances could be given where these defects were accompanied by special mental endowments. Dr. A. Combe and Sir W. Scott were cripples; Cowper, Pope, Dr. Johnson, and others were always in bad health, yet they were successful because in their right sphere. A boy with large Constructiveness though not adapted to the heavy labour of a builder or engineer, yet may be capable of exercising his gift as a watch or scientific instrument maker. The lecturer described the developments suited to each of many of the different trades and professions, with reasons for many of the special requirements. He urged upon parents the necessity of selecting such employments for their children as they were adapted for or failure would result. They would not put the race-horse to draw the luggage van or the cart-horse to run a race, neither should they put their children to unsuitable occupations. The failure of children is often ascribed to laziness on their part, and they are punished accordingly. This will not be when the right adaptation of study to development or capacity is recognised. The first step in life is to step into the right pursuit, then labour will be productive of pleasure and the labourer be happy, make others happy, and benefit the community.

On the following session Mr. J. P. Blackford delivered a lecture to a full audience on "Hints to Students." The lecturer urged upon his hearers the necessity of applying themselves to the study of modern Anatomy and Physiology and their application to the phrenological art of character reading. He distinguished between the science of Phrenology, which was based on incontrovertible facts, and the philosophy of the subject, which was in some points disputed by recognised authorities. All students should be prepared by right study to defend and support Phrenology against the critic and traducer, at the same time qualifying themselves for the high mission of correctly interpreting human character. The lecturer delineated the characters of two persons volunteering from the audience.

The meeting closed after votes of thanks were passed to the lecturer and Mr. Cook, of Clapham, who presided.

LEYTON PHRENOLOGICAL SOCIETY.

Recently Mr. John Melville, a Vice-President of the B.P.A. gave a most interesting lecture in the Congregational Lecture Hall, Grange Park Road, Leyton, on "Memories of Bygone Phrenologists." The Rev. F. W. Wilkinson occupied the chair. In a succinct but graceful manner the lecturer reviewed the lives of men of note who had manifested a practical interest in the science of Phrenology, and showed conclusively that doctors, scientists, artists, poets, sculptors, admirals, lawyers and others who had been eminently successful in their varied spheres, had not only been students of Phrenology, but staunch adherents to it. Mr. Melville disposed of the objection that medical men do not support Phrenology, by including in his reminiscences a large number of medical men of very high standing, who have identified themselves with the science. He stated that those he had mentioned did not represent a tithe of those who had expressed their conviction of the truth and utility of Phrenology. In some instances, on account of their adherence to its principles, they had been compelled to relinquish lucrative positions, especially doctors and surgeons, and had died in abject poverty—as in the case of Dr. John Elliotson, who at one time was president of the London University. The lecturer also mentioned men eminent in almost every other walk of life who had acknowledged their indebtedness to the science. It is the intention of Mr. Melville to run the substance of his lecture, together with much additional matter connected with the history of Phrenology and of its exponents, through the pages of the *POPULAR PHRENOLOGIST*.

On the following meeting night the Rev. Henry Moulson was the lecturer, the subject of his paper being "Phrenology and Religion." The chair was taken by E. H. Kerwen, Esq., J.P. Mr. Moulson delighted the members with a lecture of the deepest interest, in fact, so well did he succeed in what is admittedly a difficult subject, that it was unanimously resolved to print and publish the lecture at the expense of the society. "I take," said Mr. Moulson, "Phrenology for what it is. I glory in it. I would see it extended in its influence. I account it is one of God's instruments for the education of the world. It opens my eyes, by explaining to me why it was that I did this or that, or left this or that undone. Anything which will better enable me to understand myself, will enable me better to understand God's description of my needs and deserts as made known in His word."

The Annual Meeting took place on February 12th, Mr. J. Webb in the chair. The Secretary and Treasurer read reports which were well received. The Rev. C. Edmunds, M.A., Vicar of All Saints, Leyton, was elected President for 1897. Mr. Barley and Mr. Dolden were re-elected Secretary and Treasurer. Votes of thanks were passed to the retiring officers for their valuable services during the year. Two ladies, Mrs. Laurie and Miss Lee were elected on the Committee; the other members being Councillor Pittam, Messrs. Beadle, Stanley and Tompkins.

NEW SOUTHGATE.

Mr. J. Webb has delighted a good audience at the Baptist Chapel with a lecture on "The Usefulness of Phrenology." After the lecture he examined the heads of four gentlemen from the audience, with very satisfactory results. The chair was occupied by the Rev. Geo. Freeman.

YARM-ON-TEES.

Signor Crispi lectured and delineated character at the Young Men's Christian Association's Rooms, and, by his excellent readings, gave some wonderful tests of the value of Phrenology as an indicator of character and ability. The lecture was much appreciated.

WEARDALE.

A lecture on "The Proofs of Phrenology," illustrated by the lantern, was given at Rockhope on Wednesday, February 10, by Signor Crispi, in aid of the Institute funds. The effort was a most successful one.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

I am often brought face to face with opponents of Phrenology who fail to grasp the idea that Phrenology is a science and an art. In the science of Phrenology we have the invariable law of the same cause producing the concurrent effect in every instance, through the whole of the established organs. This, in connection with the topography of the cerebral organs and their uniform mental manifestations constitute Phrenology a science of precision equal to Anatomy, Physiology, Chemistry or Geology, and as such, it can be demonstrated by an adept to anyone capable of observing and appreciating facts upon which to base logical sequence; but, like Galileo's telescope, the trouble is to get people to look; they dread looking for fear they should be convinced. I rather enjoy silencing an opponent by this method; once make him convince himself he is done, and we hear no more objections from that quarter.

In the art of Phrenology we have much more complication, for here comes its application to character reading, and its bearing upon human affairs in general. The mere outline of a person's most prominent peculiarities is not such a difficult matter when once the student has mastered the science of Phrenology. The skill comes into play in estimating the intricate workings of the human mind in the complicated combinations of different organs in the same head, more or less biased by their environment in everyday life. Then we have the modifying influences of education and training to take into account. All this requires the most consummate skill which must be well aided by knowledge of the world in general, and various classes of men in particular.

It is quite amusing to see how superficial people, often composing the greater part of a popular audience, readily accept generalities in traits of character common to mankind, as strong proofs of the operator's skill in character reading from the platform. A keen observer soon begins to individualise these points, and quickly comes to the conclusion that they will fit any one, and thus he often denominates such examinations as clap-trap. Phrenologists cannot be too particular in keeping to direct and particular characteristics of individual peculiarities, so as to carry conviction to even the sceptic. I like to hear people assert at an examination that the phrenologist has either known the individual or been told all about him. This shows that the science has struck home to doubters of its truthfulness.

In practice you may arrange people into three classes; those remarkable for strong traits of character; those who are extremely deficient in particular faculties; and the third class (by far the most plentiful) who are not remarkable for anything in particular. The latter go as the wind blows, and often wonder why other people should trouble their brains about abstruse things. It is this class which bothers the phrenologist the most, having no striking character, it is difficult to find one for them. When lecturing I would much rather see the evil one himself come on the platform for an examination than one of these non-entities, for in the other classes one would have a definite character to deal with, whilst in the latter, one can scarcely find an idea worth mentioning as a proof of phrenological science.

THE POPULAR PHRENOLOGIST.

MARCH, 1897.

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A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

I write with the deepest regret of the resignation of Mr. J. F. Hubert from the secretaryship of the British Phrenological Association, a post he has filled with credit to himself and benefit to the Association for some years. Succeeding as he did so energetic and enthusiastic a worker as Mr. Holländer, and taking the extra duty of Recording Secretaryship upon himself at the same time, it is to his lasting honour that he has proven himself to have been, not only equal to the duty of maintaining the Association at its high level, but of increasing its usefulness and efficiency.

Mr. Hubert's interest in the welfare of the B.P.A. is in no degree lessened, but other duties press so heavily upon him, that he has found it impossible to devote the time which he feels should be given, for the performance of duties so important as those devolving upon the Secretary of such a growing and powerful organisation.

Mr. Warren, the new Secretary, has served the Association well in the past, having been for some seven years its Recording Secretary, and for many years the Secretary of its Examination Committee, so that, the interests of the B.P.A. are in efficient and faithful hands. Mr. Warren has high ideals as to the possibilities of Phrenology, and aims to make the Association an institution of authority and dignity.

Dr. Andrew Wilson has not yet seen fit to reply to the challenge sent him and advertised in the *North Star* in the name of the British Phrenological Association. It is a great pity pressure cannot be brought to bear on the organisation which employs him, to compel him to either

give undeniable proof of his statements against Phrenology, or to meet in public debate a recognised phrenologist, and disprove the phrenologist's claim,

The permanent office of the British Phrenological Association is to be at its old address 63, Chancery Lane, on the ground floor. On and after Ladyday any person requiring information concerning the Association can call and obtain it. The publications of the Association will be on sale. Members will be always welcomed. Library books may be exchanged any day during office hours, and many privileges will be possible, which previously have been impracticable. Members will be duly informed, possibly in April P.P., as to the use which can be granted them of the office.

HOW TO BE WELL.

By T. R. ALLINSON, EX.-L.R.C.P., ED., &c.,

Most persons would like to be well, but few know the laws which govern health. We may safely say that by attending to the ordinary laws of health that life rarely need be ended before seventy, illness should be rare, and then not of long duration. To be well and long-lived, we must cease to do evil and learn to do well.

A great physiological evil is the use of tobacco. Its use is always attended by evil results—the more tobacco used the more ill-health. It affects the nervous system chiefly, causing nervousness, trembling, palpitation, sleeplessness, want of energy, want of firmness, loss of will-power, &c. It causes dyspepsia, heart troubles, and diminishes vital power. The place where the pipe rubs is sometimes attacked by cancer. Those who wish to be well and live long will leave every form of tobacco alone, whether it be in the form of a cigar, cigarette, pipe, quid, or snuff.

The most destructive physiological error is the use of alcoholic drinks. That which was a good food has been turned into a poisonous compound. Fermentation always means the destruction of food and the production of poison. Even herb beers are not beyond criticism, and if much sugar is used in their manufacture they are as strong as ordinary ale or stout. Barley water is a refreshing and nourishing drink; but fermented barley water in the form of malt liquors is neither refreshing nor nourishing, but is absolutely harmful. No matter in what form we take alcoholic drinks, they are bad. We can call them malt liquors, wines, or spirits, but they are all bad. They affect more or less every organ with which they come in contact. They cause dyspepsia, acidity, vomiting, and irritation of the stomach. They cause congestion and enlargement of the liver, and if spirits are freely taken they will cause hardening and wasting of it, and make it an almost useless organ. The kidneys suffer much among the drinkers of intoxicants, spirits causing the most harm; Bright's disease is often the cause of the death of such persons. Heart troubles, lung troubles, and brain troubles are also common amongst drinkers of alcoholic liquids. Gout, rheumatism, and disease of the blood-vessels are the inheritance of those who take these liquors. Wounds do not heal kindly in drinkers, nor do breaks of bones knit quickly or kindly together. Ulcers of the legs and skin troubles are often found in such persons. It is calculated that more than 100,000 persons are killed annually in the United Kingdom by the use of alcoholic drinks.

They are not food, they are not thirst-quenching drinks, nor do they supply the body with any useful material. There is less nourishment in a barrel of beer than in a penny loaf. There is as much good in a gallon of whiskey as in the bite of a mad dog. Self-respecting persons will leave intoxicants alone.

Tea and coffee are not absolutely harmless drinks. They cause nervousness, tremblings, palpitation, sleeplessness, flatulence, gripings, and many other little ailments that are not necessary. Headache is a frequent trouble to the inveterate tea-drinker. Cocoa or milk and water, bran tea, or barley water are the best drinks, next to cold water.

(To be continued.)

PHRENOLOGICAL CHARACTER SKETCH OF MR. SAM WOODS, M.P.

By James Webb, F.B.P.A.

On the 2nd of February, the day before the Waltham-stow election, I made the acquaintance of Mr. Woods.

On that day we dined together, and whilst dinner was being served he indicated that possibly I took some interest in Phrenology. He had put the spark to the powder. I admitted I took a great interest in Phrenology, believing it to be a science of the highest value to man.

"Perhaps Mr. Webb you will say what you think of my phrenological development." I readily consented. I had already formed my general ideas of his character. His head is large, and well-developed in the occipital,



From a Photo by Russell & Sons.

coronal and intellectual regions, and at a glance I observed he was generous, ambitious, affectionate, studious and fond of home life. But on putting my hand on his head I was at once able to adjust and particularise. I immediately discovered that his leading organs are his Benevolence, Inhabitiveness, Conscientiousness, Caution, Firmness, Love of Approbation, Self-Esteem, Order, Tune, Individuality, Eventuality and Amativeness. The first three of these are *very large*, and exhibit traits that may not be known to his acquaintances.

His Acquisitiveness and Veneration are not so large, in fact, Acquisitiveness is but moderately developed. And what do we glean from this development?

Politically we gather that he is an honest Liberal. As a phrenologist I unhesitatingly say it would require a miracle to make him into an honest Conservative. To do this his Veneration would require a large increase in its size, his Benevolence would have to be greatly reduced, or his Conscientiousness would require great reduction. It must not be understood that a Conservative is *not* conscientious. He is as honest as the Liberal.

Let us see how I arrive at this diagnosis. His large sense of Justice makes him honest. His Benevolence being much larger than Veneration he thinks it more important to be kind and helpful to others in need, distress, or suffering oppression, than to uphold the institutions and rulers under whom they suffer. Anyone comparing the head of Lord Salisbury (very large Veneration), with that of the Rt. Hon. A. H. D. Acland (large Benevolence), will see the difference between them. In the middle of the sinuiput, around and a little backward of the fontanelles Lord Salisbury's head rises to a pinnacle;

Mr. Acland's head is as fully developed a little in front of the fontanelles, at the superior part of the frontal bone, hence the difference in the two men. Lord Salisbury defends institutions, Mr. Acland instructs the ignorant and helps the weak. Sam Woods' head resembles that of the latter gentleman rather than that of the former. His political development is Liberal and his large Conscientiousness compels him to adhere to his convictions.

For the reasons given Sam Woods is a Liberal first, and a Conservative—afterwards.

I pointed out to him that he could remember many occasions when he had been pained with the ingratitude of others, whom he had benefitted and helped, often at great loss to himself. But he would have felt miserable had he refused to help them in their need, that is, had he not given way to his charitable and sympathetic instincts.

Second to his Benevolence his brain organ Love of Home is his leading characteristic. His largely developed intellectual brain, with good Locality, may occasionally entice him to travel, but his attraction towards home would be intense, and painful if resisted. When I pointed this out to him he replied: "I did pay a short visit to America sometime ago, but such was my desire to return that I came back by an earlier steamer than that which I had booked my passage in."

Few people love their home, their country and their friends more than he does.

Offend the poor, the oppressed, his home, or his country and he will fight to the last in their defence. But he will also fight against those who oppress *others*, and *their* homes, and *their* country; for his third largest organ, according to my short examination, is his Conscientiousness.

If you want to belong to his party, his circle of friends, you must do unto *others* as they ought to do to you. He does not believe in getting hold of what belongs to others. The love of money has no influence over him. He is ambitious, certainly, has considerable self-respect, dignity, and some love of position; but these are his aids in being of use to his fellow men, rather than aids to personal gain. This remark is given as resulting from his well developed Love of Praise and Self-esteem with but moderate Acquisitiveness. His Caution is a large organ, inclining to be very large.

He is fearful when danger approaches, and his nearest friends are ill acquainted with the trepidation he feels when outwardly they think him bold and in good fighting form. He hates physical strife, believes in co-operation, fraternity, and peace. He is never contentious or spiteful. Possibly when he thinks it is his duty to fight for principle, for humanity against brute force and selfishness he may appear to be an enemy. But in his "heart" he is a friend. He will oppose a friend when he sees injustice, but he remains a friend. He is an enemy to no man.

One of his most characteristic features, though probably known to few, is his great affection for his "partner in life." I said to him, "I find from your development that you married very early?" His reply was, "I married at twenty-one." His affection for home and wife then are twin affections that no earthly circumstance can modify much less destroy. Only a phrenologist of mature experience could tell the cause of his hurried return from America and the ineffable pleasure he felt on seeing old England again.

ON THE ART OF CHARACTER READING.

PART II.

By PROF. A. HUBERT, F.B.P.A.

A show of morality and religion exists when the organs of Veneration, Hope, Faith and Benevolence are full, whilst Conscientiousness is deficient, and Acquisitiveness, Secretiveness, and Cautiousness are large and active. A person having small Self-esteem will usually lack dignity, manliness, pride and self-respect. A well-balanced mind will rarely exist unless Conscientiousness, Self-Esteem and Firmness are controlling organs.

A broad head does not necessarily indicate selfishness, neither does a narrow head necessitate unselfishness. The relative development and activity of the whole of the organs must be known before correct conclusions can be formed with respect to the character as a whole, or any individual quality.

But whilst the development of the cranium shows the size of the brain and the natural capacity of an individual, it may not be an exact indication of character; for certain of the organs may be latent; in which case they require the stimuli of the objects to which the organs are related before character can be fully exhibited.

Active organs are usually indicated by roundness and sharpness upon the outer surface of the skull; such region also is usually warmer than those parts which cover inactive organs.

In reading character the quality of organisation must always be carefully estimated and considered; a high quality being of much greater importance than mere size of brains.

The face bears the same relation to the brain as the dial and hands of a clock do to the works; and indicates not only Temperament but the degree of activity of certain of the mental organs.

The nose, for instance, in its strength and osseous development, shows the kind of Aggressive energy that is most active. And so we have what is called the Roman or Wellington nose, the Defensive nose, the Commercial nose, etc. The mouth shows the activity of love, friendship, physical passion; the latter quality is also seen by the width and anterior projection of the chin. Those men who are very firm and persevering, and who have a strong will usually have a deep and strong lower jaw. The cheek-bones, cheeks, eyes, eyebrows and ears also express Character.

It is in consequence of a knowledge of these facial signs, together with the cranial development, that one can tell not only natural capacity but the faculties which are most active. Many of the chief incidents in the past life can be told; not the thoughts exactly, but the conduct which has been the outcome of thoughts.

The Pathognomy also, or natural expression of the entire countenance reveals very much of the passing thoughts and feelings. These, however, do not truly indicate character; they are merely as the passing clouds which, being illuminated by the sun's rays, exhibit various shades of colour, whereas *character* may more fitly be compared to the fixed heavens which ever remain the same.

And yet character, like the heavens, is not altogether a fixed quantity, for some of us, at least, believe that there is an immortal element in man which, if rightly tended, may be developed and enlarged to an extent far beyond that which now exists.

Truly the body influences the mind, but the mind also influences the body. And

"The tissues of the life to come
We weave in colours all our own;
And, in the fields of destiny,
We reap as we have sown."

A WISE MOTHER.

A knowledge of Phrenology would often be of priceless value to any who have to do with children, as the following incident will show.

The mother of James Garfield was at one time greatly distressed, as well as her son, by a visit from the schoolmaster, who came "about James," as he said with such evident hesitation that the mother feared that surely it was something very serious. However, she quietly said, "Say on."

"James won't sit still, and he does not learn his lessons" said the teacher at length. The mother did not forthwith take a strap or cane and chastise the boy soundly, but what she did produced an effect which that method could never have done on such a boy.

She turned to her son, who in the meantime had been listening with all his faculties, and said, "Oh! James."

In an instant the coming man showed himself in the conduct of the boy. He could not stand his mother's distress. Bursting into tears, he exclaimed, "I WILL learn, mother; I WILL sit still." And no doubt his iron will would have fought desperately against his own human nature.

His mother was silent for a few moments, and then said, "Perhaps he can't sit still, James was always a restless boy. How would it do to just let him be himself, to sit still or not as he likes?"

The teacher, who was in truth touched by the boy's earnestness, decided to try the new plan.

The result far exceeded the teacher's hopes. Of course James did not sit still: his active temperament would not let him; but he learned his lessons and made rapid progress.

Phrenology vindicates the wisdom of that widowed mother, and shows that all children *cannot* conform to the same hard and fast rules. Nor is it good that they should be "made" to do so.

PSYCHOLOGY AT LEIPSIC.

The University of Leipsic has set aside a set of twenty rooms, including two lecture rooms, for the "Institut für Experimentelle Psychologie." Most of these rooms, (which are situated on the second floor of the grand new University Buildings) overlook quiet courts and are shut off from the rest of the building, so that none but members of the Institute need be admitted. Seclusion is thus provided for the experimental work of the members, and almost perfect freedom from outside influences.

Some of the rooms are especially arranged for optical, others for acoustic, experiments; some are constructed to ensure absolute silence, others absence of light; and in telephonic and other communication, and instruments and appliances for divers purposes, the establishment is equipped and fitted as a complete Psychological Laboratory, no doubt the forerunner of many to come. Although experience will inevitably suggest modifications, the Leipsic establishment furnishes the lines upon which others will be founded. It must be at present and for some time to come, an object of keen interest to students of a science which, long neglected, is the one which has perhaps made more rapid strides of late than any other.

The Leipsic University has, by their action, given a splendid and practical recognition of Psychology as an experimental science.

GRAPHOLOGICAL CHARACTER READINGS.

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," &c., &c.

I.—MR. WILSON BARRETT.

In presenting this series of "graphological portraits" of celebrities I hope to convince those who are sceptical with regard to the claims of Graphology to rank as a science; that there is in reality "something in it."

My aim will be to conduct my delineations in the same way in which the phrenological sketches have been conducted, and for this purpose I shall adopt the phrenological nomenclature, it being at once the most comprehensive and expressive method of conveying the interpretation of the 42 mental faculties.

Graphology, to be raised above the level of a mere art or process of guess-work at all, must be considered from a strictly scientific standpoint—that is, one graphic sign must be considered as representative of one characteristic, and of one alone.

The signatures which are reproduced in this and the following articles are given by the permission of their respective writers, to whom I desire to offer my sincere and hearty thanks for their courtesy in allowing me to illustrate my papers with their autographs.

As regards my own views respecting the science of Graphology, I only appeal to that section of the public which is without bigotry and prejudice. Graphology only needs a hearing in order to be appreciated and believed in. Therefore, without more ado, I shall proceed to give a delineation of the personality of Mr. Wilson Barrett, the celebrated actor, and author of "The Sign of the Cross," &c.



It is impossible, in a journal of this kind, to give more than the signature in facsimile; but under ordinary circumstances, were a completely satisfactory diagnosis required, no graphologist would attempt to give a delineation unless at least a dozen lines of handwriting were furnished. As it is, we must confine ourselves to the chief points.

When commencing to give a diagnosis of character, it is customary to first gauge the temperamental condition of the subject. We do this by the general appearance of the handwriting specimen.

In this case, the letters placed singly, the strokes being small, sharp, and endorsed with considerable "life"—if the term may be allowed in connection with the matter in hand; these facts indicate a predominance of the mental system, that is, a powerful development of the anterior or intellectual lobes of the brain. But, in addition to this, the thickness of the writing gives evidence of the vital elements being well defined, whilst the concentrated look of the letters generally assures us that there is, as well, a good degree of the motive temperament. Hence, as we find from the simple, direct strokes which compose the letters, that the organic quality is

high, we have by the above combination of the three systems, a vigorous organisation, which gives latent power, and, with specific signs to be presently enumerated, signal abilities.

Excitability is determined by sharpness, and there is sufficient of this condition to render our subject susceptible and impressionable as can be seen from the acute terminal below the small "t's."

Activity is denoted by length. The letters in the signature are not particularly long, showing a natural love of ease and rest if taken with the other previously discussed questions respecting Mr. Barrett's constitution. What strikes us about this autograph at first sight is its thickness. Yet we notice at the same time that the strokes are temperate and well-controlled.

The heavy down strokes denote *Amativeness* as well as latent energy. This quality is supplemented in the first place by a strong colour sense, shown by the heavy stroke which crosses the "t's," and again by large *Destructiveness*, which is indicated by the black line which is traced under the name.

Secretiveness, which no good actor can afford to be without in a marked degree, is plainly shown by the tightly closed "o" in "Wilson," whilst *Combaticiveness* is conspicuous in the advancing line drawn below the signature.

Now, all these qualifications which tend to give force and expressiveness, if well backed up by a powerful intellect, as they are in this instance, are indispensable to any exponent of the dramatic art who essays to play such rôles as those assumed by our subject.

But now we come to consider the development of the intellectual faculties. Of these, Form (elegant capitals), Individuality (distinct pen strokes), and Size (capitals and small letters well adapted to each other in point of size), besides Language (flowing pen strokes), Comparison (letters mostly set side by side and unconnected), Human Nature (letters equi-distant), and Ideality (original and and symmetrically-shaped letters) are, perhaps, the most prominent.

Of the moral sentiments we may observe that Veneration is evidently active, as is signified by the altitude at which the "i" is dotted. This faculty must needs be in some measure called into play when writing or playing such a part as "Marcus Superbus," unless a person be one of those who profess never to feel any emotions they portray.

Approbativeness, as evidenced by the ascending motion of the letters and flourish, is larger than Self-esteem, the capitals being by no means tall.

The letters are not set far enough apart to suggest a full degree of Friendship.

Mr. Barrett's ambition is not merely to mix in society and "go out in the world," but the curious loop which curves to the left, uniting the two upright strokes of the "t's" together, tell us that he must have a large corner in his heart for children—parental love being thereby indicated in a marked degree.

These faculties constitute those which are the best defined, and although space does not permit a full analysis of this interesting gentleman's character, it may be mentioned that the autograph differs from the rest of the handwriting specimen, inasmuch as in the latter the letters are mostly united, whereas in the former the opposite is the case.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

ACQUISITIVENESS.

This organ is found at the anterior and inferior angle of the parietal bones above Alimentiveness and anterior to Secretiveness. A line drawn upwards from the external meatus $1\frac{1}{2}$ to $2\frac{1}{2}$ inches from it will, in most heads, fall on the line of separation between Secretiveness and Acquisitiveness. From that line, the organ extends about an inch forward; it is generally well developed in successful men of business, *e.g.*, Lord Salisbury, Mr. Peabody, Hon. Cecil Rhodes, Rt. Hon. W. H. Smith, Prince Bismarck, Li Hung Chang, Campbell-Bannerman, and in a somewhat less degree in Rt. Hon. W. E. Gladstone. In Keir-Hardie, Cunningham Grahame, and Lord George Hamilton it is badly developed.

It is not merely devoted to the acquisition of property, for there are cases in which, though possessing this organ well developed, persons have been very careless about money and property; the truth about this organ is, that though it leads a person to acquire, it does not indicate what objects a person will desire to acquire. Other organs point out the direction of the acquisition. When combined with weak Conscientiousness this organ would aid a person in obtaining goods dishonestly. When it is too small it will leave a person stranded without a desire to obtain possession of anything.

The bust and portraits of Dr. Dodd, an eloquent clergyman of the last century (to hear whose lectures "ladies of quality, and ladies not of quality," rushed to his church in such numbers as though it had been a theatre), show that this gentleman had large Acquisitiveness and Secretiveness, and very small Caution, Self-esteem, and Conscientiousness. He "sprinkled the road to heaven with eau-de-cologne and rosewater, in which his hearers delighted to walk without fear of offence to their cultivated senses." Gifts rained on him, but his extravagant and incautious habits continually involved him in debt. The matrons of his congregation paid off his debts on one occasion, the maids on another occasion, and both on a third, and large surpluses were handed to him besides. He had good or large Benevolence and he cheated and tried to cheat in every way he could to buy power, place, and friends. His Love of Approbation and Firmness were weak. Hence I judge having no fear and but little justice, with large Secretiveness, and the Animal Passions large, he forged and swindled very cunningly partly with a view to charity and to obtain selfish ends, and so he lacked honesty and prudence. He sought the living of St. George's, Hanover Square, and offered £3,000 to the wife of the Lord Chancellor to help him to secure it; but she showed his letter to her husband who resented such conduct. Ultimately he suffered death for forging a bond for £4,000. The law was cruel; he was to be pitied. Probably he never properly appreciated the unfortunate organization he inherited. Had he possessed larger Self-esteem and Caution he would have restrained his fool-

hardiness, had he possessed very large Conscientiousness such conduct would have been impossible.

Secretiveness and Acquisitiveness often exist together. They generally combine in keeping trade secrets. I once knew a person in whom these organs were ill-developed except at the part where they united, and there they were very largely developed, declining in size from the point of union. He was generally unselfish and frank; on one point he was dark as night. He would have felt like a criminal had he been induced to tell how his profits were made.

Dr. Walker had small Acquisitiveness and Secretiveness. Jemmy Wood, the Gloucester banker, had large Acquisitiveness and Love of Approbation. The former indulged in sending £5 notes, folded, fastened with a pin and addressed, through the post without the protection of any cover, and Jemmy Wood to save a cab fare would ride in a funeral car, should one be going his way.

With the Intellect large, this organ urges to the acquisition of knowledge and with large moral and religious organs to the possession of the "gift of God"—"eternal life." When it is combined with large animal passions it urges to the gratification of those passions.

It was my lot to examine six gentlemen of high position in the Government service. One had very large Acquisitiveness, another had the organ deficient. I gave them a graphic illustration of that fact. I tapped the pockets of the former of these gentlemen. Each pocket was well filled. I then tapped those of the latter. All but one was empty. In it there was a solitary threepenny piece.

On another occasion a disappointed parent brought his son to me, to see if I could advise him. The youth wouldn't work. I observed his small Acquisitiveness, and said to the father: "I see you provide him with good clothes?" "Yes." "And you feed him well?" "Yes." "That is all he requires." The father was astonished. I tapped all the pockets the youth had in his suit. Not a sign of a knife, a copper, a match, or even a cigarette! The father was the more astonished. I then gave the youth a lecture on the beauties and virtues of Acquisitiveness and his need to search for and find them. The father was still more astonished and thankful.

This organ is an essential element in human nature, and is a silent reproof of those who hold that the right to personal possessions is unjust. This attribute of the human mind cannot be eradicated from it. The appreciation of what is *mine* and *thine* is one of its legitimate functions:

HUMAN NATURE.

HUMAN NATURE. February. Allen Haddock, San Francisco, is a specially good number. It reprints from the *San Francisco Examiner* a letter sent by Professors Haddock and Holt to the medical men who are seeking to find in the brain of a recent murderer the reason for his crime, pointing out to them the futility of their investigations and the necessity for examination on phrenological lines. There are other articles too numerous to detail, but the whole is good value for the price charged (5 cents). By sending a half-a-crown postal order to the Editor of the P.P., HUMAN NATURE will be sent post free for twelve months direct from San Francisco.

NOTICES OF PUBLICATIONS.

THE PHRENOLOGICAL ANNUAL. Price Sixpence. FOWLER AND Co.—Since the publication of the last issue of the P.P. this work has come to hand. It is well printed on good paper, and the illustrations are American—that is to say, of a high class. Nelson Sizer, the veteran phrenologist, contributes a valuable article on "Character and Talent," and Miss Jessie Fowler writes attractively on "Mental Growth." The bulk of the contents is provided by British writers, and Messrs. Dutton, Severn, Keswick, Taylor, Timson, Thompson, Wells, Stocker, and Williams all have first-class articles on various subjects. We feel proud to think that the Yankee has to come to the Mother Country for its mental pabulum, and no one can wonder that under such conditions the American Institute of Phrenology has turned out an annual worthy of the subject, and one which we recommend everyone interested in Phrenology to buy.

THE PHRENOLOGICAL JOURNAL for February. Fowler and Co., London. Price Sixpence.—This number is a decided advance on preceding issues, and deserves the support of phrenologists. More space is given to purely phrenological teaching, and less to matters only remotely connected with our beloved science. Miss Jessie Fowler gives some brief delineations of English Men of Note, and Dr. Drayton continues his series of Phrenotypes, which is undoubtedly the most educational contribution in the present issue. Mr. Sizer is interesting in his sketch of Mr. J. Wanamaker and his characters of children. On the whole the Journal is well got up, and, although we should not "speak ill of the dead," is immensely superior to the "Magazine" which it supplants. May its life be long.

THE HOUSEWIFE MAGAZINE (22, St. Bride Street, London, E.C.) contains for February an article, "Character Sketches," by James Coates, Ph.D., F.A.S. (Ex-Vice-President and Hon. Life Fellow of the British Phrenological Association, London), on Lord Salisbury, Mr. Cecil Rhodes, and Nicholas the Second. The article is illustrated with the portraits of Lord Salisbury, Mr. Rhodes, and the Russian Emperor. The feature of the article is the contrasts of the characters, as illustrated by their respective physiognomies. The whole is evidently written to catch the eye of those for whom Physiognomy is a new subject. The character-reading department in the "Housewife Magazine" has been conducted for the past eleven years by Mr. and Mrs. Coates. For nearly three years Mrs. Coates (Diploma B.P.A.) has conducted the psychometric experiments, or psychic readings, for scientific purposes, with marvellous success to the patrons of that magazine. It is a sign of the times when a popular magazine like the "Housewife" is so far converted to find that character-reading is not only popular amongst its patrons, but that it actually pays as an investment.

ANSWERS TO CORRESPONDENTS.

MARK WIEDEHOFFT.—Unfortunately Prof. Cleland, M.D., F.R.S., is like many of his *confreres*, so satisfied with his own conclusions and the impossibility of any other being drawn from the same premises, that he virtually limits by his dictum the possibilities of nature. His statement of fact as to the mode of increase of the cranial cavity is all right, but that such increase shall not continue in the same manner and even direction beyond the limits already attained, is simple opinion and nothing more. As you suggest, there is no reason why the nasal cavity need be maintained, nature could provide a substitute for performing its functions, and its abolition need not seriously interfere with the functions of the olfactory nerves. Of course, the need of these latter for scenting prey and distinguishing foods is lessening generation by generation. But nature has other methods of operation, the more powerful and intellectual brain is not necessarily the largest. Nature by a process of refining obviates the necessity for growth in the matter of size. Doubtless modifications of human features will take place in the coming ages, and the antiquary of 18970 will remark on the savage

like forms, undeveloped and immature objects of loathing found petrified or embalmed in geological strata which surfaced the world in the twentieth century. Don't be discouraged as to the continuation of human development, nature will find a way of disproving Professor Cleland's pronouncement.

J. ALLEN.—You put no address on your letter, or I should have written you that I could not consent to permit such a grave charge as you make to appear in P.P., unless you had first written to the person inculpated and received no satisfaction; or at least have satisfied me that your accusation had a satisfactory basis. The former course is the most direct and satisfactory.

A. GOLLEDGE.—We regret we have not space for your verses.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

To the Editor of THE POPULAR PHRENOLOGIST.

BRITISH PHRENOLOGY.

DEAR SIR,—Mr. Timson, in his comment on my appeal to British phrenologists to place Phrenology in the front and centre of the movement, unfortunately misapprehends my remarks anent mesmerism, homœopathy, and hydropathy. No one who has read my recent contributions on Health can assume that I am antagonistic to the therapeutic use of those agencies. But I distinctly demur to the subordination of Phrenology to them, or *anything else under the sun*. If Phrenology was advocated for its own sake, and not for the ulterior object of converting it, anyhow, into £ s. d., Phrenology, and phrenologists, too, would occupy in the near future that exalted position which all true workers will earnestly labour for.—Yours truly,

JAMES COATES.

B. P. A. DIPLOMA.

DEAR SIR,—*Re* the suggestion of Mr. Timson in January issue of P. P. That our candidates for the diploma should first pass a preliminary examination somewhat similar to that required by the Medical Council, viz., a second class certificate from the College of Preceptors. He might as well have suggested, or even declared, as has been done on other subjects, viz., That no person be allowed to write, lecture, or practise Phrenology without having passed the necessary examinations of the Medical Council, and duly registered as a diplomated practitioner by the College of Preceptors.

The dignity of Phrenology has not been upheld by the Faculty, and the so-called preliminary is not sufficiently practical for Phrenological knowledge. Why Mr. Timson should suggest stages of qualifications I cannot understand, unless it is because the F. P. I. works on these lines. In my opinion the B. P. A. system of granting diplomas is not only genuine and reliable, but the examiners are talented and fully qualified men who show no favours. Should a candidate fail in passing he gets neither certificate, diploma, nor diploma with honours; but he does get advice as to how he might improve, and the result is: If at first you don't succeed, try again. This is proper phrenological teaching, no exorbitant fees are charged. Should the suggestion of Mr. Timson ever be adopted, I am afraid the popular opinion and interest would die, and Phrenology would be a thing of the past. Should any aspirant have a desire to gain a certificate there are institutes where pupils are prepared for the B. P. A. diploma, &c. But to make a suggestion as above, when the said institutes are affiliated to the B. P. A. does not look very business-like in the eyes of your readers nor the writer.—Yours, &c.,

J. F. BRIERLEY.

THE NOMENCLATURE OF PHRENOLOGY.

SIR,—My first brief remarks upon the Nomenclature of Phrenology were written for the purpose of calling the attention of the profession to the subject. After dissecting the letters of M. A. Prescott and P. K. Zyto, contained in the January issue of this journal (which are striking examples of bitterness rather than argument), I will, with your permission, endeavour to explain briefly my position *re* Force and Courage. M. A. Prescott says, "Acquisitiveness wants money; any resistance to the satisfaction of its desire will call the aid of Destructiveness to remove the obstruction, whether it be walls, windows, safes, or even an intruder, man or woman."

According to this line of reasoning Acquisitiveness does not possess the power to obtain what it wants, thus it needs the aid of so-called Destructiveness to give the executive force to accomplish the purpose.

Further, Mr. Prescott says, "If it was the organ (Destructiveness) which caused murder, how many murders have been committed by sober men? In nearly every case for the last thirty years the murderer was more or less addicted to drink."

According to this statement, alcohol is the murderer, not the so-called organ destruction. The second point in Mr. Prescott's theory breaks down the first, thus the argument fails. Surely, this is bad logic.

I note with interest that Mr. Prescott simply repeats my remarks on Courage without saying why the term should not be of Combativeness. In reply to Mr. Prescott's query as to whether I got the words "force" and "courage" from Herr Cohen, I beg to say, emphatically, No. Nature and the dictionaries are the authorities which I am inclined to rely upon in my choice of words, &c.

It will be time for Mr. Prescott to dictate to the B.P.A. in reference to a "standard register" for the use of the profession when he has better mastered the details of those registers already published. Perhaps, when Mr. Prescott has given as much time and attention to the subject of register-writing as myself, he will be able to write a "standard register" such as he desires the B.P.A. to publish.

I have carefully read Mr. P. K. Zyto's criticism, and wish to re-echo the sentiments in reference to the following: "By all means criticise Gall and Spurzheim," unless you consider their works perfect in every detail, but go for "Tayloristic logic with a vengeance."

P. K. Zyto says, "Every living cell in the cortex of the brain is a unit of force, and seeing that all phrenological areas are composed of many thousands of such units of force, each phrenological organ must of necessity be a *centre of force*." To this I would say, quite so, but the information had already been obtained elsewhere. There are forces and forces, different kind of forces, and force.

I fully endorse the following observation contained in Mr. P. K. Zyto's letter: "That the brain is a congeries of organs, through each of which a distinct power of the mind is manifested." I should have thought it unnecessary to mention such a simple fact as this unless someone had attempted to deny it.

I am prepared to stand by the following proposition: The destruction of anything depends entirely on a combination of powers rather than on one faculty. I thought every person who claimed to be a practical phrenologist was aware of this fact.

P. K. Zyto is off the mark in giving me credit for "illogically" concluding "that the tendency of Destructiveness is not to destroy."

I am simply opposed to the idea of a fundamental faculty of murder or destruction. Thus "the droll mode of reasoning" referred to by P. K. Zyto, in reference to Constructiveness, &c., does not apply to the case.

What is the true function of so-called Destructiveness? Is the real function of this faculty to destroy, or is its true function to give propelling power or executive force? To be strictly logical in our consideration of the function of this faculty, we are bound to proceed by the same rule of analogy that is pursued in reference to every other fundamental power of the mind. Take for example Comparison and Causality; in proportion to the size, quality, and culture of these organs, the subject

will possess capacity to perceive analogies and causes, and likewise, if a man possesses a faculty of murder or destruction, by same rule of analogy, the size, quality, and culture of the organ, will be an indication of its tendency to murder or destroy. I know numbers of people who possess a large development of so called Destructiveness, but with no tendency to murder or destroy; on the other hand, many persons with only a moderate development of the organ in question are noted for their destructive tendencies. If the natural function of so-called Destructiveness is to destroy, the tendency to destroy must correspond to the size and activity of the organ. This position is both logical and scientific.

By what method of reasoning P. K. Zyto makes out the term courage to be anything but a fundamental faculty, I am at a loss to understand. The term "physical courage" is too limited. It is a well-known fact, to every observant Phrenologist, that the kind of courage a man possesses depends entirely upon the combinations of his mental powers. What further evidence than this is necessary to prove my contention, namely, that the faculty of courage embraces higher functions than mere "physical courage."

I have been giving special attention to the two organs in question, daily, more or less, for ten years. I hope shortly to be able to lay the results of my observations before the British Phrenological Association, or some other Society, for full and complete discussion. In the meantime I should like to have a thorough expression of opinion from the profession, either in the P.P. or by letter.

I wish it to be distinctly understood that I have no desire to avoid honest and something like legitimate criticism. I am among those who believe that much work remains to be done before our system of mental philosophy attains to a state of perfection.—Yours truly,
J. W. TAYLOR.

SHOULD B.P.A. DIPLOMATISTS BE EDUCATED MEN?

DEAR SIR,—I fully agree with T. Timson that all aspirants to the diploma of the B.P.A. should pass a preliminary examination in general education.

The entrance to every profession (except the phrenological) is barred by a preliminary or entrance examination, the object being to ascertain that the candidate possesses such a thorough elementary knowledge as is necessary to enable him to carry on with advantage higher and more special studies.

If the B.P.A. desires to retain its position among recognised scientific and learned societies it will be necessary to follow their example in this respect. I would suggest the following regulations:—

(1) That the official examination be conducted by a board of examiners annually appointed by the Association.

(2) That certificates from other examining bodies be accepted in lieu of the Association's exam., at the discretion of the board of examiners.

The subjects of the examination should include the following: Latin, Arithmetic, Algebra, English, and one science subject, such as Physiology, or Chemistry.—Yours faithfully,

FRANCIS W. FORD.

28, Daisy Road, Edgbaston, Birmingham.

HOW TO IMPROVE THE MEMORY.

SIR,—If "Young Enquirer" in the P.P. for January will peruse a work by Dr. Edridge-Green (or Greene), M.B., on "Memory," he may derive some practical aid to memory improvement.

Indigestion, or anæmia, may cause a bad memory of events, but if the defect in "Young Enquirer's" case arises from lack of brain in the region of Eventuality, one of the important things for him to do, is to often revive the impressions of the things he wishes to retain in his mind. Another thing is to ascertain his stronger organs and faculties, if he is not already in possession of this knowledge, and to made these help his Eventuality. Let him give his full attention to the things he would remember.—Yours, &c.,
ARTHEAS GOLLEDDGE.

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Printed and Published for The Popular Phrenologist Company by S. O. Slade & Co., 46 & 48, Goswell Road, London.

P THE POPULAR HRENOLOGIST

Vol. 2. No. 16.]

APRIL, 1897.

[ONE PENNY.]

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

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If you live away from London, when you visit the Metropolis put 63, CHANCERY LANE on your programme of visits, and whatever else you miss, do not miss that. You are anxiously expected.

To members of the Association the office will present advantages of which I trust they will avail themselves. From the Secretary, Mr. F. R. Warren, I have received the following intimations for members:—

“Members will have access to the office during business hours, and under exceptional circumstances, by appointment at other times.

“Appointments to meet fellow members or friends may be made—the office being central and convenient for such a purpose.

“Members may have their library books changed at any time they care to call for the purpose, thus affording greatly increased facilities for students.

“As many of the books are too valuable to allow off the premises, and others are works of reference only, these can be consulted in the office by members, who will be permitted to make such extracts from these works as they please. Sitting and writing accommodation will be provided.

“Members may have letters and other communications addressed to them to the care of the British Phrenological Association at the office, but of course they must bear

any expense of re-posting or otherwise which may be incurred. The privilege of having a London address will be a great boon to country members.”

Mr. Warren further says:—

“There is now a convenient and appropriate place in which to hold Council and Committee meetings, and we shall not be hampered as we have hitherto been for the want of a room to deliberate in.

“The arrangements for the granting of the Association's Diploma to candidates will be overhauled, and put upon a new footing—one that will, it is hoped, benefit the candidates and tend to the dignity of the Association. It is the general desire that the Association, which has high aims, should be represented by those who will put Phrenology on a high level. There is no reason why Phrenology should not be esteemed highly. It does not want raising; what the Association works for is that its standard shall not be lowered. “Prevention is better than cure.” Phrenology is often able to “prevent” much ill, medicine “cures.” Both are noble sciences.

“We have achieved one of our aims in securing a permanent office, and we hope that the members, one and all, will rally round to assist the Association, which has done so much already to make Phrenology accepted as it has been accepted for years—realising as all those who study the science do realise, the good it can do to mankind.”

Councillor Malins, J.P. G.C.T., writes to Mr. G. Cox, in connection with his character sketch in the “Year Book”:—

“Seeing that we were strangers to each other, I must confess that your Phrenological delineation was, as far as I know myself, remarkably correct in every one of the many particulars set out in the report in the “Phrenological Year Book.” To my mind there could be no greater proof of the accuracy and value of Phrenology, in which science I have been a hearty believer since the days of my youth, when I used to listen with delight to the lectures of the late L. N. Fowler.”

I regret that many articles and much matter has to be excluded this month for want of space. I should be glad if my Phrenological friends would accord me such support as to warrant my producing the “P. P.” as a weekly instead of a monthly paper. I hope the time is coming.

Mr. Stackpool E. O'Dell still continues his series of articles in the *Protestant Standard*. The last is his 260th contribution and is an able and entertaining article on the influence and misdirection of the faculty of Acquisitiveness in the criminal classes.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

FREDERICK HALL LINE,
9, New Street,
Daventry.

A PHRENOLOGICAL TRIUMPH.

"Your importunities are of no avail. Have I not again and again urged you not to make any further appeal to me, how is it possible for me to resign myself to your inclinations, and submit to become your wife, when such a dreary outlook presents itself. Your want of stability and love of pleasure alone, tends to destroy your powers of energy, and will in the near future only render you more insensible to the voice of conscience on the one hand and industry on the other. I am glad ere it is too late to have perceived my error. See me if you will in a year from to-night; in the meantime I promise you your letters will remain unanswered, and I shall not encourage you, and will now leave you to your own reflections."

Such was the final speech of a young lady to whom I was paying my addresses, and all the fine speeches and empty compliments which I was master of had failed completely in their effect.

It was true that Miss J—— had a private fortune, and as far as pecuniary matters were concerned was much better off than I, and probably she feared that prosperity would only result in the enervation of all my mental powers if she married me, and, contrary to her sex, she delivered herself of a very sensible speech; which, however, did not arouse my anger, but left me to consider the best means to secure her good opinion.

I was engaged in a large and important manufacturing concern, and owing to my want of stability and a constant desire for pleasures, my promotion was very tardy. However, a fresh impetus was given by the sudden check I had received, and the next day I was determined to employ every means to combat with my difficulties. I employed myself assiduously all day, and instead of dissipating my leisure in frivolous amusements when business was over, calmly sat down in my well-furnished apartments and reflected.

Surely, I thought, if Miss J—— could so readily have perceived my weaknesses, to have arrived at such a conclusion, and I have been only too blind, there must be something out of place. It must be one of two things, either that I was occupied in the wrong kind of business which failed to give me interest, or that I had some mental and moral defect which could not be remedied.

After spending some time over these reflections, and the self-analysis being both conflicting and unsatisfactory, I soon went to bed. And, as usual, the next day business was attended to with dispatch. I had made up my mind in the meantime to consult a phrenologist, it never struck me before, that by this means I could find a clue to my character and capabilities. So I repaired to his house. He was fortunately disengaged, his manner was reassuring and pleasant, and I found myself discussing matters with a readiness and warmth to which I had long been a stranger. In fact, I told him my hopes and fears.

He listened attentively, and at last said he should like to see the photograph of Miss J——. I had fortunately got one in my pocket-book, which I produced and handed it to him. He remarked that the lady in question was undoubtedly possessed of sterling intellectual and moral qualities, that her affections were deep but not always on the surface, that the nature of her love was of that rare quality that it would be unchangeable throughout all circumstances, and that she feared the consequences of allying herself with one who could not fully appreciate the extent of the sacrifices she would make. The terms of her temporary dismissal of me was quite in accordance with her phrenological appearance.

After assuring me that I might with perfect honour and safety approach her at the time stated, he asked me if I would submit myself to an analytical examination? I immediately replied in the affirmative. He remarked, "You have a fair amount of brain power, and your affections are fairly developed, but your stability has been weakened by a love of pleasure, and your conscientiousness has been stifled rather than neglected; your continuity has been sadly tampered with, as you have dissipated your ideas by diverting them into improper channels. You have neglected your reflective powers, and objects tending to excite the senses rather than the intellect have been too eagerly pursued. But cultivate your reflective powers which are by no means small, and study to improve your mind by reading, and invigorate your body by abstaining from intoxicating liquors, and you will by constant perseverance, obtain the greatest blessings—A sound mind in a sound body."

After listening carefully to his remarks and advice, I gladly paid him his modest fee, and with his best wishes for my welfare ringing in my ears, I left him.

A new world seemed to open out to me. No longer was I objectless for using the powers which God had given me, I exerted myself day by day, improved my knowledge of business; sobriety of habits, and regular hours, gave me clearness of mind, brightness of eye, and elasticity of step.

Twelve months had passed and true to my word I presented myself at Hope House. Miss J—— was in, and would see me presently. I waited for a few minutes, she came towards me with the words, "Ah, dear Fred! I am thankful beyond measure, that you have not only taken the advice of the phrenologist, at whose hands I have derived so much practical benefit; but that you have had the moral courage to resist your tendencies, and to prove the sincerity of your love by making these subservient to intellectual progress and moral culture."

We were both happy, not supremely so, nor emotional; but deeply and quietly happy, knowing even at that time, that much mutual forbearance would have to be made, but that the link was made and bound by Love and Truth.

And in after years I often bless the day which sent me to the phrenologist, who has now passed away, doubtless unaware that by his efforts he was mainly the cause of saving my intellectual and moral nature from ruin.

CONJUGALITY SMALL.

She: "A pretty time of night for you to come home!"

He: "A pretty time of night for you to be awake!"

"I have stayed awake for the last four hours waiting for you to come home."

"And I have been keeping myself awake for the last four hours at the club waiting for you to go to sleep."

Vexed Wife: "There's no calamity that can befall a woman that I have not suffered."

Husband: "Wrong, my dear; now, you have never been a widow."

Vexed Wife: "I said calamity, sir!"

Mrs. Chat (nudging Mr. Chat, who snores with his mouth open): "William, you'd make much less noise if you'd keep your mouth shut."

Mr. Chat (only half awake): "So'd you."

Ada: "Blanche says he proposed to her, but she told him she must have time to consider."

Ida: "What does she want to consider?"

Ada: "Her chances of getting someone else."

Mrs. Henpeck: "You're always drunk! I think you were drunk when you married me!"

Henpeck: "I am sure of it."

NOTES FROM PHRENOLOGISTS.

A case has occurred here (Birmingham) which bears upon the great practical utility of our profession. It is one of quite a number I have had. Sometime persons who have no children are disposed to adopt a child, and often the one thing they are inclined to take is a child who has lost its mother by early death, and they have hoped the child would contribute to their pleasure, but it too often has happened that their choice has brought them a very sad and troublesome experience which has been all the other way. This might have been avoided had they known the nature of the child they were taking.

The one I have examined to day has some condition to hydrocephalous, is constantly falling down and hurting itself very much, is not able to go to school. It will go on falling down, and there is probability of more sickness and a short life.—C. BURTON, F.B.P.A.

Notwithstanding the wide-spread knowledge of mental science, and the numerous writings thereon; I am sometimes asked the question, What is Phrenology?

My answer is:—(Phren), Mind, (Logos), Science, literally Science of Mind, though it is usually confounded with Craniology, (the science which treats of skulls) which is only a part of it; It is a great deal more.

It is a glorious universal science which includes almost every other, for wherever the action of mind is expressed, there Phrenology is manifested; it not only teaches us our duty to God, our neighbours and ourselves, but instructs us in the correct understanding and appreciation of all.—J. HEALY-FABH, Glasgow.

For 16 years I have been a superintendent in the largest Life Insurance Society in the world, and have appointed a whole host of agents. I have always put Phrenology to a practical test in the selection of men to fill the position of collectors, and the science has never misled me in a single instance, while I can hear of my colleague superintendents making sad mistakes in their choice of men, having no science to guide them. Applicants who refuse to be examined are looked upon with suspicion, and of course are not engaged.

G. B. SETCHFIELD.

I can only hope that Phrenology may, in time, become one of the greatest truths. When once it gets thoroughly hold of the people it will never sink into oblivion. It is only by hard work and perseverance that any good thing takes root, and so with the great truth Phrenology. It is slowly but surely making its way in the City of Newcastle-on-Tyne.—ETHELBURGA REID.

I am sorry I cannot do much, but I push on Phrenology, both in season and out of season. I get a few copies of the POPULAR PHRENOLOGIST each month, and hand them on to enquirers. Wishing you every success.

JOHN A. WILSON, Manchester.

Drive in a nail where it will go. Truth to the true. Purity to the pure. Phrenology into the minds of the children. If you have to work for money on the week day you have still your Sunday free to work for the development of Truth. "An honest man's the noblest work of God," and the child is father to the man, and

honesty is true expression of true natural talent in the highest direction. Show children what these talents are and how to use them and you will aid God in His noblest work.—BRIAN HODGSON.

I am really in love with Phrenology. I am not a professional phrenologist, though I purpose entering for the B.P.A. Diploma. I have arranged to deliver a course of lectures in the Independent Methodist Church, of which I am President, and shall continue them monthly. Success to the Year Book and Phrenology.

JAMES MURRAY.

I hope it will not be long before Phrenology is taught in our public schools. We are behind nearly every other nation in Europe. If we could only introduce Phrenology in our curriculum we should not see such a lamentable deficiency of Veneration and Ideality which characterises children at the present day. I know by experience the difference between a foreign scholar and an English one, and do not wonder at the deficiency.—E. A. BOOL.

Mrs. ELESS WINTERBURN writes: That "the last YEAR Book was an excellent publication, and was much appreciated by those interested in the Science. We are pushing Phrenology in Leeds."

I find there are many people who disbelieve Phrenology, but their want of knowledge is accountable for the position they take. The idea that all children are born with equal powers is still prevalent. The duty of phrenologists is largely educational, but they must not fail to point out to individuals the faculties they need to cultivate or restrain for the purpose of self improvement, that they may build up a more noble and God-like humanity.

J. GREEN, Padiham.

We are all natural physiognomists, our fault lies in not heeding our instincts sufficiently by allowing people too near to us and by their false actions explain away their real character.

In the *Illustrated London News* for July 13th Dr. Andrew Wilson refers to Phrenology as "that effete and exploded system of brain localisation known as Phrenology." Shall we survive it? Why does not the learned Doctor accept one of the numerous challenges flung at him from time to time by phrenologists to enable him to produce proof of his statement?

BIRMINGHAM.

Mr. C. Burton, F.B.P.A., has just completed a course of nine lectures on the faculty of Secretiveness, and has commenced a series on Cautiousness. These lectures are delivered at his Wednesday evening meetings, and he purposes continuing to deal with the faculties in an exhaustive manner for some 200 meetings. What an example is this to those whose whole knowledge of the science can be given in a single lecture of an hour or so. Friends in Birmingham should support Mr. Burton's praiseworthy effort.

ESSEX.

Professor Harper has arranged a tour through this county. Starting at Leyton, he went on to Chelmsford, where his services have been so much appreciated that the *Essex Weekly News* says:—"People were turned away for want of room." At his lectures in the Crane Court Rooms he has been equally successful. During April he will visit Braintree, Colchester and Ipswich.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

The value of Phrenology and its truths are best understood by those who have tried it over the period of a lifetime.

One cold, wet afternoon in the summer of 1878, I was engaged in painting a portrait of George Stephenson, and thinking at the same time how unfitted, even with his large Constructiveness and Perceptive Brain, he would have been for a surgeon, when my secretary ushered in an old gentleman, who in a few words told me that he wished for a phrenological delineation. After making the examination and pointing out his bright, cheerful, yet self-willed, independent, off-hand nature, I remarked, "You should have been a surgeon," at which the old gentleman gave a good, hearty laugh, and turning to me said, "You must excuse me laughing, Mr. Moores, but it is just fifty years since I laughed at an old gentleman who told me I should *make* a surgeon. I laughed at him out of pure ridicule, and said, 'You have told me that because you know I am a medical student,' to which he replied, 'How do you know what branch of the profession you will be successful in? and you have not yet tried surgery.' That old gentleman was Dr. Spurzheim, and what he said was right, for surgery has been my great forte. Though fifty years have passed since then, and you have never seen me before, yet *you* tell me I should have excelled as a surgeon. I have done, and thank God for the day old Dr. Spurzheim pointed it out to me." My visitor was Dr. Duckworth, of Otley.

The lady whose portrait I have introduced,



Mrs. E. RAMSDEN,

is another splendid proof of phrenological teachings as a whole. She has a most remarkable balance, not only of brain, but body. The bones, muscles and vital organs are all well and evenly developed. Her brain is large as a whole, with very strong social development governed by a large moral nature, and she has an exceptionally intellectual type of brain for a woman.

The first and greatest love of this lady is the boundless love of her children. No amount of toil, care or work is too great for her to do for them. She possesses very large Combativeness and Destructiveness, which are

kept well under the influence of her higher faculties. The amount of physical work—travelling and managing she has done, few men would be capable of. I have known her with a large manufactory doing a great wholesale trade, over twenty retail places in different parts of England and Scotland, and a very large staff of work-people and assistants—everyone engaged and everything managed on phrenological principles. With all this I never knew her to be too busy to listen to tales of suffering and want, and no needy sufferer ever failed to get help and comfort from her. The secret of this is her large social nature, together with large Veneration, Benevolence and Conscientiousness. Self Esteem and Approbativeness are both naturally deficient, causing her to avoid rather than seek any publicity. Many have great cause to be thankful to her for the manner in which she has enabled them to overcome their failings, and bring out whatever ability they possessed. She is practical in everything, and believes in actions not words.

Her large perceptive brain gives her a splendid knowledge of the conditions and qualities of people and things, hence her success. With more Self Esteem and Approbativeness she would have made one of the most useful and remarkable public women I have ever met. Her Destructiveness, guided by her tact and moral nature, causes her to remove or destroy everything which would cause failure or bring suffering to others.

THE FOWLER INSTITUTE.

The usual monthly meeting of the above Institute was held on March 17th, when there was a good attendance of members and friends. R. Sly, Esq. (Vice President), J.P., F.R.G.S., occupied the chair, and in the unavoidable absence of Miss Dexter, F.F.I., Mr. D. T. Elliott, F.F.I., read a paper on "Character Reading." His remarks were clear, concise and to the point, and furnished his audience with many seed thoughts for deliberation and consideration. The paper was listened to attentively, and an interesting discussion followed, in which Miss Higgs, Messrs. Burgess, Clarkson, Overall and Pearce took part. After the discussion a stranger from the audience was phrenologically examined, who, at the close, testified in a few words to the correctness of the delineation. By the unanimous vote of the meeting, the Secretary was instructed to convey a message of condolence to Mr. G. B. Coleman in his bereavement. A vote of thanks to the Chairman brought the meeting to a close.

ACCINGTON PHRENOLOGICAL ASSOCIATION.

As the result of a series of lectures in Accrington by Professor Keswick, a society bearing the above name has been formed. Great local interest has been excited, over thirty persons having become members, and many others starting enquiries and investigation. During the past eight weeks regular meetings have been held. Professor Williams has been elected President, and Mr. T. Taylor Secretary, both of whom have been assisting with the lectures. Well done, Accrington, go on and prosper; but you must become affiliated with THE BRITISH PHRENOLOGICAL ASSOCIATION.

BLACKHILL, DURHAM.

On March 15th a lecture was delivered by the Rev. E. W. Jenkins on "Phrenology." The chair was taken by Mr. John Petherick, and there was a large and distinguished audience. In the course of his address the lecturer treated on the scientific aspects of Phrenology, claiming that it was now an established science. The lecture, which was highly appreciated, was illustrated by photographs, thrown upon the screen by means of the oxy-hydrogen light. Mr. Hanning, of Blackhill, ably manipulated the lantern.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON I.—CHEMICAL ELEMENTS.

The study of Phrenology leads up to the study of health and the laws which govern our being. Phrenologists and Physiologists are aware of the close relationship between mind and body. Phrenologists study Physiology in general, and in order to thoroughly understand the processes which go on in the living organism some little knowledge of Chemistry is desirable.

We will commence our study of the subject by briefly considering the most important elements of the tissue, or of the body.

By a Chemical or Ultimate Element, I mean a substance which cannot be decomposed or separated into any simpler form of matter than itself.

We are acquainted at present with about sixty-seven or more simple or elementary substances, but the following only will be considered here as they are the elements which may be obtained by the chemical analysis of the human body, viz., Oxygen, Hydrogen, Carbon, Nitrogen, Silicon, Chlorine, Sulphur, Phosphorus, Iron, Potassium, Sodium, Calcium, Magnesium, and possibly others.

The bulk of most animal and vegetable substances is composed of the first four, viz., Oxygen, Hydrogen, Carbon, and Nitrogen.

OXYGEN.—Symbol O.

Oxygen is the most important and the most widely diffused of the elements. It forms 8.9ths by weight of water, 1.5th by volume of air, and 2-3rds by weight of the human body.

Oxygen occurs in combination in bodies termed oxides, in oxyacids, and is a constituent of most of the rocks forming the earth's crust.

Oxygen is a colourless, invisible, odourless, and tasteless gas.

It is incombustible, that is, it does not burn, but is a powerful supporter of combustion. It is but slightly soluble in water, but this solubility, slight as it is, is of the utmost importance since fishes depend for respiration entirely on the oxygen dissolved in the water. This gas is evolved when that salt known as Chlorate of Potash is heated; also when Oxide of Mercury, commonly known as Red Precipitate (a compound of oxygen and mercury) is heated in a glass tube, the gas is evolved and the Mercury deposited upon the cold part of the tube.

HYDROGEN.—Symbol H.

(From Gr. *hydor*, water; and *gennas*, to produce).

Hydrogen is a colourless, invisible gas, combustible, but a non-supporter of combustion. Hydrogen does not support life as does Oxygen, but destroys it by excluding Oxygen. It is the lightest of all material substances being $14\frac{1}{2}$ times lighter than common air. Chemically combined with Oxygen it forms water. It can be prepared for experimental purposes by the action of Zinc or Iron on Hydrochloric or Sulphuric Acid.

CARBON.—Symbol C.

Carbon occurs in three allotropic forms (allotropic—the capability which certain bodies show of assuming different forms and qualities).

(1) Diamond. (2) Graphite, Plumbago, Black-lead. (3) Charcoal, Coke, Soot, Lamp-black, Bone-black, &c.

The first two are crystalline, the third is amorphous, that is, it is without definite shape.

Carbon is a constituent of all carbonates, it forms a large portion of both vegetable and animal substances, and exists in the atmosphere in combination with Oxygen.

Wood, sugar, and bread if heated turn black, thus showing the presence of carbon.

Carbon is a porous body and a good absorbent. It is a good disinfectant because it absorbs the foul gases, and also because the absorbed oxygen oxidises putrid matter.

It is used in filters, especially at sugar refineries.

REMARKABLE CASE OF DUALISM.

A young girl who is two different persons in one body has just been exhibited by Dr. Albert Wilson to the members of the Clinical Society of London, and this most interesting case of dual states of consciousness is exciting much attention in the medical world.

The girl is fourteen and a half years of age, and there was nothing unusual about her until 1895 when she was attacked by influenza. It was a very bad attack, accompanied by delusions and hallucinations, and at such times she manifested great strength.

As the mania passed off her mental condition was found to have changed, and among other things she gave fresh names to those around, calling her father "Tom," her mother "Mary Ann," one doctor "Jim," and another "Sam." Physically she improved; the sight got much better, but she remained paralysed in the legs. After the fifth week the curious condition of dual personality began to show itself. While sitting in bed playing with her dolls she would say, "Its coming," and push all the toys to one side; then there would be a shaking of the legs; then she would turn a somersault and sit up in a new personality, generally calling out "Holloa," as if she had just arrived. In this abnormal condition she called those around by the nick-names she had given them at the time of the mania, which suggested some connection between this abnormal state and the mania which had preceded it. During this abnormal or "B" stage, she talked baby talk, clipping words and not recognising the names of things. This stage lasted from ten to fifty minutes, and when she recovered she was dazed for two or three minutes, when she would begin playing with her dolls at the point where she had left off. Thus, as Dr. Wilson said, "The 'A' or normal stage is continuous, and the 'B' or abnormal stage is also continuous; but 'A' knows nothing of 'B,' and 'B' knows nothing of 'A.'"

After two or three months the girl was almost as frequently the girl 'B' as she was the girl 'A.' Up to the present time, when she is in her normal or 'A' state, she knows absolutely nothing of what occurs in the abnormal conditions. She is a good and honest girl as 'A,' while in her 'B' condition she has stolen things. One day outside a shop she took an apple. On seeing a policeman she put it back again. Last January she became quite blind and imbecile, and had to be guided by sound and touch. But a little later on she improved much in health, so that she could walk, and could see things at a distance of about three inches. During the abnormal state there was a certain protrusion of the eyeballs, which, however, disappeared when she returned to the normal mental state. The *Hospital* mentions a particularly curious symptom of the case. Although in the normal she was not known to have any knowledge of drawing, she made some rather clever memory sketches while in the "B" state, clearly from remembered fashion-plates, and some of these she drew when stone-blind, and when a book was placed between her eyes and the paper. So that the influenza which treated her so wickedly seems at least to have taught the poor child to draw.—*Daily Mail*.

BRITISH PHRENOLOGICAL ASSOCIATION.

The Annual general business meeting of the Association was held on March 3rd at 63, Chancery Lane, a large number of members being present. In the absence of the president, Mr. J. I. MORRELL, vice president, was elected to the chair.

Messrs. Warren and Bailey were appointed scrutineers, the voting papers being passed to them for counting, and report.

The minutes of the last meeting were read by the Secretary and confirmed, after which a new member was admitted.

THE SECRETARY (Mr. J. F. Hubert,) then rose to make a statement. He said it had been presumed that he would continue to occupy the post of Secretary; but for some time past his professional duties demanded more of his attention and time than hitherto, and he found it impossible to carry out the work required by the Association in the limited leisure at his disposal. While willing to assist the Association by every means in his power, he felt that its interests would be best served by his relinquishing the secretarial post at this stage. He had no desire to stultify the efforts of the Council, and considered it was his duty to pass his work on to other hands rather than that it should suffer from any inability to carry it through, with the vigor and completeness its importance warranted. On general principles too he believed it was desirable to have changes in the various offices, that the Association should not be allowed to drift into one groove.

He believed Mr. Warren, who succeeded him, would prove a worthy and valuable officer to the Association, and with such a belief he could the more readily announce his resignation from the post he had occupied so long.

Mr. BLACKFORD spoke of the valuable services rendered to the Association by Mr. Hubert, his enthusiasm, his midnight labours &c., and moved the following resolution:—

"That the members of the British Phrenological Association present at this general meeting recognising the valuable services rendered to the Association by the retiring secretary, Mr. J. Frank Hubert, during his tenure of office, hereby place on record their sense of indebtedness to him for his earnest labours cheerfully given; and their high esteem for one whom from the foundation of the Association, has been unremitting in his endeavours to advance its interests and dignify its position."

Mr. G. Cox in a few eulogistic words seconded the resolution which was unanimously adopted.

Mr. J. F. HUBERT on rising to reply was received with much applause. He thanked those present for their kindness, and expressed his great wish to do all he could in the interests of the Association, being willing to place his services and his experiences at its disposal when called upon to do so.

THE TREASURER then presented his report, copies of which will be sent to the members in due course. The total income including the balance in hand from last year was £93 19s. 9½d., of which less than £50 was members' subscriptions. Much of the other cash was received for special purposes and devoted to their right objects; so that the actual work of the Association has been carried on for less than £50 for the year. The balance in hand was £14 14s. 10d. but there were liabilities which would reduce this amount.

The report was adopted. A resolution to amend Article VI, substituting December for February as the end of the financial year, was adopted.

A long discussion took place on the desirability of amending By-Law No. XIII, so as to further restrict or absolutely prohibit the use of the name of the Association for professional purposes by anyone not possessing the diploma. No change was decided on, but notice of motion was given to move for an alteration at the next General Members' Meeting.

The Scrutineers having handed in their report, THE CHAIRMAN announced the result of the election to the various offices as follows:—

President	...	Mr. J. P. BLACKFORD, F.B.P.A.
Secretary	...	Mr. F. R. WARREN.
Treasurer	...	Mr. G. COX, F.B.P.A.

Council	...	Dr. DAVIES, B.A.	...	...	Votes.
"	...	Mr. LEAN, F.R.G.S.	...	...	51
"	...	Mr. S. E. O'DELL, F.B.P.A.	...	...	38
"	...	Miss F. A. WRIGHT.	...	...	36
"	...	Mr. J. DILLON.	...	...	33
"	...		...	...	20

The unsuccessful candidates for the Council were Messrs. Slade (18), Wildy (17), Westmorland (16), C. Morgan (15), Cuthbertson (9), Golledge (8), Fear (6), Roe (4), Gilhespie (2). There were only 59 voting papers returned filed; a very large number of members refraining from voting in consequence of their non-acquaintance with the candidates.

THE CHAIRMAN said he congratulated their new President on his election to the office, and invited him to the chair which he vacated for the purpose.

THE PRESIDENT on assuming the position was heartily cheered. He said he thanked them for the honour they had seen fit to confer upon him. He feared they expected more of him than he was able to promise to perform. He had worked as hard as he could in the past, and did not see how he could do more in the future. He would do what he could to advance the association and Phrenology.

A telegram from the retiring President, Prof. Hubert, congratulating the new president on his election, was then read.

Mr. MORRELL proposed that as some recognition of the services of their late Secretary he be elected a Vice-president of the Association, this was seconded by Mr. GEO. COX, and carried with applause.

Mr. J. F. HUBERT thanked the members for this mark of their esteem, and trusted to be of some service to the Association in this new capacity.

The Librarian (Mr. RHAM) presented his report. There had been during the year an increase of 100 books in the library, and a large increase in the number of readers. Everything tended to show an improvement in the interest taken in the Library, and with the greater facilities which the new office would afford he anticipated a still greater interest during the coming year.

Mr. MORRELL proposed, and Mr. SAMUEL seconded, a vote of thanks to the retiring President Prof. Hubert. The speakers dealt with the valuable services Prof. Hubert had been enabled to give, and of the great advance the Association had made during his presidency. The resolution was heartily endorsed by the meeting and carried *nem. con.* Votes of thanks were also passed to the Treasurer, the Librarian, and the Members of the Council whose term of office had expired. Mr. Cox, Mr. RHAM and Mr. WILDY responded.

Mr. WARREN, the Secretary, briefly thanked the Members for electing him to the post, and promised to do his utmost to maintain and if possible increase the efficiency of the Association.

A vote of thanks at the instance of Messrs. Webb and Crouch was passed to the President for presiding, who in response urged the members to rally round him during his year of office with renewed zeal and enthusiasm.

Attention was drawn to the new office of the Association, which was opened on the 25th ult., in the charge of Mr. B. Holländer.

LEYTON PHRENOLOGICAL SOCIETY.

February 26th, was a red letter day in the calendar of the above Society, for on that date had been arranged a Conversation to be held in the New Town Hall, Leyton; and the arrangement supported with enthusiasm by the members, and as the result of real genuine hard labour on the part of the officers (notably amongst which must be mentioned Mr. J. Webb, and the Secretary, Mr. H. E. Barley), proved a grand and gratifying success. As pleasure was the rule several well-known artists were engaged to delight with music and song. Miss Webb and Miss Ethel Webb were well to the fore in supporting their father's cause, and charmingly rendered with Mrs. Donald a trio; and later on a symphonie. Mr. Barnes sang with effect "Angels Guard Thee," and "Barcarolle." Miss Edith Hands powerfully and effectively rendered "Mother's Vigil," and "Come Sweet Morning." Mr. Alexander Tucker, whose rich voice was heard to advantage in "Still is the Night," sang also "Richard of Taunton Deane." Mr. E. Jose gave two excellent sketches which amused the audience greatly, and last but not least, I would mention Miss Alice Motterway, that pretty singer of pretty songs, who has so often rendered service to the Leyton Society, who gave "The Lavender Girl," and "Scenes that are Brightest." In addition to these there were recalls of Misses Hands and Motterway, and Mr. Tucker. Miss Baskett proved to be an efficient accompanist.

Amongst the audience were to be seen some prominent local personages including Rev. C. Edmunds, M.A., Rev. H. Moulson, Major Poulter, J.P., Councillor Pittam, Messrs. Alexander, Bean, Dolden, Waller, Webb, &c. A letter was read from Mr. S. Woods, M.P., regretting his absence and requesting to be enrolled a member of the Society. During the evening the Chairman, Rev. C. Edmunds, delivered a capital address on the value of Phrenology in social life, in business life, in civil life. Many years ago he was convinced of its value in these matters, for the training of children; and in the important matter of marriage. It was valuable to all. He had found that by its means he could better understand himself and other people, and was consequently better qualified to perform his duties than without such knowledge. He urged Phrenology on the attention of all present.

There were delineations of character by Messrs. Webb and Blackford, which afforded not only amusement but satisfaction to the subjects and the audience.

Mr. Tompkins, a member of the committee, displayed a variety of curious things, principally phrenological, and was kept busy explaining the many objects of interest.

Mr. Webb laid out on a lengthy stall a variety of some of the most valuable works published on Phrenology for inspection by those present. Refreshments of a light character were provided, and seemed to be highly appreciated.

On the whole the effort was most successful, and reflects the highest credit on those responsible for its conduct.

DORCHESTER.

Professor A. Golledge gave a lecture entertainment in the Wesleyan Schoolroom on Friday. The chair was taken by the Rev. J. T. Waddy, who, in introducing the lecturer, mentioned that he had made his acquaintance in Cornwall. The Professor adduced evidence to show that Phrenology received support from recent research into the functions of the brain. The

application of electricity to the region of the phrenological organ of Destructiveness in the head of the cat had produced movement of the tail, as in anger, to the region of the organ of Alimentiveness movements of the mouth, as in eating, while excitation of the region of Gall's organ of Mimicry had produced movements of the muscles of the face. The lecturer next spoke of the utility of Phrenology and Physiognomy. The brain, according to Bastian, might exist in an imperfectly formed state, requiring stimuli to fully develop it. How, then, could people know what their capabilities were if the brain could exist in a state of incomplete development? Dean Swift said, "Men are accused for not knowing their own weaknesses, yet perhaps as few know their own strength. It is in men, as in soils, where sometimes there is a vein of gold which the owner knows not of." In some in that audience there might exist latent powers which a character-reader skilled in his profession might reveal to them, and which by proper effort might enable them to achieve distinction, and to hand their names down to posterity as something superior to the common herd of mankind. He mentioned the case of a man who was doing common work in a blacksmith's shop when a phrenologist saw him, and the latter discovered that he had extraordinary natural talent for invention, and, as the result of what the phrenologist said, he became the author of a number of patents, and when the phrenologist saw the man some time after the first meeting he had five hundred men to work for him. Mr. Golledge invited three young men to come on the platform, and he successfully delineated their characters.

NEWCASTLE PHRENOLOGICAL SOCIETY.

On Monday, March 8th, the members of the Newcastle Phrenological Society held a special meeting in Simpson's Café. The occasion was the inaugural address of the new president, Councillor Flowers, and a lecture by Professor Morgan, F.B.P.A. Through the hospitality of the president refreshments were provided. There was a good company. After the formal business, Councillor Flowers, announced that the committee had decided to start a Phrenological Class, Mr. J. Darling, who has a profound knowledge of the subject, having kindly consented to act as teacher. A cordial invitation was given to all interested. Councillor Flowers, in a genial speech, said that he was proud to be president of this society, not only because he loved Phrenology, but also on account of the respect he had for its founder, Professor A. Hubert, and he thought that the society had an important work to do in the district. He believed that Phrenology was most important as a means of cultivating character. Professor Morgan was received with much cordiality. He said he had now been before the public for over half-a-century, and dwelt on the change in the public attitude towards Phrenology during that time. He gave some most interesting demonstrations, his lecture being of a practical nature, and was much appreciated. The meeting terminated with votes of thanks to Professor Morgan and to the chairman.

CLAPHAM.

Mr. W. J. Cook, delivered his popular lecture on "Love, Courtship, and Marriage," at Gilead Hall, which is situated at York Terrace, one minute's walk from Clapham Road Railway Station. Mr. W. Jackson, who presided, referred to the value of the lectures given every Monday night in that hall. Mr. Cook, in his lecture, pointed out that a goodly proportion of so-called "love" was mere youthful fancy, and also demonstrated, by a selection of diagrams, the suitability of certain persons for each other; also showed those who were ill adapted for congenial intercourse. An interesting discussion followed which created a great deal of amusement, and at the close Mr. Cook gave a practical delineation of the character of a gentleman in the audience, who expressed himself well satisfied with its accuracy. A very hearty vote of thanks was accorded to the lecturer.

The growth of the nails is more rapid in summer than in winter. The same nail which is renewed in 182 days in winter requires only 116 days for its complete growth in summer.

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APRIL, 1897.

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NOTES BY THE WAY.

By SIGNOR CRISI, F.B.P.A.

Apropos of the case of Criminal Head I quoted in a recent P.P., another reminiscence of a similar nature came into mind. Many years ago, traversing a most lonely road late at night, I was startled by a man rising from the hedge-side, and joining me in the centre of the road. The moon was deeply obscured by clouds so that I could not see what kind of a companion I had got. A few words, comments on the night, etc., passed between us, when he suddenly drew out a large dagger-knife and asked what I thought of that. I said "It certainly looks a most formidable weapon."

Just at this moment the moon shone out between a rift in the clouds, and I saw my companion had a high, narrow head. I felt at ease at once, and quietly asked to examine his dagger. He innocently handed it to me, and I calmly returned it, remarking that as he was acquainted with the spring he had better close it. The sequel was the man had heard my footsteps, and had sat down in the hedge to allow me to overtake him, then he showed me the dagger-knife to let me see how we could protect ourselves in case of danger. Judging from his head if there had been any danger he would have been slow to use his knife for fear of hurting anybody. Phrenology is a true key to the human mind.

I once examined the head of a Captain in the Army. He was awfully hurt at my saying he would prefer to fight behind a stone wall. His head was deficient in Destructiveness, and he appealed to me to account for his having been several times in action at the head of his troop. I said, "Come now, confess. Did you ever cut a man's head off in your life?" He smiled, and said, "I don't think I ever did," but he added, "I headed my troop for all that." Upon questioning him further, he said when the order came to

charge, he just shut his eyes and let his horse carry him through. I cannot help contrasting the narrowness of this gentleman's head with that of Colonel Burnaby and Dr. Jameson—both these would keep their eyes wide open on the alert for a blow or defence.

We have a fine illustration of this conformation of Brain in the ancient and modern Greek. The heavy base with its broad anterior lobe gives the inherent force of character which, as in the past, is bringing the Greek nation to the forefront of European civilisation. Phrenologists can, to some extent, forecast the future from the formation of the heads of the different nationalities engaged in competition with each other, and from what I know of the Greek character they are likely to play a prominent part in the future of European nations.

Phrenology gives the key to national character, and it is most interesting to a student of Gall to read off from national crania the leading characteristics of the race. In fact, the study of Ethnology is enhanced by Phrenology. Take our own little isle, and turn over a hundred or so of Scotch skulls; the majority of them will show large social brains, large Cautiousness, Acquisitiveness and Intellect. It was characteristic of the small boy being examined at the Presbytery by the late Professor Blackie, who asked him the meaning of "regeneration." "To be born again," was the reply. "Quite right, Tommy, you're a very good boy. Wouldn't you like to be born again?" Tommy hesitated, but upon being pressed for an answer, said "No!" "What for 'No,' Tommy?" "Why, for fear I might be born a lassie," he replied. This is a fine instance of characteristic Scotch Caution, combined with large reflective powers and it is seldom indeed you meet an unintelligent Scotchman. Popular opinion credits them with being paukey, long-headed Scotchmen, showing that people ignorant of Phrenology observed the shape of their heads.

FORTHCOMING MEETINGS.

April 6th.—BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, London, W.C.. Address by the President, at 7.45 p.m. Admission Free.

„ 14th.—FOWLER INSTITUTE, Imperial Buildings, Ludgate Circus, E.C. Lecture by Rev. J. I. Hillocks, 7.30 p.m.

CLAPHAM.—Every Monday night at Gilead Hall, York Terrace. Lectures by W. J. Cook and others. Admission Free.

LEYTOX.—April 9th. LEYTON PHRENOLOGICAL SOCIETY, Grange Park Road Lecture Hall. Lecture, "Musicians," by Mr. J. Webb, at 8 p.m. Free.

„ April 23rd. Lecture, "Silent Witnesses to the Truthfulness of Phrenology," by Mr. H. J. Tompkins, at 8 p.m. Free.

Kew.—Every Wednesday and Saturday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.

BIRMINGHAM.—Every Wednesday evening Mr. Burton's lectures. 11, County Chambers, Corporation Street.

LEICESTER.—Leicester Phrenological Institute, 3, Museum Square, New Walk. Every Thursday evening at 8 p.m.

PHRENOLOGICAL CHARACTER SKETCH OF SIR ISAAC HOLDEN, BART.

By JOHN WILLIAM TAYLOR.

In the middle of February in this year I sought an interview with Sir Isaac Holden, for the purpose of making an examination of his physical and mental conditions, and mode of life, for publication. I called by appointment at Oakworth House, and was very cordially received by Sir Isaac in his magnificent library. I explained the fact that I was interested in his great age, and further, that many would like to know the secret of the same—his long life being of special interest to mental scientists and hygienists.



Sir Isaac expressed himself perfectly willing to give any information that might be of benefit to the public or myself.

I was delighted to find him full of mental vigour, at the same time possessing a good share of physical activity. After a few introductory remarks, I proceeded with the examination. Sir Isaac's temperament is Mental-Motive, with nearly an equality of each. He is tough and wiry in constitution (but not physically strong), this combined with large Force, Courage and Firmness, gives great capacity for severe and prolonged mental exertion, and much physical activity. He possesses a striking personality, being impressive, thorough-going and determined in character and purpose. Dignity is strong enough to give self-reliance and independence of action, without making him haughty or proud.

Let such a nature be convinced that a certain object is attainable, and he will spare neither time, money, nor strength to accomplish his purpose. His very large Observation, combined with the fulness at his temples, gives special capacity for making discoveries, also a keen thirst for knowledge, and great ability to acquire it. He will be fond of gathering facts, and be minute as to the details—thus few escape his notice. His very large Form gives a wonderful memory for outlines, forms, faces, &c., and this, combined with large Ideality and Constructiveness, gives great capacity to formulate and complete ideas in the mind; so much so, that he will be able to see the object mentally before it has a material form. This combination of mental powers gives special talent for making inventions, and improving upon those things already in existence. He must have been very quick in observing defects in machinery, and just as

ready to seek a remedy or improve upon the same. Struggling with a difficulty would give a certain amount of pleasure rather than pain to such a nature.

Had Sir Isaac Holden turned his attention to designing and manufacturing, in all probability he would have achieved great success in that direction. Order being very large, combined with large Calculation, gives mathematical precision of the highest order; in short, we have before us a truly scientific type of intellect. He works by rule, and must be noted for great method and exactness. Causality, being large, gives great capacity to reason from cause to effect, and aided by very large comparison, gives remarkable power of rapid criticism and great quickness in discerning new truths, and scientific principles. With these and other combinations already mentioned, he could have succeeded as a physiologist, or astronomer. Unless a man is master of a subject when dealing with it in the presence of Sir Isaac Holden he is very likely to be caught in a strong net of criticism. His large Acquisitiveness has given an inclination to undertake great things; to work hard and economise in many ways in order to accumulate wealth. He must have been equally remarkable in his search for knowledge, and as a young man, and even in middle life, he would have been an ardent student. Conscientiousness, being well developed, gives him a keen sense of justice. If, therefore, he is convinced that a cause is a just one—whether in business matters, politics or religion—he would give it practical support. On the other hand, let him be convinced that a cause is an unjust one, then he would be equally determined in his opposition to it. His Benevolence, being large, has prevented him from retaining for his own use all that he has made; in other words, he must have given away many thousands of pounds to various philanthropic objects, &c.

It may truly be said of him that he has won distinction by pure merit. Sir Isaac Holden will be ninety years of age on May 7th, 1897.

THE LATE PROFESSOR FOWLER.

Mr. Stead, in "Borderland," refers in the following terms to the late Professor Fowler. He says:—"He was one of the few men who have made Phrenology respected and respectable."

He was an earnest, upright and able apostle of Phrenological science. No Englishman of our times ever addressed so many English-speaking men in so many different places of the English-speaking world upon any subject as Professor Fowler, unless perhaps it is George Muller, of Bristol, and he is a German, who does not confine his talks to those who speak English. Professor Fowler had in his time felt the bumps of Dickens, Li Hung Chang, H. W. Beecher, Baron Rothschild, Edgar Allen Poe and Sir Henry Irving. As Mr. Fowler succeeded in living and in working hard for eighty-five years, it may be worth while to repeat here his prescription for long life:—

1. Work hard, but easily.
2. Avoid worry and chafing.
3. Approach as near your ideal as possible, and use the talents given you.
4. Do not live at too high pressure.
5. Keep within your income and strength.
6. Take three meals a day, and let these consist largely of fruits, nuts, cereals, eggs and milk.
7. Be a total abstainer.
8. Never smoke, chew or take snuff.
9. Take regular exercise.
10. Remember that cleanliness is next to godliness.
11. Avoid strong tea or coffee.
12. Sleep the sleep of the just when you retire, and take one day in the week for rest."

HOW TO BE WELL.

(Continued)

By T. R. ALLINSON, Ex.-L.R.C.P., Ed., &c.,
Author of "A System of Hygienic Medicine," &c.

The food we eat has a most important action on health. We are practically what we eat. Are we properly fed then we shall be properly nourished, healthy, and long-lived. Are we improperly fed, then some organ or tissue will be starved, others congested, and ill-health and premature decay will be our lot. The quantity of food also plays a great part in health. The exact quantity for bodily wear and tear should only be eaten, then our organs are not unnecessarily taxed and do not wear out before their time. Every ounce more than is needed means waste of vital energy to digest, absorb, and destroy or store up. For all practical purposes two good meals, or three light ones, are all that is needed by the hardest worker. The meals should be eaten at intervals of not less than five hours, and no food should be taken for at least three hours before going to bed. The food itself should always be taken cool; hot foods crack the enamel of the teeth, destroy the sense of taste, and weaken the stomach. Digestion of food cannot occur until the food is cooled down to about 100 Fahr. All drinks should be taken cool or only warm. Hot soups, hot drinks, and even hot water are mistakes, they weaken the stomach. I know hot water drinking is recommended in dyspepsia, this is bad, it relieves at the time, but eventually weakens the stomach. Chew your food well; food well chewed is partly digested. The first stage of digestion is in the mouth, the saliva converts some of the starch of food into sugar and so lessens the work of the internal organs. Many dyspeptics find that dry toast and biscuits agree with them because being dry they have to be well chewed before being swallowed. Learn to take time over meals, it is time well spent. Hurried eating means dyspepsia. A person who eats a small quantity of food, eats it slowly and digests it thoroughly, gets more satisfaction out of it than another who hurries over his meals and passes out of his bowels a portion of the food undigested. Stop as soon as you feel fairly satisfied. If you do not know when to stop, then it is wise to weigh the food at meals until you can judge how much to eat with comfort, and that also nourishes the body until the next meal. A hard and fast rule cannot be laid down for all, but fairly definite quantities can be fixed. Most err in eating too much, few in eating too little. Every article of food should be eaten in its natural state, or as nearly as possible. Recollect the old maxim, "God sent food and the devil the cooks." There is a joke of Abernethy that he always was on good friends with the rich patient's cook, for it was the cook's concoctions that usually was the cause of the illness. The more we prepare and disguise our food, the worse it is for our organs. The simpler the food is prepared, the better and sooner we digest it, and it is then best fitted for the bodily needs. Ripe, raw fruits are better than cooked ones. Plain roast or boiled foods are more wholesome than elaborately prepared ones. Learn to avoid foods which experience has taught are bad, such as pork, ham, veal, salt fish, salt meat, dried fish, pastry, fried foods, and foods rich in grease or fat.

(To be continued)

EXTREME CONSCIENTIOUSNESS.

By J. MILLOTT SEVERN, F.B.P.A.

It is generally thought that individuals cannot have too strong a degree of Conscientiousness. It is, however, quite possible to have this organ too large compared with the others.

The function of Conscientiousness is to enable us to discern the difference between right and wrong, between justice and injustice. It gives rise to feelings of obligation, responsibility, faithfulness to trusts, rectitude,

honesty, principle, truth, and honour. When very large it gives a keen sense of right and wrong, and indignation at what one might think an act of injustice either towards oneself or others.

A proper degree of Conscientiousness is one of the most important, desirable, and necessary qualities man can possess. It teaches us to do unto others as we, in like circumstances, would have others do unto us. Without it there would exist no satisfactory law as to the right conduct and actions of human beings towards each other; each one would be disposed to work for his own interests independent of right; there would be no standard as regards human duty and right, each individual would, in proportion to the development of his Acquisitiveness and other selfish qualities, be an unprincipled rogue, and there would be no safe-guard respecting individual, private, or national properties. It will thus be seen how very necessary a high degree of Conscientiousness is, to act as a regulation of man's conduct and actions.

It is said of George Combe, in whom this organ was very prominently developed, that when he practised as a lawyer the judge or jury always gave a decision in favour of the cause he advocated, knowing that he would not have pleaded for it had he not felt sure of its justice.

It may be said that in general Conscientiousness is a well-marked trait in the English people. We have proof of this in the vast amount of trust and confidence which business people and others place in one another. In fact, business would almost be at a standstill were it not for the good faith which one individual is almost obliged, under existing circumstances to place in another in connection with the myriad obligatory and important business and other matters, which is continually going on.

Some years since I had occasion to point out to a gentleman whose character I was delineating that his Conscientiousness was excessive and needed restraining. "Oh, don't say that," said the gentleman, "why, I have been all my life-time cultivating it, preaching about it, and imploring others to cultivate it." "That may be so," I said, and since he had let it out that he was a preacher, I endeavoured to show him that the excess of this faculty was likely to make him too severe and exacting, that he would not make sufficient allowance for the faults, failings, and weaknesses of his fellow-creatures; that he would preach too much of condemnation and not enough of salvation, and that he would constantly feel remorse and condemn himself over-much if he deviated in the least from the very narrow path which he prescribed for himself and others.

My client informed me that he was a retired clergyman, and that for many years he had been a prison chaplain, which, to some extent, might account for his extreme Conscientiousness. Several years after, one of his family, whom I accidentally met with, told me how true the clergyman had acknowledged this statement to be.

When Conscientiousness is abnormally developed much misery and unhappiness results therefrom. It causes its possessors to be too self-condemning, remorseful, and morally exacting, and whatever good they may do, to feel that they are never doing what is right.

The human heart is 6in. in length, 4in. in diameter, and beats an average of seventy times per minute, 4,200 times an hour, 100,800 times per day, and 3,681,720 times per year. So, in a life of eighty years, the heart beats 800,000,000 times.

GRAPHOLOGICAL CHARACTER READINGS.

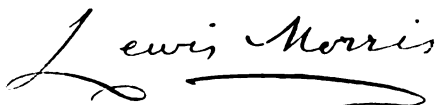
By RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

II.—Sir LEWIS MORRIS.

Here is a highly-interesting autograph, revealing as it does a particularly marked individuality.

Sir Lewis Morris writes a small, nervous, and sharply-traced "hand," the pen-movement being definite, to the purpose, and just adequate, no superabundant strokes are noticeable; hence the organic quality is high. There is on that account a superior degree of feeling, exquisiteness of organization, and strong susceptibility. The size of the letters being small rather than large, and their appearance being sharp and yet fluent, we may decide upon their being a strong freedom in and of the mental and nervous system. Having now obtained a hurried glance of the general look of this autograph, we are now in a position to investigate the various graphologic signs, and to deduce therefrom the mental development of our illustrious "subject."



The fluency of style, and the quickness adopted in expressing the letters which compose the signature, tell of large Language, which, acting with a fine degree of Ideality, Form and Comparison, which are respectively revealed by the delicacy, symmetry and cleanness of the strokes which constitute the letters, give many of the "poetic" attributes. On this account Sir Lewis Morris is refined, capable of experiencing elevation of thought and feeling, able to see the beauty of imagery and the graceful in art and nature, as well as to draw similes between one thing and another, and so on.

To be a good poet a person must needs have the organ of Time largely represented, in order to appreciate and comprehend the laws of rhythm, &c. This faculty is indicated in the autograph now before us by the regularity of the movement of the writing, and also, to some extent, by the careful heed given to the dotting of the "i's."

Coming to the moral group—from the even manner in which the letters are placed we can see that Conscientiousness is well defined; Spirituality is moderate (the letters being fairly curved in shape at their bases), and Veneration about normal, as can be seen from the rather well-elevated position of the dots to the "i's."

Approbativeness, which gives the desire to excel and rise in the world, is, according to the mount of the handwriting and the curved stroke below the same, in a high state of development; judging from the height of the comparatively "squatty" capital letters, I should say that it was larger than Self-Esteem.

Of the traits which prompt mankind to look after the needs of life, perhaps Acquisitiveness and Combaticiveness are those best manifested, the former being denoted by the short "tick" with which the capital "L" commences, as well as by the short finals, and the latter, by

the gliding terminal to the "L." The relatively fine advancing stroke behind the signature signifies only moderate, or small Destructiveness. Friendship is one of the largest of the social qualifications in this instance, and its presence is revealed by the ample spaces between the letters, chiefly.

In summing up this character we may say that Sir Lewis has high mental qualifications, lucidity of thought, imaginative powers, and an eminently artistic and literary turn of mind. He is capable of working out his creations in detail, and can well understand how to portray his "imaginings," and this because of his naturally idealistic and critical cast of intellect. He has quick feelings, and kindly nature that is easy of access and no lack of sympathy. Without being given to "believe all he is told," his reasoning powers being well defined (Causality shewn by usual connection of letters), he is still disposed to view the unseen, as it were, and his thoughts tend to the intangible and aërial, so to speak.

He is not disposed to put too high a value on his own achievements, and is more wishful to gain the approval of others than he is to laud his own works.

He has sufficient Executiveness and a fair amount of "worldly wisdom." The personality, as a whole, is an original, talented and progressive one.

ALCOHOL AND HEARTBEATS.

A noted physician says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "Ruddy Bumper," and saying that he could not get through the day without it. when I said to him:

"Will you be good enough to feel my pulse as I stand here?"

He did so. I said:

"Count it carefully. What does it say?"

"Your pulse says seventy-four."

I then sat down in a chair and asked him to count it again. He did so, and said:

"Your pulse has gone down to seventy."

I then lay down on the lounge, and said:

"Will you take it again?"

He replied:

"Why, it is only sixty-four. What an extraordinary thing."

I then said:

"When you lie down at night, that is the way Nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up, it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty, and it is six hundred; multiply it by eight hours, and within a fraction it is five thousand strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night.

"When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like fifteen thousand extra strokes, and the result is that you rise up very seedy, and unfit for the next day's work till you have taken a little more of the 'Ruddy Bumper' which you say is the soul of man below."

EPPING.

On March 8th, at the Young People's Society, Mr. J. Webb, F.B.P.A., gave a lecture on Phrenology, illustrated by pictures and diagrams. The lecture was a clever and interesting exposition of the subject. A number of the audience had their "bumps" told, much to the amusement of those present. Mr. A. B. Davis presided.—*Local Paper*.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

ACQUISITIVENESS—*continued.*

In the Article on Acquisitiveness in the *POPULAR PHRENOLOGIST* for March I am represented as stating that Jemmy Wood of Gloucester had large Love of Approbation. He had *small* Love of Approbation or he wouldn't have allowed his neighbours to see his parsimony. John Elwes, who died "worth a million and a half," had a similar organisation. During harvest he would "glean the corn on the ground of his own tenants, who knew him to be as eager in his gleanings as any pauper in the parish."

Daniel Dargor left Lady Tempest "estates worth a million of money." Yet he used clay for soap, washed his only shirt himself, and lay on the grass till it dried. When Acquisitiveness becomes unduly active it results in Avarice, and when the moral organs are weak it results in Theft. Still thieves have not necessarily a large organ of Acquisitiveness. They may possess it small, and in such cases it will be found that the animal propensities are often the moving causes of their action. In all such cases the organ of Conscientiousness will be found poorly developed.

In the morning papers of Dec. 29th, 1894, there was an account of two young ladies E. B. and A. P., of 8, Albert Mansions, who had appeared at the Westminster Police-court the previous day charged with extensive robberies from the Army and Navy Stores, Whiteley's, Shoolbred's, Peter Robinson's, Marshall and Snelgrove's, and other West-end firms. At the address given above, the police found "80 parcels packed up ready to send away as Christmas presents," and they had not sold or pawned any of the stolen goods, although at the Albert Mansions they had as many stolen goods as would stock a small shop. Again on Jan. 19th, 1895, "Another lady shoplifter" appeared at Marylebone for stealing silk to the value of £2 7s. from Mr. Whiteley's. She was "about 60 years of age, attired in a dark plush mantle, trimmed with sable, and a black serge dress, and wearing valuable jewellery." The robberies were due largely to large developments of Acquisitiveness and Secretiveness, and in the former of the two cases probably large Love of Approbation, and possibly some Benevolence assisted.

At first Gall seemed to consider Secretiveness and Acquisitiveness as one organ. Charles Villers, a follower of Kant rather than of Gall, wrote to Cuvier in 1802, that all who have a depression in this place belong to the "honourable nation of dupes." He said, "Such heads are worth nothing in a revolution, and hence they have been cut off by hundreds." He then added, "Gall believes that when this organ extends a little towards the forepart of the head and the prominence extends to No. 6 b (or in other words, to what is now known to be the organ of Acquisitiveness), it becomes the organ of larceny. He has remarked this in many robbers, and other persons, who

felt a secret inclination to steal, without any otherwise bad intention or necessity for doing so."

Published in 1802, at the time Dr. Gall was cast out of Vienna, and by a professed non-phrenologist these remarks are wonderfully accurate in their interpretation of nature, and had he added that all kleptomaniacs have a corresponding organisation, he would have ante-dated the discoveries of the end of the century. We are only now arriving at the conclusion that the successful thief whether rich or poor is dominated by these organs of Acquisitiveness and Secretiveness without a sufficient development of the higher sentiments—particularly of Conscientiousness. It is generally felt that the kleptomaniac is to be pitied and forgiven. But kleptomania is essentially larceny, and if the rich are to be pitied so ought the poor to be pitied, and dealt with as leniently.

Every species of vice is due to some abnormality of development, and so every criminal ought to be treated as a patient, and his sentence should no longer be vindictive but remedial. To be remedial it should be particular, and applicable to the case of the culprit—for no two prisoners require exactly the same treatment—each requires to be treated according to himself.

It was stated in our last lesson that Acquisitiveness "does not indicate what objects a person will desire to acquire," but that "other organs point out the direction of the acquisition." Hence its variation in different persons. One person covets objects of antiquity, these have large Veneration. Others again with large intellectual gifts prefer books, and work hard to get money to purchase them. And, again, if such persons have large organs of Order they will have them well arranged. If with moderate Order they will be satisfied to possess them without much care as to their arrangement and disposition in suitable positions. Dr. Gall had this organ poorly developed; but his well-developed organ of Acquisitiveness showed itself in his wonderfully large accumulation of useful objects, his numerous domestic animals, his aviaries, etc. His large Self-esteem and Firmness with weak Love of Approbation made him thoroughly independent in his action, and being unaffected by the opinions of others, he worked in his phrenological studies with one object only—to get knowledge. He had very large domestic propensities, and therefore he laboured to obtain a knowledge of Man. Before Gall's time philosophers did not believe in the propensity to acquire.

Phrenology is often charged with being inaccurate in its teachings. A person's mental condition has not been fully understood by those who have made the charge. For instance the murderer may have large Acquisitiveness and only moderate Destructiveness; the thief may have large Destructiveness, but only moderate Acquisitiveness.

HUMAN MAGNETISM: OR HOW TO HYPNOTISE.

The Author of the above, Dr. Jas. Coates, writes that the delay is occasioned through the illustrations not having been prepared as speedily as anticipated. The whole of the book has been revised ready for the press, and will be in the hands of subscribers during the present month (April), Dr. Coates thanks those who have ordered advanced copies.

OBITUARY.

Our deepest sympathies go out to our friend and co-worker, Mr. G. B. Coleman, who has recently met with a sad bereavement in the loss of his wife—a lady well known to a large circle of phrenological friends. The deceased lady, who became the wife of Mr. Coleman on December 23rd, 1893, had considerable natural ability if only the "weakness of the flesh," had not prevented its expression in some measure. She had for many years taken a very keen interest in Phrenology, Temperance, Hygiene—in fact all matters relating to the human form divine. Her sympathies were the most drawn upon by the weak, suffering and oppressed, consequently her loss to us will be deeply felt by a very large circle of friends. She was a natural reformer in all right and good works. The intuitive faculty was so strong, together with active benevolence, that her valuable advice to many poor physical and mental sufferers was greatly appreciated, and must often be sadly missed. She was examined some years ago by Professor Fowler, and was ever grateful for his sage and fatherly advice. She was for some time a member of the B.P.A., and for some years a member of the F.I., becoming an Associate early in 1896.

FREE CHARACTER.

J. C. KNOWLAND.—You have good force of character, and an intelligent grasp of details. You have much desire to know, and a good power of assimilating knowledge; dignity and manliness are strong characteristics. You are affectionate and home-loving. You would do well in commercial life, and I should recommend you to start some business for yourself. If circumstances will not permit you to start in a big way, do it in a less ambitious manner, and the growth of the concern will, under your care, be certain, while the associations which will naturally grow around the place will be dear to you, and help to secure for you that happiness which you long for rather than gold—though the gold will come as the result of hard labour. Don't be a slave to your stomach; eschew intoxicants, they may be a snare, and eat to live, not live to eat. You will find this latter advice useful.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

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2. It should contain about 1,500 words, but must in no case exceed 2,000.
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4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 14th of each month. Stories for the May competition must be in by April 10th at latest.

PRIZE WINNER.

The winner of the Prize in the February Story Competition, is Mr. H. G. Ball, 1, Fairview Villas, Kent Road, New Swindon, to whom a cheque for half-a-guinea has been sent.

NOTICES OF PUBLICATIONS.

THE LABOUR ANNUAL FOR 1891: A Year-Book of Social, Economic and Political Reform. (Clarion Office, 72, Fleet Street, E.C.; pp. 272, 1s. net. We heartily welcome the appearance of this excellent and indispensable handbook to the most important questions of the day. As an up-to-date reference work it will be of extreme service to officials, students, reformers, and thoughtful folk of all classes and schools. The Editor is to be congratulated on the issue of so useful a work.

PHRENOLOGY AND RELIGION. Published by Leyton Phrenological Society. Price One Penny. This is the substance of a Lecture delivered before the Leyton Society by one of its Vice-Presidents, Rev. H. Moulson. It deals with an admittedly difficult subject in a careful and masterly manner. The pamphlet can be obtained from the author or the secretary of the Leyton Society. For address see FORTHCOMING MEETINGS.

HUMAN NATURE. March. San Francisco, U.S.A. A splendid number. "A Psychic Study," is worth more than the price of the whole book. I do not want to tell all its contents, but I do desire my readers to take in this excellent American paper for themselves. See advertisement.

THE VEGETARIAN (19, Memorial Hall, E.C.) is a penny weekly journal in the interests of the Vegetarian movement. Its notes and articles deal with questions affecting the well being of humanity; Temperance, Food, and Health questions being particularly prominent. All social reformers should not only subscribe to, but study well the contents of this really excellent periodical. It can be ordered of any newsagent.

ANSWERS TO CORRESPONDENTS.

PHRENO.—While recognising the value of your suggestion, the item of cost is I fear an insuperable objection at present to its adoption.

CHARLES ATTRILL.—I am continually receiving notes of Dr. A. Wilson's lectures, but as that gentleman discreetly refuses to discuss the phrenological position I consider it wiser to ignore his pretensions, and go on educating the people.

A LONDON POLICEMAN.—The girl poisoner recently before the public is unfortunate in her brain development. She is mentally poor as regards *quality*. In quantity of brain there is much to instruct our law makers. Her organs of Destructiveness, Combativeness, and Secretiveness are immense. The writer of these "Answers" is of opinion that she should be taught to be kind, frank, and just; and is also of opinion that whoever may be put over her to give her that instruction will find the work as arduous and difficult as any human work can be. Of one thing rest assured that Phrenology can be of the greatest use in such cases as this. And we ask what else can? All religious effort for her benefit must be phrenological in its suitability, otherwise it will be merely wasted effort. We have no hesitation in saying that the British Phrenological Association is doing a priceless work in teaching the truth about the nature of human motives; we hope our readers will help it in its great work.

CAVAN, IRELAND.

At a meeting of the Cavan Y.M.C.A., on the 8th ult., Mr. J. Stewart, R.I.C., read a paper on "Temperament." Rev. Mr. Dowse presided. The paper dealt with the relation between life and organism. Temperament was defined and the various classifications described, together with the various combinations and their characteristics. As it was a new subject to the members, only two of them spoke on the paper. The chairman referred to it as a most interesting and instructive paper and urged on those present the importance of knowing more of Temperament. The paper was illustrated by a number of pictures kindly lent by Mr. Jno. Thompson, of Scarborough.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

"PHRENOLOGY UNDEFILED."

DEAR SIR,—“Phrenology Undefiled” is the name of an article written by Dr. Davies, B.A., in the March number of the P. P. In it the writer (very rightly) advocates the exclusive application of the laws of Phrenology, *by a Phrenologist*; although I cannot understand why he “anticipates no acceptance by scientists of what are termed the sciences and arts of Physiognomy and Palmistry.” In a letter which I have (from one of the ablest medical men of the day), the writer says—“Expression and form can afford a logical basis for the analysis of character.” He does not consider, however, that Phrenology can do so. Of course, I, personally, think otherwise. But has Dr. Davies studied, for example, the works of Drs. Simms and Redfield, or Mrs. Stanton, in Physiognomy? and has he regularly and *systematically* taken up Palmistry? In order to obtain a clear idea as to how far “Palmistry has been relegated to its right position (to use his own words), I refer him to the work being done by the London Chirological Society, an account of which is published monthly in the *Palmist*.

Because the face is susceptible to the influence of artificial treatment (as, for instance, the moulding to any size and shape of the nose, and so on), is no argument against Physiognomy. Indeed, the face being as it is, so *delicate* a feature, it is admirably adapted to reproduce all phases of character. Of course, a large face (of itself) no more shows exceptional powers than a large head.

Dr. Coates—than whom, I suppose, no more conscientious exponent of “Physiognomy and its attendant satellites” exists—wisely takes an interest in most, if not all, the sciences that are directly traceable to the influence of the mind.

Dr. Davies is of course, welcome to his opinion, but I know, by experience, that both Physiognomy and Palmistry are reliable if studied thoroughly, carefully, and with reference to the sciences of anatomy and physiology.—Yours truly,

RICHARD DIMSDALE STOCKER.

DEAR SIR,—I was rather surprised to see the article by Dr. H. Davies on “Phrenology Undefiled” occupying so prominent a position in the P.P., especially as the paper has for its aim the promulgation of not only Phrenology, but also Physiognomy, &c.

The author of the article is adverse to the latter science, and classifies it with Palmistry, &c. Palmistry I shall have to leave to other readers to defend as I have not yet been convinced of its truth or scientific basis.

Mr. Davies says, “The nose can be moulded to any shape or size.” This may be true, but is seldom, if ever, resorted to.

The natural condition of the facial organs denote character. Phrenology is inseparable from Physiognomy. How do phrenologists judge of Temperament, Organic Quality, &c.? They have their facial and bodily signs.

Further, Mr. Davies refers to the eyes depending on organic condition. The eyes betray the condition of the mind.

We are all familiar with the greater number of the physiognomic signs of disease. (Medical Physiognomy—a subject which is comparatively in its infancy.)

The skin, for example, may yield indications suggestive, pathognomonic or diagnostic, as the case may be. We have the stain of jaundice, the tints of the hectic, that peculiar protrusion of the eye which accompanies that form of Goitre termed ex-ophthalmic, and the characteristic pale lips and complexion of the anemic patient, but no physiognomist would mistake these for indications of character.

These facts to my mind make Physiognomy doubly useful. It determines character and disease.

Again, are we not subject to different moods? At one time we are sad; at other times full of joy, life, hope, and not only do we feel, but these very conditions are shown in the face. It is only necessary to visit any common lodging house or prison, and we need no further proof of physiognomic science.—Yours truly,

FRANCIS W. FORD.

TREATMENT OF CRIMINALS.

DEAR SIR,—In answer to Mr. Brooks I hold that physical deterioration tends to lessen the activity of the moral faculties by weakening their organs.

I think that physical punishment is wrong because it appeals to the propensities only, thus adding fuel to the fire. George Combe, whom all will allow to be an authority, says that “the treadmill springs from Destructiveness, and as its sole object is to cause annoyance to the offender, it is obviously addressed only to Cautiousness and his selfish feelings.

I believe that to an individual whose mind consists chiefly of animal propensities and intellect, confinement, compulsory labour, and the enforcement of moral conduct will be highly disagreeable, and that this is the punishment which the Creator designed should attend that unfortunate combination of mental qualities.

It appears to me that the call for more suffering than would accompany the moral method of treatment proceeds to a great extent from the yet untamed barbarism of our own minds; just as it was the savageness of the hearts of our ancestors which led them to regard torture and burning as necessary in their administration of criminal justice. In proportion as the higher sentiments shall gain ascendancy among men, severity will be less in demand, and its inutility will be more generally perceived.” (*Constitution of Man*, page 268; 7th edition.)

As to a criminal having a moral brain. Yes, it is quite possible. A man may have large and active organs of Benevolence and Conscientiousness, but owing to large propensities and small Firmness he continually yields to his criminal desires which, when satiated, allow the dictates of Benevolence and Conscientiousness to be heard, and he will for a time be overcome with remorse, but having a little stability yields again to the next temptation.

A moral invalid is an individual whose moral organs fail in fulfilling their functions, either through disease of brain substance, removal by accident (as in the American Crowbar case), or low development. A man morally blind should not be punished any more than one who is physically blind would be for stumbling at every step. The one calls for our help, pity, and guidance as much as the other.—Yours truly,

E. A. BOOL.

B. P. A. DIPLOMA.

DEAR SIR,—I agree with some of your correspondents who desire an examination as a preliminary to any diploma from the B.P.A. To a certain extent this is right, but to what extent? I cannot accept Mr. Ford's idea as being practical. It seems to me that while it should be seen to, that all students desirous of the diploma should possess enough literary and scientific knowledge to ensure their appreciation of the science and art of Phrenology, so that they will not bring disgrace upon the standing of the Society. More than this is not necessary. After the Society has satisfied itself to this extent, its business then is to see that the student really understands the subject he or she is being examined in.

It is essential that a student has a fair grasp of the English language and its grammar so that he will not make huge literary or grammatical blunders in his conversation or lectures.

It might be arranged to test the knowledge of the student in anatomy and physiology, and if the members really thought it necessary, to test the students knowledge of arithmetic. But certainly I would not introduce Latin, Chemistry, etc. I would desire to steer a line between Mr. Brierly on the one hand and Messrs. Timson and Ford on the other.

Should diplomatists be educated men? Certainly; but here another question arises—What is education? Let us settle that first, and then we shall be in a better position to draw up or suggest rules to the Committee of the B.P.A.—Yours truly,

H. OUGHTON.

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Printed and Published for The Popular Phrenologist Company by S. O. Slade & Co., 46 & 48, Goswell Road, London.

P THE POPULAR HRENOLOGIST

VOL. 2. No. 17.]

MAY, 1897.

[ONE PENNY.]

MORAL IDIOCY.

BY STACKPOOL E. O'DELL.

Count Tolstoi, in his book entitled "The Terrible Czar," thus points out the relation between the configuration of the head and mind manifestation. Speaking of Malyouta Skooratou he says, "As a rule his appearance appalled even the boldest. His forehead was low and narrow, and his thick hair started almost immediately above his eyebrows. His skull, narrow in front, was perfectly huge at the back, and so developed behind the ears that these latter appeared sunken in the head. From all appearance no sentiment higher than the instinct of an animal could possibly find its way into the narrow brain, covered with its thick skull and matted hair. In truth he had cut himself off from all friendship and pleasant relationship. Had ceased, in fact, to be a human being, and had turned himself into the Czar's bloodhound, ready to rend in pieces all, without exception, whom the Czar might point out."

Thus did Tolstoi recognise that character corresponds with the external shape of the head. This is another of the many confirmations that we have of the correctness of our phrenological system. We have here depicted a terrible character, which character, in every sense harmonises with the description given of his head. It will, no doubt, be interesting to phrenologists to go over the various regions of the head here spoken of, and to localise the excesses and deficiencies. We do not come across many heads of this description, still it is a pronounced type of an existing class. Owing to difference of custom and social life this class will manifest brutality and criminality in other directions. Such characters, on account of their organisations, are moral idiots, who have not the sensations of other men in regard to right and wrong, or their objection to giving pain. Some of this class may be exceedingly clever in various directions, their perception of objects and values may be both active and educated. They may even take superior rank in many occupations and professions, yet be moral idiots. With a due amount of intelligence they may be recognised in literature, science, art, oratory, social, and state offices as men of light and learning; yet at the same time be idiots in regard to the sensations of right and wrong. Such men may even have ability to criticise with much nicety of

judgment ethical codes, and indeed they may denounce with a great show of indignation, either individual or national wrong without the slightest inward recognition of any moral feeling. This has been proved but too often in the history of nations. In all departments of national life, men have risen to the highest pinnacle who therefrom have fallen to the lowest grade owing to the idiocy of their moral faculties being discovered. It is fully acknowledged that some men lead two lives, one of light, the other of darkness. We must assume that the dark side is the natural side, that the light is artificial, used for social or other purposes; because if the light was natural and came from within, it would be always there, though at times it might burn more intensely. A man who is thus idiotic in regard to his moral faculties will be like unto a man who is colour blind. He may recognise the mere words that other people use in regard to colour, but he neither feels nor sees the sensations which others do. So a man may listen to expositions and orations and a multiplicity of sermons on morality, and he may even admire the style and ability in which the matter is placed before him, discussing and applauding without being capable of feeling the slightest conscientious scruple, self-condemnation, or remorse, even though he had committed the crimes of a Malyouta Skooratou. Of course, self-preservation and social status may cause him to fear discovery or to be terrified in anticipation of punishment. How often are the emotions of Cautiousness taken for those of Conscientiousness? There are moral idiots of various degrees. Certain society customs prove this to be a fact, while many of our laws show us but a poor degree of morality in those who made them. Of this we, as phrenologists, may rest assured that when the moral region of the head is deficient in an individual or a nation, we will find moral idiocy of various degrees as the natural result. It rests with us to discover the best means, upon the most scientific and philosophical principles, by which these faculties will be brought by training and surroundings into a state of activity and consequent development.

The following is a verbatim copy of a letter sent by an irate mother to a schoolmaster in the Midlands:—"SIR,—I wants to know what you mean by putting Liza down for her sums. Liza is not going to come not aney mor. I am up to the Bord on Thursday, and shew them a paper which I had from a woman that reads heds. She says Liza is a verry clevver girl, and can do aneythink. She says Liza has a good bump for sums, and if you cannot teech her, I am going to send her where she can be techt, and I don't mind paying for it neither. You will hear soon enuef from the Bord.—Mrs. F—."

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

W. C. SAVILLE,

15, St. Peter's Terrace,

Grosvenor Road,

Edmonton.

A PREMATURE PROPOSAL.

The hero of my tale was not a phrenologist, and so it must be claimed for him that if he miscalculated the ultimate trend of his own footsteps, it was maybe, the result of not having to guide him anything so tangible as a register of the probabilities indicated by the conformation of his skull structure.

Fates would seem ever unkind to poets, philosophers, and moralists. The imagination of the poet is often far removed from the actuality of things existent, and the wisdom of the philosopher is not infrequently vague and barren of useful potency, and the maxims and proverbs of the moralist are equally abortive when fruits of righteousness would most redound to the glory of the modern Solomon. Hence Nemesis follows precipitation, while a fall humbles the proud—and thus wags the world. "Know thyself" is plausible advice, but how hard the realisation. The attempt to know one's self almost needs the fanatical courage of the flagellant. Every one can surely appreciate Shakespeare when he says in effect, a man can better advise twenty aright than be one of the twenty to reduce theory to practice. And a striking example of human inconsistency was Morris Talkley, a man with a self-imposed mission to reform the world in general, and *inter alia* to raise himself far above the plane where grovels the mass of humanity.

He was great, vehemently great on the mystery of marriage. He held that a man should arrive at the age of thirty before committing even the indiscretion of dissipating mental energy in thinking of matrimony, at which time, or after a longer or shorter probation as a student of "love," he might be permitted by a kindly government to marry a woman several years younger than himself.

Morris Talkley, the reader will be duly surprised to hear, had compromised with his theories by reversing them. He married at twenty to a woman of twenty-nine years and three hundred and sixty-four days. She was indeed just on the right side of thirty. Not in disparagement have these minute details been noted, but remember time and tide wait for no woman.

Morris held too, with inexorable persistency, that blue eyes should marry brown ones—an apparent trifle which he plausibly dignified by a controversy in which he decided that even æsthetic considerations played an important part in the development and correlation of physical perfections. More incontrovertibly, he sustained the thesis that spare angular frames should mate with rounded, symmetrical ones—thus finding complements, and not mere counterparts in life unicorns. All of which reasonable wisdom he had ignored until too late. Further, in accordance with his idea of the eternal fitness of things, a roman nose or its modification should always oppose itself or shall we say juxtapose to one of the kind *retroussé* or tip-tilted, like the petal of a flower. In all the foregoing Morris had pointed one way and proceeded in the other, and if subsequently the course of his marriage life did not run so harmoniously as that word picture of Coventry Patmore's, in "The Angel of the House," the fact only seemed to testify to the correctness of his pet philosophy. Still, he managed to taste something of the felicity of the humdrum, relieved by occasional conjugal bickerings, and the pepper and spice of certain lectures.

Several years passed, and still a perfect affinity had not been effected between the pair, whose physical and emotional differences had not been scientifically assorted. To the world,

both man and wife were content in their mutual choice. The woman, who despised cold science as a study, being the more demonstrative in the display of her affection. But a cloud, no bigger than a man's hand, rose above the horizon. The wife, frail and undeveloped from childhood, began to show signs of pulmonary weakness, and, as frequently occurs in such cases, fretfulness and irritability followed in the course of the malady. Morris was more and more convinced that dumb-bell exercise in her girlhood, and the continuance of the rites and ceremonies of the skipping rope, even to the verge of maturity, or beyond, would have done much to perfect the physique and general constitution of his waning consort. But woe to the vanquished; the time was passed, and obstinacy laughed at hygiene and fresh air, and the innate conservatism of her sex scorned the heroics of rational medicine, and so the herald of death advanced without let or hindrance.

The faculty of observation, long cultivated by Morris, taught him to perceive in his wife the germ of dissolution, ere she was aware that any disorders, save those traditionally incident to woman-kind, were impairing her normal health. But when aggravated organic disease succeeds functional derangement, a light from another world slowly dawns on the invalid, and something akin to despair pervades the erstwhile courageous breast, and thus it was with Mrs. Talkley, who presently found herself too ill to attend to her household duties, and Talkley's views being too advanced to bring much money, she kept no servant. But it presently came about that a third person was attached to the quiet household, unenlivened by the merry prattle of children, and the occasional discord which the tender darlings bring.

A young friend of the wife volunteered to assist her in the routine of household management and hereby hangs a tale. Morris was startled to find in the young lady something like his ideal woman. Auburn-haired, brown-eyed, and peachy-complexioned, with teeth which do duty as pearls in the romantic's casket of gems. A figure not too tall, but in his eyes not an inch below the divine height, and with arms and bust rounded in exquisite mould—a latter-day dream of a Greek goddess. Alas! for the stolid wisdom of the sage, the vaunted rectitude of the moralist, and the restraining fetters of conventional training. Morris fell straightway in love with Miss Burrell across the sick bed of his wife. Alas for the veneer of Christian civilisation, he was but a son of the pagan era, when physical perfection was supreme in the estimation of the masculine mind. But he made a first effort to reason himself out of his infatuation. The attempt was futile. And while prudence suggested that a less enchanting person should be engaged as nurse, Morris persuaded himself that it would be an unkindness to the girl to supersede her, as she was almost destitute of friends. So he was destined to the double infliction of a sick presence and hopeless love, and fancied himself, in a two-fold sense, a martyr of circumstance. Like a stoic he submitted himself to torture, in the meantime seeking a pleasure in pain.

The girl was artless, spotless as a spring violet, and innocent of the havoc she had wrought in the heart of the man who seemed so strong and placid. Why should the sunshine of her smile throw so dark a shadow? And why should the rippling music of her laugh be transformed to infernal discords? She failed to see through the mask which the man was wearing with an uneasy grace, and she would probably have shrunk from the thought of stealing a lealty pledged to another. And so, delicate or fulsome compliments were received by her as genial banter, from a man who never joked and was seldom given to flatter. And broad hints of second marriage were not taken as possibly applying to herself, for she was too true a woman to accept a homage thus prematurely transferred by a man whose wife walked indeed in the valley of the shadow, but who nevertheless clung wearily to life and love.

"Man, who man would be,
Must rule the empire of himself,"

was a favourite quotation with Morris, but what a different world this might be were everyone consistent. And Morris, who spoke as a democrat, was himself ill balanced and a weakling.

The fateful day came when Mrs. Talkly was surely dying: the physician had left her bedside, for human skill was of no further avail, and Miss Burrell, with Talkley, were the only watchers in the death chamber. For the first time Miss Burrell felt something of embarrassment in the presence of Morris—a feeling of loneliness worse than solitude. She felt that the man before her was seeking to meet her eyes, and she was anxious to avert his gaze. Meanwhile the wife was softly sighing her life away, in such calm as befits the gentle slumber of an infant. And now to all appearance she was no more, and the eyes were closed by Talkly, who maybe fancied he read something of reproach in their death stare. The clock seemed to tick in hurried convulsiveness, until the otherwise silent apartment was awakened by the passion-haunted words of Talkley:

"Miss Burrell, Elaine, my darling, my soul's affinity, will you promise to remain and succeed in the heart and life of a re-create youth, to the woman whose trustful love he was never destined to fully reciprocate!"

Fearsome words! Like a trumpet-call to the dead, they seemed to re-animate the lifeless clay: the closed eyes of the sightless slowly re-opened, and a slight tremor or pulsation, due to the reflex action of the heart after death, caused a thrill of terror to seize the over-wrought young lady, who held, spell bound for a moment the hand of the deceased lady. Rising, she fled from the room exclaiming, "Wretched man, I leave here for ever, and may Heaven be your judge."

Conjecture only can measure the mental anguish of the man thus execrated, and words are unable to depict the double tragedy of life and death which overwhelmed the the soul of Morris as he sat through the night in lonely vigil.

On the next morning his body was recovered from a stream into which, from certain appearances, he was supposed to have fallen; but in Talkley's pocket book was found a scrap of paper on which was written in red characters:—

"Hail, Death, my second bride, all hail!
I wed thee in the mystic flood.
My troth is true, O spectre pale,
And scaled and registered in blood."

At the inquest the customary verdict was returned, but to some it is still a problem whether the superficial wisdom of the man, or the superstitious fear of the maid, or neither, could be held accountable for the crowning catastrophe.

BRAINTREE.

An interesting lecture on "Phrenology, and how to study it," illustrated with skulls and diagrams, was given to the members of the Bible Class in the Baptist Schoolroom by Mr. Thos. W. Fenton, on Tuesday April 6th. The lecturer's remarks were received with such hearty approval that he was requested to give a second lecture on the 13th, which he did to an appreciative audience. The chairman (Rev. A. Curtic) thanked the lecturer for his very instructive and entertaining lectures.

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4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 10th of each month. Stories for the June competition must be in by May 10th at latest.

AGREEABLENESS.

BY WALTER BROOKS.

What is Agreeableness? It should not be difficult to comprehend such a question; but upon it many appear to be in darkness and ignorance.

There are two states of mind—the normal and the abnormal; the normal or moral is a perfect state, the abnormal or immoral—a perverted state; the normal state is sanity, the abnormal state is insanity. These are the very plain but distinguishing features in mental science; they are permissible and capable of being understood by most persons, and are states consistent with Phrenology.

Many have read that "good morals come from a good organisation of brain; bad morals come from a bad organisation." This has become a common belief. Good organisation is formed by a good soul, and *vice versa*. The soul leads in any change of organisation. It is possible to get morality from a bad organisation of brain; known criminals with this condition of head and brain have been as "brands plucked from the burning," and become agreeable members of society, and their heads after some time have become shaped agreeably with the principles of Phrenology.

Agreeableness is a perfection which separates one from the herd. A person must be in the highest degree of goodness to be truly agreeable. It cannot be expected of a drunkard; it is not possessed by the sinful, and it cannot be found in the "old man." It does not consist of material, for material, good or bad, is simply an instrument; Agreeableness comes *through* matter, but *from* a higher source—a noble, sublime, worthy, and exalted mind, soul, or spirit. It is from the conscious self, free from varnish or gilt, any other source of extraction cannot be true and would be incompatible with mind science. The source of true Agreeableness springs forth from the purity of the soul; it is an active power, and an element of the soul's strength, which shoots living sparks into other souls, implying faith, directing them to an assurance of safety, commanding obedience and love. It excites a generous spirit in others, inspires them with sympathy, and shows them the intensity of the soul. Agreeableness is the instructive expression of a soul's feeling; the energy of a truly happy being, a calm, gentle, considerate and forbearing spirit. Those whose character abounds with Agreeableness are animated to impart good, and to render the life of others happy. Happiness cannot be separated from Agreeableness because it is goodness. The powers and qualities of the soul are made evident in the deeds and actions of men. Agreeableness in the reflection of those powers and qualities; it is the soul's adornment of a brilliancy which the wearer cannot conceal: it is energetic, and the degenerate world at its approach makes way for it, and gives it welcome. Many are transformed by it, while others only imitate it. It rests with man to be Agreeable.

"Be ye nought, be any, everything—
I care not what you be,
If "yes" you answer, when I ask,
Art thou pure, true and free?"

Then one can possess real Agreeableness? Yes, any other than this is counterfeit. The phrenologist needs Agreeableness, but there are those who call themselves such who deal roughly and rudely with the things of other people's minds for the want of it. What a state to be in! For "What man knoweth the things of a man save the spirit of a man which is in him. Some appear as if no sense of soul were in them, but these are exceptions.

In conclusion, Agreeableness being a COMPOUND ESSENCE of the moral state of all the faculties of the conscious self, one is led to ask where is to be found phrenologically or physiologically upon the map of the brain the organ of Agreeableness—can it have a place independently to itself? To be a phrenologist one must be true to mind science; this is my only apology for asking the question.

DEFICIENT CONSCIENTIOUSNESS.

By J. MILLOTT SEVERN, F.B.P.A.

Although Conscientiousness may be considered a well-marked trait in the English people there are numbers of individuals who are unworthy of being trusted, some of whom in the eyes of the public, and so far as their employers are capable of judging, pass as being strictly honest until their weakness in this respect is found out by the committal of some dishonest act, involving disaster upon themselves, and loss and inconvenience to their employers.

Business people and others need to be on the alert lest dishonest and unprincipled persons cunningly secure for themselves positions of trust for which they are unworthy. It was my duty on one occasion to point out to a bank manager in a large and important town that his large Acquisitiveness and Sublimity, combined with qualities which produce lofty ideas and extravagant habits, together with his "moderate" Conscientiousness unfitted him for such a responsible position. He did not refute the statement, but appeared rather uneasy, and endeavoured to turn the conversation into a less serious channel.

Many years ago I examined a young man. I had never previously examined one with so small a degree of Conscientiousness. It was very small indeed. I felt that it was a difficult matter to point out to a cunningly-intelligent and forcible character so glaring a fault, and it troubled me at the moment to know how he would take it. I began to think of the possibility of unpleasant physical proceedings. However, here my mission was evidently much needed, and whatever consequences might ensue, it was my duty to point out to this man the disadvantage of having so small a degree of Conscientiousness, and how, if he did not cultivate a higher sense of justice and right, and be strictly honest in all his dealings, he would be likely to launch himself, and possibly those also who were near and dear to him, into disgrace and misery. This and much more I had to tell him. Well, reader, what would you expect a man would say after such a convictive statement? Should you possess large Conscientiousness you would no doubt feel indignant, but he, having the organ small, it will be perceived was almost devoid of feeling in respect to that moral quality. Turning to me he said, "Well, governor, you talk a lot about my having small Conscientiousness; but do you know anybody who is conscientious?" Just the remark one would expect, when one thinks of it. He was not conscientious himself, and he did not know any one who was. Whatever dishonest acts of which such an one might be guilty, so long as he steered clear of a magistrate's sentence of imprisonment, he would feel that he had done no very serious wrong. This man at the time was employed and trusted in a responsible position in business.

The position of the phrenologist will appear to be a very critical one since it is his business to tell individuals amongst other matters, the degree of Conscientiousness they possess. Yet not so much so as some would imagine, for each individual is sensitive only in proportion to the degree of faculty he may possess. Thus, the very conscientious, or the very intellectual individual

expects to be told that he is very conscientious, or that he is very intelligent, if his opinion of himself is in any degree large, and he would know that it was untrue, and would feel annoyed should he be told differently; while individuals deficient in intelligence or lacking Conscientiousness would be surprised should they be credited with possessing these qualifications in a large degree.

HOW TO BE WELL.

(Continued)

By T. R. ALLINSON, Ex.-L.R.C.P., Ed., &c.,
Author of "A System of Hygienic Medicine," &c.

All should know that the grain foods contain the most nourishment. Of these, the most nourishing are wheat, oats, barley, maize, rice, millet, peas, beans, lentils, dari, gram, &c. Weight for weight they contain more actual nourishment than four times their weight in raw fish, flesh, or fowl. Grain foods are also free from parasitic life. Any weevils or meal worms found in them will not live in the human inside. But immature tape worms, eggs of trichine, &c., found in flesh meat will grow in the human inside, and set up diseases. Fruits come next in order. They contain a large quantity of water, valuable mineral salts, and vegetable acids. Some fruits, like the banana, are rich in nutriment. Dried fruits, as dried figs, dates, raisins, and prunes contain as much nutriment as an equal weight of grain food, and in a form almost ready for assimilation without taxing the digestive organs very much. Vegetables are poor in nourishment as a rule, but they give flavour, furnish bulk, and help to regulate the bowels. The most nourishing vegetables are potatoes, beetroot, parsnips, artichokes, turnips, and carrots. Weight for weight raw potatoes contain as much nutriment as raw meat. Nuts are usually classed as very indigestible food. This is a mistake, nuts are the strongest food we have. To get the full value out of them a meal should be made of them and bread, then we shall find that they are very sustaining. They should be well chewed, and those who have no teeth can have the nuts grated before eating them. Nuts are laxative, except the chestnut.

Milk is a good food for babies and calves. Grown-up persons must take milk sparingly, and sip it slowly rather than drink it. To drink milk as one would water is a mistake. Milk taken in mass curdles in lumps, and lies heavy in the stomach. Milk slowly sipped curdles in flakes, mixes with other foods, and is digested easily. Eggs are good food, but must be eaten sparingly by the bilious and the costive. Cheese is a strong food, full of nourishment, and being closely grained is long in digesting. Chew cheese well, eat a little of it with a lot of bread, and it will be found very sustaining. Weight for weight it is four times the value of flesh meat. Bear this in mind ye who have small earnings and big families or expenses. Cheese grated and sprinkled in soups or over vegetables makes these dishes very nourishing. Butter is merely the fat of milk. Used sparingly it is a useful and good food. When it is spread on bread it helps to make the bread more nourishing, but must not be used too freely or it will help to congest the liver. Fish fowl, and flesh are the poorest of all the foods we eat. They are dear in price, poor in nourishment, are liable to contain parasites, difficult of digestion, and a trouble to get rid of afterwards. Those who eat meat should not eat more than four ounces per day, and then have it baked to a cinder, or boiled nearly to rags, then they need fear no tapeworms. Man's structure does not show that he is at all fitted for flesh eating, and by eating it he brings on himself a host of maladies.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON II.—CHEMICAL ELEMENTS. (Continued).

NITROGEN.—Symbol N.

Nitrogen occurs free in the air, of which it constitutes about 79 per cent. by volume.

Its chief use seems to be to dilute the oxygen, though it no doubt performs more important functions.

It occurs in combination in a very large number of compounds, such as Ammonia, Nitric Acid, Hydrocyanic Acid.

It exists in almost all parts of animals and plants. It has been described as the "basis of animal tissue." Azotised or albuminous substances are the most nourishing as food.

Nitrogen is a colourless, invisible, tasteless, odourless gas. It does not burn and does not support combustion. It does not support life.

SILICON.—Symbol Si.

Silicon is the most abundant of all the elements except Oxygen. It is the most abundant of the solid elements. It never occurs in the free state, but always in combination with Oxygen, in many minerals, *e.g.*, sand, quartz, agate, clay, flint, *&c.*

CHLORINE.—Symbol Cl.

Chlorine is a yellowish-green gas with a pungent and suffocating odour. It is not found free in nature, but occurs combined with metals as Chlorides. Chloride of Sodium (common salt) is an essential constituent of both plants and animals.

SULPHUR.—Symbol S.

Sulphur occurs free or native in volcanic districts, also in combination as Sulphides and Sulphates.

Sulphur occurs in many animal substances as Bile, Albumen of Egg; in some plants, as in the natural orders Brassicaceæ and Umbelliferae, and in gases and mineral waters.

When Sulphur is taken as a medicine only a small portion is absorbed in its passage through the alimentary canal, the remainder acting as a mechanical irritant, and thus producing the purgative action. Taurin, a constituent of the bile, contains about 25 per cent. of its weight of Sulphur.

PHOSPHORUS.—Symbol P.

This element was discovered in 1669 by Brandt. He separated it from the phosphates of urine, but it is now procured from the ashes of bones, which consist principally of Phosphate of Calcium.

It is a semi-transparent, waxlike solid which emits white vapours when exposed to the air.

Phosphorus is a constituent of nerve tissue and exists in the juices of vegetable and animal tissue.

When administered medicinally (Dose 1-30th of a grain), it acts as a stimulant to the nervous system, and is sometimes given in cases of cerebral atrophy.

IRON.—Symbol Fe. (Latin, Ferrum.)

A little Iron is found in the blood of an adult. Salts of Iron are given in some cases of scrofula and anæmia. An insufficiency of Iron in the blood is shown in some young persons by their pallid countenance and weak body.

POTASSIUM.—Symbol K.

At ordinary temperatures Potassium is a soft malleable solid. It is preserved in petroleum or naphtha, because it has a great affinity for Oxygen. Petroleum and naphtha contain no Oxygen.

SODIUM.—Symbol Na. (Natrium.)

It exists in sea-water, bay salt, and in animal and vegetable juices in combination with chlorine. Table salt is almost pure Chloride of Sodium.

CALCIUM.—Symbol Ca.

Calcium occurs as chalk or limestone, and is a constituent of bone.

MAGNESIUM.—Symbol Mg.

Magnesium is a metal having the appearance of silver.

It burns with an intense white light, combining with the Oxygen of the atmosphere forming Magnesia. It exists in the straw of wheat, also in minute quantity in the animal system, in the urine, and in some urinary calculi. Epsom Salts is a compound of Mg, S, and O, having the formula $MgSO_4$.

FORTHCOMING MEETINGS.

May 4th.—BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, London, W.C. Lecture by Bernard Holländer, Esq. Subject: "Comte's Analysis of the Faculties." Admission Free.

" 12th.—FOWLER INSTITUTE, Imperial Buildings, Ludgate Circus, E.C., at 7.30 p.m. Free.

CLAPHAM.—Every Monday night at Gilead Hall, York Terrace. Lectures by W. J. Cook and others. Admission Free.

LEYTON.—May 14th. LEYTON PHRENOLOGICAL SOCIETY, Grange Park Road Lecture Hall. Lecture, "Ourselves in the Light of Phrenology," by G. Stringer, Esq., at 8 p.m.

" May 28th. "How I became a believer in Phrenology," by the Rev. Geo. Freeman.

KEW.—Every Wednesday and Saturday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.

BIRMINGHAM.—Every Wednesday evening Mr. Burton's lectures. 11, County Chambers, Corporation Street.

LEICESTER.—Leicester Phrenological Institute, 3, Museum Square, New Walk. Every Thursday evening at 8 p.m.

PORTSMOUTH.—May 13th. Good Templars Hall, Landport. Lecture by Walter Brooks, on "The Brain and its Actions." Free.

NEWCASTLE.—May 13th. Instruction Class, under Mr. Darling. 7.30 p.m.

" May 27th. General meeting for discussion of Class Study. 7.30.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

COMMON ERRORS REGARDING PHRENOLOGY.

The ordinary Meeting of the Association was held on April 6th, when there was a larger attendance than usual. The minutes of the previous meeting were read and passed, and a new member admitted.

THE PRESIDENT said that he had selected as the subject for his address "Some Common Errors regarding Phrenology," because although phrenologists had over and over again exposed these fallacies, yet they were being continually resuscitated and hurled at them by ignorant or unscrupulous people; and it was necessary, as fresh persons were constantly being attracted towards Phrenology, that these misconceptions should be cleared away at the threshold of their enquiries.

It was a common error to suppose that the human head was covered with "bumps," or that phrenologists sought for protuberances on the head corresponding to each of the brain organs. Phrenologists object to the use of the term "bumps" in connection with their study, not only because the word was in itself an unpleasant one, but because it implied that which was not true. The shape of the head, its height, width, and contour at different parts, were the accepted grounds upon which judgment was formed as to the ability and disposition of individuals, and it could not be too widely known that the "bump" theory was only an invention of the opponents of Phrenology due to the utter ignorance of the principles upon which the phrenological hypothesis is founded. It may be that in exceptional cases where an organ was very largely developed, that its locality would be definitely distinguishable by a pronounced development of the skull, but very few heads had such features, and where such may be noticed it would only refer to a very few of the organs say three or four, and could not under any circumstances be taken to indicate a general law or a reliable basis of judgment.

It was a common error to say that phrenologists taught that large heads meant great intellectual capacity. They taught that large heads were powerful heads, but were powerful only in the direction in which they were large. The lobes or larger divisions of the Brain, each subserved different classes of mental processes. The intellectual were confined to the frontal lobe, and only when that lobe was large, would its possessor be intellectually powerful. A man may therefore possess a large head but be only a powerful animal or criminal, and possess but little intellectual or moral force.

It was an error to suppose that some persons had more faculties than others. Every man possessed the same number of elementary mental powers though in different degrees. The possession of these powers differentiated man from other animals. The great difference between a Lord Bacon or Shakespeare on the one hand, and the Aztec or Hottentot on the other was only one of degree, the African possessing in an undeveloped form all the attributes of the refined and intellectual Caucasian.

It is an error to suppose that Phrenology necessarily means fatalism. It must be recognised that we are "fated" within certain limits. Having no wings, men are "fated" to live and move on the earth's surface; persons born blind, or deaf, or deformed, are "fated" in so far as their capacity is limited by these inabilities, but within these limits are free to think, speak, and act. All men are limited to their capacity as measurable at any one time; but development is a natural law, and at the will of each individual, his limit can be extended considerably by the education and exercise of his various powers. Hence a man is not "fated" in the ordinary sense, to be subject to the control of an organisation given him at birth over which he can exercise no power of option or modification. He can cultivate or restrain any tendency he possesses, and thus of his free will demonstrate the inaccuracy of the fatalistic theory.

It is a common error to suppose that if two or more phrenologists disagree in diagnosing the character of the same individual that the unreliability of Phrenology is therefore proven. The only thing proven by this is that either one or more, perhaps all of the examiners were incompetent, nothing more. If they all agreed it would not prove Phrenology to be true. It would only show that they had learnt a particular theory, and each had learnt it well. The theory may be false or true it makes not the least difference. The truth of Phrenology is not affected by agreements or disagreements in character reading by its exponents, and should not be accepted or condemned on such an assumption.

It is an error to suppose that because the lines are drawn on phrenological charts between the various "centres" or organs, that therefore phrenologists have appropriated the whole of the brain surface, and have left no room for further investigation or discovery. As a matter of fact the early phrenologists simply drew a boundary line round a certain organ, regardless of the organs contiguous, but some innovator apparently with the object of simplifying the doctrine of Phrenology to the lay mind introduced the present system of drawing lines quite arbitrarily between the various centres. The lecturer feared that phrenologists were largely responsible for the perpetuation of this error.

It is an error to judge of Phrenology by its exponents. While this system of judging is admirable in commercial life, yet the truth of any doctrine is not, and cannot possibly be, dependent upon, or to be determined by, the ability or worth of its advocate.

It is an error to say that phrenologists locate organs at the processes in the skull. Our opponents are frequently giving currency to this error. Phrenologists are not all the ignorant and illiterate persons they are represented to be, and their knowledge of anatomy is as great as most of their critics. It is not to be thought for one moment that they are unaware of the position of the processes and sinuses; every work on Phrenology which deals with structure, points out to the student their locations, and shows that they have no phrenological value.

It is an error to suppose that Phrenology is necessarily connected with other systems of character reading as Physiognomy, Palmistry, &c. Not only is it an error, but a positive injury to Phrenology to associate with it these and other studies. Each of these has its opponents and detractors, and surely Phrenology has enough to do to defend itself against attack, without in

addition having to justify the existence, or vouch for the accuracy of these various subjects, each of which may be interesting and otherwise defensible studies. But possibly the greatest error in this connection, is the association which the attempt to connect it with Palmistry involves. For while palmists claim that their subject provides a valuable system of character reading, yet in practice they deal with the history of their clients, venture on prophecy, and ignore character altogether. The lecturer in this matter spoke from experience, and regretted that Phrenology should be in any way associated with this or any other system of fortune telling. Phrenology was in no sense a fortune predictor, it did not, and could not, do more than state the present capacity and disposition of the individual seeking its aid.

It was a common error to suppose that the clients of the phrenologists were all ignoramuses. Princes and scientists, divines, commercial magnates, statesmen, and men in all the learned professions, and others holding every description of public office had consulted the professional phrenologist.

The lecturer dealt with many other errors and concluded by saying that it was a common but most absurd error to suppose that Phrenology was dead and buried, for never were its advocates more enthusiastic or determined than at the present time. They had worked long in darkness and under the ban of ridicule, but were emerging into the light. An acceptance of phrenological truth and teaching would be universal in the near future.

Mr. DONOVAN was pleased to hear an orthodox phrenological lecture. He was of opinion that present day phrenological charts did more harm to Phrenology than all the ignoramuses who posed as advocates put together.

Mr. J. F. HUBERT wished to mention one common misapprehension relating to Phrenology. It was the idea that it was necessarily associated with games and amusements. It should be widely known as a scientific subject. He deprecated the attempts of some phrenologists to associate their science with Spiritualism, and thought it entailed on us unnecessary odium. We should not claim too much for Phrenology. A knowledge of the power of dynamite may be used for good or bad purposes, for blasting rocks or criminal purposes, so a knowledge of Phrenology may be used to the advantage or disadvantage of others.

Dr. WITHINSHAW said in reference to the lecturer's strictures on doctors, that they were no better or worse than other men. Where would Phrenology have been without them, especially Gall and Spurzheim. He admitted they did not care to receive information from lay sources, but in this they were as other scientists. He believed if doctors generally studied the subject more it would be of great use to them in their profession.

Mr. OVERALL had a rooted objection to Physiognomy. He was of opinion that given certain ideas they can be read into the face. He severely criticised a statement made in a letter in the POPULAR PHRENOLOGIST, showing what he believed to be its weak points.

REV. F. W. WILKINSON said that Phrenology was an estimative science and should be so recognised; it should not be claimed for it that it was absolute. He was of opinion that all public men should be phrenologists.

Mr. HOLLANDER said that errors were often repeated and could not be too often refuted. The same replies given by Gall and Spurzheim would be equally right to day. Fundamental faculties are the bricks with which

is built the mental house. He could not alter nature, or anyone's conception of it. He could only study nature's laws, the elements of which go to build up human character; he could not tell how these elements were used. Phrenology to-day has not the powerful support it had 50 years ago, yet many notable men gave it their adhesion. The late Professor Owen, J. Morley, W. E. Gladstone, &c. Many who were indebted to Phrenology would not openly recognise it. He would like to state that some time ago the Australian Government appointed a phrenologist as school inspector, thus officially recognising the subject.

Mr. DAVIES thought there should be some common ground of instruction amongst phrenologists. He saw no reason why all delineators should not agree in their results. A common textbook should be used by all.

Mr. MORRELL said want of conformity was due in a large measure to two persons endeavouring to express an idea of which they knew nothing. Persons who were not acquainted with Phrenology often misconceived the statements made by examiners, because they failed to grasp the meanings which phrenologists attached to certain words.

Mr. CROUCH did not appreciate the differences which occur in character readings. He had been astounded to hear statements absolutely wrong. He thought that Phrenology may be advanced by its introduction into the social circle, friends being interested by examinations in their homes. We should do what we can in a pleasant way.

The meeting concluded by the clever examinations of heads by Messrs. Cox and Durham.

ACCRINGTON PHRENOLOGICAL SOCIETY.

A lecture was delivered on March 31st by the President (Prof. Williams), on "The Grouping of the Organs," when a pleasant and instructive evening was spent. The lecture was illustrated with diagrams. This infant society is making good progress, new members being admitted at every meeting. The Secretary would be pleased to have offers of assistance to further the society's operations. Address T. Taylor, 53, Lodge Street, Accrington.

SHILDON.

On March 20th Mr. James Murray, of Brusselton, delivered an interesting and instructive lecture in the Methodist Lay Church, on "Temperaments and their influence upon Character." The lecturer dealt with the subject in a masterly style, pointing out the characteristics of the various temperaments to the enjoyment and pleasure of the company present. Three persons were publicly delineated at the close of the lecture. The lecturer was well applauded.

CLAPHAM.

The usual lectures are being delivered in Gilead Hall on Monday evenings. During the past month Mr. A. H. Ellis has been the lecturer. In his first lecture he described his reasons for belief in Phrenology, and the manifold ways in which the science would benefit mankind. His next lecture pointed out the necessity for professional phrenologists working for and obtaining the diploma of the B.P.A., which would be a test of their competency, and a recommendation to the public as to their fitness. The incompetent would then soon retire from the field. He further advised all who sought phrenological advice to go to the most competent men, even if the fee was a little higher in their cases. Mr. Ellis's last lecture, "Responsibility phrenologically considered," was an able address, showing that responsibility was subject to degree of development and environment.

THE POPULAR PHRENOLOGIST.

MAY, 1897.

Will be sent post free to all European Countries, Canada,
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Other parts of the World 2/- per annum.

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All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

Well, my dear readers, why is it you have not called to see us at 63, Chancery Lane? We have been awaiting you with much anxiety. Some of you have favoured us with a few moments of your valuable time—much to our delight and your own pleasure—but we want to shake the hand of every friend of Phrenology. I trust my good friends, the officials of the BRITISH PHRENOLOGICAL ASSOCIATION, will forgive my apparent levity and freedom in giving these general invitations to visit them; but my own pleasure has been so palpably increased through the office, that I want all my readers to be similarly happy.

But seriously, the officer in charge of the office would be pleased to greet any person having an interest in Phrenology who would favour him with a call. It is the main object of the B.P.A. to promulgate Phrenology, and all enquirers will be welcomed. Persons desirous of becoming members, or who wish to know anything about the Association or its objects and methods, should call. Those who would like to see samples of the class and nature of the publications which phrenologists have issued from time, should inspect the library; it will help to clear away doubts as to the scientific character of the study.

Phrenology is rapidly coming to the front. The Press is desirous of recognising it. The students and advocates of other sciences seek to conciliate us, and the public generally favourably receive phrenological teaching. This is as it should be. When our lecturers and writers present our subject in its true light, as a method of determining character based on absolute scientific data, and our practitioners so apply it, then the world will be bound to acknowledge its great value and power.

The *Philadelphia Ledger* reports the appointment by the Minnesota Legislature of a State Commission of Phrenology, in connection with which a State Phrenologist and an Assistant State Phrenologist are to be appointed. The former official is required to examine no less than two thousand heads a year. The duties of his assistant are not stated. For some time past the free use of the Hall of Representatives has been granted during the evening to a learned Professor of Phrenology, for the purpose of demonstrating the value of the science when applied for practical purposes.

Britain is slow to move, but when once the people are convinced, the Legislature slowly but surely acts. To do here as Minnesota has done may not be so impossible a task as it may seem to some of our half-hearted friends. The matter rests with phrenologists themselves. Let them but convince the people that their science is of value to the State in its various applications, and no amount of personal prejudice or interested opposition will bar the way to a general adoption of its principles, and to Government recognition and application.

Many persons are under the wrong impression that the P.P. is the organ of the British Phrenological Association, and consequently send communications to the officials of the Association which are intended for the P.P. Now, I should be extremely sorry were the B.P.A. held as being in any sense responsible for what appears in this paper. It should be borne in mind that the purposes of the B.P.A. are altogether above that which is implied by prize stories and humorous anecdotes, and no responsibility can attach to it for any matter which appears in our pages.

But as the main object of the P.P. is practically the same as that of the B.P.A., namely, the propagation and popularisation of Phrenology, I naturally seek the extension of the influence and power of the Association, as being, in my opinion, the only organisation able to deal effectively with the subject in its present stage of development. I urge all sympathisers with Phrenology to become members of the Association, because its objects are scientific, educational, and practicable; its aims are high, its motive disinterested, its influence national, and its present membership composed of the majority of those who have won honour and confidence as the result of lives of labour given to the advocacy of the claims of our science. Let me again urge all in sympathy to become members.

Once again I must express the hope that my readers will not forget to recommend the P.P. to their many friends. Whilst subscribers and readers increase every month, yet there must be very many thousands of persons to whom the study of human nature is attractive who are yet ignorant of the existence of this journal, and to whom it would be a source of pleasure and profit. Let every one of you then do them and myself a kindly act by bringing the P.P. to their notice.

I trust our friends are doing their very best to push the B.P.A. YEAR BOOK. No better work can be given to intelligent and thoughtful persons who seek information on our subject.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]



A CRIMINAL TYPE.

The object and scope of Phrenology have been so plainly described by Dr. Spurzheim that the student would save himself falling into a pitfall if he would only read what Spurzheim has written. One cold, wet night during the winter of 1877, whilst giving a course of lectures in the North of England, an old gentleman entered my examination room, carrying in his arms a boy between three and four years old, and told me he wished for an examination of the little one.

After carefully weighing up the child and describing his nature, disposition, abilities, &c., and giving him the needful advice as to treatment, training, and education, I said, "I would advise you to make a butcher or a soldier of him." Tears began to roll down the old man's cheeks as he said, "Cannot I make anything else of him, for I don't want him to be a soldier? I have been one myself," he continued, "and the child is all I have in the world, and I am all he has in the shape of relatives. I have saved enough money to enable me to give him a good education, and, in fact, to give him an exceptional start in life." I replied, "Money spent on mental culture would be lost on him; with care you may save him from becoming a criminal, and by the severe and firm discipline of the army he would rise as a soldier."

Kissing and hugging the child closely to him, the old man departed in a very sorrowful mood.

Twelve years after, when lecturing again in the same town, the old man called upon me and, after referring to the examination, showed me a photograph of the boy dressed in the uniform of one of our reformatory schools.

The boy is a soldier to-day. Governed by strict discipline, he is honest, and exceedingly useful when physical labour and great endeavour are required. But what would have become of that boy had I, when I examined him, simply told the old man something which would have pleased him?

The quality of organisation plays such an important part in

character that I might say, along with Temperament, it is the most important item in judging a person, and deciding what advice a phrenologist should give. Twice during last summer I heard two so-called phrenologists say they knew nothing about this, and did not want to know anything of it.

My illustration this month shows a type of organisation in which quality is very low, along with a temperament in which every element for a physical life is more prominent than that which leads to culture, refinement, and morality. The criminal brain is very large, the social nature very strong, with very large Destructiveness. A nature of this type would not stop at the destruction of anything in order to remove it out of the way. In shape and character it is the opposite in every way to the one named by Signor Crispi last month of the man who stopped him.

The perceptive brain is large, with deficient reasoning power. This, along with his muscular power, would enable him to fight the physical difficulties which might beset his path. Yet his small Reason and Constructiveness would prevent him ever trying to make or improve anything.

The deficiency of Ideality and Sublimity would make him destitute of the power to appreciate or enjoy anything refined or beautiful. His will power would be excessively great. The whole of those organs which raise man above the animal are deficient. He would have but little sense of right or wrong, and suffering would never arouse in his mind any sympathy. He would be honest if possible, but dishonest, cruel, and cunning if needful.

It is in the study of these extremes and by putting them alongside such men as Hagarty, Harper, &c., that we realise the solid foundation on which Gall's discoveries are based.

Our work is to help men to fill the place their organisation fits them for, and thus enable them to live out their own characters and avoid those conditions and things for which they are unfitted, morally and intellectually.

BLACKPOOL.

We are pleased to hear that the Blackpool Town Council have at last decided to stop the objectionable practices which for many years have been allowed to prevail on the foreshore of that popular resort. Men who make up in impudence what they lack in knowledge have dubbed themselves phrenologists, and with the most barefaced effrontery have essayed to delineate characters—of course for a fee. The result has been a decidedly unfavourable opinion of Phrenology in the minds of many intelligent persons, whose acquaintance with the subject has been unfortunately limited to these experiences. We are glad it is to end.

"POPULAR PHRENOLOGISTS" FREE.

Small parcels of one dozen back numbers of the P.P. will be sent free to any friend who will undertake to distribute them amongst persons interested, as specimen copies. On receipt of post card, with name and address, the package will be sent by post; or if you send us the names of friends we will gladly send a copy to each free.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

Were I asked to prove Phrenology scientifically to a class of *savants*, I should choose the subject I mentioned last month, viz., National Characteristics: with demonstrations from their skulls; in fact, this is my favourite mode of either converting or silencing an opponent. Taking a well-marked Scotch skull from my collection, I ask my opponent, "What are the chief traits of character common to the Scotch people?" Often, after a few minutes' thought, the reply is, "Remarkable intelligence, general carefulness about money, cautious to a degree, and passionate fondness for home and children."

I then contrast the Scotch skull with a North American or Peruvian Indian, and anyone who is not blind can see the difference. Pointing out the anterior lobe of the Brain (upon which the manifestation of intellect depends) how deficient in the Indian, and how prominent in the Scotchman. Next I call his attention to the long, oval occipital protuberance in the Scotch skull in contrast to the exceedingly short one of the Indian, and the conformation at once strikes home to my opponent. I then add, "This is the organ of Love of Children; does it coincide with their known characteristics?" The Indian scarcely notices his children. Next I turn to the character common to the Indian and Scotchmen alike—viz., Cautiousness, and call my opponent's attention to the similarity of development, which he cannot deny.

I then proceed to convert him in this way—"Keep the shape of that parietal bone in your mind," and presenting to him the skull of a hyæna, I say, "Tell me the difference?" "Well," is the reply, "according to your doctrine, in this skull Cautiousness is deficient." Quite right, so it is; this is the skull of a hyæna, and they are known to be most incautious animals." "Contrast the hyæna with this animal." "Oh!" again becomes the reply, "Cautiousness, as you call it, is well developed." "This is the skull of a tiger, and what is the character?" "Exceedingly cautious." "Now give me your opinion of these two skulls. The one a retriever dog, the other an English terrier." After scanning them over well, "Supposing Phrenology to be true, the terrier has large Cautiousness and the retriever small." I reply, "Quite right."

Re the Scotch skull. As a nation Acquisitiveness is well marked, and it is widely known how prudent and careful Scotchmen are to save "baw-bees." It is equally true regarding their intellectual abilities. I have never met an unintelligent Scotchman, and have often wondered whether this is the natural outcome of the laws of hereditary descent, for it is a well known fact that education has always been at the front for generations in Scotland.

Take the Irish character, and you have a typical phrenological organization which is highly interesting and amusing. I have stood and listened to a group of Irish labourers—delighted at their bright flashes of wit and humour. Although often extremely illiterate, yet their plausibility, due to large Approbativeness, makes them exceedingly obliging. We also notice one of the pointed traits of their character in their combative dis-

positions. There is nothing they seem to enjoy so much as a fight. It is this which makes them such excellent soldiers. I have known in the midst of an Irish merry-making, when all was mirth and harmony, a single remark, act like a spark to gunpowder. In a few moments all was riot and bloodshed—the poker and tongs doing excellent duty. After the *fracas* the female portion of the assembly would wash and bind up the wounded. After such scenes the hilarity would be resumed as if nothing had happened.

This is well illustrated in an anecdote of the Irish people from the transactions of the Edinburgh Phrenological Society. An Irish gentleman travelling abroad, on entering a village in the South of France, saw an irregular skirmish between sections of the inhabitants, such as we term a battle royal. He immediately jumped out of his carriage, and joined one of the parties. The side he espoused happening to be worsted he received some hard knocks, and was conveyed back to his vehicle with some pretty severe contusions on his head and limbs. Instead of lamenting these, his first words upon regaining consciousness were "Sure, that's the first bit of fun I've had since I left old Ireland." The contradictions of character displayed in the case I quoted from my own experience are easily accounted for upon phrenological principles—their large organs of Combativeness being associated with large Social Brains and considerable Benevolence. The hospitality of the Irish is proverbial, even if they crack your crown as additional sauce.

Respecting the missing link displayed in the Neanderthall skull, of which so much was said by Professor Shaffhuzen, I once saw an almost identical skull sent from a churchyard in Ireland, by Robert Cox, nephew of George Combe, and whilst writing on National Character a few notes on the supposed missing link will not be out of place.

The Neanderthall skull is extremely broad; this gives an erroneous opinion of its height. I cut through a plaster cast of this skull, lined the section in card board, and cut it out. On placing the superciliary ridge and the occipital spinous process over the exact points of a well-developed English skull of recent date, it was identical in height—the excessive width of the Neanderthall giving the appearance to a casual observer of being very low.

It is quite proverbial how anthropologists quote the Neanderthall skull in support of their theories, and quietly ignore the Engis skull—both discovered under similar strata, and presumably of similar dates. In the conformation of the Engis skull, what do we find phrenologically? A wide contrast to any missing link theory; in fact, as finely a formed head as any at the present day, approaching in contour the higher Hindoo. This fact simply proves that at the remote period of the Earth's history to which the Neanderthall and Engis skulls belong, different types of men were in existence, even as at the present day—the one typical of a heavy animal nature, the other indicative of a highly intellectual and moral disposition—typical of a philosopher or teacher belonging to nineteenth-century civilization.

GRAPHOLOGICAL CHARACTER READINGS.

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

III.—Mr. FREDERIC H. COWEN.

In the handwriting no specific signs have hitherto been discovered as indicative of either Time or Tune, and musical ability has been deduced by graphologists, more particularly, by observing the formation of the handwriting in its entirety, than by inspecting the letters in order to find the presence of any special graphic sign.

But Tune is a talent possessed by those in whom the muscular system is either dominant or, at least, well defined, as a rule; hence, as persons of this stamp are characterized by a curved conformation of body, the shape of the letters of their handwriting will be also in a like manner rounded, and this because the whole body, together with their movements, is constructed on a curvilinear principle.

Now, before us we have the signature of an eminent musician—that of the well known composer, Mr. Frederic H. Cowen. How does the autograph bear out my theories? We will proceed to examine it, and find out. In the first place, in order that we may not jump at our conclusions, we will commence our investigations by observing the signs typical of the "textural indications"—i.e., the condition of the organism. It will be perceived that the strokes which comprise the various letters are direct and non-complicated; in short, they are "simplicity itself;" hence the quality of the organization is high. There is also culture, in combination with natural refinement, nicety of feeling and susceptibility, signified by the *tout-ensemble* of this elegant, harmonious and delicate piece of penmanship.



Mr. Cowen, we thus learn, has a refined mind, and a favourably organized constitution; the mental and vital elements ranging higher than those of the motive system. There is evidently a good development of the perceptive group of faculties—notably of Form—symmetrical, print-like capitals—Size—equal, regular shape of letters—Colour—rather thick "down-strokes," and Language—"H" connected to "C" of surname—such being all needed by a musician. For instance, Form gives him the capacity to commit the notes to memory; Size the ability to judge of the fitness, adaptability and proportion of one portion of a composition to another; and Colour the necessary sense of colour and warmth of expression; while Language lends fluency and power of utterance to his ideas. ●

Tune, as I have said, I determined upon according to the rotundity of the letters; nearly, if not absolutely all great composers exhibiting in their handwriting a continuous curve in the formations of their letters—the down or up-strokes being rarely of a rectilinear character. Here the peculiarity alluded to will be noticed.

Time, I find, is usually shown according to the regularity apparent in the handwriting—for the reason that the motion and mode of progression of those who have a clear conception of the laws of Time, are methodical—a soldier, for instance, having a fixed method of walking, his arms swinging like a pendulum at his side.

In the signature of Mr. Cowen the regularity of alignment, the even, harmonious movement of the writing, and the beautifully adjusted pen-strokes will at once strike the observer.

Order, giving attention to minutiae and carefulness, as well as the love of arrangement, perfection and neatness generally, combined with his large and full Ideality and Constructiveness—softly curved, symmetrical letters, "H" connected to "C"—is plainly denoted by the dot which is duly placed over the "i," and also by the care bestowed upon the handwriting generally.

Comparison, which engenders lucidity of thought and critical faculty; Mirthfulness, which gives appreciation of humour, and Agreeableness, are all well above the average: these faculties being respectively typified by the clearness of the strokes; the waviness of the final, and the continuous downward curvature exhibited in forming the letters ("n," for instance, being shaped like a "u").

Other organs which are well developed in Mr. Cowen are: Benevolence—sloping, rounded "hand"; Spirituality—wide curves at bases of letters; Conscientiousness—letters very level; Approbativeness—flourish beneath signature; and Combaticiveness (which gives executive power, and is more defensive than aggressive in this case),—terminal trending to the left, &c.

The domestic and social sentiments are, naturally, well represented; and perhaps Friendship, Inhabitativeness, and Parental Love,—which are shown: (1) by the wide spacing, (2) the looping of the letters, and (3) the stroke employed to unite the two up-strokes of the capital "H"—are as large of these groups as any.

PORTSMOUTH.

Walter Brooks, the Southsea phrenologist, recently lectured upon the "Heads of the Royal Navy," in the large hall of the Royal Sailors' Rest, before a very large gathering of sailors' wives—a society organised by Miss Agnes Weston, the sailors' friend—none but sailors' wives can belong to it. Miss Brown, one of the ladies of the staff, took the chair. The lecturer discoursed upon the "heads" of the lower deck phrenologically, during which he said these sailors' heads must be better heads than any other sailors' heads to whatever nation they belonged. Why was it? Because they were British. They belonged to a great race—a superior people; they were the tars of a nation which was a company of nations. They had the heads of Britons, who conquered and held the gates of their enemies. The superiority of the intellect and other qualities of our people gave us great privileges. History tells us of the red letter days of our sailors. To day our nation is the first nation; the eyes of the world are upon the British fleet. How is it? or why is it? The heads of your families are in it, that is the reason. The meeting concluded with thanks to the lecturer.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

ACQUISITIVENESS—concluded.

To delineate character accurately is no easy art, for people will form their own immature ideas of the teachings of Phrenology and the functions of the organs, seldom divining the real cause of any individual person's character. For example, our last article was concluded by the statement that a murderer may have larger Acquisitiveness than Destructiveness, and a thief may have larger Destructiveness than Acquisitiveness.

How is this? One organ may, if not under sufficiently moral influence, do a wrong and seek the aid of another organ to hide it. Thus one person sitting opposite to another person in a railway train sees an opportunity of robbing him, his large Acquisitiveness urging him to the deed. But having got his booty he is suddenly aware that at the next station his theft will be made known by the person robbed. His Secretiveness urges him to hide his guilt. His Love of Approbation and Caution becomes exercised, he fears an exposure. What can he do? He must murder his companion. He does it; though his Destructiveness may be but moderately developed. On the other hand, a person with this organ large and Acquisitiveness moderate, may in passion strike down anyone who opposes him in conversation, say on some religious or political doctrine. He must needs seek refuge. What can he do to evade discovery? His Secretiveness, Caution, and Intellect tell him to empty the pockets of his victim and secrete the contents on the premises of some innocent person. His motive for theft was not due to his Acquisitiveness which was small, but to the primary motive of anger. Yet if caught with the articles upon him he is at once considered as having murdered his victim for robbery. It will be seen that the organs tending to criminality, when not under moral control, are mostly in the parts around, in front of, and behind the ears.

In addition to those already referred to are Combativeness and Amativeness behind, and Alimentiveness before, the ears. Large Alimentiveness cries out for food and drink, and Constructiveness aids to prepare skeleton keys, etc., to plan and effect the robbery. These organs are not evil. All are good. It is their misuse; their gratification irrespective of the moral faculties, wherein lies the evil.

When the moral faculties are large, they assert themselves with power and prevent abuse of the propensities; when feeble, they fail to restrain, and evil follows unbridled passions.

These remarks point to the value of a knowledge of Phrenology, the only science that can point out the peculiarities of character in each individual, and the necessity of individual training to strengthen or restrain.

Men steal either (a) to supply their present needs, or (b) what they imagine to be their needs when they steal to provide for wants that are not necessary to them, as the drunkard steals for gin, or (c) to store away. The last class are dominated by

Acquisitiveness and Secretiveness and are deficient in Conscientiousness. Those who steal for luxuries are generally dominated by ambition and display, Self-Esteem and Love of Approbation. Those who steal to supply food and necessary clothes are generally of somewhat weak intellect or dominated by passions, or, more generally, are affected by both of these causes. Which of these classes is generally pitied by the undiscerning public? Those who have enough and to spare, yet crave for more, to appear well in the eyes of others. Their mania for theft is so strong that they are pitied and remanded to do the like again. The first class are punished because they will not starve. I may be wrong, but my opinion is they are the least criminal of the three classes named, because their responsibility cannot be so great on account of their less favourable brain developments.

And what shall we say of gamblers? Next to drinking this is one of our worst evils. It is worse than pill-taking, though perhaps not worse than pill-selling, which is gambling with nineteenth century ignorance. The gambler seeks to ease the pockets of his fellow-creature without giving him value in return. All bookmakers ought to be punished as rogues and vagabonds—they are nothing but parasites—vermin, living on the blood and souls of their fellows. Yet such men as these are supported by some of our M.P.'s. It is time our statesmen worshipped money less and morality more. When such is the case the poverty of Crete will not be a stumbling block to its liberty, and the fear that Turkish loans will become discredited, will fail to preserve that absurdity "the integrity of the Turkish Empire."

Buonaparte called the English "a nation of shopkeepers." He was right. Even our politics are shoppy. Legislation is not practical in its application. It is a matter of bargain. Reforms are rendered valueless by the selfishness that "protects the interests" of so many privileged ones. The landed interests, the trade interests, especially the interests of "the beer trade," professional interests, working men's interests, all and sundry must be considered before justice may be done to the whole community. With too many the business of life is to gain—to gain distinction, to gain money, to gain power. And what does this all mean? To outstrip, to place ourselves in positions in advance of, our neighbours. We get before others, in material possessions. We ought to get before ourselves, in mental and moral excellence. Our improvement in reference to our own requirements should be our goal, not the depreciation of others following our own aggrandisement.

Competition should give place to co-operation. The wise and strong should cease to luxuriate on the ignorance and weakness of those less favoured than themselves. Above all, children should not be taught to consider that the clever boy is the good boy, to receive all the prizes and commendations, and that his mates less mentally endowed are less deserving than they.

JERSEY.

Professor Golledge has been lecturing in this island during March and April to large and appreciative audiences. The *Jersey Times* is enthusiastic as to the eloquence and ability of the lecturer. Mr. Golledge's lectures are interspersed with gems of poetry and sayings of famous men. He deals, to some purpose, with the arguments based upon recent discoveries as to the functions of the brain. Public delineations formed a marked feature of these lectures.

LEYTON PHRENOLOGICAL SOCIETY.

The members of this flourishing society were recently treated to a lecture by the Rev. F. W. Wilkinson, on "Phrenology, a scientific basis for reading character." The lecturer substantiated Phrenology's claims to the title of science, from the fact that all science is the result of observation. And science generally is but these observations tabulated and verified, and the conditions made known for the welfare of the community in general. Phrenology comes under this head, Dr. Gall having made thousands of observations, he having been most precise in his investigations, and most critical in his research, and not rushing headlong into print until he was thoroughly convinced of the certainty of the facts. Phrenology may not be classed as an exact science on account of the difficulties of the question, it having to deal with the brain, being the organ of the mind, and that mysterious force, life, yet it may be called an estimative science. This brings in the distinction between Phrenology and the phrenologist—the science oftentimes getting the blame for the scientist. Character is what we are, reputation what people think of us. A truly proficient phrenologist would startle some men. He is able to distinguish (and Phrenology does this) between the character (*i.e.* the hereditary disposition, trait or taint) that a person has received from his or her parents, for which such person has no moral accountability, and the character that the person in question has developed or acquired. This distinction of character received and character acquired is the crucial point which should receive the interest of every student. For instance, it is easy for some people to be good, their moral organisation, environment, education and circumstances all help them, and there is very little virtue or credit due to them. But to the man whose moral organisation is against him, and then his environment and education also opposed to him, if that man do good great credit is due to him. The lecturer expressed his idea that a large proportion of the criminality of the country was a form of insanity, and if Phrenology were only applied we should have moral hospitals instead of prisons. He urged the members of the association not to be satisfied with a smattering of knowledge, but to acquire all the information upon the subject possible. He was aware they were only embryo phrenologists, but each should attempt to become a proficient phrenologist, and not be prophets. A discussion followed, and the meeting closed with votes of thanks to the lecturer and chairman.

On the following meeting night the Rev. T. B. Angold, from British Honduras, delivered a lecture entitled "Character Reading in Central America." He defined the head as the basis of character reading, and Phrenology the standard, and indicated the scope of the science. The chief point of the lecture was to explain the characters and habits of the races of the country by their brain formation. The argument was put in a very lucid and interesting manner, and showed how many problems of human life are solved by a knowledge of the principles of this science. The so-called inconsistency of the African in his strong religious powers and lack of Conscientiousness was very striking. Several of the members raised questions afterwards upon parts of the lecture that desired a further treatment. The lecturer and president were both thanked for their services.

On Friday, April 9th, an interesting meeting was held, the principal feature being the examination of heads by students and amateurs—members of the society. Four gentlemen submitted themselves for dissection mentally, and they came in for a good deal of analysing. Messrs. Stanley and Stacey were the chief delineators, their estimates being subject to the criticism of Mr. J. P. Blackford, of Windsor, who attended for this purpose. These meetings for practical experiment are valuable and instructive, not only to the student but to the general onlooker, who cannot help being influenced and probably convinced by the efforts of the delineators. The president (Rev. C. Edmunds, M.A.) occupied the chair, and again testified to his faith in the value of Phrenology.

FREE CHARACTERS.

E. ROBINSON.—You are tactful and positive though your determination may have been weakened by a poor state of health. Though the photograph is a good one I cannot well distinguish your "Hope," which appears to be small. You should try to look on the bright side, and not repine or be fretful. You are somewhat narrow in your views, though with good intentions, sharp, excitable and emotional. Try to master yourself, and do nothing hastily. You should certainly select employment which would give you much time in the open air. If you cannot secure such, get something which will keep you moving, active housework if not too heavy would be suitable.

J. L.—Your portrait shows you have strong literary tastes, though I am of opinion these tastes have not had the opportunity to develop themselves in the manner your large Ideality would have wished. You are confident and hopeful, and see but few difficulties in your path, keen to perceive, but slow to apply your knowledge. You seem to have some business ability and it is in this direction your powers have probably been exercised, you are moral, high minded, affectionate to devotion, open and straightforward. Have a desire for other's approval and seek to merit it.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

FUNCTIONS OF ACQUISITIVENESS.

SIR,—Mr. Webb in "Lessons on Phrenology" in the March number of the P.P., writing of Acquisitiveness, says: "With the Intellect large, this organ urges to the acquisition of knowledge, and with large moral and religious organs to the possession of the 'gift of God,' 'eternal' life." When it is combined with large animal passions it urges to the gratification of those passions.

Perhaps Mr. Webb will be kind enough to say if these statements are statements of facts observed by him, or only inferences. In Mr. and Mrs. L. N. Fowler's lectures there is something about Acquisitiveness giving a desire to lay up treasure in heaven, but no facts are given in proof. I have examined thousands of heads but do not know of one instance supporting either Mr. Fowler's statement, or Mr. Webb's, as regards its stated effect in connection with religion. The kindness and geniality of Mr. Webb will, perhaps, excuse my drawing attention to this matter.—Yours truly, X.

BRITISH PHRENOLOGY.

SIR,—The appeal made by Mr. Coates is one that should be supported by every well-wisher of our science.

Phrenology pure and simple is overshadowed by numerous other things, both objectionable and unobjectionable, that many lecturers dabble in, and there is no doubt whatever that it is suffering great harm from such advocates. It will never secure serious attention from the educated and thinking classes until the objectionable element is eliminated and the status of our teachers raised. I am pleased to see, Sir, that you are keeping the P.P. pure.

The suggestion that candidates for the B.P.A. diploma should first pass a preliminary examination is a good one. It should, in the first place, be an indispensable condition that they be able to speak grammatically. I know at least three holders of the B.P.A. diploma who are very shaky in their speech, although clever delineators. When a person attends a lecture and hears an uneducated man expounding his subject in a coarse, shallow manner his ear is naturally offended, and he is not led to pay a second visit. I quite endorse the remarks made by your correspondent Mr. F. W. Ford.—Yours truly,

PHRENO.

PRIMITIVE FUNCTIONS OF FACULTIES.

DEAR SIR,—In the interesting article on Conscientiousness in the April issue of the P.P., an important point crops up for the attention of phrenologists, and it would form a suitable subject for the consideration of the B.P.A. Phrenologists require to be extremely careful to get to the root of the functions of an organ, and not to confound manifestations of mind from intricate combinations of organs, with primitive faculties. The case in point is: Does Conscientiousness give us an intuitive insight of what is right and wrong, or only a feeling of remorse for the wrong we do? The knowledge of right and wrong is a function of Intellect; this is distinctly recognised in common law, and a general opinion among the Fathers of Phrenology was, that the sentiments—to which Conscientiousness belongs—are blind. I have met cases where the individuals acted as if they had an intuitive perception of what was right; the fact was they had powerful intellects, and this apparent intuitive perception of right and wrong had been acquired through the blind wounded feeling of Conscientiousness, feeling remorse and thus keeping the Intellect on the *qui vive* to act in the right direction.—Yours truly, CRISPI.

THE NOMENCLATURE OF PHRENOLOGY.

SIR,—I have read in the P.P. for March, with mingled feelings of amusement and surprise, Mr. Taylor's breezy rejoinder to my letter, which you courteously inserted in the P.P. for January.

In every science and system of philosophy it is necessary to use words with as little ambiguity as possible. Hence the necessity of all terms used in a particular sense being clearly defined. Dr. Spurzheim, in order to avoid the ambiguity that arose from Dr. Gall's "organ of Murder," substituted the term Destructiveness, giving very cogent reasons for so doing. The function of Destructiveness Spurzheim defines as "the propensity to destroy in general without distinction of object or manner of destroying." Phrenology does not assert there is an organ of "murder or destruction." You might just as well call Alimentiveness an organ of gluttony or eating. I am afraid Mr. Taylor is on the hunt for a "mare's nest." He admits that the brain is a congeries of organs through each of which a distinct power of the mind is manifested. But Mr. Taylor says "it was unnecessary to mention such a simple fact as this unless someone had attempted to deny it." Now that was just my reason for drawing attention to it, Mr. Taylor having indirectly, unconsciously of course, denied it.

He somewhat flippantly admits each phrenological organ to be a centre of force; but says, "there are forces and forces, different kinds of forces and force," and *mirabile dictu*, he uses the very vague term "force" as a definition of one of those different kinds of force, so that besides being a case of *obscurum per obscurius* it is distinctly antagonistic to the fundamental principle quoted.

Will Mr. Taylor kindly inform me where I, directly or indirectly deny "that the destruction of anything depends entirely on a combination of powers rather than one faculty." I did not question the truth of the above but pointed out the erroneous inference that Mr. Taylor drew from it. I took it for granted that Mr. Taylor was acquainted with the teachings of Spurzheim and that he was trying to prove Spurzheim's definition of Destructiveness to be incorrect or deficient. He now says he was simply opposed to the idea of a fundamental faculty of murder or destruction." Spurzheim does not say there is a fundamental faculty of murder or destruction, consequently I am forced to the conclusion that Mr. Taylor has either a very meagre acquaintance with the teachings of Spurzheim or he has misrepresented him.

Mr. Taylor asks, "Is the real function of Destructiveness to destroy, or is its true function to give propelling power or executive force?" Excuse me, Sir, for repeating that the function of Destructiveness is to produce a tendency or propensity to destroy in general, without distinction of object or manner of destroying. To talk of an organ of murder or destruction is sheer nonsense

Seeing that each phrenological area is a centre of force, then the number of organs necessary to the completion of a particular action must as a consequence individually add their quota of force; and that in proportion as they are directly or indirectly stimulated by external pressures. So that the expression, "to give propelling power or executive force," is not tenable as a definition of the function of any organ in particular, as it is a characteristic held in common by all the phrenological organs.

Mr. Taylor evidently errs in not probing his subject *au fond*. Why does he not consider the essential nature of the feeling or sensation that must necessarily take place in the organ of Destructiveness prior to his "propelling power or executive force" becoming an actuality? If he does this, I am sure he won't have much trouble in arriving at a fairly accurate notion regarding the real function of the organ of Destructiveness.

To incompletely state a fundamental principle of Phrenology, or to incompletely state a definition of the functions of a particular phrenological organ, and then endeavour to build an argument out of it, is certainly neither scientific nor logical.—Yours truly, P. K. ZYTO.

PHRENOLOGY UNDEFINED.

SIR,—The man who condemns Physiognomy as utterly unreliable because the members of the face admit of artificial malformation is on a par with those who condemn Phrenology because bumps or hollows may be artificially produced on the skull. A strict adherence to this kind of logic will compel Mr. Davies to condemn Phrenology, for the skull itself, as well as the face, is, to use his own words, "amenable to treatment," and may be altered in shape by the application of persistent external pressure, as in the case of the Red Indians, whose head are flattened by this means.

Physiognomy, like Phrenology, interprets the productions of nature, and not those of artifice or disease, as who should contend that character is not shown in the nose because some have lost, by disease or accident, the olfactory member.

Again, if we were to follow Mr. Davies's advice and exhaust the limits of one science before attending to others, our scientific knowledge would remain in a very stereotyped state. Mr. Davies is at liberty to object to anything. So are we; and I for one, certainly object to his arguments being classed as logic and common sense.

In conclusion, I challenge Mr. Davies to produce a person with "a lovely face and a hateful disposition."—Yours truly, JAMES ALLEN.

THE B.P.A. DIPLOMA.

SIR,—That a person should pass an examination in Latin, Arithmetic, Algebra, English, &c., before gaining his phrenological diploma is, in my judgment, an absurdity, because they have nothing to do directly with character reading. For instance, a person may pass in the London B.A. and M.A. examinations and yet be a perfect failure in phrenological science. Preliminary examinations do not manufacture phrenologists. A man must be a born character reader, otherwise it will certainly be up-hill and guess-work with him. The qualification for the above diploma should be, not a Latin decliner, &c., but an expert character reader, one who could strike out without the least hesitation mental characteristics. I maintain that it is possible to have the scholar without the phrenologist, and the phrenologist without the scholar.

Phrenology is a science by itself, and if men are going to link it to other sciences it will lose its dignity and superiority. If the phrenologist is a scholar all the better for him. But let no one assert that scholarship is an essential qualification in a character delineator, and if anyone does, let him prove by fair reasoning that Latin, Arithmetic, Algebra, &c., furnish a train with the essential faculties for character reading.—Yours truly

Wales.

T. H. WILLIAMS, Minister.

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From the Office of the P.P., **46 & 48, Goswell Road, London, E.C.;** or Messrs. Nichols & Co.,
23, Oxford Street, London, W.

Printed and Published for The Popular Phrenologist Company by S. C. Slade & Co., 46 & 48, Goswell Road, London.

P THE POPULAR PHRENOLOGIST

VOL. 2. No. 18.]

JUNE, 1897.

[ONE PENNY.]

LARGE APPROBATIVENESS AND EXTREME SENSITIVENESS.

By J. MILLOTT SEVERN, F.B.P.A.

Approbativeness is an admirable, useful, and desirable quality when not cultivated or developed to excess. It is, however, capable of acting as a powerful agent either for good or evil. What man will do for distinction and applause is oftentimes indeed surprising; and children possessing this organ large, may, under the influence of praise, emulation, or commendation be urged to do many things good and bad which otherwise they would not attempt. The function of Approbativeness gives desire for approval, praise, distinction and fame. It renders individuals anxious to please and makes them attentive to the opinions which others entertain of them. It desires and courts praise without determining the object or the manner of acquiring it. It may be stimulated to act in connection with matters most admirable, and of the highest importance, causing individuals and peoples to expand to the fullest their higher and better qualities. Under its stimulus numbers of individuals have risen to the highest positions, and in their various capacities have done grand and noble work for their country and their fellows. Approbativeness is one of Mr. Gladstone's strongest characteristics. When properly exercised, it is one of the best qualities man can possess, giving ambition, desire to rise in life, and to do everything in the best possible way, so as to gain approval. It is valuable when it prompts individuals to engage in or attach themselves to any good and noble cause. On the other hand it may act in connection with mean, low, trivial, unimportant, or even hurtful and wicked objects. Vanity is one of its excesses, and in connection with Self-Esteem, large Language and Sublimity and small Secretiveness it not only seeks praise, but constantly boasts of self and own possessions, connections, and acquirements, so as to impress others, if possible, with their own personal influence, even though such may in some instances be bad and immoral.

I have examined men (it is shameful to have to say it), who take a delight in talking about, and boasting of, their own wicked, immoral, and even criminal conduct—who gloat on the fact that they have been the means of ruining the virtuous, and appear to think they have accomplished feats which should be approved.

Others again do very daring and risky things, involving themselves in difficulties, ruining their constitutions, sacrificing their previous reputations, and in some cases jeopardising and even sacrificing their lives to gratify this faculty.

Persons with large Approbativeness expect others to applaud and approve whatever they take an interest in; their little sphere is the only world that is, or can be, of interest and importance, and they are apt to think others unsocial or unintelligent who cannot bring their minds to appreciate the same.

Some little time ago I examined a celebrated prize-fighter, whose intellectual and moral qualities were not so powerful as to need much comment, but having strong Combateness, force of character, will power, and determination, and a fairly strong degree of Approbativeness. I spoke of his determination, capacity to push his way, to fight his own battles in life, etc., and that he needed to make an effort to improve his intellect and avoid such friends and company as might drag him into low associations and pursuits. I did not say that he was a pugilist, but fighting was his little world, it comprised all that he took an interest in, and he was evidently a little disappointed that I did not tell him he could be a first-rate pugilist, for, turning to me he said, "It's all right, old man, what you say but don't yer think I could spar a bit?" He had no higher aim than to be engaged in such a pursuit, and to be talked of as a great prize-fighter.

Another characteristic and one that is very common amongst all classes, arising chiefly from large Approbativeness, is extreme Sensitiveness or Self-Consciousness.

Persons with large Approbativeness, especially if Self-Esteem is small and Cautiousness is large, combined with a finely grained organisation, Ideality, and the mental temperament, generally manifest extreme Sensitiveness as to their character and reputation, to praise or blame, to others' opinions and what they may say or think of them; in fact, they are ruled and governed too much by the opinions of others, and are apt to be exceedingly touchy, easily offended, feel the least slight, and think that everybody with whom they come in contact is thinking or saying something about them. If not this, they feel they are being neglected, and allow their sensitive feelings to become wounded when perhaps there is little or no cause. Such persons are usually in a constant state of pain or mental uneasiness.

Those who suffer from extreme Sensitiveness should endeavour to cultivate self-reliance, act on their own judgment more, do what they think is right, and never mind what others may say or think; try to please themselves, they will then have the consolation of knowing that someone is pleased. They should remember the fable of the man and the donkey who tried to please everybody, yet pleased nobody, and lost his donkey into the bargain. We may be certain that other people do not think so much of us and of our particular affairs as we are disposed to give them the credit of doing.

PHRENOLOGICAL STORY.

A TERRIBLE CLIENT.

From the Note-Book of a Phrenological Practitioner.

What queer clients a phrenological practitioner with a fairly extensive practice has in the course of a few years. Every phase of human character is he brought into contact with. Sanguine, despondent, elevated, degraded, ambitious, self-satisfied, are only a few of the abstract terms applicable to some of his clients. Some of them are disposed to be a little contentious at times, when, perhaps, your delineation has not been as flattering as they expected, or their failings and shortcomings have been exhibited too plainly and clearly to them. I make it a practice to hide nothing from my clients. Obsequious flattery I detest, and I am ever on my guard not to practice it, as by false flattery the cause of Phrenology has suffered considerably.

Some ten years ago I was practising in a large northern town, having engaged a small shop with a consulting room in the rear. I had been there a month or two and was congratulating myself upon having made a good hit.

Late one Saturday night, after a busy day's work, thoroughly tired out and exhausted I sat down for a few minutes' rest previous to closing for the day. I soon fell into a deep train of thought, carefully reviewing, as is my custom, the events of the day. I had only been resting a few minutes when a man came hurriedly in saying he wanted his "bumps feeling."

Placing a chair for him to sit upon, and correcting him with reference to the term bump, I commenced delineating. The temperament was the motive-vital, the base of the brain being very heavy. Physically, he was a splendid specimen of manhood, but morally and intellectually he was lamentably deficient. Two organs in his head were abnormally developed, viz., Acquisitiveness and Destructiveness—more so than I have met with in any other head. I remarked to him on the abnormal development of these organs, adjuring him to restrain their manifestations.

During the process of the examination he appeared restless and uneasy, shifting about continually in the chair, and positively annoyed me by his restlessness. Having finished, I turned round to my desk to fill in a register (he had intimated he wanted a marked register). My client immediately rose from the chair and commenced pacing the room. Hastily marking the register, I handed it to him, at the same time closely observing him. I was startled at the change which had come over him. His eyes gleamed with a strange, unnatural light and almost started from their sockets. His whole frame appeared aglow with excitement and under the influence of some perturbed demon. Whilst thus gazing at him the truth suddenly flashed upon me. I was closeted with a madman. I instantly decided to escape from his presence as quickly as possible, and with that end in view began sidling noiselessly and with feigned unconcern towards the door. But I was too late, as evidently divining my object he made for the door and stood with his back to it. Hardly had I become aware of this fact when he commenced talking in an excited manner.

"So I have Destructiveness and Acquisitiveness very large have I? I'm to be 'more tender, merciful, and forgiving and more generous and liberal,'" quoting literally the words printed in the register.

"What do you think I have come here for to-night, eh?" he continued. "What do I care for your advice! It's money I want, and money I'll have. Now then, quick, out with it."

The man's manner at first I said startled me, but as he thundered forth these words I stood completely terrified; I was like one bereft of all power of thought or action, heavy drops of perspiration stood upon my brow; I was fairly unnerved.

Happily this condition did not last long, as recovering my presence of mind, I concluded my only chance lay in beating him by artifice.

"Man," I said persuasively, "in a secret drawer in the shop there is gold galore."

"Tell me where it is, then, quick," he said excitedly.

"It is of no use my telling you," I replied, "as you would be unable to find it, but if you will allow me to pass I will show you."

"Come on, then," he said, catching tightly hold of my wrist, "and mind no trickery."

The last few words he uttered deliberately and in such a threatening manner that I knew to provoke him meant something terrible for me. Cautiously opening the door and at the same time watching me closely he led the way into the shop. The sight of the familiar street put new energy into me, as I knew if once I could get there, I could raise an alarm and so escape from the clutches of my crazy keeper.

Watching for the instant when his eyes were off me, I suddenly wrenched my wrist from his hand and bolted for the street. But again I was too late, as like a tiger he was upon me and dragged me into the shop. With a shriek I shouted loudly for help, but not a soul responded. The street was utterly deserted. A terrible struggle then ensued as with a strength born of despair, I made desperate attempts to escape, but all to no purpose. After many fruitless and ineffectual attempts to obtain the mastery of my infuriated aggressor, my strength was at last entirely spent out.

With a fiendish yell of delight my terrible client threw me down and knelt upon me, closing his hands with a grip of iron upon my throat. Gloating over me he hissed,

"You have examined your last head; you are going to inspect a register of your own character up above."

Gradually increasing and tightening his grip upon my throat, I was fast losing consciousness. In imagination I could see my friends intently and seriously discussing my demise, and wondered whether they would ever discover how and through whom I met my death.

When all at once a strange voice startled me by saying, "Are you going to keep open all night?"

Looking up I saw a friendly policeman in my consulting room. It appears I had fallen asleep in my chair and had been sleeping some time when the policeman stepped in to see why I had not closed, it being long past my usual closing time.

My terrible client then after all had been only a creature of my dreams, and right glad I was of it too. After giving the constable a gratuity for his services I locked up and retired for the night feeling greatly relieved that my struggle with a madman had proved only a farce.

Whenever I now examine a head with the organs of Destructiveness and Acquisitiveness very large, it brings vividly to my mind the few minutes of mental agony I experienced in dream-land, and I can scarcely repress a shudder as I mentally reproduce those few minutes with my terrible client.

THOMAS W. ALLEN.

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 10th of each month. Stories for the July competition must be in by June 10th at latest.

GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

IV.—MR. LAWRENCE ALMA-TADEMA, R.A.

Variety is charming, and herewith is given the signature of Mr. L. Alma-Tadema, R.A., the well-known artist. It forms an interesting study. The handwriting is minute—in fact so small that, in order to thoroughly appreciate it, one needs to use a powerful reading glass, in order to dissect the various graphic signs which are present in it.

When we come to examine it closely, we observe that it is a rather nervously-traced, and very delicate piece of handwriting, the strokes of which it is composed being to the purpose, yet somewhat irregular—sharp at times, and frequently agitated. These data index corresponding conditions of mind. There is an immense amount of susceptibility shown, as well as impulse, refinement of organisation, and tone of mind. Such fine, slender pen-strokes at once proclaim superior organic quality. I never saw a person whose mind was of a low order write in this manner, and I don't suppose any of my



readers have, either. If they have, however, I shall be glad to hear of the fact, if they will kindly communicate with me, through the Editor.

Now that we have noted the general aspect of the strokes, what next commands our attention is the elegance of the style. It will be perceived that loops, or circular pen-movements are used in the formation of the letters. The reason for this is not far to seek. The curve is emblematic of art. Persons whose bodies are constructed after a curvilinear principle, and whose features constitute a series of curved lines, are the best able to reproduce curved patterns. It has been said that there is no such thing as a straight line in nature, and nature, all will admit, is essentially Art.

Well, the flowing curves in this autograph at once testify to the artistic tastes of the writer, and now that we have premised this much we will proceed to investigate the separate graphological signs.

Our subject being as he is a painter, we naturally expect to find a large development of the organs of Form, Size, and Colour, as well as of Ideality and Constructiveness. We shall not be disappointed. The elegant shapes of the letters imply perception of beauty in contour and outline; their regular dimensions and placing denote Size—the sense of proportion and perspective; and the fairly alternate dark strokes signify Colour, whilst the refinement of style and the connected letters respectively indicate large Ideality and Constructiveness.

The autograph, by the small size of the letters, shows capacity for detail—great attention to minutiae and matters of comparatively "small importance," as they are termed. With such a high degree of the artistic faculties then, we may infer great sense of perfection, much

love of intricate work and exactness. Evidently Sublimity—which gives appreciation for and conception of the vast, boundless, and stupendous—is smaller than Individuality (rather sharp "turn strokes" to letters).

Other qualities which are well represented are Combateness (advancing line below autograph), Secretiveness (letters inclined to dwindle into a thread-like line), Continuity (all letters united, small handwriting, calm, steady style), and Conscientiousness (letters placed evenly, and all running in a level line), which together assist in making him painstaking, persevering, and capable of executing his designs.

The letters, by being placed well apart, typify a gracious friendly nature, and the looped "A" and "L," &c., denote a full development of Philoprogenitiveness—affection for children.

A ROMANCE FROM REAL LIFE.

Illustrating the Influence of Pre-Natal Impressions.

Early in the present century there lived in an ancient city of the West of England a young man who was a mason. In order to please his bride he journeyed with her to London for the purpose of seeing the various sights. Amongst other places, they visited the Academy, and she, enraptured with the beauty of the sculpture she saw, wished that if ever she had a son he might be a sculptor. Years passed; their children, two boys and one girl, grew up. The eldest, a boy, soon displayed a taste for modelling, but the father was poor and could not afford to educate his son as a sculptor. It happened one day that a sculptor of some note chanced to see the boy's models, and, struck with his talent, offered to educate and train him. The father consented. Geoffrey soon developed into a promising and clever sculptor. While in London he became acquainted with a young lady who was the daughter of a knighted sculptor. The acquaintance soon ripened into friendship, and friendship gave way to warmer feelings, and the day of their union was fixed. One morning, while bathing in the Serpentine he was seized with a cramp; a rival sculptor who was on the bank walked away without rendering him any assistance. A gentleman, however, who happened to be passing, jumped in and brought him safely ashore. His rescuer immediately disappeared, and notwithstanding the efforts that were made to trace him, was never discovered, much to the sculptor's regret, as he wished to model his bust as a slight token of gratitude to the saviour of his life. But the young sculptor's days were numbered. Ere his wedding-day arrived he was carried to the grave and his betrothed was left alone. A few years after she married. As the wife and mother of world-renowned sculptors she is known to fame, as well as by her own talent and as an instructress to a Royal Princess of England in the art of sculpture.

EXPERIENCE PRIZE.

A Prize of Five Shillings will be given to the sender of the best instance of real practical value derived from phrenological advice. If necessary each statement must be capable of proof, as probably the winning case may be published, though without name if the winner objects. Contributions must reach the office by June 10th, or will be disqualified.

Pope was made miserable all his life by the criticisms of men whom he knew to be unworthy to judge his poetry. He knew their ignorance and prejudice, but could not endure their criticisms.

HOW TO BE WELL.

(Continued)

BY T. R. ALLINSON, EX.-L.R.C.P., ED., &c.,
Author of "A System of Hygienic Medicine," &c.

Air is more important than food. If we are allowed plenty of water most persons would live from 10 to 15 days; if no food nor drink is allowed us, we should live 4 or 5 days; but, if we are deprived of air for 5 or 10 minutes we die. Air is the one thing we can never get too pure. We can eat too much, drink too much, exercise too hard or too long, sleep too long, and bathe too much or too long, but we can never breathe too much or too pure air. Whether we are old or young, ill or well, and whatever the weather we should always breathe outdoor air. But we must breathe properly, that is, through the nose; the mouth should never be open unless we are laughing, yawning, speaking, or eating. The nose is the natural breathing organ. The outer entrance of the nose is guarded by fine hairs to keep out insects, large bits of dust, &c. The inner surface of the nose is kept moist by a thin, clear gum-like mucus; it is the function of this mucus to catch particles of dust, pollen, &c., and purify the air from things which in time would set up lung irritation or inflammation. The mucus also heats and moistens the air passing over it. Nose breathers can go out in all weathers and at all times without taking harm, and if in crowded buildings they will catch fewer complaints than the mouth breathers. The reason of this is, that the mucus is also a natural germicide and destroys many kinds of disease germs which would set up a fever did they get into the blood by being breathed into the lungs. Grown up persons breathe 16 times a minute on an average, more when taking exercise, less when lying quietly in bed or on a couch. This rate gives us about 1,000 breaths an hour, and 24,000 in the course of 24 hours. If the air is ever so little impure during the 24 hours we must breathe a lot of impurity. The action of the air depends on the oxygen in it. This oxygen unites with the food, and by means of it the food gives heat and force to the body, and life goes on merrily. If we take things that are not food, it is the oxygen in the air that burns them up, and so they are got rid of. Without oxygen there is no life for us. Death by suffocation, hanging, drowning, and choking are due to the blood being deprived of oxygen. If we tried to breathe air deprived of its oxygen we should be as surely killed as if we took a dose of prussic acid. And if we breathe air deprived of part of its oxygen we must suffer in health. Every time we breathe out we expel from our lungs a certain amount of carbonic acid gas. This gas is poisonous. Could a person be shut up in an airtight room he would die from deprivation of his tissues of oxygen, and from the poisonous action of the carbonic gas he had exhaled. All animals exhale this gas, and all burning candles, lamps, and gas lights form this gas. Now, my readers know the necessity for pure air would they be well. From breathing impure air come all the respiratory diseases, such as cold in the head, chronic nasal catarrh, ozæna, polypus in the nose, sore throat, acute or chronic tonsillitis, loss of voice, pleurisy, bronchitis, inflammation of the lungs, and consumption. Inflamed eyes and deafness are also brought on by bad air, and all complaints are made worse by it.

(To be continued.)

THE BRITISH PHRENOLOGICAL ASSOCIATION cordially invites all persons interested in the study of Human Nature to their meeting on Tuesday, June 1st, at 63, Chancery Lane, to listen to a lecture by the Rev. T. B. Angold, of British Honduras. Information as to the meeting or the Association can be obtained at any time by any person, at the office of the Association at the above address. Enquirers should call and obtain particulars of membership, copies of rules, &c. Office hours, 11 to 7.

THE FOWLER INSTITUTE.

A special meeting was held on Friday, April 14th, John Lobb, Esq., L.C.C., vice-president, in the chair. Instructive papers were read by W. Brown, Esq., J.P., president, and Miss S. Dexter.

The audience consisted chiefly of members of the teaching profession, who were invited to consider a paper by Mr. Brown on "Phrenology for the Teacher." He emphasised the importance of training all parts of the nature. Education is not complete which attends only to the intellectual faculties. Neither temperaments nor talents receive much consideration, the quick scholar and the plodding one being taught in the same manner, and similar results expected. A teacher should be intelligent and intelligible. He should be able to see at a glance the leading traits of his scholars' characters, to understand their natures and the way to govern them. It is one thing to have knowledge, but it is quite another to be able to impart it.

A teacher requires special qualifications. Philoprogenitiveness and Friendship enable him to gain the affection of the scholars. A teacher with these organs large will be able to do far more with children than one in whom the faculties are small and inactive.

Mr. Brown at the conclusion of his most interesting paper, drew four sketches on the blackboard illustrating different types of children, and gave a few words as to the government of each class.

A second paper, on "Phrenology for the Pupil," by Miss Dexter, considered that education was wrongly restricted to intellectual training and mere book learning. Great improvements have however, been made of late. Swedish and other drills, and swimming are encouraged. The Kindergarten system which is now so widely adopted is another step in the right direction. The health conditions under which the children work, and sight-testing, receive more attention than formerly. Although in classes of 50 or 60 children they cannot receive individual attention, yet a knowledge of Phrenology would be of immense help to teachers and would indirectly be of benefit to the scholars.

The Chairman said he wished every teacher could have an opportunity of reading Mr. Brown's paper. He was greatly in favour of plenty of exercise and also thought every teacher should study Phrenology, for there would be far less friction and more gentleness and forbearance if there was a wider knowledge of the science.

Mr. D. T. Elliott, in the course of a few remarks, said that it is just as important for the teacher to understand mind, as for the physician to understand the body.

The delineations of character of children were given by Mr. Elliott, which were much appreciated.

A vote of thanks to the chairman brought a pleasant meeting to a close.

LEYTON PHRENOLOGICAL SOCIETY.

At the usual meeting of this society Mr. Webb read a valuable paper on "The Uses of Phrenology." He dealt with the principles on which Phrenology is founded, and then on the many methods of applying the subject to practical uses. All present enjoyed the lecture, and gave Mr. Webb a hearty vote of thanks. The chair was occupied by the President, Rev. Charles Edmunds, M.A.

The Blackpool Town Council, it appears, are not unanimous as to the abolition of the scenes which have so long disgraced the beach. A lively correspondence on the subject is going on in the local papers, in which Mr. Musgrove takes a prominent part.

The members of the Newcastle Phrenological Society have decided to discontinue the ordinary meetings in the Bible House during June, July and August. The class meetings, however, will still be continued.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]



HANDEL.

When we read the history of the discovery of Phrenology, we are struck at the manifestations, of the master mind possessed by Dr. Gall. Simple as the things and circumstances were which first attracted his attention to the laws which govern the manifestations of the human mind, they were no simpler than the falling apple which led Newton to the discovery of the laws of gravitation. Yet, on account of the simple things which first drew Gall's attention to phrenological signs of ability, &c., the science has been, and is, ridiculed.

"Maturer years, and a more enlarged experience, have sobered down the bias of the theorist, and the writer found himself still a phrenologist." Thus wrote Sidney Smith. This testimony and confession from a man of such intelligence and education should be sufficient to convince even the most sceptical that Phrenology is no myth. The more one knows of the science, the longer and greater one's practice, the more one becomes convinced of the truth of the subject. None but those who have studied it for years realise the power it gives to explain human character and motives, and the self-help it affords us. "Study it," said Professor Hagarty, "to get to know your own failings, and copying what is good in others you will become happier and better." One great fault of the embryo phrenologist is to imagine that Phrenology will enable the whole of the human species to be equally developed. If such a state were possible, it would be very undesirable. All genius is the result of something in excess in body and brain; to this we owe our poetry, art, invention, scientific discoveries, and music.

Mr. Hagarty once said, "You will find your greatest difficulties in judging Tune and Order;" then pointed out to me his reasons, and added, "There are such organs in the Brain, giving us the perception of things and conditions." Many people ask, "Have I got the organ of music?" and I have seen great numbers of phrenological humbugs thrive because they told every mother that her children would make good musicians, when these children had not the least ability to judge Tune or Harmony.

Dr. Spurzheim is very clear and decided on this faculty and its organs. He shows us plainly that sense of hearing does not judge, or of itself give us the musical perception. He gives us illustrations of over active Music in epileptics, in delirium, &c. He says the heads and skulls of birds which sing, and of those which do not sing, and the heads of different individuals of the same kind which have a greater or less disposition to sing, present a great difference at the place where this organ is situated. The heads of human females, for instance, and those of females of some kind of singing birds are easily distinguished by the different developments of this organ.

Great numbers of people have the organ of Tune sufficiently developed to be able by practice and culture to play or sing the music created or composed by some master mind. The same is equally true of many other things, but it requires an exceptional condition of body and brain as well as the organ of Tune, &c., to become a creator or composer of music.

Handel—my illustration this month—stands out in his development above others, as the mountains stand above the valleys. The merest tyro in character reading would recognise it as a face and head fitted for some work above that of every-day, ordinary life; the face and head are then indications of a master mind. To give advice on this requires such care and judgment that we need not be astonished at the mistakes made in this direction; yet, for this very reason, the student and practitioner should bestow the toil and perseverance required to give him the ability to read aright.

The two forms or shapes of heads given by excessively developed Tune may be judged from the heads of Handel and Sir A. Sullivan. These men would be musicians by instinct, as it were; drawn on to it by their exceptional developments; yet only by hard toil and long, close application have they inscribed their names for ever on the pages of musical history.

FORTHCOMING MEETINGS.

- June 1st.—BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, London, W.C. Lecture by Rev. T. B. Angold, on "Phrenological Experiences in British Honduras." 7.45 p.m. Admission Free.
- CLAPHAM.—Every Monday night at Gilead Hall, York Terrace. Lectures by W. J. Cook and others. Admission Free.
- LEYTON.—June 11th. LEYTON PHRENOLOGICAL SOCIETY, Grange Park Road Lecture Hall. Lecture, by Mr. C. P. Stanley.
- „ June 25th. "Phrenology," by Rev. T. B. Angold.
- KEW.—Every Wednesday, Saturday and Sunday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.
- BIRMINGHAM.—Every Wednesday evening Mr. Burton's lectures. 11, County Chambers, Corporation Street.
- LEICESTER.—Leicester Phrenological Institute, 3, Museum Square, New Walk. Every Thursday evening at 8 p.m.
- NEWCASTLE.—June 10th and 24th. Class Instruction at 100, Clumber Street. Free to all.

BRITISH PHRENOLOGICAL ASSOCIATION.

On May 4th the usual monthly general meeting was held in the Arbitration Room, a good number of strangers being present.

The President occupied the chair. The minutes of the previous meeting were read and confirmed, after which a new member was admitted. Mr. Hollander was then called on to deliver his lecture on

A CONSIDERATION OF COMTE'S ANALYSIS OF THE HUMAN FACULTIES.

The LECTURER, in introducing his subject, said that Comte was the greatest philosopher of the present century. He philosophized on all science. He was a student and a follower of Dr. Gall, and based his philosophy of Human Nature on the discoveries of Gall. To understand Comte, therefore, it is desirable to first understand Gall. Before Gall's time Mind was viewed as an intangible entity, or incorporeal essence. Its disorders were thought to be an incomprehensible affliction, and due to the presence of an evil spirit in the sufferer, or to anything but the true cause—bodily disease. The Brain was regarded merely as the source and centre of nervous influence, distributing the same to the rest of the system through the nerves.

Gall examined man through his material organization. He considered moral philosophy as allied to cerebral science. He showed that the human mind passes through stages in which it resembles lower organisms, and that no time can be fixed at which distinctly human faculties awake. Though Gall's teaching was rejected by many orthodox scientists without any attempt to verify or disprove, yet he had some eminent followers—amongst physicians Voisin, Broussais, and Bouillard; amongst philosophers we have Auguste Comte.

Comte is the originator of the statement that each branch of knowledge passes through three states—the theological, the metaphysical, and scientific or positive. Yet he indulged, as we shall see, in speculations which while propounded as ultra scientific, were far from being as "positive" as the apostle of Positivism claimed for them.

Comte acknowledges Gall as an authority, and says: "On entering this great subject, I find it especially incumbent to render due justice to my principal guide. From the first origin of true biological science Gall attempted to bring the higher and more difficult problems within its range, and thus effectually to shatter the last link which chained Natural Philosophy to metaphysical and theological systems. And this bold project he realised to a degree beyond all that the most competent thinkers of his time had imagined possible."

Comte is under the impression that Gall first analysed the human faculties and then tried to discover their connection with the brain. Besides, he gave his doctrines the appearance of a complete system, instead of proceeding on Gall's scientific basis, and ensuring first the foundation of the work. He works under the curious misapprehension that Gall's collection of physiological and pathological facts was only a didactic artifice to justify his analysis of the human faculties. In truth, Gall does not pretend to have discovered or enumerated all the faculties. "Probably," he says, "those who follow me in the career which I have opened, will discover some fundamental forces and some brain organs which have escaped my researches."

Comte tries to discover the fundamental faculties by a study of the human progress as a whole, that is, Sociology. By a process of speculative reasoning he arrived at an analysis of the human faculties. He altered the classification ten times in three years, which makes one doubtful as to its positive foundation. But what shall we think of the author of "the positive philosophy," when he proceeds by the same methods of abstract reasoning to localise the various faculties in different parts of the brain, without giving a single fact in support of his localisations. What is there to distinguish him from the metaphysicians, whom he criticises at great length.

The Human Soul is divided by him into three groups of Faculties: The Intellect, the Heart, and the Character. He represents the Brain as appropriated to three orders of functions; the preponderating portion of it, and more especially the posterior region, being given to Feeling; the anterior portion to Intellect; the central portion to Activity. The feelings again are divided into two classes: the personal and the social. We have thus four groups of faculties: 1. Personal instincts; 2. Social instincts (forming together the "Heart"); 3. The Intellect (Counsel); 4. The Character (Execution).

Comte divides: 1. The Personal Instincts into (a) the Instinct of Preservation; (b) the Instinct of Improvement. The first of these, he says, is the most energetic and the most universal. It is less noble and more indispensable than any other. The Instinct of Preservation he divides into: (a) the preservation of the individual; and (b) the preservation of the race. The nutritive instinct leads to the preservation of the individual. "There can be little doubt," says Comte, "as to where this instinct should be placed. The nutritive instinct should occupy the lowest position in the brain, as near as possible to the motor apparatus and to the vegetative viscera. I would place it, therefore, in the median portion of the Cerebellum, leaving the remainder of this large region to the reproductive instinct." By such a process of reasoning, as Comte here applies, the most difficult problems that science has to deal with could be disposed of within a short space of time. And this method of discovering the functions of the Brain is called positive.

We now come to the preservation of the race. Here we have two instincts: the sexual and the maternal, i.e., care for the offspring. Succeeding to the series of preservative instincts, we have two of a more elevated and less universal kind, the instincts of improvement. Comte names them: the military and the industrial instincts. He places the military behind the industrial instinct in the posterior cerebral region. Needless to say, that experimental physiology can throw no light on such complex functions. We have to consider two intermediate affections before leaving the five egotistic instincts and analysing the social faculties. These are: (a) Pride, or the love of power, and (b) Vanity, or the love of approbation. Regarding the situation of these propensities, he says "the more personal of the two should be placed below the other; that is to say, by the side of the industrial organ; the other and more social being situated above that organ." Comte evidently had a high idea of the artistic designs of nature, for he arranges his localisations to please both the eye and the understanding. Thus the larger of the affective regions ends as it begins with an organ occupying a central position. This completes the series of the seven personal instincts.

The higher propensities are three in number: 1. Attachment; 2. Veneration, and 3. Goodness, or Universal Love. To attempt to reduce them to one, says Comte, would be to fall back into the metaphysical condition from which Gall delivered us. The full force of attachment is only felt when it binds two individuals together. The most suitable sphere for its action is in the life of the family. It is often found developed to a higher degree in animals than in man. Voluntary submission is the essential character of veneration.

The third and last of the social faculties is Universal Love, or Humanity, as Comte terms it. Love of Humanity is the highest function of the Positivist Religion, as Charity is that of the Christian. No wonder he should seek for it a position in the Brain.

The localisation of these three affections is as arbitrary as the others; indeed, it is of no consequence where he places them; for he does not give us a particle of evidence why they should be in one place more than in any other. The highest median portion of the frontal division he gives to Humanity; Veneration he places immediately behind it, and Attachment occupies a lateral position. This leaves a space between the latter and the personal instincts, which he fills up by one of the three practical organs.

The first distinction in mental functions, which Comte draws, is that between the faculties of Conception and the faculties of Expression. The latter presupposes the first and is subordinate to it. We have two sorts of Conception—one passive, the other active—adjusted to each other, but still fundamentally distinct. The first of these in man may be called Contemplation; the second Meditation. He recognises two modes of Contemplation. The essential characteristic of the first is to be synthetic; it refers to objects; it deals therefore with the concrete aspect of things; from it we derive cognitions which are real but special; it is more used in art, whether technical or æsthetic. The second mode of Contemplation is analytic; it takes cognisance of events, its nature is therefore abstract; from it we get conceptions which are general, but more or less factitious; it is more used in science. The Meditative function is decomposed into Induction and Deduction; two distinctions universally accepted. As regards the localisation of these faculties, he, with his usual confidence, says: "It will be enough to remark that the contemplative function should be placed in the lower portion of the frontal region, leaving the higher portion to Meditation." I cannot follow Comte, however, in his localisation of abstract observation in the median line, and concrete contemplation laterally to it, nor is there any evidence why deductive reasoning should have a medium organ, and inductive logic a lateral position.

The fifth intellectual organ is Language, under which Comte does not understand merely articulation of speech, but all sorts of communications more or less artificial, as cries or gestures. As regards its localisation he says: "Our previous localisations leave only one place unoccupied, namely, the lateral extremity of the speculative region; the remainder being already filled by the contemplative and meditative organs. It would commence, therefore, at the middle of the anterior margin of the frontal region, and extend in the direction of the temple.

The last faculties form the Character proper. They are: 1. Courage; 2. Prudence; 3. Perseverance. He locates these three faculties between his organ of

veneration and his industrial instinct, there being no other places available. But he assures us, even had there been space, he would have placed the three organs midway between the three classes of propensity, superior, middle, and inferior, by the impulses from which they are successively influenced. It is by such arbitrary proceedings and hypothetical conclusions of Gall's followers that much of the prejudice against Gall has arisen. Of his numerous critics there are not half-a-dozen who have read his original works.

But, after all, we ought to admire Comte for his courage in undertaking to solve so difficult a problem, and for his still greater courage in acknowledging his indebtedness to Gall in face of almost unanimous opposition. For these reasons Auguste Comte deserves our respect, though the results of his "analysis of the human faculties" are far from what he himself calls "positive."

Mr. DONOVAN said the paper should teach all to beware of philosophers. We should build up from constant observation. Darwin did not come to any conclusions till his observations were completed. All the philosophies from the days of Greece and Rome had been of no practical value to the world; Induction was the only reliable system of investigation.

Mr. MELVILLE enjoyed the paper. It suggested that we should not commit ourselves to any system, or try to pin our Phrenology to any. He thought there was a higher perception than observation, call it intuition or by any other term. The higher or reflective organs cannot be ignored. Many had even rejected Phrenology because it did not appear to them to be sufficiently philosophical. It was necessary we should clear the ground, and know what we believed and what we did not believe.

Mr. DURHAM thought the paper was too full for him to be able to appreciate without study—not having read Comte's works. He looked at it from a utilitarian point of view. Some of the points seemed suggestive and useful. He agreed with the criticisms of names of faculties, and the necessity for denominating them according to their primitive functions.

Mr. MORRELL appreciated the paper. It reflected great credit on Mr. Holländer, who had condensed the philosophy of Comte within such narrow limits, and presented the wheat without having to go through the chaff.

Mr. WEBB had attended the "Positivist" meetings, and found that Gall was not appreciated by Comte's followers at his true worth. He was constantly replying to articles in papers respecting the value of Phrenology as a philosophy. He would recommend students to learn the French language, that they may read the writings of Broussais, Vimont, Gall, &c., in the original.

Mr. HOLLÄNDER replying said the paper he had just read was originally given to a Society of Philosophers (Aristotelian Society) who were well acquainted with Comte. Mr. Donovan, in his warning to beware of philosophers, must have meant metaphysicians. He liked Phrenology as given in the facts of Gall without the philosophy, as people differ in their deductions. He believed, however, that philosophy was useful, hence the popularity of G. Combe. Each of the three greatest philosophers of the century—Spencer, Bain, and Comte—were largely influenced by Gall's work, and each had gone on phrenological lines.

Two ladies were practically examined by Messrs. Durham and Webb, and the meeting concluded.

THE POPULAR PHRENOLOGIST.

JUNE, 1897.

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CRANION'S PRIVATE OPINION.

As this number of our paper will fall into the hands of many new readers, I desire to say that I hope they will like its contents and its purpose so well, that they will resolve to become regular subscribers. The present number sufficiently indicates its general tenour. Whilst seeking to interest and amuse, it nevertheless in its aim to popularise a valuable but neglected study, will strictly adhere to scientific principles and recognised facts. Readers may rely on the accuracy of all they read in the "P.P."

Need I repeat what I have often said, that this paper can be obtained of any newsagent or at any railway book-stall in the kingdom, by ordering it in advance. Should any difficulty arise in obtaining it, a postcard to the publishing office will secure attention. The wisest plan is to leave an order with your ordinary newsagent to supply you regularly each month as issued. No possible difficulty can then arise.

My reason for again reverting to these matters is, that I am making special efforts during this and the following months to place the "P.P." before many thousands of persons who have hitherto not known of its existence. I should be glad if my old friends will second my efforts, and whenever or wherever they see an opportunity of introducing their favourite paper they will do so.

I am often asked for the address of the nearest Phrenological Society to the homes of inquirers. Also as to the best means of studying Phrenology. The number of existing societies being limited, the answer to the former question is often very disappointing, and as Phrenology is best studied in company with others, I think the following advice may be adopted with advantage.

Where six or more persons in one town are interested in, or desirous of learning the subject, let one of them take an opportunity of inviting the others to meet him or her and talk the matter over. Such a meeting can take place at the home of one of the number. It should be arranged to meet weekly or fortnightly for one or two hours each evening at some convenient place. A small private room, if not lent freely could be hired for a shilling or two for such a purpose. To meet this or other expense, a small subscription should be agreed upon, and a few rules adopted for the better arrangements of the meetings.

It may be well if any one of the number be better informed than the others to have from him a lecture or essay to be followed by discussion and attempts to read the heads of each other. But should all be ignorant of the subject, it is desirable that some standard work should be obtained, such as "Combe's Phrenology," and a chapter or portion taken each week, read, considered, debated, and applied as far as possible. A phrenological bust and a few charts would assist in imparting a knowledge of the location of the faculties. In a short time progress would be rapid and results gratifying.

Many a flourishing society has had its origin in a beginning such as this. Why should not phrenologists walk in worthy footsteps, and seek to emulate the successful work of men in other fields. Let me urge upon all who really are devoted to Phrenology that our societies may increase, and with them the opportunities for propagating our valued science.

Prof. Haddock, of Philadelphia, has generously sent a copy of "Human Nature," for May, to every phrenologist whose name appears in the Directory of the YEAR Book. I hope the recipients will be so pleased with the copy sent, that they will send me a 2s. 6d. postal order that they may secure a copy regularly each month, free by post for twelve months.

I am pleased to hear of the recovery of Mr. Procter, of Liverpool, from his severe and protracted illness, and I am sure all my readers will join me in my congratulations to him.

Those of you who have at any time had your craniums manipulated by a competent phrenologist, must necessarily feel the importance of a study which can accurately diagnose the strong and weak points of human character, and can rightfully determine the place each person should occupy in the social state. That being so, does it not appeal to you as a moral obligation to sustain and encourage an Association whose aim it is to propagate a knowledge so valuable and unique.

The Directory of Phrenologists in this and every issue is designed to assist enquirers who want to know where they can obtain a reliable delineation of character. Our readers should note what phrenologists live in their locality and recommend such to their friends. Recognised practitioners should see to it that their names are included in the list. For full particulars read the notice at the top of the Directory.

PHRENOLOGICAL CHARACTER SKETCH
OF
HER MAJESTY THE QUEEN.



In this the year of the Record Reign of Her Majesty, Queen Victoria, anything which deals with her life, her surroundings, herself, must be of special interest to the millions of her loyal subjects who are now devoting energy and wealth to demonstrate by mammoth celebrations their delight at her truly regal triumph over Time, and their unfeigned pleasure at this opportunity of doing her honour. Therefore I think it a fitting opportunity to throw the phrenological search-light on her august Majesty, and reveal such points in her character as are shown in the form and size of the head.

Phrenology is no respecter of persons. It knows no distinction between peer and peasant, between prince and plebeian. The prince is but a man, the Queen is but a woman; and when each is viewed in this light what preconceived notions are upset, and what illusions vanish. Fortunately for Britain Her Majesty recognises this potent fact, and is more humane and womanly than hundreds of thousands of her sex, whose opportunities for manifesting their human sympathies and tendencies are, in the home life and elsewhere, obviously many times greater than that of the ruler of a vast and powerful Empire, the demand upon whose time, and thought and energy is so great that but little can possibly be left for the gratification of family and domestic desires.

Her Majesty's head indicates (as nearly as I can discover from the examination of a recently-published portrait) several very striking characteristics—powerful vitality, executive energy, strong determination, conscious dignity, keen observing powers, strong aspirations, reverence, prudence, tact, and forethought. The head is well developed in the occipital region, its form at its greatest circumferential measurement is that of an ellipse, with the minor axis proportionately greater than is found in the average head.

Ripeness of years, and a well-nourished body, due to a large predominance of the Vital Temperament, are the most marked of Her Majesty's physical endowments. Her muscular system is subordinate to the demands for attention on the part of the vital organs. Physical

stamina is indicated in the broad brain base, and a consequent large development of the self-preservative organs. Alimentiveness is well marked, showing Her Majesty to be appreciative of the pleasures of the table. I should not consider her in any sense an ascetic, for though she might select simple foods her appetite likes to be satisfied.

But for the public duties which have been thrust upon her, she would probably have never attempted to secure the notice of the world. Home and its associations have for her a charm almost irresistible. Her domestic organs are all large. Hence her fondness for children, her happiness in the wedded state, and her strong love of friends whom association had made dear to her. The organs lying beneath the parietal and temporal bones seem also well marked and active. There is nothing of chance or speculation in her nature; cautious, careful, discriminating, with the reserve born of Secretiveness. Her Majesty would be a difficult subject for the sharper or adventurer to deal with; the best of the bargain would remain with her. She is not averse to trying conclusions with others, and can hold her own without much effort. She is dignified. Self-Esteem and Firmness being both above the average, give her self-reliance, consciousness of her position, and a desire to maintain the proud prestige which should ever be the right of sovereignty.

I have already said Veneration was prominent, Conscientiousness, too, and Spirituality are active. These give a high moral tone to the character, with the recognition of a higher spiritual power. Emotional at times, with a tendency to melancholy and depression, due to disappointment. The loss of loved ones would be a source of deeper sorrow than the average person could feel or comprehend.

Intellectually Her Majesty is naturally a good specimen of a clear-headed, far-seeing, and intuitive woman, and with the special education, which in early life was her privilege, and the splendidly exceptional opportunities for knowing all that is best and of greatest value by actual experiences, she must possess a wonderful store of knowledge which, added to her natural ability, renders her clever, broad-minded, and just in judgment. The perceptive organs are remarkably good, giving her the ability to see clearly, quickly and comprehensively, facts arguments, and principles. This is supported by a good memory, especially of facts and events. The two organs Form and Size are full, and would assist in the drawing exercises; but Imitation being small she would prefer to be original rather than a mere copyist in any work of this character she would undertake. Language is a prominent faculty. She can talk with force and vigour, can express her ideas lucidly and fluently, and but for her Secretiveness would be inclined to be very communicative.

In conclusion, I would say that to have ruled successfully over the British Empire for sixty years; to have secured the confidence of persons of all shades of opinion under her rule, and to evoke still the prayer that she may yet reign long over us, Her Majesty must have worked up to her highest capacity, and therefore deserves all the honour, credit and gratitude which a rejoicing nation is anxious to render.

Copies of the 1896 "Phrenological Year Book," may still be obtained, as well as this year's issue. See advt.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

A correspondent furnishes me with a cutting from the *Birmingham Daily Mail* and calls my attention to the arrant humbugs who trade on the credulity of simple girls by professing to tell their fortunes; when they will be married, the number of children they will have, etc. The particular person reported, as well as some others, announce themselves as M.B.P.A., and call themselves phrenologists. I know a similar case of a man calling himself a doctor lecturing round the Middlesbrough district. It is a great puzzle to me how such humbugs are tolerated, and get people to listen to their uncultured remarks.

When a man dubs himself a professor one would at least expect to hear him speak grammatically, unless he is a professor of humbug and fraud. Then the law ought to step in and prevent such calling themselves phrenologists. I am dead against all monopolies, medical, clerical, or lay. Still the line must be drawn somewhere. I could tolerate an oysterman, greengrocer, or even a crossing-sweeper calling himself a phrenologist if he had mastered an ordinary elementary work which taught the landmarks of the science. There would be hope for such a man, but to mislead the public with the idea that Phrenology endorses fortune-telling, is dragging a noble science through the mire, until it almost makes one wish for protection. The B.P.A. ought certainly to take active steps in defence of their name.

Resuming my notes on national character. Contrast the Englishman with the Scotch. You have a shorter head, wider at the anterior portion of the middle lobe of the brain, and narrower through the centre of the parietal bones, and note the popular estimate of national character, how it corresponds with organisation. The Englishman is partial to good table comforts, fond of his beef and beer, and not so careful and cautious as the Scotchman, and their heads record their characters.

Next take the sturdy Welshman, with his round head, well-developed through the zygomatic arch, indicative of strong organs of Love of Life, tenacity to life, endurance, with national love of sacred music. Contrast this head with the mild, inoffensive Hindoo, who has, no doubt, descended from a highly-cultured race who were in the zenith of civilisation at a time when Britons were uncultured savages. This contrast is most striking, the small propensities of the Hindoo rendering him submissive to a handful of more energetic Englishmen. Let me ask how many thousands of such it would take to subjugate a handful of Welshmen. Listen too to the charming music of the Welsh in contrast to the tom-tom monotony of the Hindoo.

The Welshman, like the Englishman, wants good living, whilst the Hindoo is content with a few handfuls of rice. In texture of brain the Hindoo is extremely fine, rendering him susceptible to high psychological influences, based upon philosophy deeply buried in Sanscrit literature, of which some of our ablest scholars are only just beginning to learn the alphabet. The development of the Hindoo intellect must centuries ago have been prodigiously advanced. When the Mahomedan hordes

laid desolate the fine plains of India destroying its libraries and ancient writings, for the remnants that are left both of Philosophy and Architecture speak of a people well developed in intellectual activity.

The quality thus developed has been handed down by the laws of hereditary descent to the present-day Hindoo, from specimens of whose crania I write these notes. What a wide contrast between the Briton of to-day and the abstemious Hindoo. This is well illustrated in the anecdote of the lady who advertised for a servant and who upon applying for the character of a candidate was assured she came of a respectable family, said, in a pet, "Oh, bother her respectability; can she cook collops?" A true Briton!

The study of Phrenology casts a new light on Ethnology. In carrying back the history of the race to untold generations it classes the *genus homo* as a distinct emanation from the All-Wise, towering above the whole class of mammalia in development of moral brain. I could more readily grasp the idea of man degenerating to the lower level of the animals than, that any animal ever evolved into a man. The survival of the fittest is a misnomer when tested by intellectual and moral culture. Brute force often triumphs and arrests progress, whilst it would be a triumph indeed to continue the development of the higher faculties.

I have no doubt but that some mighty law of compensation makes amends for this seeming anomaly, for though civilisation advances in one nation to a certain point of excellence, it then suddenly retrogrades; it advances in another nation and country till it reaches a climax, only to again decline. Thus history repeats itself in the rise and fall of nations. Surely we can say with Gall, "Phrenology is true although at variance with the philosophy of ages."

NEWCASTLE PHRENOLOGICAL SOCIETY.

A large gathering met in the Bible House, Newcastle, on April 29th, to hear a special lecture by Mr. Stevenson, of Gateshead, on the reading of heads by the location of the centres of ossification, and the areas of the different bones of the skull. This is a method which has attracted considerable attention since its introduction some years ago. One great advantage is that it gives a comprehensive mental picture of the leading characteristics of a person in a short space of time. The lecture was illustrated by several objects, such as a complete cast of a brain, skulls, &c. Mr. Stevenson also illustrated the method of finding the centres referred to, by experiments on the heads of people present. Replying to a vote of thanks, the lecturer said it would always be a pleasure to him to help the Society. The Newcastle Phrenological Society has come to stay. It is, however, in need of a skull or two. Will the Editor of the "Popular Phrenologist" permit the Secretary to take this opportunity to ask any of our readers who may be able to direct him to any (or direct any to him) to write to 100, Clumber Street, Newcastle-on-Tyne.

William of Orange had weak lungs, and became ill on exposures that would not in the least affect other men. He would never favour himself in the least, however, on that account, and when on campaign would never sleep in a house while his soldiers were in tents. On the march he always went in the midst of the troops, and would not even move out of the clouds of dust that always overhang the route of a marching army.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON III.—FOOD.

The body may be likened to a slow burning furnace where a number of chemical operations are constantly going on.

We draw air into the lungs to oxidise the Carbon and Hydrogen of the blood. The Oxygen of the air unites with the Carbon to form carbonic acid gas, and with the Hydrogen to form water vapour.

It is probable that the whole of the animal heat is derived from the combustion of the materials of the body. It has been estimated that about three pounds of Carbon passes out of the system daily by the agency of respiration.

The object of food is to supply the materials which shall repair this waste of the body and maintain its temperature.

The food is introduced into the mouth where it is crushed by the molar teeth or grinders as they are called, and descends through the gullet into the stomach in a kind of pulp mingled with saliva.

This saliva converts the amylaceous (starchy) constituents into glucose or grape sugar, and thus promotes its absorption. The stomach retains the food until it has been digested by the aid of the gastric juice.

This gastric juice is an acid liquid which dissolves the food into a pulpy mass called Chyle, and changes the nitrogenous elements into substances called Peptones, which are soluble in water.

The food that was taken into the mouth is now ready to be converted into blood. This is effected by means of small vessels called lacteals, which absorb the nutritive portions of the Chyle. These pass through the mesenteric glands into the general circulation, and with the venous blood through the lungs, where they are converted into arterial blood.

You have learned that nearly the whole living tissue is made up of the four elements, Carbon, Nitrogen, Hydrogen, and Oxygen, therefore food which is employed for the nourishment of the body, must consist chiefly of these elements. Most physiologists are agreed that health is best maintained by a mixed diet consisting of meat and vegetables, but there are certain kinds of animal food which should be avoided, especially by persons of sedentary habits. That pork is conducive to certain forms of disease is shown by the fact that Jews and Mahomedans are much more free from them, than nations which indulge in this most indigestible food.

Of course all food comes primarily from the mineral world. With the death of the body decomposition takes place, and the body is split up into its primary elements. Some go to form the earth, others escape into the atmosphere. Hence vegetation is nourished from the ashes of the dead. Man and the lower animals are nourished from the vegetable kingdom, and thus is all flesh grass.

Foods may be divided into three classes :—1, Heat-forming (carbonaceous) or non-nitrogenous ; 2, Tissue-forming or nitrogenous ; 3, Mineral, such as common salt, phosphate of lime, carbonate of lime, phosphate of magnesia and iron. They form the hard parts of the body and are therefore necessary for the structure of the bone.

Nitrogenous Food.—This derives its name from the element Nitrogen which it contains. It also contains Carbon, Oxygen, Hydrogen, &c. Such foods are termed albuminoid substances on account of their resemblance to the albumen of an egg.

Albumen is met with in large quantity in the serum of the blood, in smaller quantity in Chyle and lymph, also in the brain, kidneys, muscles, and pancreas. It is found in the saliva, gastric juice, bile, and mucus during inflammation, but is not a normal constituent of these secretions.

The characteristic property of albumen is coagulation, which takes place on the application of heat. To illustrate this, take the white of an egg, agitate thoroughly with water, and pour off the liquid from the insoluble matter. Heat a portion of the liquid which is a solution of albumen, to the boiling point, the albumen becomes insoluble and separates in clots.

Lamb is more tender than beef or mutton because it contains more albumen and less muscular fibre, and for the same reason lamb and veal become tainted more quickly, albumen being very liable to putrefaction.

Meat when boiled too long becomes tough because the albumen becomes hard like the white of a hard-boiled egg.

The flesh of old animals is tough because it contains very little albumen but much muscular fibre.

(To be continued)

PHRENOLOGY PRACTICALLY APPLIED.

Phrenology is of great assistance to employers in enabling them to select honest and suitable assistants. One or two very practical business men in Brighton recognising the importance of this, very properly have their applicants for situations phrenologically examined before engaging them. The *modus operandi* is, to advertise either in a conspicuous position in their shop windows, or in a local newspaper, for the kind of assistant required ; the names and addresses of applicants are taken, some three, or four, or half-a-dozen are selected as likely to suit, to whom a letter is shortly afterwards forwarded, of which the following is a copy :

75, — Street, Brighton.

"If Mr. — will take this note to Professor SEVERN, 68, West Street, it may lead to his securing the place applied for at the above address. He need not call again, I will call on him or write, if he is selected.
CHARLES B."

Thus the work and responsibility of selection is left to the phrenologist, who, having taken into consideration the kind of business, and also the temperament of the employer, makes a brief report on each applicant, and advises accordingly.

This is a practical step which may not only be applied to business matters, but likewise in the case of ladies in the choice of honest and suitable servants, and on the other hand by servants desiring to engage themselves to suitable masters and mistresses.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

CONSTRUCTIVENESS.

Many persons ignorant of the history of phrenological discoveries have imagined that Dr. Gall pretended to discover the functions of the brain by dissecting it; others, that he indicated brain localisations by imagination. Both methods would have been ridiculously unscientific, and therefore unreliable. The fact is, those people who believe such nonsense never made any attempt to understand Gall's teaching, much less to understand his researches. Those who know how ignorant were his contemporaries both of brain anatomy and brain physiology will not be surprised to learn that Gall was a long time before he grasped the fact that every elemental or individual faculty of the mind has its own individual localisation in the brain. This was his condition when he observed that clever mechanics invariably possessed a well-developed temporal region of the head—the region an inch backward from the exterior corner of the eye, and the same distance above the Zygomatic arch. A good example of this development is observed in the portraits of Brassey, the engineer, and George Bidder, the wonderful calculator. The writer of this possesses an excellent engraving of Bidder, remarkable for the extraordinary development of Number and Constructiveness at the age of 13, "whose extraordinary power of Calculation developed itself without instruction, an unprecedented height before he attained his seventh year." This is quoted from the letterpress at the foot of the engraving, which was published in 1819, when Bidder was 19 years of age. In his biography the day after his death in 1878 the *Daily News* discusses his wonderful history; he was "a phenomenon," "a prodigy," &c. He, "one of the wonders of the age," when a child had to blow the blacksmith's bellows, and as a man was President of the Institute of Civil Engineers. His was a remarkable example of the correspondence between brain development and natural talent. In the case where the temporal muscles are large there is some difficulty in estimating the exact size of the organ, yet the examiner finds less difficulty than might be thought possible by the young student.

This organ is largely developed in successful architects, engineers, painters, sculptors, &c., though developed in each corresponding with their ability and the character of their work. For example, Dr. Earle, with large Benevolence, constructed easy chairs and comfortable beds at St. Bartholomew's. Titian, with large Colour and Form, constructed paintings of the most exquisite taste and boldness of design. His masterpiece, in the gallery at Venice, is a fine example. Chantry and Canova, with their large Weight and Locality, "constructed" their figures of exquisite beauty—Sidney Smith would perhaps prefer me to say "deconstructed" them—and strewed aside the parts of the marble which hid the beautiful figures inside the unhewn block. I am inclined to believe that Handel was indebted in no small degree to his large organ of Constructiveness for his musical compositions. Of course, he had

large developments of Time and Tune, just as the best architects and sculptors have large organs of Form, Size, Locality, and Order. In the fabrication of false keys the organ of Constructiveness is very largely developed, and accompanying it are often found large Acquisitiveness, Secretiveness, and Destructiveness.

Many phrenologists have argued that animals require little constructive power; that even those birds who build nests never build a second if the one already built will answer its purpose; that the rabbit burrows rather than builds, and that the hare, cuckoo, &c., neither build nor burrow. There is no doubt in my mind that beavers and many other animals (to say nothing of spiders and other insects) display very considerable ability in this direction, instinctive ability though it be. It is recorded in Carpenter's "Mental Physiology," p. 86, "A pair of jackdaws endeavoured to construct their nest in one of the small windows that lighted the spiral staircase of an old church tower. As is usual, however, in such windows, the sill sloped inwards, with a considerable inclination, and consequently, there being no level base for the nest, as soon as a few sticks had been laid, and it was beginning to acquire weight, it slid down. This seems to have happened two or three times; nevertheless the birds clung with pertinacity to the site they had selected, and at last devised a most ingenious method of overcoming the difficulty. Collecting a great number of sticks, they built up a sort of cone upon the staircase, the summit of which rose to the window sill, and afforded the requisite support to the nest. This cone was not less than six feet high, and so large at its base as quite to obstruct the passage up the staircase. Yet, notwithstanding the large amount of material which it contained, it was known to have been constructed within four or five days." There is evidently in this case some proof of the acquisition of experience by jackdaws.

It has been remarked that the organ of the constructive instinct lies in the hand rather than in the brain. This is not true. The writer has seen human beings with considerable constructive ability without hands. In one case a person was born without arms and used his feet in place of them. A man without arms, with little frail appendages on his shoulders, something like hands, visited me some thirty years ago, and used his tongue to strip the fruit off the currant bushes in a very dexterous manner. It may be thought strange that dexterity in collecting fruit is a function of Constructiveness. The power of Napoleon Bonaparte in scheming, manœuvring, and in resourcefulness and expediency, was largely due to the large development of this organ.

Constructiveness is the essential element in originality. I think Originality would be as good a name for it as its present one—Constructiveness.

Titian's greatest misery was his wife, who was a domineering, dictatorial woman, who insisted that he should render an account to her of every item of his expenditure. The wretched man, who was very wealthy, was often put to the sorest straits to buy a glass of wine without letting his wife know anything about the transaction.

NOTICES OF NEW PUBLICATIONS.

EVOLUTION: A COMPLETE FALLACY; by John Lindsay, Belfast, 1s. This volume of 112 pp., contains a variety of subjects—as Spirit, Prayer, Eternity, Life, Physiology, Phrenology, Poetry, Aphorisms, &c., in addition to its main objects—all of which have to add their weight to the author's statements. The merit of the work and the author's ability for his task can be judged from a verse of original "poetry," which appears on the frontispiece:—

"This little book I wrote with care:
Besides, I breathed up many a prayer
That God would give me grace to write
What should set my fellow beings right."

And, notwithstanding this, that horrid "Evolution" still persists in living and smiling.

"**HOW TO IMPROVE BODY, BRAIN AND MIND**," *Human Nature Office, Blackpool.* 6d. This pamphlet contains a number of short articles on many subjects such as: Choice of Pursuits, Health, Food, Smoking, Music, Temper, &c. There is much that is readable and instructive, and all is written in a pithy and *multum in parvo* style.

Received: "The Phrenological Journal," "The Vegetarian," "South Western Gazette," "On the Line," &c.

THE RETURN TO NATURE: Ideal Publishing Union, London.—This is a reprint of J. F. Newton's work, originally published in 1811. The author having been cured of a serious complaint by adopting a non-flesh diet, has placed on record in his work a plea for the adoption of a simple regimen, calling to his aid the testimony of a large number of authors—ancient and modern. Those who have any doubts as to the value and desirability of changing their beef and poultry for vegetables and fruits, should procure this attractive little book.

FREE CHARACTERS.

E.H.—You have dignity and decision of character, with some tenacity of purpose. You have also power of execution and mental energy. These powers you exercise within the limits of your ability as measured by circumstances and education. You can readily grasp ideas, and are logical in your application of them. As far as the photograph reveals, I should imagine you to be fond of and adapted for mechanical pursuits, though you probably may be inspired by your undoubted ambition to think such employment too menial for you as a profession; hence you may be inclined to mechanics as a hobby only. You are careful, anxious to excel, thoughtful, rather inquisitive, and persistent. My one piece of advice is "Don't estimate yourself too highly."

ANSWERS TO CORRESPONDENTS.

A.P.M.—Your letter came with coupons for character, but no photograph or other particulars as required. It does not matter where you purchase the P. P., so long as you get it. If you want the delineation, please read up the early copies and see what is asked for.

INTERESTED.—The most exhaustive book on the subject is Nelson Sizer's "Choice of Pursuits," the price of which is 8s. 3d., post free. Mr. Morgan's lecture on "The Latest Developments of the Science of Phrenology," was published in No. 5 of the *Phrenological Record*, the price is 3½d. post free.

ANXIOUS.—Mr. Coates' book "Human Magnetism" cannot be much longer delayed. I will write to you direct immediately it appears. Orders can still be booked at 8s. 6d. per copy, subscription price, but you must not delay ordering.

STUDENT.—The B.P.A. are contemplating arranging for lectures, or classes for students, and candidates for their diploma at their office in Chancery Lane. Write to the Secretary stating your wants.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

A PROTEST,

SIR,—The slipshod letter entitled "Phrenology Undeified," appearing in your issue of March, and bearing my name, I refuse to acknowledge as mine, inasmuch as it has been mutilated almost beyond recognition. All that was of value in my letter has been taken out, and its pointedness completely destroyed. As the publication of such an incomplete and trashy piece of composition would tend to greatly damage my growing reputation as a writer, I ask, in all fairness, that you will kindly grant me an early insertion of this protest.

Yours truly, JAMES ALLEN.

[I regret if any injustice has been done to Mr. Allen, but the portions of the letter received which contained arguments were inserted, the paragraphs which were only "padding" were omitted. Our space for "correspondence" is necessarily limited, and were the whole of the letters received inserted in full, there would be no space left in the paper for other matter. The portions of Mr. Allen's letter which appeared were exactly as written by him, and I am somewhat surprised at his outspoken and candid criticism of his own work, though I congratulate him on his decision.—Ed.]

THE B.P.A. DIPLOMA.

SIR,—Will you allow me to say a few words on the above. First, perhaps, I may say how thoroughly I agree with Mr. Williams' letter on the subject; and secondly, let me air my complaint. It is: Before a man can go in for the above, he must know what is expected of him. I wrote up to the Fowler Institute a year or two back to ask what the syllabus of work for the exam. was. In reply I received a note, which simply said that if I looked at the printed column at the side of the sheet of note paper written upon, I would see what the subjects were. Looking, I saw, Phrenology, Hygiene, and the various names of the several sciences. Now, as a teacher, may I point out that if we wrote to the Education Department and asked for a syllabus, and they simply said History, Geography, Mathematics, &c., whatever should we do? I think a Committee should be appointed of thoroughly efficient men and women to set a proper syllabus, and then we should know where we stood and what to study. I also think exams. should be held at which Elementary, Advanced Elementary, and Advanced or Honours Papers should be given. This would then cause more to go in, I feel sure. I regret that I have not had time to go in for the B.P.A. diploma; I hope to when my time is more at my own disposal. Your little paper, however, is an excellent venture in the right direction, and may it be blessed with long life and a good circulation.—Yours very truly,

JOSEPH H. AUSTEN.

DEAR SIR,—It grieves me to see such a want of agreement amongst phrenologists. There is something I would like to mention, but perhaps it is too sweeping a statement. At any rate, I beg to suggest that a committee of phrenologists should compile a Standard chart, to be issued from one source, and supplied to all students; it need not be too complicated. But I further suggest that the new chart should consist of five charts—so that the one most suited to the person under examination should be marked. The meaning attached to one chart will never do for another. Thus, there should be printed in one pamphlet, the Mental chart, the Motive, the Lymphatic, the Bilious, and the Vital chart. By this method one meaning could be substituted for another. When a person happens to belong equally to all the temperaments several of the charts would have to be marked in order to give the true character. If the public see so much mental confusion amongst us, our noble science will soon be overlooked by all thoughtful readers. I could compile such a chart, but I cannot afford the labour such a work would require.—Yours truly, CHAS. BAKER.

TREATMENT OF CRIMINALS.

DEAR SIR,—Physical weakness or deterioration brought about by physical punishment, or anything that impairs the body, does not tend to lessen the activity of the moral faculties. This has been the experience of my life amongst those afflicted with diseases of all kinds, amongst all types of men, in all climates, and under varied circumstances; the exceptional cases to the rule have been those who are outside the pale of this discussion. In the ordinary course of my duties I could not avoid witnessing criminal punishment. Twenty-five years' experience teaches me the contrary opinion to that E. A. Bool holds that "Physical deterioration tends to lessen the activity of the moral faculties." As a matter of fact it is the men of the strongest physique who have most temptation to be sensual, *i.e.*, immoral. Punishment that is unjust may injure a man's moral powers, but it is the injustice and not the punishment that hurts; for how frequently we find criminals about to undergo capital punishment, acknowledging the justice of their sentence? Or, why should men who have reformed in spirit be forced by a guilty conscience to surrender themselves to the law in order to undergo its penalties? It proves that conscience assents to law. How can physical punishment be wrong? Is it not a fact that the garrotter is *non est* since the cat-o-nine-tails was put into force? There is a noble army of martyrs whose crime was virtue. Is it not the common experience that one cannot turn a "moral invalid" from wicked ways by the exercise of kindness or moral feelings? Why? Because the "moral invalids" are not susceptible to moral influence, or else they would not be "moral invalids." In the cases of the young in age and crime and may be in some, where a man is not a hardened wretch, and whose higher feelings are not blunted, kindness may reform; but States cannot take these things into consideration. It is impossible for a state to make a difference between men; it only deals with the crime and its punishment. States have to vindicate the law; a judge condemns a man to death not from personal feeling, but simply because the law demands it. Crime is the interference with the freedom and rights of others. A true State exists to protect the rights and freedom of others, and the fear of punishment is the only thing that will keep some from crime. Nature herself punishes physically. God is the author of nature's laws. Is He just? In the initial and lower stages of development men must be taught to respect the law, by the punishment which follows its being broken. What is morality? Showing kindness will not prove a man to be moral; it may issue from a desire for approbation. Fear, pride, or self-love may keep a man from vice, but that does not make him moral; only the action which is done out of regard to the imperative "law of duty," which conscience unfolds, is moral. Reformation comes from a "new will," Cannot all faculties become moral?

There is reason to be grateful to the Editor for the ventilation of ideas for which many thank the POPULAR PHRENOLOGIST.—
Yours truly,
WALTER BROOKS.
Southsea.

THE B.P.A. DIPLOMA.

DEAR SIR,—With pleasure I notice the various remarks anent my suggestion for a preparatory exam. of higher standard for the B.P.A. Diploma. It is of no avail to suggest a reform upon a median line. My experience has been that we always fall short of obtaining the full realisations of our suggestions, no matter how leniently they may be at first expressed. Now the question still remains, "What will be done to command a better representation of Phrenology, and rescue it from that dishonour that has been cast upon it by the sand-bank claptrap, and redeem its position, or gain the standard of our noble pioneers—Gall, Spurzheim, Combe, Fowler, and others? No doubt we are moving in the right direction, and every man will recognise the fact; but much has yet to be done, and we must lose no opportunity to elevate and advance the cause. If my "Random Shots" will only bestir reformatory effort to reinstate Phrenology, and command an intelligent and respectable presentation of the science to the British public I shall be repaid, but by all means let us have something done. There are still other sea shores presenting the

deplorable spectacle that the Blackpool sands did till this season, and many are the instances coming to my notice up and down the kingdom, of the most absurd presumption and ignorance paraded in town and city as phrenological teaching and practice, and expressed in language of the most illiterate character.—Yours truly,

T. TIMSON,
May 8th, 1897. The Hydro. Establishment, Leicester.

THE NOMENCLATURE OF PHRENOLOGY.

SIR,—I have read in the May issue of this valuable journal with amusement and surprise, Mr. Zyto's feeble reply to my last letter. With your kind permission, I will endeavour in a few words to show the folly of his defence of a so-called organ of Destructiveness.

Has Mr. Zyto nothing more than a mere *ipse dixit* to give. A man in an emergency frequently betrays himself, and Mr. Zyto is evidently in a tight corner. He has made a great mistake in not thoroughly probing his subject *au fond* before rushing into print. His failure is observed by his endeavouring to evade the real point at issue, and by his use of flippant quotations, which are sadly wide of the mark. Mr. Zyto ignores the important point of analogy raised by the issue. To be strictly logical in our consideration of the function of this faculty, we are bound to proceed by the same rule of analogy that is pursued in reference to every other fundamental power of the mind. Allow me to repeat what I have written before, *viz.*, "If the natural function of so-called Destructiveness is to destroy, the tendency to destroy must (or should) correspond to the size and activity of the organ. This position is both logical and scientific. I am afraid Mr. Zyto has fallen into the error with which he has charged me, *viz.*: of being "on the hunt for a mare's nest." I object to the term Destructiveness, because the word implies that which is not true of the natural function of the organ in question.

Further, I have a strong conviction that the wording of the descriptions in most of the present-day phrenological registers and charts have led to misunderstanding and much harm to Phrenology. A large development of the organ in question, as every practical phrenologist is aware, gives to man great energy and executive power; on the other hand, a deficiency of this organ corresponds to a want of force, energy, and executive power. Thus, I maintain that "the propensity to destroy in general, without distinction of object or manner of destroying" as is generally supposed, does not depend upon the size of this organ. That being so, why have phrenologists generally agreed to the association of the tendency to destroy with this power? It seems to me for no other reason than the fact that a great man said so and so. Just as an excessive development of Alimentiveness may lead a man to gluttony, so likewise, an excessive development or perverted condition of Force may aid in leading to acts of cruelty; but that is no proof of an organ of cruelty, or a natural faculty to destroy. In proof of my position there are tens of thousands of facts. There are also an equal number of facts against the theory of a so-called organ of Destructiveness. Mr. Zyto has, unfortunately for himself, misquoted and misrepresented a sentence in my letter, thus his conclusions built thereon are without point, and fall to the ground. To incompletely state a definition of the function of a particular phrenological organ, and then endeavour to build an argument out of it, is neither logical nor scientific. Mr. Zyto has evidently a meagre acquaintance with the subject in hand; this is most certainly proved by his method of argument. I think I have read most of what has been written in defence of the so-termed propensity to destroy; but I do not accept the theory for the reasons already given. I feel obliged to remind Mr. Zyto of the fact that criticism minus rebutting evidence is merely *vox et præterea nihil*. If Mr. Zyto will carefully read my last letter he will find that I gave a good reason for denying the generally-accepted theory of an organ of Destructiveness.

In conclusion, just as steam is the real propelling force in an engine, so likewise the organ of Force is the real propelling power, or executive force, in human action; thus my reason for using the term Force instead of Destructiveness.—Yours truly,

J. W. TAYLOR.

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THE POPULAR PHRENOLOGIST

Vol. 2. No. 19.]

JULY, 1897.

[ONE PENNY.]

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]



DARWIN.

Speaking of Drs. Gall and Spurzheim, Dr. Laurance said "No one can refuse to them the merit of patient inquiry, careful observation, unprejudiced reflection." What a priceless testimony to the worth of the first discoverers of the truths of any science, and yet we constantly meet people who, ignorant of how Phrenology was discovered, look upon it as an invention instead of a discovery—the result of accurate and persistent observation. Such was the idea of Mr. Jamison, a well known lawyer, in Penrith, twenty years ago. This gentleman came one day into my lecture hall, and tried to show me how some day something better than Gall's Phrenology would be invented. He had a kind, genial nature, a great mind in every sense, and though far on in the afternoon of life, he patiently listened to my brief explanation as to how Phrenology was discovered, and the principles which it taught. As I finished he shook my hand, and said, "None of us know as much as we ought about nature's truths." Honest doubt we can always respect, but sarcasm hurled against Phrenology is not reason, and bigotry we can allow to trot on to its destruction.

The great bulk of the people possess sufficient brain power and other conditions to enable them by education to do something like other people do. An old man once said to me, when lecturing in Newcastle-on-Tyne, "You cannot educate a man to do what has never been done

before." Solomon said, "The eyes of the fool are in the ends of the earth," meaning that there are people whose organs of vision are all right, but of no use to their minds. We constantly find people with fairly developed perceptive, but other parts of the Brain and their Temperamental conditions such, that they are not good or quick observers.

Darwin is a good illustration of active perception. Great length of the lower part of the frontal lobe of the brain, and the strong, compact, physical frame, with only moderate feelings, such as are required to give a man that original observing ability which always characterises the great discoverer. The head is large, and had the organs of the propensities been equally developed with the frontal lobe, the head might have caused its possessor to be an idiot. It is the healthy excess of some parts of the brain which makes the genius and gives originality.

The organs of Individuality, Size, Order, Locality, Time and Eventuality, are all very large; the reasoning Brain only full; Sublimity is large, whilst Ideality is only moderate. Imitation, Spirituality, Veneration and Hope are all deficient or small. Firmness, Self-Esteem, Destructiveness and Continuity are all very large, and Benevolence full. His Temperament, together with his almost purely intellectually active brain would enable him to work long, closely, and vigorously at mental work.

How often we hear it said, "It is mental work which kills" or wears out the body soonest. Yet our greatest and wisest lawyers, judges, doctors, statesmen, ministers, and men of science, who do real mental work, live to be old men. It is not real mental workmen who are killed by it, but men of medium talents and ability, who by cramming and trying to be and do like great men, succumb to the mental strain for which they are totally unfitted. From such an organization as Darwin's we should expect that close observation which would enable him to see what would be passed over by the great mass of ordinary human beings. He would possess that patient, plodding, persevering disposition, which would enable him to deny himself anything to satisfy his desire to become thoroughly acquainted with his physical surroundings.

From his head we may judge how little he would take for granted. With him one fact would be worth more than whole volumes of theory. The plainest facts of nature to his mind would be sublime. He told us what nature said to him, and many at the time did not like it; to-day people believe and teach his doctrines. God gave him, as he has all scientific discoverers, a revelation as true and pure as he gave to the sacred writers of old.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half Guinea has been sent to its author—

Mr. W. GEORGE WHEELER,
16, Lowndes Terrace,
Knightsbridge,
London, S.W.

MY VISITOR'S HALLUCINATION.

Toward the end of the summer of 1893, when pursuing my studies at the London Phrenological Institute, several peculiarly interesting individuals came under my notice, among them the gentleman whose characteristics are herein delineated. At the time to which I refer a local secretaryship in connection with a branch of a popular religious organisation had fallen to my lot, and it was at the office of the latter the subject of my story visited me.

He was a young fellow, considerably under 30, with refined and delicately-cut features, bluish eyes, and light brown hair of a fine texture, with a highly strung nervous temperament. He was one possessing much natural love of the beautiful, of a deeply religious turn of mind, and enjoyed to the full everything connected with the Spiritual. Phrenologically speaking his leading characteristics were Spirituality, Veneration, Ideality, Conscientiousness, and Cautiousness, with moderate executive powers and small selfish propensities. Judging from his temperament and the general development of his cranium, I credited him with an extraordinary imagination, one liable to flights of fancy, with an organisation likely to be unstrung by undue excitement, or by a strong lower nature taking a mean advantage.

He desired me to give him a delineation of his character, which I did, strongly urging him to restrain the action of certain portions of his brain. He thanked me. I further advised him to undergo a course of mental study, in which every effort should be made to restrain the fanciful and fear-giving faculties, and bring into greater activity the pure intellect and controlling forces of his mind.

He then gave me a remarkable account of his history. He said:—

"I have paid conscientious attention to my religious duties, spending much time in devotion, and enjoying everything connected with the Spiritual."

"Which in itself is beneficial," I remarked.

He continued: "I was for three years attendant upon a gentleman whose nervous system must have been strangely deranged, and whose mystical thoughts were often impressed on my mind. He often described to me his visions of the night, his conjured up dreams of the day, his belief in ghosts, apparitions, and the like."

"He must have been a remarkable character," I said, smiling, "no doubt some portion of his brain was abnormally developed."

"I thought so then," he replied, but I cannot think so now."

As he spoke, I saw a far-off look in his eyes, as though some fearful imagination had taken possession of his thought.

"I think," I said, "by following my advice you will be helped and your brain in time take a natural form. Do not dwell upon the communications which have so strangely influenced your nature, but seek to direct your mind into another channel."

He continued: "I became nervous and unhappy and had some thoughts of leaving my situation; but about this time my master was confined to his bed, and it was at his earnest request I remained. His health did not improve, neither did my own. For hours he would keep me at his side describing the mystic scenes he had witnessed. One night he aroused me from sleep by tapping upon the wall. (He made me sleep in

the adjoining room.) I dressed quickly and entered his room; he was sitting upright in bed, his face aglow with intense excitement, his eyes staring into space, his hands visibly trembling. I was terrified and felt inclined to run from the room, when I heard a strange hollow laugh, and my master fell back dead upon the bed."

I had been taking notes during this strange conversation, occasionally glancing at my visitor, and now perceived his eyes filled with tears and a nervous twitching at the mouth. He was about to continue, but found it impossible to do so for several minutes. I meanwhile assured him of my sincere sympathy and continued advice.

He thus continued: "My master was dead, but somehow his vision was constantly before me, and my mind seemed completely unhinged. I sought medical assistance, and was advised change of air and environment. Circumstances, however, did not admit until my master's affairs were settled. Two days after the funeral an event happened which completely unnerved me. I was passing downstairs, and had reached the top of the long flight leading to the drawing room. It was evening and somehow I had forgotten to light up. I paused for a moment thinking I heard a footstep behind me, but could not feel sure. It might be one of the servants moving above. At that moment all the bells in the place seemed to start ringing, and I could not but feel a strange sensation creeping over me. I was about to hurry down, when suddenly from the dark corner of the staircase a tall grave-like figure rose before me, his eyes were fierce and bloodshot and his dress white (my master always wore long white night dresses), his hands were nervously raised, his mouth twitched, and his hair hung loosely over his retreating forehead. For a moment I stood spellbound, my heart beat wildly, my legs trembled, and a fearful terror seized me. Summoning all my remaining energy I turned and fled, jumping the whole flight of stairs from top to bottom. For some days I was completely out of my senses. I had seen an apparition of my master more weird than in life."

I again glanced at my visitor, a look of helplessness seemed to have taken possession of him, and his face was deadly white.

"You have doubtless," I said been the subject of a fearful hallucination, perpetrated by those who were ignorant of the human mind, and for a time it has unstrung your nervous system. Of course the contact with your master first brought certain portions of your brain into excessive activity. But I do not doubt that a system of mental study, and a strong effort to restrain certain faculties, as described in the written delineation, will finally restore your brain to its normal condition."

He thanked me and promised to follow my advice.

I continued: "Similar cases have come under my notice, and I have studied Phrenology with much carefulness and application. Many have derived benefit from my examinations, and I do not doubt you may do so also."

He took my hand gratefully and pressed it long. "You give me hope," he said, "for happier days to come." He gave me a kindly smile, and we parted.

Two years passed away, during which time other remarkable characters had attracted my notice.

It was a Saturday afternoon, and I had had occasion to fulfil some duties in connection with my secretaryship. The sun was pouring its effulgent light into the quiet office, and I had settled down to what I anticipated as an undisturbed afternoon. I had been working for an hour when my concentration seemed suddenly to leave me, and my mind wandered back through years of past activity. I recalled the genial face and massive forehead of the principal under whom I had studied mental science, and thought of the vast good derived from his instruction. I was suddenly aroused from my reverie by a knock at the door, and immediately afterwards my long-ago ghost visitor entered the office. I hastily rose to greet him and noted with pleasure the intelligent, even intellectual smile, upon his face. He grasped my hand warmly and inquired if I had an hour at my disposal.

Remembering what an exceedingly interesting person my visitor was, and the good that might accrue to him by a further knowledge of Phrenology, I at once declared myself at his

service. I put away my work, and donning my hat and gloves followed my friend into the street. He took my arm and we walked on for some distance in silence. Meanwhile I studied him curiously.

"I need not ask how you are," I remarked, "for I perceive you have improved mentally and physically."

"I am glad you think so," he said, smiling.

We had now left the busy thoroughfare and entered a respectable street in Chelsea. At one of these houses my companion stopped and invited me to enter. A neatly-dressed woman came forward to meet us, whom he introduced to me as his wife. I bowed, and she held out her hand, pressing mine warmly.

"You are welcome as my husband's friend," she said, "but for you I should probably never have been here."

I looked surprised and she laughed merrily. We passed into a prettily-furnished sitting-room, wherein comfort and artistic arrangement had been blended, and in which tea was served. When this was over, nothing would do but I must read his wife's character.

"You have," I said, "a splendid constitution and your organisation enables you to undertake a great amount of work. Your leading characteristics are Hope, Energy, Language, and Causality. You have also an excellent development of the social faculties, and your perceptive intellect is good. Your brain is above the average in size and your organisation is well-balanced. You have poor memory for locality, like your own way, and are sometimes mistaken in judging character."

They looked at each other and laughed.

"It is strange," she said, "but my husband wrote out faults at my desire, and they coincide with your statement exactly."

"What did you mean when you said but for me you would probably not have been here?"

She gave a glance toward her husband. He opened a drawer and produced a phrenological marriage chart, the one I had marked two years before for my ghost friend.

"You see," he said, "I have followed out your advice to the letter, and selected the wife with the characteristics you suggested. After a short courtship we learnt to love and understand one another, and have been married nine months."

As I looked into the face of my old visitor, I perceived the far-away look had departed, his bluish eyes had become natural in their brightness, and the nervous twitching about the mouth was no longer perceptible. I glanced at the dark hair and flashing eyes of his wife and drew a mental comparison. At that moment the clock struck seven and I rose to depart. They took my hand graciously and together pointed to a piece of needlework in which was worked in letters of gold. "Phrenology is the foundation on which we have built."

GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

Author of "*The Human Face as Expressive of Disposition*," "*A Concordance of Graphology*," &c., &c.

V.—Mr. HENRY ARTHUR JONES.

Through the courtesy of Mr. Henry Arthur Jones, the celebrated dramatist, I am able to give the accompanying autograph, which, as we shall see when we come to examine it, forms a very typical and interesting example.



The sharp, shortly-turned penstrokes which compose this signature signify a predominance of the mental system, which gives intellectual power, activity of mind, and a relatively large brain.

That the organic quality is high, it is needless to add, since the pen movement which produces the strokes that constitute the various individual letters, is just—and only just—sufficient in order to allow of the letters assuming their shapes at all. Not an inch, or a quarter of an inch, too much nerve force has been expended in their formation. The faculties which are the most prominent in this specimen are, amongst others, Language ("y" connected to "A" with a continuous stroke), Form (elegant, shapely capitals), Individuality (acute bases to letters), Size (well-proportioned and equi-distant letters), Causality (capitals "H" and "A," as well as most other letters, joined to the rest), Comparison (clear, unfused penstrokes), Human Nature (regular spaces between letters), Ideality (neat and delicate strokes to all the letters), Constructiveness (original forms of capitals), which, taken together, give him power of thought, originality of ideas, a strong sense of perfection and the fitness of things, as well as attention to detail, thoroughness in work, and penetrating insight. His power of observation, instinctive judgment of character, and fluency of ideas (combined with power of verbal expression) are among his best-defined intellectual attributes.

In addition to a finely organised mind and strong dramatic instincts, Mr. Jones' Conscientiousness (letters running in a level line), Firmness (decisive, firm, and blunt strokes), Hope (upward tendency of writing), and Executiveness (forward movement of letters, "t" barred with an advancing line of moderate thickness) endow him with a painstaking, energetic, and fairly sanguine temperament. The length of the capital letters—of the "J" especially—tells of Activity. Our subject must be doing something: he never lets the "grass grow under his feet."

His energy and ambition (forcible and upward march of handwriting) are, however, fairly well checked by his Caution and Prudence (careful, temperate strokes and rather low letters).

There is no "happy-go-lucky" inclination exhibited, neither does Mr. Jones spend his time in "building castles in the air;" and the way in which the energy is directed and expended will be well considered for the most part.

In the slant of the letters to the right we have the sign for sensibility and kindness of heart, whilst from the rather wide spaces between each of them, we notice that there must be a fair degree of the faculty of Friendship.

There is not any excessive Self-Esteem shown by this autograph, but the Independence ("t" barred rather high), power of resolution, and unconventionality of character, signified by the writing as a whole, will be remarked by all who have studied written gesture, even though they may have had no previous knowledge of the science of Graphology.

DRINK AND THE DEATH RATE.

Dr. Cheyne, late Physician-General of the Death Rate, once made the following extraordinary statement:—"The information of 20 years has convinced me that were ten young men on their 21st birthday to begin to drink one glass (equal to two ounces of ardent spirits) or a pint of port wine or sherry, and were they to drink this supposed moderate quantity of strong liquor daily, the lives of eight out of ten would be abridged by 12 or 15 years."

Cowper was all his days overshadowed by the gloom of insanity.

HOW TO BE WELL.

(Continued)

By T. R. ALLINSON, Ex.-L.R.C.P., Ed., &c.,
Author of "A System of Hygienic Medicine," &c.

The amount of exercise we take has great influence on our health. Man is by nature an animal that has to exercise to get his food. His body contains between 350 and 400 muscles, and the more of these that are brought into action the better for the man. If a man is engaged in outdoor work, especially agricultural, horticultural, or floricultural, then he is obeying his highest physical functions. It is well known that gardeners are the longest lived of all classes. That may be shown to be due to the pure air they breathe, the exercise taken, and the varied mental occupations that is needed in such work. There is constant stimulation and no stagnation of the mental faculties.

Exercise is useful in many ways. First, it keeps our muscles in good condition and ready for any strain that may be put upon them. Secondly, it increases the amount of oxygen we breathe. Thirdly, it uses up some of the excess of food that we all usually consume, and so tends to keep away congestion of various parts, which is commonly called disease. Fourthly, by setting heat free it cause the skin to act freely, and so this very important covering is kept in good and active condition. Fifthly, by tiring the muscles and forming certain products in the blood it causes sleep, and then the wear and tear of the body is corrected whilst we are in blissful slumber. Sixthly, it increases the force of the circulation and so prevents the deposition of chalky particles and keeps away premature old age. Lastly, those who work hard can't dwell morbidly on themselves, nor can they spend too much time in abstruse mental problems which may tend to loss of mental balance.

It is a well-known fact to biological students that those who work fairly hard are much less prone to suicide than those who lead a life of ease. For low spirits, blues, dumps, being hipped, discontent with life, miseries, and all such feelings, no remedy can excel physical exercise. At first the sufferer is bored, after a little time his mental atmosphere clears a little, in an hour or so it becomes clear, and in a couple of hours all is serene and bright. A couple of hours of moderately hard exercise of any kind will usually cure a bad attack of low spirits. The young of animals are generally active and on the move, and preparing their muscles for the struggle for existence that must take place when they are fully developed. The sports of our adult population are nothing else but the gratification of the unconscious desire for exercise that is implanted in all of us. For health, it is necessary that we take at least two hours daily exercise of some kind. Such will keep us off the sick list more is beneficial. No one will take any harm by eight hours of moderate exertion or exercise daily. But excessive exercise, long continued, or sudden exertions of strength are bad. They strain the heart and blood vessels, and lead to disease and premature decay. All kinds of exercise are good, but those are best which are taken in the open air. For a proper development of the body a course of gymnastics under skilful instructors is best. But for every day purposes we may run, walk, row, skate, swim, cycle, play cricket, football, tennis, golf, or join in any of the many forms of outdoor exercise that are in vogue. I do not mention hunting, shooting, fishing, and the blood sports, for they are attended with cruelty, and no man with a well-balanced brain will join in such sports which may give pleasure to him, but destroy the life of a sentient creature which is a little lower in the scale of evolution than himself.

For children plenty of outdoor exercise is necessary. One really cannot give children more useful presents than spades, buckets, and barrows to the very young, hoops to the older children, skipping ropes to girls, and to boys a present of a cricket set or lawn tennis bat is most appropriate. To young men and maidens a bicycle is a suitable and useful thing. To elderly men a set of golf clubs is suitable. To all who would be well, I say, take at least two hours' outdoor exercise of some kind every day.

(To be continued.)

HERBERT SPENCER A PHRENOLOGIST.

Mr. Timson writes:—Mr. Wright, editor of "The Leicester," and also of "The Nottingham and Shires Directories," called upon me the other day and in our conversation he asked, Are you aware of the fact that the great Professor Herbert Spencer is an enthusiastic student of Phrenology. He examined my head and wrote me out a chart nearly 30 years ago, and he has frequently spent a few days with me, and I have returned the visits, and he has been exceedingly interesting when describing the different characteristics and developments of the persons represented by his pictures. Oh, yes; he is a very clever phrenologist and has examined many of my friends. He is a relation of my wife. I have been examined by Fowler. He was a good and very clever phrenologist; also Professor Hagarty. I have been interested in Phrenology for over 40 years.

SKULL SHAPING.

The skull grows with the brain, as the shell which contains the oyster grows with the oyster. The origin of the skull-bone in the unborn infant or fœtus is not of cartilage like the bones of the extremities but of soft membrane—with what object but to allow the brain to expand freely. Living bone, as is too often forgotten, is not the same as dead bone. It consists of living cells with blood and nerve supply, able to adapt themselves to their surroundings.—Bernard Hollander.

Astonishing success has attended the efforts of Dr. Lannelongue, an eminent specialist of Paris, to give intelligence to a little idiot girl. Though four years old, the child could neither walk or stand, and never smiled nor took notice of anything. The doctor concluded that the abnormal narrowness of the head obstructed the growth of the brain and he made an incision in the centre of the skull and cut a piece of bone from the left side. The result was marvellous. Within less than a month the child could walk, and she has become quite bright—playing, smiling, and taking notice of everything around her. The skull will not at all times be shaped as nature requires; nevertheless the skull is made for the brain and not the brain for the skull, and it is right and natural so to help growth. All this is proof that Phrenology is not all nonsense.—Walter Brooks.

Within the last few weeks my attention has been called to two articles entitled "The Human Brain," in the *Newcastle Weekly Chronicle*, by H. W. Cook, of North Ormesby. I sent a reply to that paper, which doubtless will appear some time in its columns. The gist of Mr. Cook's appears to be: "That it is absurd to say that the Brain in developing can cause the hard, bony skull to expand." How ignorant of Anatomy and Physiology Mr. Cook must be to pen such a sentence in this, the 19th century. For mere love of the science of Phrenology I shall be most happy to convince Mr. Cook against his will that Phrenology is true. Mr. Cook's articles are full of generalities and platitudes that need no refutation, as they convey the conviction to any intellectual reader that he knows nothing about Brain—either animal or human. If Mr. Cook will carefully study Combe's System, I have no doubt that a few brain cells will develop in his own cranium as a convincing proof that brains do grow. I hope he will not neglect the present opportunity, especially as I am so near to him, and quite at his service for either demonstration or argument. I might make a Jubilee convert of him if he will favour me with an opportunity. It is really a curiosity to come across such quaint ideas as Mr. Cook has contributed to the *Newcastle Weekly Chronicle*; one could almost imagine one was reading a contribution from the ancient barber-surgeons.—Crispi

DIGNITY AND RESERVEDNESS OF AFFECTION IN WOMEN.

By J. MILLOTT SEVERN, F.B.P.A.

Many persons are too open-minded and thus frequently get themselves into trouble owing to their lack of discretion. Others at the opposite extreme are too reserved, close, and self contained. It is of the latter condition and the manner in which it is manifested in the affections of women to which I now wish specially to draw attention.

Unfortunately for themselves many women manifest too much dignity and reservedness of affection. These qualities arise from a full or rather large development of Secretiveness and Firmness combined with active Self-Esteem, though the latter may be but moderately developed. Sensitiveness or Approbativeness and Conscientiousness are also usually active factors in producing these feelings.

There are few traits of character which are more admirable in women than modesty, and few more objectionable than an immodest, forward disposition.

Men appreciate modesty, faithfulness, and sincerity in women perhaps more than anything else, so that it would be misleading and wrong were I in any way to depreciate these excellent qualities, yet under a cloak of modesty, or rather mock modesty, women frequently develop a stiff, formal, dignified, reserved nature which is greatly detrimental to their best interests.

The opportunities which during recent years women have had for securing a good education and qualifying themselves for, and participating in, occupations and pursuits which formerly were exclusively reserved for men, have given them an independence which a few years since they did not possess. The fact, however, remains that woman's especial sphere in life is wedlock and maternity, and it would be against reason and experience to say that a young woman does not look forward to marriage as her destiny. She should consequently guard against developing characteristics detrimental to her interests.

A great many marriages and chances of marriage are marred on account of the dignified reservedness which women frequently manifest towards men, and custom is to a great extent the cause of it. The circumstances of each individual's life are frequently such that unless much care is exercised the result is the development of some extreme feature or condition, and since all extreme manifestations are diseased conditions, these interfere with that harmony and consequent happiness which is desirable. Efforts should be made therefore to avoid the causes and modify the conditions.

How often may we see women possessed of intelligence and good sense who are practical, warm-hearted, and affectionate, but their developed reservedness (some would call it policy) prevents a display of their natural affection, and they go along constantly misunderstood? However much they cared for one of the opposite sex, according to those conditions and feelings it would be highly improper and bad policy to show it. They see some giddy woman united to the man to whom they would have been better suited, the result being that all parties concerned are disappointed.

There are few men, I believe, who would be so mean as to take advantage of the candid manifestation of

woman's affection, and women need not sacrifice their modesty or weaken their position in the least by showing it. It is right they should use all the tact and intelligence they possess in studying the dispositions of men, especially such as are likely to become their partners for life. But I think they might do better for themselves, and more happiness would result on all sides if they did not reserve their affection so much.

BLACKPOOL SANDS.

The Blackpool Town Council, on June 1st, considered an amended scheme for the regulation of persons using the foreshore for business purposes. Amongst those who were to be prohibited from using the shore were phrenologists, of whom last year there were 43 on the sands. Councillor Heap suggested that licences should be granted for one year to those phrenologists who were ratepayers, so as to give them in the meantime an opportunity of obtaining other means of livelihood. The Mayor seconded this as an amendment without comment. Councillor Wainwright who brought in the scheme would be willing to accept the amendment if passed. Though he believed the phrenologists in Blackpool were humbugs, he did not wish to put any hardship upon them. Councillor Fish said if they licensed phrenologists they would have to license others. Alderman Bickerstaff said if exceptions were to be made it would be time to start again and consider the whole matter afresh. Eventually the amendment was defeated, and the recommendations of the Watch Committee will therefore be put in force. The result is that no phrenologist for the future will be able to practise his art on Blackpool Sands. While this may press hardly on a very few deserving men, yet on the whole it is a wholesome clearance of ignorant and impudent pretenders to phrenological knowledge, whose only use of the subject was to parade the name Phrenology as a cloak to the practice of palmistry, and other objectionable and degrading practices; thus associating in the minds of thousands their vile methods with phrenological science, which as every true student of human nature is aware is not only unconnected with, but totally averse to any form of chicanery or fortune-telling.

ACCRINGTON PHRENOLOGICAL SOCIETY.

This Society is making good progress. Meetings are held fortnightly at which lectures are given by various friends. Messrs. Kerney of Hampton, Green of Padiham, and Boyd of the Isle of Man, have each rendered good service. On June 2nd the President, Mr. Williams, delivered an attractive lecture. This gentleman's valuable services to the Society are much appreciated by the members. The Secretary, Mr. T. Taylor, 53, Lodge Street, Accrington, would be pleased to receive offers of lectures or other assistance for the next session. There are many who can help. Who will offer?

CLAPHAM.

W. J. Cook, A.F.P.I., writes:—"Our winter season of phrenological lectures at Gilead Hall, York Terrace, Clapham, closed on May 31st. We commenced in October, 1896. The meetings have excited considerable interest in the neighbourhood. We are deeply indebted to Mr. D. T. Elliott, F.F.P.I., Mr. Rham, and Rev. F. L. Hills for the excellent lectures they have given us. Other lectures I have delivered myself; the closing one on May 31, being "The abuses and uses of Phrenology, and its true application to humanity." The chair was occupied by W. W. Jackson, Esq., of Peckham, who has several times honourably occupied the chair at these lectures. We feel sure a good work has been done, and instruction given for which several have expressed themselves thankful.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

The ordinary general meeting of the above Association was held on Tuesday, June 1st, at 63, Chancery Lane, the President in the chair. The Minutes of the previous meeting having been confirmed, the President suggested as a prelude to the evening's lecture that some person should volunteer from the audience for delineation of character. A capital examination by the lecturer for the evening was the result.

The PRESIDENT in introducing the lecturer (Rev. T. B. Angold), said that whilst many of them were limited in their study of Ethnology to the illustrations and descriptions given in books, the gentleman who was to address them had had the privilege of living and associating with men of many races, hence his views and opinions gathered in the light of Phrenology would be necessarily interesting and instructive to them all as students of human nature. He had pleasure therefore in commending to them the rev. gentleman, who would deliver to them his lecture on

PHRENOLOGICAL EXPERIENCES IN BRITISH HONDURAS.

The LECTURER said: "What a pretty town" is the common exclamation on the lips of those who look upon Belize for the first time, and certainly Belize, the capital of British Honduras, does present a picturesque appearance when seen from the deck of the steamer, the rich background of tropical foliage, and the white wooden houses embosomed in the luxuriant tropical vegetation, give the town a charm which our uniform brick houses lack.

The climate is decidedly tropical, the thermometer registering from 83 degrees Fah. to 90 during some ten months of the year, and then drops as low as 55 degrees when the wind blows steadily from the north. The east wind which in England is said to "be good neither for man nor beast," is, though hot, a welcome friend. It comes across the Atlantic and is familiarly known as the Doctor, and the fevers generated by the moist malarial-laden west wind depart at the advent of the sea breeze.

The town numbers some 7,000 inhabitants, mainly composed of the descendants of those who benefitted by the Emancipation of 1837, a few Spaniards, Caribs, Chinese, and Hindoos, and of course the ubiquitous Scotchman and Englishman.

Life is very quiet in Belize, no noisy postman knocks at your door, and the screech of the railway whistle does not disturb meditation; telegrams "come like angel visits few and far between." There is no danger of being run over by omnibuses or tramcars, and the electric light does not dazzle the eye, but there is no poverty or want, and every man willing to work can earn an honest living and get reasonable wages in exchange for his labour.

The bulk of the people of the colony hail from Africa, and from the black and coloured races. In these the Motive temperament predominates, which is seen in the strong osseous system, good muscles, dark skin, eyes, and hair, and strongly-marked features.

In the average African, Amativeness is well developed, he marries early, and is mostly the head of a family circle before he is out of his teens. Philoprogenitiveness being large gives him strong attachment to his children. Adhesiveness is large, so is Alimentiveness. He can enjoy a good dinner, but is always ready to share it with a friend.

Vitateness is moderate, he enjoys life, but his large Cautiousness, small Hope, large Veneration and Spirituality make him almost too willing to change this world for a better, and causes him under serious illness to make but a feeble fight for life.

Combateness and Destructiveness are moderate, crimes associated with cruelty are rare, and his anger is short lived.

Acquisitiveness is moderate, his full Benevolence and large Approbativeness make his purse a light one.

Secretiveness is small and Language large. He is no believer in Carlyle's "divine silence," but thinks that "speech is golden."

Cautiousness is an active faculty and acts as a salutary restraint, but combined as it often is with moderate Combateness and Destructiveness makes him timid and reluctant to accept responsibility.

Approbativeness is large and active, and gives ambition, which is not always wisely directed, and often shows itself somewhat to the amusement of the onlooker. This faculty, combined with large Parental Love, makes the parents proud of their children and ready to make great sacrifices for their real or fancied advancement.

Self-Esteem is moderate. He is generous to a fault. A little more real dignity and self-reliance would be an improvement. Firmness is a prominent organ and he can be downright obstinate in and out of season.

Conscientiousness is moderate and is often over-weighted by his large basilar organs.

Hope is but moderate; he can laugh heartily and is generally cheerful, but his expectations are limited. Veneration and Spirituality are large; scepticism is almost unknown, and his church is more to him than his home.

Constructiveness and Imitation are good. He can learn any trade and if well taught will turn out creditable work.

Individuality and Form are large faculties. He has a quick eye and remembers faces; children quickly learn to draw from a copy, their moderate reflections make them prefer copying to originating. Colour being large makes him fond of rich, gorgeous colours.

Eventuality is mostly large, and the children excel in committing to memory long pieces of prose and poetry for recitation. Tune large gives a love of melody. To play or listen to a musical instrument is part of his every-day life.

Language is large, which with Eventuality also large, gives the comparatively unlearned man a varied polysyllabic vocabulary.

Causality and the reflective group being moderate render him averse to metaphysics and make him more inclined to use what he has than to invent anything in its place, and with Veneration large make him conservative in tendency.

Agreeableness and Wit are fairly developed, the genuine good humour and politeness of the average native and the hearty laughter which you cannot fail to

hear as you pass the merry groups in the streets, testifies to the presence of these faculties.

From this description of his faculties it will be seen that the African has a large cerebellum, active social organs, with percepts larger than reflectives. The religious organs that evoke faith, reverence, worship, are larger than those that affect conduct; the refining and imaginative organs are smaller than the practical group; his large muscles and lungs make him more active than meditative, ethnically he is one of the younger brothers of the race struggling upward, and willing to learn from those who are able to teach him.

Mr. HOLLÄNDER said that at the Anthropological Institute Lectures on Races were given and fully dealt with, but he had heard none equal to the lecture of that evening, the charm being that Mr. Angold had placed in phrenological language the results of his observations and experiences. The Carib race mentioned was the race who practised deformity of the head by pressing down the frontal bone. Mental manifestation would not be affected by this, as may be shown by the fact that people from early life carry heavy weights on their heads without ill effect. Civilisation was harmful to native races unless they could be treated on phrenological lines, when it would be possible to bring out their good points.

Mr. MELVILLE having been born in British Guiana, had had some experience of the region dealt with by the Lecturer, and had studied the varied races who live there—Chinese, Negroes, Dutchmen, Spaniards, as well as the native-born race, or Creoles. One characteristic of the Negro race was their love of display and ornament. On one occasion his father's house was broken into by Negroes, their theft being only of fancy goods, including a distorted mirror, their delight in which led to their detection.

Mr. OVERALL asked the Lecturer's definition of the functions of Veneration.

The LECTURER said Veneration was primarily reverence or respect for somebody or something higher than, or superior to, ourselves.

Mr. OVERALL thanked the lecturer for his definition. Offence had often been given by persons attempting to define this faculty according to their own peculiar views.

Mr. J. F. HUBERT thought it wise to encourage the membership of persons living in the British Colonies that we may get the results of their experiences amongst the various races of the earth. A series of such lectures as the one they had just heard would be most interesting. One was apt to overlook the fact that there were various types and races of Africans. There was no doubt black races had their place in the economy of nature.

Mr. DOMMEN thought brain-shape was modified by pressure. He would like to know of the lecturer if the deformity of the skull was still practised by the Caribs.

Mr. MORRELL said the Caribbean race were the older inhabitants of the islands north of Honduras, and were a totally distinct people from the inhabitants of northern South America, the natives of which were originally a red-skinned Indian race. The present inhabitants were largely descendants of Spanish men and these Indian women, and likely to show no particular racial characteristics.

Mr. WARREN thought the lecturer had adopted a wise policy in studying Phrenology before he originally started

for Honduras, as he was thereby able at once to study the people rightly.

The PRESIDENT, referring to the Carib practice, said that it did not affect the mentality of the individual, as each generation was born with normal heads, and had to be treated the same as their parents to produce flattened foreheads. If the pressure had affected mental developments the children of the affected ones would have inherited the required shape. The fact that it had not become congenital seemed to him to show that the mentality was not seriously modified.

The LECTURER, briefly replying, said that skulls were solidly built, and we had less power to mould or alter brains than we imagined. Many Negroes had attained by pure merit to dignified positions. The Chief Justice of Barbadoes, the Mayor of Georgetown (a large and important centre), several magistrates in Trinidad, and other leading men, were Negroes. Brain shape varies according to environment. The black boy's percepts are large, his very life depends on it; he knows a snake from a twig—a thing which would easily escape our ordinary observation. When put to school his reflectives increase and his percepts grow less by comparison. The genuine Carib is an aboriginal of the West Indian Islands. He has a yellowish skin, and is altogether different from the American Indian. He is short and squatty, has a shock head and almond eyes, and is an adipose old man at fifty. He has not the hardihood nor strength, nor is he so vindictive as the Indian.

At the close of the lecture Mr. Angold delineated the characters of two persons volunteering from the audience. The examinations were most successful.

T. TIMSON, F.B.P.A.

THE CORN EXCHANGE, HINCKLEY.—Prof. Timson, F.B.P.A., the popular phrenologist and hydropathist, proprietor of the Leicester Hydropathic Establishment, has been delivering a course of interesting and entertaining lime-light lectures to large and appreciative audiences, who repeatedly applauded during the professor's expositions of the science and the several examinations of young and old of both sexes given each evening on the platform. Many hitherto sceptical to Phrenology have been convinced of its utility and immense advantages when rightly and proficiently applied.—*Hinckley Free Press*.

BARWELL CO-OPERATIVE HALL.—During the past fortnight Prof. Timson has delivered a course of instructive lime-light lantern lectures at the above hall, and the continuous success and interest speaks well for the professor. The photos and views were also much appreciated by good audiences.—*The Bosworth Herald*.

COUNTSTHORPE SCHOOLS.—The Rev. Tombs, vicar of Countesthorpe, Leicestershire, presided at a course of lectures delivered by his permission in the schoolroom, on Phrenology, Physiology, and Physiognomy, and in his opening remarks said he had great pleasure once again to preside for Prof. Timson whose able lectures and public examinations had fully convinced him of the great value and utility of Phrenology when practised by competent persons. He had received a private delineation from the lecturer and several of his children, also many of his friends, and all agreed that the readings were most accurate and surprisingly correct, even to details which were usually unknown even to intimate acquaintances. He (the rev. gentleman) had preached a sermon on Phrenology and believed it to be what was needed to improve and elevate the people. He had pleasure in inviting Professor Timson to lecture in his parish.

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JULY, 1897.

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CRANION'S PRIVATE OPINION.

I should be very sorry if anyone got hold of the fact who didn't ought to know it, and I must advise you, dear readers, not to tell such persons that the "P.P." is going up not only in circulation but in the confidence and esteem of the most intelligent of the reading public. I have no objection to your imparting this as a strict secret to your intimates but only in a whisper and after due caution to them to keep the fact secret as well as you have done.

I notice with satisfaction that the London Press has quoted very liberally from the June issue of the "P.P.," in most instances giving the source of their information. This is as it should be, and I would be obliged to any reader who could place a copy before the editor of any paper in their locality who would notice it. If the names and addresses of such be sent to me I will gladly forward occasional copies direct for the editor's use.

Further, I should feel obliged by having sent me at any time copies of newspapers which contain reports of phrenological meetings, correspondence, or any reference whatever to Phrenology. We want the world to know what is being said about us, and what phrenologists are doing all over the country.

Mr. Webb is the lecturer who will delight his hearers on July 6th at the meeting of the B.P.A. in Chancery Lane. As this is the last meeting of the session, and no other opportunity will offer for three months of meeting the friends, it is to be hoped that everyone who can make it convenient to attend on this occasion will do so.

I am pleased to see there is a steady but certain tendency towards an increase of the fees payable to phrenologists for professional services. It has always seemed strange to me that while fees ranging from one to ten guineas are readily paid for an examination of the body by a doctor, people hesitate to pay—or is it that phrenologists hesitate to charge—similar fees for an examination of their mental condition, which in many cases is of infinitely greater value, and requires equal if not greater, experience and wiser judgment.

The question of suitability in marriage is one which is constantly brought to the notice and attention of professional phrenologists, and I have been frequently requested to adopt some scheme having for its object the introduction to each other of suitable candidates for matrimony by opening a column of the "P.P." to advertisements. Now, I do not approve of these as a general rule, but it has been suggested that I may insert some such form of advertisement as the following.

A.—A man 28 years of age, 5 feet 8 inches high, dark, with mental-motive temperament,—Firmness, Continuity, Conscientiousness, Benevolence, Ideality, and Comparison large, Constructiveness, Secretiveness, Acquisitiveness, and perceptive full, and Destructiveness, Veneration Memory, Philoprogenitiveness, and social organs small seeks introduction to a lady of suitable development. A phrenologist's certificate a necessity.

Now I would like the opinion of my readers, and especially professional phrenologists, if they are of opinion from their personal experiences, the suggestion could be adopted with benefit to the advertisers. It is, I am constantly told, in the practical application of Phrenology to the ordinary affairs of our lives that its great utility lies. Is this idea one of the "affairs" which can be entertained with advantage to those most concerned?

I regret to hear that our good friend Mr. Nicholas Morgan, whose present address is care of Miss Robinson, Wardley, Durham, has been extremely ill, and is yet unable to attend his customary business. I am sure he would be pleased to hear from his old friends everywhere, and a cheery letter would do him much good.

It is pleasant to find that some of our active workers find an occasional opportunity of recouping their energies by a little rest and change. Mr. Severn has been rusticating in the Royal Borough of Windsor, and Mr. Mark Moores has been enjoying himself rambling over the Welsh hills.

Orders for Professor Coates's new book on "Human Magnetism" cannot be received at the subscription price (3s. 6d.) after this month. Advance copies have been promised by the publisher for subscribers only, and as soon as received will be forwarded. After this month orders will be received at the published price 5s. I regret the delay, the more so as the author has informed me that the publishers do not intend to bring out the book until "the early autumn."

PHRENOLOGICAL CHARACTER SKETCH
OF
SIR GEORGE NEWNES, BART.



The popular and successful originator and editor of *Tit Bits*, *The Strand Magazine*, and other periodicals of world-wide reputation has a head which measures over 23 inches in circumference above the ears. His perceptive faculties are very large, and his reasoning faculties only a little less developed.

He is quick to perceive, very little escapes his notice, he has marvellous capacity for detail, and is capable of changing rapidly from one subject to another; this enables him to deal with a variety of matters without the slightest confusion. Method and exactness are rules of life with him, and although he is unconventional and somewhat lax in some particulars this very laxity has become part of a method. He is wonderfully intuitive, he recognises the bearing of a subject immediately, he wants no twice telling; the old proverb, "Look before you leap," has but little meaning for him. He looks and leaps simultaneously. He reads as he runs, and a day's observations and reflections such as he naturally experiences would be a liberal education for some people.

One of the largest organs in his head is Benevolence, Sympathy, that which is commonly known as kindness of heart. I hope I am doing him no disservice in stating that he is almost unable to resist an appeal to his generosity. If his reason or his religious or political bias be appealed to for benevolent purposes, he may be inclined to discuss the matter; but if the appeal be purely to his generosity, help will be forthcoming.

He has high ideals and lives in a region somewhat above that of ordinary humanity. Pictures, poetry, music, and that range of refining influences known as "The Arts," are things in which he delights, and are to him sources of much pleasure. He loves to commune with nature, he can appreciate the beauty of the tiny floweret or the

grandeur of the landscape; the lightning flash and thunder roll have no terrors for him, but are objects of admiration and sources of inspiration. He is highly conscientious, and has a lofty standard of right and wrong by which he is more inclined to judge himself than others, and often reproaches himself because he does not attain to his own ideal.

He likes to be appreciated and is sensitive to praise or blame. However he may condemn himself he shrinks from the fear of condemnation by others. This to him is an incentive to effort, he seeks to merit approval and will work hard and devotedly at any subject if his work is recognised and appreciated at its true value. His clear perception and sound judgment will readily distinguish between honest approval and flattering praise, hence a knowledge of this weakness cannot benefit the flatterer. Notwithstanding this desire to stand well he has but small Self-Esteem, he does not pride himself on his position or attainments, nor does he assume a dignity or authority common to many persons who have considerably less claim.

He frequently defers to others when he is much more capable of dealing with matters than those whose opinions he adopts, and would do better to be more decided, self-assertive, and positive. This I would insist on, as, in my opinion, it would conquer his greatest weakness.

The executive faculties, and those which would in the ordinary business man make for success,—Firmness, Self-Esteem, Destructiveness, Secretiveness, Combative-ness, and Acquisitiveness are all subordinate. The discovery of this fact certainly astonished me, and caused me to seek for reasons for his business success. I found them in his ardour, enthusiasm, readiness of comprehension, quickness of action, desire for appreciation, natural intuition and inspiration, and a good development of the organ of Hope. I need not trace the action of these powers in the case under review, but a good idea nurtured and enthusiastically advocated has made many of the world's greatest men. Sir George Newnes is a splendid living example of whole-hearted, earnest labour combined with tact and prescience.

He is somewhat impulsive, and cannot endure anyone slow though they may be "sure." Though fond of a story or anything which appeals to his vivid imagination, he is very restless if compelled to listen to a prosy yarn or one unduly lengthened. He likes variety and plenty of it, and soon wearies if confined to one subject. He does not object to having plenty of "irons in the fire," and is well able to see after the lot.

I am of opinion that Sir George is a hero-worshipper. He would not stint praise where it was due, and he admires men who have attained distinction by pure merit. He, too, with moderate Caution would emulate the deeds of those, who in moments of danger risk their lives for other's safety, and if such untoward circumstances should ever arise in his experience he would acquit himself bravely.

To sum up, Sir George is alert, prompt, keen to perceive, ready to act, wonderfully sympathetic, somewhat deferential, ardent, enthusiastic, impulsive, and hopeful. He loves variety, refinement, and beauty. He lacks volubility, positivism, caution, and self-reliance. He is inclined to be too kind to wrong doers, and places too high a value upon the opinions of others. This is the estimate I form of his character based entirely upon the formation of his head as viewed in the light of phrenological revelation.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

In regard to the rise and fall of nations, with their peculiar national characteristics alluded to in my last notes, there runs a deep psychological problem for novitiates to unravel. Why certain tribes cease to be powerful, and thus cause a national calamity, the result of which is their disappearance as a nation. The type of the Engis skull, in contrast to the Neanderthall from the chalk cliffs of Germany, speaks with trumpet tongue to a phrenologist of a superior race far ante-dating our present ideas—the dawn of civilisation. Take another example—the Egyptian mummy—one of which I write from, and it is only a similar type of others of the same race I have had, it forceably calls to mind that beautiful "Address to a Mummy," in Belzone's exhibition, commencing "And thou hast walked about (how strange a story) in Thebes' streets three thousand years ago."

In this race the type of mind was distinctly mental, with large perceptive intellects, good moral heads and considerable Self-Esteem, whilst the propensities are only moderate. This at once conveys to the phrenologist that they were a nation deeply interested in art and science; and no doubt, could we probe down into Egyptian mysteries, we should find a higher civilisation than that existing at the present time. This type of the Egyptian Pharaohs was developed intellectually and morally to such an extent that they easily became the prey to a horde of physically-powerful barbarians. The relics of ancient Egypt are the richest in architectural remains of all prehistoric times. Independently of all Ethnic sources of thought, we might come to the conclusion that the history of the nation was buried ages ago, possibly contemporaneously with some gigantic Atlantian catastrophe.

Above the prognathous jaws of the Egyptian people was a fine ideal of a Caucasian-formed skull, with the basis of Semitic stock, thus giving that peculiar brain stamina common to the Arabian race. No doubt the Egyptian peoples were the pupils of a higher master; revelling in mystical lore which the tide of barbarianism has swept into oblivion, only to be resuscitated by piecing fragmentary evidences culled from the store which lies deeply buried in the ancient monasteries of Thibet. Thinking of those ancient remnants of humanity carries one back into the shades of mysticism until there is almost a contempt for the present matter-of-fact everyday life.

Another magnificent specimen of prehistoric man—one of the long heads from Britton's tumuli—tells a similar story of intellectual and moral greatness, which has succumbed to the more sordid, ignorant men of the stone age. The problem is, how did such a type come there? Was it some noble prisoner condemned to be the victim of a cannibal feast? for the type stands out as distinct as a Hebrew character from a Greek. Perforce we must leave imagination to fill in the blank, and to keep to more matter-of-fact phrenological principles.

Then we have a distinct organisation of a most powerful character evolving in the United Germany, which in

the coming ages must play an important part in the history of nations. In this type we have power and endurance, with a keen reflective intellect, an analytical and cause-discovering mind, wishing to know the why and the wherefore of everything. There will be a gradual advance in metaphysical thought, from pure materialism to an ideal spirituality as their brains develop upward under the excitement of intellectuality. At the present time the Brain is phlegmatic, but well developed in the base, with powerful digestive organs; thus there is the rocky groundwork on which to build a stupendous future. Steady, plodding mechanical ability, with a taste for philosophy and music, and love of the good things of this world are typical of the race.

The temperament gives love of ease and outdoor employment. Already Germans, through their steady reliable character, are appreciated as servants. Their temperament being somewhat phlegmatic makes them averse to change, and much disposed to stay in one place unless necessity compels them to move. Carefulness and frugality are also peculiarities. The organs of Love of Size and Power of Endurance are well developed, thus in the struggle for existence they will rival the proverbial nine lives of a cat. There is also a keen humour and large social brains.

It was a fine type of German humor which suggested the reply when the doctor had been called and blusteringly enquired why the patient had not sent for him before he went out of his mind. The Frau's reply was to the point. "Ach! do you think he would have sent for you while he was in his right mind?" Many German's are fine specimens of humanity; their deep insight into cause and effect, and their innate love of the beautiful, tinctured as it is with the romantic ghost lore of their hills and valleys, has already stamped them as one of the coming races in civilisation, which, aided by wealth derived from industrial pursuits, will enable them to become one of the foremost nations of the earth.

Following the Germans, and typical in contrast, both nationally and historically are the French. Here is a nation which has reached the zenith of its power, and must in its turn either blend with some other nation or suffer extinction. The Brain is fine in texture, with a good perceptive intellect, and large organs of Hope and Approbateness. The suavity and politeness of the French is in strong contrast to the brusqueness of the English. They live in the present, presenting an ever cheerful front, even in the midst of adversity. Trouble is soon thrown behind them; fashion and frivolity are their leading traits of character. They are as frank and open in disposition as the German is discreet and close. They are highly strung, and extremely sensitive upon points of personal character, but seldom anything deep.

Of course, I speak of them as a nation. There are individuals who stand out from the general community the same as in other nations—men and women who are bound to come to the front; but these are not typical of the race. An Englishman is often bored to death by a voluble Frenchman whom he meets at a café, and the Frenchman, I daresay, is equally disgusted at the sobriety and closeness of the Englishman. The Frenchman often chats freely of his home matters, and wonders whether the Englishman has a home or not.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON IV.—FOOD. (Continued.)

Carbonaceous or Non-Nitrogenous Foods.—This class of food possesses the heat-giving properties. The most important substance of the class is starch. It is found in plants in the form of granules of various sizes. It is insoluble in cold water, but on the addition of boiling water, it swells up forming a paste. It consists of Carbon, Hydrogen, and Oxygen, having the formula $C_6H_{10}O_5$, that signifying that six atoms of carbon are combined with ten atoms of Hydrogen and five atoms of Oxygen to form a molecule of starch.

If starch be heated for some time or treated with dilute sulphuric acid it is converted into British gum or dextrine, which differs from starch and is soluble in water. Farinaceous or starchy food must be reduced to this form by the process of digestion before it can become assimilated. This change is actually brought about by the saliva and pancreatic juice.

The following articles of diet contain a large percentage of starch: rice, arrowroot, Scotch oatmeal, barley, wheat, peas, beans, and potatoes (23 per cent.).

Sugar.—Sugar, like starch, is made up of the elements C, O, and H, but on account of its great solubility in water it soon finds its way into the system. Sucrose or ordinary cane sugar is a frequent constituent of vegetable juices; it is obtained from the sugar-cane, the sugar-maple, and beetroot. Cane sugar may be converted into glucose or grape-sugar by the action of sulphuric acid. This is less sweet and less soluble in water than cane-sugar. A fruit pie which was thoroughly sweetened before baking often becomes sour on account of the acids of the fruit converting the cane-sugar into grape-sugar. Grape-sugar is often seen in the crystallised state in dried grapes or raisins and other fruits. It is the variety of sugar found in diabetic urine.

If we continued the heating of the starch and sulphuric acid in the above experiment, the dextrine which was first formed would be converted into a sugar called dextrose. Milk sugar or lactose is the sweet principle of the milk of various animals. The chief peculiarity of this sugar is that it is not susceptible to alcoholic fermentation.

Solid fats and oils are carbonaceous foods. The natural oils are compounds of olein, palmitin or stearin, with glycerine.

Take as an example olive oil, which is expressed from the fruit of *Olea Europæa*. It is chiefly oleate of the radical, glyceryl C_3H_5 , (Glycerine is a hydrate of the radical thus— $C_3H_5(HO)_3$) having the formula $C_3H_5OC^{18}H_{33}O_2$.

Nuts are rich in oil, therefore a too free indulgence is apt to produce nausea.

Butter or milk fat is an example of a solid fat. It should yield 87½ per cent. of fat acids by saponification.

Acids.—Various acids are contained in fruits. They do not convey much nutriment or animal heat, but they contribute much to health. The following are the chief acids met with in fruits: oxalic, malic, tartaric, citric, etc.

Water, the great solvent and distributor of foods, we shall consider in our next article.

(To be continued.)

THE PARTS THAT DO NOT GROW OLD.

In his work on the senile heart Dr. Balfour tells us that there are two parts of the human organism which, if wisely used, "largely escape senile failure." These two are the brain and the heart. Persons who think have often wondered why brain workers, great statesmen, and others should continue to work with almost unimpaired mental activity and energy up to a period when most of the organs and functions of the body are in a condition of advanced physical decay. There is a physiological reason for this, and Dr. Balfour tells us what it is. The normal brain, he affirms, "remains vigorous to the last," and that "because its nutrition is especially provided for." About middle life, or a little later, the general arteries of the body begin to lose their elasticity, and to slowly but surely dilate. They become, therefore, much less efficient carriers of the nutrient blood to the capillary areas. But this is not the case with the internal carotids, which supply the capillary areas of the brain. On the contrary, those large vessels "continue to retain their pristine elasticity, so that the blood-pressure remains normally higher than within the capillary area of any other organ in the body. The cerebral blood-path being thus kept open, the brain tissue is kept better nourished than the other tissues of the body." Who is there among those who have reached or passed middle age that will not be rejoiced to find such admirable physiological warrant for the belief that the brain may continue to work, and even to improve, almost to the very last hour of life?

THE MOTHERS OF MEN OF GENIUS.

From a number of facts, a few of which may be selected for purposes of illustration, it appears singularly striking that the inheritance of mental talent is more generally derived from the maternal than the paternal side.

The mother of Lord Bacon was skilled in many languages, and translated and wrote several works which displayed learning, acuteness, and taste.

David Hume, the historian, mentions his mother as a woman of "singular merit," and who, although in the prime of life, devoted herself entirely to his education.

Mrs. Frances Sheridan, the mother of the celebrated Richard Brinsley Sheridan, was a woman of considerable abilities: it was writing a pamphlet in his defence that first introduced her to Mr. Sheridan, afterwards her husband. She also wrote a novel, highly praised by Dr. Johnson.

The mother of Schiller, the German poet, was an amiable woman. She had a strong relish for the beauties of nature, and was passionately fond of music and poetry. Schiller was her favourite child.

Goethe thus speaks of his parents: "I inherited from my father a certain sort of eloquence, calculated to enforce my doctrines on my auditors; from my mother I derived the faculty of representing all that the imagination can conceive with energy and vivacity."

The mother of Thomson, the poet was a woman of uncommon natural endowments, possessed of every social and domestic virtue, with a warmth of imagination scarcely inferior to her son.

Sir Walter Scott's mother was a woman of great accomplishments and virtue. She had a good taste for and wrote poetry, which appeared in print in 1789.

The mothers of Napoleon, Marmontel, Sir William Jones, and a host of others, were also very remarkable women.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

CONSTRUCTIVENESS—(Continued).

The writer of these lessons experienced many instances of phrenological truth whilst spending Whit-week in Normandy. For example: In the cathedral of Notre Dame. at Rouen, the beautiful Chapel of the Virgin contains two magnificent mouldings. One of these—that of Cardinal George d'Amboise, Abp., of Rouen—contains a miniature sculpture of the architect, Roland Leroux, by himself. In addition to a well-developed intellect, this head is exceedingly wide at Constructiveness—an essential element in the mental needs of an architect. All artists who design their own subjects possess it largely developed.

THE SENTIMENTS.

In our previous lessons we have considered the qualities common to man and the higher forms of the animal kingdom. We come now to consider a higher order of mental activity—the superior instincts called by phrenologists the Sentiments. Some of these mental forces are not entirely wanting in the lower animals. For example horses have been known to partake of the pride of their riders, dogs have felt sympathy for their masters. Who has not seen at some time or other a pet dog, by licking the hand or otherwise, trying to comfort his owner, after an attack on him, no matter whether such an attack were real or pretended? Still, in the lower animals the sentiments, at best are but poorly developed. It is in man that they display their usefulness and value—in the love of goodness, justice and moral beauty. One of the chief functions of the Sentiments is to direct and dominate the instincts. That they, in many instances, do not succeed in this, is the result of their inadequate development, for relatively larger propensities predominate them. Sometimes they are so variously developed amongst themselves that they thwart each other. A person with weak Conscientiousness and Love of Approbation may be so dominated by some passion, say Acquisitiveness, that he is almost entirely without moral responsibility. The medical profession call such persons "instinctive criminals." To such a development add small Hope, and the result is often the suicide. In such a person the Sentiments are not powerful enough to prevent the criminal from enjoying his criminal instincts.

One of the most important of these organs is

SELF-ESTEEM,

an organ that has made leaders in classes of Society, from the chief of a gang of bandits or privateers to the conquerors of the world.

If anyone will examine the portraits of the Duke of Devonshire or Sir Wm. Harcourt, he will observe that both gentlemen have largely developed heads at the crowns—the posterior superior part of the head, or, in other words, the superior posterior part. It lies above Conscientiousness and Firmness. It is an easy organ to estimate. The writer knows a person who admits that Phrenology credits him with a large development

of this organ, and decides that therefore Phrenology is unworthy of belief, as, considering his *superior ability*, he is the most humble person he knows. It is needless to say he has the organ very large.

The portraits of Philip II. of Spain, Pope Alexander VI., the Emperor Nero, Cardinal Richelieu, Stubbs the painter, William Cobbett, Godwin the deistical publisher, Peter Renée the protestant martyr, etc., had large developments of Self-Esteem. Godwin was a martyr to his convictions; imprisonments could not subdue him. Renée would not save his life, though opportunities offered themselves. He fell at the Massacre of St. Bartholomew's.

It is well developed in Joseph Chamberlain, and still more so in Keir Hardie, late M.P. for West Ham. Such people walk bolt upright with the head "above plumb." They seldom look to the right or left, enjoying very considerable satisfaction with themselves. The writer has seen Keir Hardie walk along the platform at Fenchurch Street Station as though he were the most important person of his time.

It was well developed in Dr. Gall and in Dr. Broussais, two of the brightest suns in the firmament of Science. Profound in knowledge, honest in purpose, and independent and thorough in their methods of investigation, they never swerved from phrenological truth. The sagacious Poupin called Broussais the greatest medical discoverer of modern times, and that he owed his pre-eminence not only to his intellectual ability but to his large Self-Esteem. Writing in 1837 he said, "Qu'importe après tout c'est l'Estime de Soi qui a fait de M. le docteur Broussais le plus grand novateur et le premier médecin de notre époque; c'est, nous l'espérons, par l'Estime de Soi qu'il conservera cette prééminence."*

There is no doubt that speaking generally this organ is more largely developed in the English than it is in the French. Englishmen appear haughty to the French, the French appear supercilious and over polite to the English.

On Whit Tuesday last the writer visited the Museum in the Hotel de Ville at Caen. Here is an excellent picture gallery for such a comparatively small town. In one of the rooms there is a fine cast of Napoleon Buonaparte at 14 years of age. This cast is remarkable for the large size of the organs of Self-Esteem and Love of Approbation, especially the former. These are essential organs in the production of Ambition. And who so ambitious as he? He outrivalled Alexander. He nearly approached the Ambition of Satan, who would rather rule in hell than serve in heaven.

*What does it matter after all, it is Self-Esteem that has made of Dr. Broussais the greatest innovator and the first physician of our era. We hope it will be by Self-Esteem that he will preserve his pre-eminence.

Cromwell lived in constant fear of assassination. For several years he never slept two consecutive nights in the same room, and always wore a suit of chain armour under his clothing.

Prescott, the great historian, was almost blind during the whole of his literary life. He could use his eyes for a few moments each day, and was compelled, both in making his historical researches and in writing his books, to rely on the vision of others.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday, June 11th, Mr. C. P. Stanley lectured on "Self-culture in Theory and Practice." The chair was taken by Mr. H. E. Barley. The lecture showed that, for any efforts after individual improvement to be successful, it is essential to understand certain general principles, and to put in practice certain general rules. It is quite possible for persons to make great efforts and to have the very highest aspirations and yet entirely fail. He who would improve his own character must know the serious nature of the work he takes in hand, and set about it with the practical earnestness of one who believes that in his world nothing happens by caprice. The cause must be adequate to produce the effect. The following were among some of the points dealt with:—1. The necessity of knowledge, Phrenology cannot be dispensed with. 2. Favourable physical conditions; ill-health and diminished self-control go hand in hand, and this is specially apparent in higher natures; this branch of the subject needs far more attention than it gets. 3. Change of occupation and recreation are indispensable. 4. "Off-setting" such faculties, sentiments, or passions, as call for control, by the intelligent exercise of other mental powers; self-denial must commence at the proper time; there is no improvement without, and it is the only royal road to happiness. 5. Spiritual influences, which, though above reason, are none the less real. A discussion followed and the proceedings closed with the usual votes of thanks.

EXPERIENCE PRIZE.

A Prize of Five Shillings will be given to the sender of the best instance of real practical value derived from phrenological advice. If necessary each statement must be capable of proof, as probably the winning case may be published, though without name if the winner objects. Contributions must reach the office by July 10th, or will be disqualified.

The winner of the June competition will be announced next month.

REVIEWS OF PUBLICATIONS.

"PLAIN LIVING AND THINKING" (Ideal Publishing Union), is the third of a series of books published under the title of the "Vegetarian Jubilee Library." Its author the Rev. Professor J. E. B. Mayor, sometime librarian to Cambridge University, and Editor of the *Cambridge Journal*, after personally testing the value of a vegetarian diet, became an enthusiastic advocate. Lectures and sermons on the subject from him were frequent, each of which bore ample testimony, not only to his own fullest confidence, born of experience, but were valuable as containing much reliable information culled from many sources. The present volume is a collection of some of the best of these efforts, and is worthy the thoughtful attention of all lovers of their kind. It is earnest, clear, reasonable, and scientific, and points out the advantages—mental and physical—to be derived from the frugality which an adoption of the vegetarian diet secures.

THE PHRENOLOGICAL JOURNAL (June).—The present number is an exceedingly interesting one. Sketches are given of the Queen, the Prince and Princess of Wales, and the Duke of York. Dr. Drayton continues his articles on Phrenotypes; Miss Piercy cleverly compares the two chief Scotch poets, Burns and Scott, and Miss J. A. Fowler gives phrenological criticisms of the American ambassadors to France and Britain. The illustrations are well executed, and the printing and general get-up excellent.

HUMAN NATURE: San Francisco. The June issue keeps up to its ordinary high level. A number of articles, pithy and valuable appear in its pages, and are interesting to all.

ANSWERS TO CORRESPONDENTS.

J. WEBB.—Your communication on Acquisitiveness was received too late for insertion this month.

D. E. SAMUEL.—Yours on Nomenclature too late. Will appear next month.

W. H. CHASE (U.S.A.)—Postage of letters to England is 5 cents not 3. You could have sent the information by post card for 2 cents. Please note in future.

SEMPHORE.—The book you require is now out of print. You may probably get it of Prof. Severn, Brighton. See his advt.

B.B.B.—There is every reason to believe that the articles by Mr. Webb which you so much admire will be, when complete, republished in book form. I cannot, however, say when this will be.

ANXIOUS.—The publication of a text book on Phrenology is engaging the attention of the British Phrenological Association. Many difficulties present themselves, the financial one not being the least. Can you help with a donation, say, of one hundred pounds?

OUR PRIZE STORY COMPETITION.

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—46 & 48, Goswell Road, London, E.C., by the 10th of each month. Stories for the August competition must be in by July 10th at latest.

FORTHCOMING MEETINGS.

July 2nd.—BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, London, W.C. Lecture by Jas. Webb, Esq., F.B.P.A., on "The Poet Moore and his contemporaries," at 7.45 a.m. Admission Free.

Kew.—Every Wednesday, Saturday and Sunday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.

BIRMINGHAM.—Every Wednesday evening Mr. Burton's lectures. 11, County Chambers, Corporation Street.

LEICESTER.—Leicester Phrenological Institute, 3, Museum Square, New Walk. Every Thursday evening at 8 p.m.

NEWCASTLE.—July 8th and 22nd. Class Instruction at 100, Clumber Street. Free to all.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 300 words in length.

BLACKPOOL SANDS.

DEAR SIR,—Your note about Blackpool Sands contains a good deal that is true. Three years' residence in the town has shown me more humbug under the name of Phrenology than I had seen in all my previous 23 years' travelling. Last year there were between 30 and 40 who called themselves phrenologists, none except myself but who used the name as a cloak under which to practise palmistry.

To see men grey in years boasting the possession of American and English diplomas, pretending to be mesmerised to please a gaping crowd is beyond all decency and common sense.

To hear persons possessed only of conceit and ignorance pretending to weigh up Mr. Gladstone, and telling the crowd that he possessed little or no intelligence is only to be matched by one whom I once heard at Morecambe talking to his audience about "Rome in France." One morning at Blackpool I saw a man trying to sell scissors and telling the people there was nothing in Phrenology. Next day I saw him pretending to examine heads.

The fact that the people who visit Blackpool are in a holiday frame of mind, full of life and spirit for enjoyment gives the phrenological humbug his opportunity.

The seaside offers a splendid opportunity to teach and practice genuine Phrenology. I have lectured in more and larger halls than any other member of the B.P.A.—from four to six weeks, nightly in each; but have ever met with respect, simply because I have never yet stooped to any practice which would degrade Phrenology in the minds of the hundreds of thousands who have heard me.

The fact is, if half-a-dozen genuine phrenologists had gone to Blackpool ten years ago, the present deplorable state of things would not have been in existence to-day. All honour to Mr. Hemming, late of Blackpool, for the stand he made against humbug, and the resolute manner in which he gave genuine lectures on Phrenology, and practised its teachings.—Yours truly,

MARK MOORES.

B.P.A. DIPLOMA.

DEAR SIR,—Having read Mr. Williams's letter in the May P.P., allow me to say that no one has even hinted that a well-educated man would necessarily be or become a good delineator of character. I take it that the desire is to raise the standard and to urge the Association to be still more stringent in examining applicants for the Diploma, so that when practising as professional phrenologists they may be thoroughly qualified to carry on the work in a creditable manner. All this is very wise.

Mr. Williams may be satisfied with those who have but a smattering of education providing they can delineate character, but others may be able to recognise the fact that such men are not likely to win for the science the respect and confidence of cultured people.

True friends of Phrenology will do their best to bring into the field more efficient men, and thus press out the unprincipled, uncultured, incompetent pretenders who dub themselves professors, and who do more to disgrace than to elevate and advance Phrenology.

Surely Mr. Williams knows that no one is a born phrenological character reader. He may be born with a capacity to read character intuitively, or he may be born with an organization which will enable him to learn Phrenology, and thus in time with proper practice be able to read character phrenologically. Women are often endowed with the ability to read character intuitively, yet many of them would be unable to become good phrenologists, and where is the woman or man unacquainted with Phrenology who can delineate character like a competent and cultured phrenologist?

But in addition to gaining the Diploma professional phrenologists when lecturing and advertising, should plainly inform the public that the title of Fellow of the B.P.A. is an indication of proficiency. In this way people in time would know how to recognise the competent phrenologist which is not known at present, and consequently pretenders often get patronage which should have been bestowed on more efficient men.

Mr. Rudd deserves commendation for acting as he described in his letter, and I agree with him that the B.P.A. should do its best to prevent persons using the title falsely.

I also agree with one correspondent that no intermediate certificate is needed—the Diploma certifying proficiency being all that is required. Nevertheless until people know how to recognise the competent phrenologist, incompetent pretenders will exist and continue to retard the progress of Phrenology.—

Yours truly,

A. H. ELLIS.

DEAR SIR,—I was gratified to find that my letter on the B.P.A. and preliminary education had stirred the wrath and indignation of some of your readers. These correspondents in my opinion acted conscientiously and fearlessly. Their *modus operandi* is far better than criticising statements before an Association when the author is not present to defend himself or alter his opinion in favour of the critic. The P.P. is not the only scientific journal considering this most important subject at the present time. Both the medical and the pharmaceutical councils intend to raise the standard of their preliminary examinations. How is it that these bodies do not take the advice of Mr. Williams and abolish this examination because it has no direct bearing on medical or pharmaceutical science?

I agree that a good general education will not create the scientific man, but it is necessary that the scientific man should possess sufficient general knowledge to thoroughly understand his subject. I am unable to understand what Mr. Williams means by linking Phrenology to other sciences. I have never suggested degrading Phrenology by this means. My utmost efforts will always be to free it from the ignorance and superstition with which it is sometimes associated. I refer to palmistry, fortune telling, and spirit rapping. If Mr. Williams refers to Latin, English, etc., I would suggest that everyone who intends to become a mechanic should not be allowed to learn to read and write, as these subjects have no particular bearing on their particular line of work.—Yours truly,

F. W. FORD.

CHARTS.

DEAR SIR,—I am pleased to see Mr. Chas. Baker make an attempt in the June issue of the "P.P." to prove the necessity of compiling a chart suitable for persons of various temperaments. Allow me to state that we (the Ellis Family of Phrenologists) compiled such charts years ago and have found them most useful in practice. The method we adopt is as follows. We have three degrees, moderate, average, and full, and deal with the mental, motive, and vital and balanced temperaments in turn. More than that, knowing that the same wording will not be applicable for persons of all ages we have special charts for children under two years of age, another for children from two to fourteen years of age, another for adults from fourteen to forty, and another one for adults over forty.

A short time ago a family of no less than twenty-eight persons consulted us in one day, and in such cases we specially realise the benefit, for under the old system many of the charts would have appeared so similar that the clients would be tempted to remark on the apparent similarity of the characters owing to their inability to combine one organ with another.—Yours truly,

ALBERT ELLIS.

[Messrs. Ellis have sent a copy of their chart. It is certainly constructed on an ingenious plan, but from its very versatility it is likely to mystify the average chart marker. The pamphlet is, however, sadly marred by the inclusion of pages for giving prognostications, &c., by means of palmistry, hence we strongly advise phrenologists to leave it severely alone.—Ed. P.P.]

DIRECTORY OF PHRENOLOGISTS.

The names and addresses of qualified phrenologists will be inserted in this list for six months for half-a-crown. Additional matter will be charged, four words one penny for each insertion. The Fellows of the British Phrenological Association will be distinguished by the letters F.B.P.A. without extra charge.

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MOORES, MARK, 78, Counce Street, Blackpool. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.

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THE POPULAR PHRENOLOGIST

VOL. 2. No. 20.]

AUGUST, 1897.

[ONE PENNY.]

WHAT WE MIGHT BE.

By Mrs. STACKPOOL E. O'DELL.

Man is an analytical investigating being; his desire to know the "why" and the "wherefore," "cause and effect" of things around him, has endowed him with powers and capacities possessed, as far as we know, by no other living creature. No undertaking is too great for him, no door too heavy to unbar or push back upon its ponderous hinges. Man responds with the most enthusiastic alacrity to the command "Seek and ye shall find, knock and it shall be opened unto you." Is not his inventive ability wonderful? Have not his discoveries within the last fifty years been astonishing in chemistry, astronomy, mechanics, electricity, and botany, where the nature of plant, shrub, and flower life is so thoroughly understood that there is no doubt concerning the possibilities of each, consequently their bent and tendencies are all considered so as to enable them to develop to the fullest of their ability. And have we not likewise the nature of the earth-worm and ant with their own peculiar bent and use, placed before us in the most concise manner imaginable? Have we not man also as a physiologist, making known to us the best methods for protecting and keeping in health the physical and corporeal system? And is not his mastery over disease a miracle? Likewise his ability of utilising corrupt and putrid substances of the earth, which were seemingly ugly and of no use, yet made by his chemical knowledge into things of beauty and utility. Show to him a single bone, tooth or nail of an animal, and he can build up for you on scientific principles the animal it belonged to, its size, weight, habits, the food of which it partook, the climate in which it lived, and its power of endurance. All this man can do, and he will do even more yet. Is it not strange to say that man with all this knowledge and power to do, knows so little concerning himself. He can account for the action of other beings—animate and inanimate—but when it comes to himself he seems to be at a standstill, he is puzzled. Scientists tell us that there is consistency in animal and plant life which we do not find in man. That may be so and in that seeming want of consistency may be his power and superiority over the rest of creation. The student of the human mind does not perceive the inconsistency in man that others do. The intelligent mind knows that all nature is governed by law, "for nothing is that errs from law." So man cannot be inconsistent; he may appear so owing to the complications of his nature, and the little there is known concerning his mentality—what he is or what his possibilities may be, apart from Phrenology. If scientists believe that a tooth or nail is sufficient proof to indicate the kind of animal, surely the phrenologist with not a single bone, but the living being

before him, ought without a doubt, be able, on scientific bases to demonstrate to man, not only his possibilities, but probabilities. The possibilities of the human being are boundless. His knowledge of himself at present is very limited, therefore his stumbling block is himself; through ignorance of the laws of his mind he misdirects his powers. But a knowledge of Phrenology, which is the science of the mind, will so quicken his faculties of perception and investigation as to enable him to obtain such a fund of information concerning his organisation that will be lost to the mind devoid of this knowledge, as much lost as it would be to the unscientific individual who might look, not upon a single tooth, but the whole skeleton, and yet know nothing of the capacity of the animal of which it was a part. Phrenology indicates 42 channels by which the most exquisite happiness may be derived if we are as careful in studying the bent and tendencies of man's nature as we are of other things, and as far as it lies in our power to place him in surroundings and environments adapted to the highest development of his capacities, or in the words of the poet

"Forward till you see the highest human nature is divine."

What has been done once can be done again. We have examples of wonderful feats accomplished by men, both physically and mentally. If it is a fact that a man possessed of only an average muscular system has by practice been able to manifest marvellous feats of strength as well as powers of endurance, so with the mental faculties, by phrenological training the powers of the mind can be developed to an extent never dreamed of previously. To prove this we need but take as an example our greatest musicians, painters, philosophers, writers, orators, linguists, &c., and consider the possibilities of the mind from the point of view of memory. Is it not a fact that some men need only read a book once and they can repeat it word for word. Others have listened but once to the most complicated piece of music and have been able to reproduce it note for note. This is an exceptional power some may say; no doubt it is at present, but with the training Phrenology could advance, what appears abnormal now might become normal. Man being so little acquainted with his mental qualities, fails to grasp their importance, therefore estimates them at a lower level than the things around him. But once he does know I feel assured, he will aim to use them aright and estimate their value, not only for himself but the whole of the human race, at the highest possible standard. His ideals will be high, and each step he will take will bring him nearer, for he will know that "A-boundless future is ours if we be strong." The study of Phrenology will be a compass that will direct him on to the right path whereby he can use his faculties for the noblest of purposes. He who formulates the doctrine of Phrenology to mankind is a benefactor to his race.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half Guinea has been sent to its author—

Mr. A. E. PRYKE,
24, Sedgwick Road,
Leyton, Essex.

AN UGLY DUCKLING.

Joseph Garston, the village grocer, commonly called "Old Joe," by the inhabitants of Batsfield, to distinguish him from his son, "Young Joe," was a peculiar man; he was a downright, not-to-be-trifled-with sort of man. When he made up his mind to do a thing, he was going to do it or perish in the attempt. You might coax Old Joe into doing lots of things, but you couldn't have driven him into doing one.

But there seemed to be one thing that Old Joe couldn't do, though he had set his heart upon it, and that was, he couldn't make his only boy a good grocer; and this was a sad trial to him.

The worst of this boy was, he always would be reading; no matter where he was, the moment he had a little leisure, there was a book in his hand. And it wasn't always the kind of book that Old Joe liked, either; not that he liked any kind of book much, but his wife, or his "old 'ooman," as he called her, had the *Family Herald* every week, and he had got used to that; but Young Joe, if you please turned up his nose at the *Herald*, and must needs have such books as "Todd's Complete works," "Paley's Natural Theology," aye, and his Bible, too, to read, even week-days! As if the Bible, or sermons either, was ever meant to be read except of a Sunday.

And the most aggravating thing was, that with all these faults, Young Joe never scamped his work. From early morn till somewhat later than dewy eve the boy worked in the shop. He went on errands faithfully; he weighed the sugar and measured the treacle so well that even Old Joe was fain to confess that he did it almost as well as himself. Only those books would come out, and every spare moment Young Joe would read. And you could see that his heart was really in his books, and he really didn't care an atom for the shop, or anything concerning it; and the more his father grumbled the more the boy read, till Old Joe was almost ready to go into a fit at what he called the boy's ungrateful obstinacy.

At last matters got so bad that Old Joe thought the best thing he could do would be to invoke the aid of the Vicar of the parish; and accordingly one morning, after having presented his son with a large piece of his mind, he seized his hat and stick, and, bidding his wife look after the shop, for he couldn't stand it any longer, he set off for the Vicarage. Arrived there, he lost no time in telling his grievance, which he set forth in a very forcible manner, finishing up with, "And I thought maybe you could talk to him like, and show him out of the Bible as how 'tworn't right for he to set hisself up for larning like h's pastors and masters. I ain't no scollard myself, I'm thankful to say, and I wouldn't think of trying to be neither," which was strictly true.

Fortunately for Young Joe, the Vicar was a large-hearted, liberal-minded man; moreover, he was a phrenologist, and knew that genius did not always grace the youth of high degree, nor spurn the lowly born. So he temporized. "I will call and see your son, Mr. Garston," said he. "In fact, I'll walk back with you now."

When they reached the shop, the boy was seated on an empty sugar box, absorbed in Johnson's "Rasselas," which he had purchased at the village marine store, whence, indeed, came most of his treasured volumes.

"There he is, the young warmin'," exclaimed the old fellow, angrily, "at it agen, for all my talkin'. Here's parson come; he'll give you a good hidin', maybe, and perhaps that'll do you good."

But the "parson" did not seem at all inclined to give Master Joe a "hidin'," or indeed to administer any punishment whatever. Instead, he sat down on an empty box by the boy's side, and began talking with him about the wondrous Garden of Delight, which had so entranced his youthful mind, meanwhile taking careful survey of his appearance.

And in truth the boy well repaid a careful scrutiny. A bright, healthy, well-made lad, with large dark eyes, high, broad forehead, and an almost exceptionally high head, with a good balance of brain in the anterior portion; he looked, indeed, as if he were intended for better things than a country grocery store. That he had made good use of his opportunities was shown by his intelligent answers to all the Vicar's questions, and it was with an expression of great pleasure that the latter at last turned to Old Joe, who had been looking on in great astonishment at the-to-him strange turn affairs had taken.

"This lad ought to be helped," said the Vicar. "Couldn't you send him to a good school, and then try to let him go to college? There's the making of a good man in him."

Old Joe fairly gasped. College indeed, for a young scamp like that! Why the bare idea took his breath away. And he felt very much like giving the Vicar a piece of his mind about it too! He thought better of it, however, and contented himself with giving a decided refusal, backed up by such a host of objections to anything like college education for any one of his station in life, that the Vicar thought it best to withdraw until a more convenient season, telling Young Joe to be a good boy, and to do his duty, and all would be for the best.

But he did not let the matter drop there. Again and yet again he came to talk to Old Joe, till that worthy declared he was "worritted to death about the plaguey boy." And when finally the good Vicar offered to pay half the expenses of a good education for the boy, and to take the responsibility of all arrangements on himself (for he was wealthy as well as good), the old man reluctantly gave his consent, and to Young Joe's intense delight the long-coveted education was within his reach at last; and when at length he finally departed to a large public school, there to prepare himself for college, his delight and gratitude knew no bounds.

And how was the Vicar's kindness rewarded? Just as he was certain it would be. He had not rashly made choice of Young Joe to be a recipient of his kindness, for he knew that Phrenology was an unerring guide to the most secret traits of character. Nor was he mistaken. At school the boy rapidly won the esteem of all who knew him, and it was with high honours that he passed his examination and went to Cambridge, where he announced his determination to study for the Church.

We have no time to trace his further career in detail, but in a copy of the *Moletton and Batsfield Express* of twenty years later, we find the following paragraph:—

"On Sunday last the Rev. Joseph Garston, D.D., the famous preacher and author, preached morning and evening to overflowing audiences in Batsfield Parish Church; the venerable gentleman, who was formerly vicar of the parish himself, reading the services.

"We are informed that the Rev. Garston is a native of Batsfield, his father being the respected J. Garston, who was formerly proprietor of the grocery and provision stores in the High Street of that parish."

Old Joe is still living—he is really very old now; and if you go to see him in the little cottage which his son purchased for him, he never tires of telling you of all his son's wonderful achievements. "And he ain't a bit proud, ain't my Joe," the old man says in closing his narration, "not a bit. He allers says he owe a lot to me, but I don't see that myself, for it was only my temper as made me go to the parson that mornin'. An' it went agen me altogether to let him be eddicated. But parson had his own way, after all, an' so he allers ought to have, I say. But my boy ain't a bit proud, he ain't."

And the good old Vicar? Well, when you ask him what he thinks of Young Joe now, he will shake his head and say, "Ah, but I should never have felt so sure about him if I had not studied Phrenology."

HOW TO BE WELL.

(Continued)

By T. R. ALLINSON, Ex.-L.R.C.P., Ed., &c.,
Author of "A System of Hygienic Medicine," &c.

Bathing is the least important of all the rules of health, but with many of the better classes it is reckoned one of the first. These people eat all kinds of wrong foods, consume improper drinks, neglect exercise and the breathing of pure air, and then hope to avoid the consequences by baths of various kinds. Country people who live simply, work hard, and breathe pure air all day long, rarely bathe. I have known scores who have never been washed all over from the time they were washed as children until they were washed and laid out in their coffins between 80 and 90. These people wash their feet every three months or so, and change their under garments on a Sunday.

The skin throws off every day nearly a couple of pints of water as *insensible* perspiration. In summer, this amount is increased by *sensible* perspiration. Perspiration contains ammonia and other waste matters which the system wishes to throw out. The skin helps the lungs, liver, and kidneys to keep the blood pure. Does the skin not act well, then the organs named have to work harder. The skin contains some millions of pores or openings which are always throwing off a little perspiration laden with impurities. If the skin is kept clean, these little pores can do their work properly and so relieve the internal organs. The skin absorbs oxygen to a small extent, the same as the lungs. The skin is also the regulator of the heat of the body. In these people the pores send out a lot of fluid in hot weather and so keep the body cool. In cold weather the pores partly contract and by lessening evaporation save up the bodily heat. From these remarks my readers can gather that the skin is an important organ and should be treated accordingly. The pores should be kept open by a daily rub with a rough towel, or a sponging all over with water from 70 to 80 deg. Fahr. To expose the skin daily to the cold air, that is taking an "air bath," is a very good custom. It accustoms the skin to the action of the air, and so tends to save us from the effects of chills or sudden coolings down. To use much soap is a mistake, it removes the natural oil from the skin, and so interferes with its functions. My own rule is a daily air bath and a good rub with a rough towel of the limbs and body, and once a week or so a sponging all over with cold water in summer and warm water in winter.

Cold bathing in the morning and cold shower baths are good for the robust and those with a good circulation, but for the delicate and weak they are a mistake. The same applies to river and sea bathing. Only the strong should practise these. In taking these baths it is not wise to enter the water for two hours after a meal, nor to stay in longer than 15 minutes, and to have a sharp walk afterwards. Hot baths should be used sparingly, they relax the tissues and if taken very hot will cause faintness. Turkish and vapour baths are helpful to those who live wrongly or who are diseased, but are not needed by the simple liver, hard worker, and breather of pure air. We may bathe too little and we can bathe too much. To be daily soaping, scrubbing, and steeping the skin is not good. But daily exposure of the skin to the sun air, and even rain for 15 or 30 minutes, according to the weather, is a good plan, and may be beneficially adopted by all.

A MAN CHEWING THE CUD.

At the end of the last century a man lived at Bristol who used to chew the cud, i.e., after swallowing his food he brought it up again from his stomach into his mouth, and slowly chewed it like a cow. It usually began to return a quarter of an hour after a meal, and he could not sleep in the evening till he had ruminated for an hour and a half. The food tasted rather better the second time. Broth and spoon-meats returned in a dry and solid form. The food seemed to lie in his throat till chewed the second time, when it passed clean away. If his ruminating stopped, it was a sign of illness, and he was not well till it returned.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON V.—WATER.

Water exists in three states: (1) Solid. (2) Liquid. (3) Vapour.

Addition of heat changes the solid to liquid and the liquid to vapour. Abstraction of heat changes the vapour to a liquid and the liquid to a solid.

Ice is a brittle, transparent solid. Water is a colourless, odourless liquid. Steam is an invisible gas.

That water is a compound may be shown by analysis or synthesis. A current of electricity passed through water acidulated with sulphuric acid will decompose the water into its elements, viz., O and H, which may be collected and measured in graduated tubes. It will be found that the volume of H evolved is just double that of the O, and therefore water may be chemically expressed by the formula H_2O .

Water is of great interest to the physiological student, forming as it does so large a portion of the blood.

The following table, compiled by Kirkes, will show at a glance the percentage proportion of the chief constituents of the blood:—

Water	78.4
Red corpuscles (solid residue)	13.0
Albumen of serum	7.0
Inorganic salts	6.03
Extractive, fatty, and other matter	7.77
Fibrin	2.2
	100.0

Water is of great use as a therapeutical agent, being the best medium for applying heat or cold to the body.

Much has been written on the subject of Hydropathy in the P.P., and therefore there is no need for me to advise its judicious use in health and disease. A medical attendant often orders a bath merely mentioning the terms cold, hot, etc., and giving no instructions as to the temperature. The following list will supply the necessary information in such cases:—

Cold signifies about 33 to 65 deg. Fahr.; cool, 65 to 75 deg.; tepid, 85 to 94 deg.; warm, 94 to 97 deg.; hot, 97 to 112 deg.

Water is a necessary aliment of all living beings, vegetable and animal. It acts as a solvent of many substances as it passes through the system. It belongs to that class of remedies termed diluents which dilute the blood, but as this fluid bears only a temporary dilution, the excess of water is removed by the agency of the skin, the lungs, and the kidneys. The continual imbibition of water may relieve the blood of excess of solids, but may also cause undue impoverishment. Fluids must therefore be used with discretion.

(To be continued.)

Virgil's sore point was that he could not converse pleasingly. He often envied the fops of the Roman Court who could talk with ease on the ordinary subjects of the day.

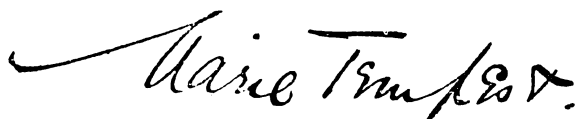
GRAPHOLOGICAL CHARACTER READINGS.

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

VI.—MISS MARIE TEMPEST.

One more musical type of handwriting is embodied in the autograph of Miss Marie Tempest, which is given herewith in *fac simile*. In this specimen the strokes are (1) curved, (2) dark, (3) slightly sloping, and (4) possessed of breadth rather than length. These facts tell of a predominance of the vital temperament. The signs of mental culture and education are numerous in this signature. The letters are, for instance, traced readily and without effort; they are also of graceful, yet somewhat unconventional forms; whilst the Greek-shaped "e"s, and the second up-stroke of the letter "p" being separated from the down-strokes in "Tempest," corroborate and extend these indications of intellectual cultivation. The up-strokes of the letters being longer than their tails, and the strokes which cross the "t" and underline the signature being at the same time thick, as though a considerable amount of pressure had been expended upon them. I consider that mental activity rather than bodily exercise would find most favour with



Miss Tempest, and also that her energies are directed to, and employed more in mental than physical channels. In any case all who have heard her sing will acknowledge most assuredly that Miss Marie Tempest throws her whole soul into her work, and does it with a hearty good will—her "might" as has been said.

How thoroughly well trained her vocalisation is, moreover, all who understand and appreciate good music will know. Now, respecting the indications of our subject's musical talents; what are they in the handwriting? Well, according to my own notion, they are exhibited in the wide outward curves, which compose the letters "a" and "e," etc. Could we give a larger sample of Miss Tempest's handwriting, it would be seen that her autograph was one mass of curves linked together. Tune having been duly taken, Time calls for our attention in the next place. It is indicated by the continuous and even flow of the handwriting. The pen appears to be well under the control of the operator; hence there is a certain harmony in the whole character of the letters. My reasons for assigning the faculty of Time to this graphological sign were given in my analysis of Mr. Cowen's autograph in the May number of the P.P. for the present year. Artistic tastes are very plainly shown in this autograph. Form and Ideality, giving a great love of the beautiful, are shown in the symmetrical shapes of the capitals, and the finish of the writing; while Colour, giving perception of effect in the arrangement of colour, &c., and Order, giving capacity for neatness and precision, are well indicated, judging from the thickness of the commencement of the head of the letter "e," and the presence of the dots above the "i," and at the end of the name.

The form of the "T" is remarkably simple, yet from that very fact, by no means commonplace. The serpentine forms of the cross bar over it, and of the stroke which begins the "M" show a strong fund of humour and vivacity. The small "m" is so formed that it appears inverted; this is the sign for suavity and adaptableness. Miss Marie Tempest, therefore, ought to be excellent company, for, in addition to her accomplishments, she is capable of making herself very amiable and pleasant. Although, from the closed "a," and the tendency exhibited to make the letters smaller at the ends of the words, I do not think she would let everybody into her secrets, nor let herself down in any way. She has plenty of tact, but is independent (bar to "T" flying above the stroke it is intended to cross), possessed of much self-respect—or, as some term it, "proper pride"—is fond of liberty and freedom, besides being quite able to push herself forward to the front (lines to "t's," and under signature advancing) without assistance, and is desirous of holding a foremost position in the world (writing slightly ascendant, first ascension of "M" taller than the second, and slight tendency to run to flourish).

With this spirit, versatility, innate shrewdness, and personal fascination, added to her beautiful vocal gifts, is it strange that Miss Marie Tempest has taken a leading position in the ranks of the musical-dramatic world?

BLACKPOOL SANDS.

Councillor Wainwright having, as stated in our last report, condemned the phrenologists who have hitherto practised on the sands, and inferentially attacked Phrenology, Mr. Mark Moores has issued a challenge to him in a letter published in the *Blackpool Echo*. In the course of his letter Mr. Moores says;—

"Now the decision of the Blackpool Corporation has gone forth against the ratepaying, resident phrenologists, will you allow me as a phrenologist and public lecturer for 26 years to tell Councillor Wainwright, and others who have been so bitter against all phrenologists, that there are phrenologists in Blackpool with social, moral and public characters as pure as those of any member of the Blackpool Town Council. Perhaps he thinks he knows that Phrenology is humbug, but if he cares to accept my challenge, we will engage the largest hall in Blackpool for a week. He shall undertake to prove it humbug. I shall undertake to prove its truthfulness; the one who fails to pay all the expenses. The Blackpool editors, ministers and doctors, if he likes, to be judges. He said he wished phrenologists would find some other mode of making a living. I may tell him that there are magistrates, county councillors, lawyers, doctors, schoolmasters, &c., in Lancashire to-day, some of whom were factory hands when they came first to consult me, and are what they are to-day through following my advice. One of the finest lads who ever came to report for the *Blackpool Gazette* was a young man who thanked me the year before last for an examination which I gave him many years ago. I for one do not wish for any nobler calling than to be thus useful. I grant that it was time to stop the amount of phrenological humbug which has been practised on the sands; but surely our town councillors are not so short of intelligence as to be unable to tell honest men."

A meeting of Phrenologists and others was held early in July on the sands to protest against the action of the Corporation. Messrs. W. Musgrove, A. Ellis, Elvira, Mills, L. Cohen and others interested in Phrenology addressed the meeting. It is scarcely necessary to add that the resolution of the Corporation is not likely to be rescinded.

Dante passed most of his life as an exile from the only city in which he cared to live.

PHRENOLOGICAL CHARACTER SKETCH

OF

GUSTAVE ZOBEL, Esq., M. INST. E.E., F. I. INST.



GUSTAVE ZOBEL, Esq., M. INST. E.E., F. I. INST.

In these days of Empire-worship the men who have figured largely in the political arena, as having done so much towards the building up of the Imperial power of Britain, have been lauded and honoured, and perhaps rightly so. Yet when examined, it will be found that their success has been due, not so much to their own inherent ability, as to the sterling worth, the fearless courage, the natural genius, and unconquerable hope of those who, though occupying subordinate positions, have been relied on to demonstrate to the untutored savages, or the semi-civilised races of Africa and India, the unflinching determination, combined with intellectual superiority which secures for Britishers the proud pre-eminence they have attained as a sovereign race. Amongst the latter class is the subject of the present sketch.

As the accredited agent of the Eastern Telegraph Company he was commissioned to visit many Eastern countries, including India and Egypt, and during the war with the Mahdists in the latter country, his experiences were of a particularly sensational character.

As my present object is to deal with his phrenological

development, I cannot do more than hint at his experiences that my readers may see how closely they agree with his phrenology. This gentleman's chief ability lies in his power of momentarily perceiving and intuitively grasping thoughts, facts, and ideas. His mastery of detail is wonderful, and his ability to arrange, methodise, analyse, and compare is very great. He has large Firmness and Self-Consciousness, with but moderate Veneration; hence is self-reliant, authoritative, and dignified. He will not deign to quibble. His word once spoken cannot be recalled. He is a born ruler, and is capable of controlling large undertakings. His constructive faculty being large, and having enormous perceptive power, he is quick to see mechanical needs, and ready to supply them. Inventions, particularly in the matter of improvements on existing devices, are the constant natural outcome of such a mind, and it is not surprising to learn that Mr. Zobel has many patents of his own creation which are of proven commercial value.

Combateness is a strong organ, woe betide those who put themselves into antagonism with him; yet with large Approbativeness, this gentleman does not court opposition, but is most genial and agreeable, desirous of meriting approval and winning esteem. He unfortunately does not understand the full value of money; his desire to acquire wealth and possession is not at all a marked trait of his character, though it would materially help him (if he had it) to secure some social distinction, in which direction his ambitions undoubtedly lie. With large social feelings, added to his large Approbativeness and Dignity, it could not well be otherwise. Certain it is that there is nothing which would be more loathsome and distasteful to him than to have to associate with the low and grovelling. His motto is "Forward and Upward," and he seeks to live up to it commercially, intellectually and socially.

His Language is only full, yet having but little Caution and Secretiveness he is very free in speech, voluble and racy, but using only ordinary expressions; and as a speaker could not rise to any degree of sustained eloquence.

His head is large, indicating great force in the direction of the predominant organs, as already stated; hence he is positive, persistent, intuitive, energetic, impulsive, rapid in action, and almost instantaneous in his conceptions. Further, he is unselfish, affectionate in the domestic circle, affable, hopeful, aspiring and ambitious.

As I have already hinted, this gentleman has done good service indirectly to his country. In his capacity as an electrical engineer, he has accomplished some satisfactory pioneer work at great personal hazard, and though faced by death on several occasions, has by sheer pluck and intelligent readiness of resource, come off triumphant. After a quarter of a century of foreign labour he has returned to his native land and entered commercial life. His love of engineering attracted him to the most prominent of the mechanical businesses viz.: the cycle industry, and he is now well known as the inventor of the Zobeline Road Track, the new "Leboz" Chainless Cycle, etc., etc. He cannot rest, activity to him is life; cessation from labour would be death to him. His present location is at the "Royal Cycle Schools and Works," Euston Road, opposite St. Pancras Station, where the writer was cordially received and shown round the spacious premises which Mr. Zobel has selected as the scene of his present activities.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

On July 6th, at 63, Chancery Lane, was held the last general meeting of the session. The President occupied the chair and commenced the meeting promptly. The minutes having been read and passed,

Mr. RHAM was requested to read a head preliminary to the lecture. A gentleman having volunteered for examination, the practical application of Phrenology was once more tested, and the result justified the test, the subject stating that as far as he knew himself the character described was very accurate.

The PRESIDENT, in announcing the lecture, said that their experience of Mr. Webb led them to anticipate a pleasurable and instructive treat, and he had no doubt they would go away more than satisfied when they had listened to the lecture, the subject of which was

MOORE AND CONTEMPORARY POETS.

Mr. WEBB, who on rising was greeted with applause, said that after having selected his subject he found how difficult it would be to do justice to it, as the number of poets who were contemporary with Moore were so numerous, a large number being front rank men. He should therefore have necessarily to confine his remarks to a very few of the most striking illustrations of phrenological development revealed in the work of but three or four of them.

To illustrate his subject he brought a few portraits of poets. That of the poet Moore he had bought near the poet's birthplace on one of his visits to Dublin. The portrait shows Moore to have had a large head, and especially large in the frontal and occipital regions with very large Comparison, Tune, Friendship, Amativeness, Secretiveness, and Language, with much less Form, Colour, Size, Locality, Concentrativeness, and Eventuality, with Individuality rather large. His organ of Ideality was largely developed. This organ is always well developed in a poet, though much less in some than in others. It was less in Moore than in Byron. Scott had only a moderate development of Tune, Moore had this organ large. Wordsworth had small Amativeness and only moderate Friendship, whereas Moore had these organs very large, Byron and Burns possessed large Amativeness, and were in this particular a contrast to Scott and Rogers. Scott had large Inhabitiveness. He wrote:

"Breathes there a man with soul so dead,
Who never to himself hath said,—
'This is my own, my native land.'"

Moore, with still larger Inhabitiveness, wrote:

"Were thou all that I wish thee, great, glorious, and free;
First flower of the earth, and first gem of the sea,
I could hail thee with prouder, with happier brow;
But Oh! could I love thee more deeply than now."

Moore had much musical capacity; this is seen in his melodies and in his portrait. His chief characteristics were 1, A comparison between Music and Language; 2, Friendship; 3, Love; 4, Language; 5, Tune and Ideality. His poetry is full of imagery, resemblance, and word-pictures of the most gorgeous and varied kind. Moore's

organs of Destructiveness and Eventuality were not so large as those indicated, and so we see far less action in his poems than is found in Byron and Southey. There is this peculiarity in the writings of Moore and Byron. Moore improved in his expressions of love; Byron's poems became coarser. Moore kept greater watch over his expressions and conduct, whilst Byron as he grew older seemed to delight in wantonness of speech and act, as age advanced.

[The lecturer here read various extracts descriptive of the conditions mentioned, and of Moore's love of comparison as shown in his similes and metaphors.]

Though Moore had not the poetic genius of Burns, Byron, Wordsworth, Southey, or Shelley, yet he had a strong poetic development and had he lived under happier auspices he would probably have surpassed the position he took.

The chief characteristics of Byron were his large Ideality, social affections, particularly his sexual instincts; Language, Destructiveness, Concentrativeness, and Secretiveness, and his less developed Benevolence, Form, and Size. It is interesting to compare Byron with Rogers, who had large perceptive, a high moral brain, and whose animal propensities were weak and thoroughly under the guidance of his religious and intellectual faculties.

[The lecturer here gave illustrations of Byron's Destructiveness as manifested in his poems "The Dying Gladiator," "Darkness," "Don Juan," &c.]

Samuel Rogers had a larger head than Byron, but a far less cerebellum. He had a highly developed moral head, especially at Benevolence and the religious faculties. He also possessed large perceptive, especially Form, Size, Colour. He was very humble though very rich. Rogers was the great friend of art and artists. His poetry was the poetry of taste. Byron's was the poetry of passion. Rogers's poems exhibit his refinement, Byron's a sad lack.

Southey, when compared with Moore, had relatively small Comparison, with very much larger Destructiveness, and with large and more active perceptive organs. His Self-Esteem was larger than his Approbativeness and Agreeableness, though his Inhabitiveness and Friendship were somewhat larger, yet these were much less than his Destructiveness and Self-Esteem. Froude, the historian, speaks of him as having the shallowest of chins, a high crown, a vehement pair of hazel eyes, dusky complexion, honest and straightforward, lean and tall, and a most irritable man. Southey's large Destructiveness is well illustrated in the "Curse of Kehama." To well illustrate the writings of Southey so as to do him justice, would well occupy all the time of the meeting, for he wrote more than Scott and burned more verses when between 20 and 30 years of age, than he published all his life. What a commentary is this on his large Destructiveness. You may search through page after page of Southey and not discover a single simile. How different with Moore, whose every poem teems with them? In Southey you will find movement upon movement as in the "Cataract of Lodore." A poem more descriptive of movement and force cannot be found, and where could a head with larger combined perceptive and executive be found. His tales of Ralph the Rover and Jasper the Murderer are such as only large Destructiveness and unrivalled powers of minute description (due to large perceptive) could have produced.

The Rev. C. C. Southey in the life of his father describes the poet as "indefatigable in his application, habitually cheerful, steady in his friendships, and generous." Anyone observing Southey's portrait (front view) cannot help noticing its width. No phrenologist would fail to see in the width immediately above the ears, the spring whence flowed the animation, the force, and hard work that characterised him.

Burns had very large Friendship, Philoprogenitiveness, Alimentiveness, Order, Eventuality, and Amativeness. He had large Sympathy, Tune, Imitation, Combativeness, Firmness, Love of Approbation, Ideality, Constructiveness, and Sublimity. He had also larger perceptive than reflectives. Some of us have read his autograph letters in his monument in Edinburgh. Like his skull and portraits his letters confirm the phrenological characteristics of his poems. Those who have a large organ of Benevolence or Sympathy, with strong social organs, will always turn to Burns with pleasure. Those whose animal propensities are small and religious sentiments large will seek Wordsworth or Scott.

Scott possessed an exceedingly large head. In some remarks by a non-phrenologist he says, "The most remarkable peculiarity of Scott's head was its extreme depth from sinciput to occiput which, I should think, was more than nine inches and a half. I am wrong, however, in saying this was the most remarkable peculiarity of his head, striking as it was. Perhaps the eye would be more certainly and quickly caught by the immense pile of forehead towering above the eyes and rising to a conical elevation which I have never seen equalled in bust or in living head. You could not look upon that admirably proportioned head so enormously developed in its anterior portions without being convinced that the intellect working within was a mighty one." If you examine his bust and portraits and then look at his writings, you will be convinced that the brain and the writings are complementary. They correspond as only a phrenologist can understand. His largest organs may be mentioned in the following order: Veneration, Spirituality, Language, Individuality, Eventuality, Comparison, Human Nature, Hope, Imitation, and Benevolence. Then almost as large are Firmness, Locality, Agreeableness, Causality, Order, and Time. Then followed Self-Esteem, Ideality, Sublimity, Love of Praise, Friendship, Acquisitiveness, Concentrativeness, Inhabiteness, Fear, Combativeness, Destructiveness, and Wit. Time, Amativeness, and Secretiveness were not so strong. Tune was only moderate. Scott's writings were legendary, ecclesiastical, and historical. Things ghostly, visionary, marvellous deck his pages. His human beings often partake of the supernatural. In reading his works you feel that the spirit world is a reality.

Wordsworth was endowed with a splendid development of the reflective and perfecting faculties, Comparison, Causality, Ideality, Faith, Benevolence, Order, Hope, Sublimity, Human Nature, Agreeableness, Imitation, and Philoprogenitiveness. His Causality was too large for his perceptive faculties, hence the philosophical and metaphysical character of his writings. His Individuality was not large and his Veneration being very large, the contemplative and religious beauty of his poems are pre-eminent. Moore or Byron could have written with more passion but not with more chaste affection and grace than Wordsworth did in his lines, "The Phantom of Delight."

Shelley was endowed with a nervous temperament. He had somewhat weak Concentrativeness, large Ideality, and very large Wonder or Marvellousness. His organ of Language was also very large; and his Self-Esteem considerable. His caution was larger than his Hope, and this was undoubtedly one of the chief causes of his often being found on the verge of despair. His "Stanzas Written in Dejection" is illustrative of this condition.

Of Keats, Matthew Arnold says "No one else in English poetry, save Shakespeare, has in expression quite the fascinating felicity of Keats, his perfection of loveliness." In Keats's poems his large Destructiveness and Love of Approbation are well expressed, modified by his larger Caution than Hope. His portraits show very large Love of Approbation, Caution, Destructiveness, Ideality, and the perceptive faculties, with moderate Veneration, Firmness, Self-Esteem, and Conscientiousness, and weak Faith and Hope, and his writings and conduct agreed with his development.

Mr. J. F. HUBERT said that among the many advocates of Phrenology each had their separate way of dealing with the subject, and of bringing forward facts to demonstrate the truth of the subject. He was of opinion that if a committee of literary experts were appointed to test Phrenology the method adopted by Mr. Webb would convince them. Southey's and Scott's great industry were largely due to the organ of Destructiveness. He did not think that genius could be mathematically demonstrated, or that it showed itself by special development.

Rev. T. ANGOLD had enjoyed the lecture. He would like Mr. Webb to tell the distinctive marks of the poet. In different persons organs were very much alike, but temperamental conditions make them widely different. Genius is bound up with temperament, and fineness marks out the highest of all the temperament.

Mr. HOLLÄNDER said that genius may exist and be indicated in the head, but its possessors were frequently unsuccessful in getting themselves recognised, because they could not break through the conditions of their environment, and push to the front. He had heard genius defined as "the capacity for taking infinite pains."

Mr. WEBB said genius was a large ability in any given direction. The distinctive marks of the poet were, as Mr. Angold rightly said, largely due to temperament, and as temperament was refined so improvement took place as in Moore, whereas the retrogression of Byron was due to his temperament becoming coarser and less sensitive.

Two questions submitted to the meeting by Mr. C. Morgan resulted in some interesting suggestions and remarks by several present.

In concluding a successful and most interesting meeting the President wished all a pleasant time till they met again on the first Tuesday in October, when the new session commences.

HOW GREAT MEN SUFFER.

Julius Caesar had a weak digestion, and was subject to epileptic fits.

Cervantes was always poor, and constantly annoyed by his creditors.

Milton was blind in his old age, and often lacked the comforts of life.

Charlemagne had an ulcer in his leg that gave him much annoyance for many years.

THE POPULAR PHRENOLOGIST.

AUGUST, 1897.

Will be sent post free to all European Countries, Canada,
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All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

I have a very strong wish that the country readers of the P.P., who are interested in the standing and progress of Phrenology, should each and all, during their usual summer holiday in London, pay at least one visit to the office of the British Phrenological Association, at 63, Chancery Lane, where they may learn all that is to be known about the matter. A cordial greeting will be extended to all. Enquiries from strangers invited.

The meeting of the B.P.A., reported in the present issue of the P.P., is the last of the season. The new session opens in October, when we hope to renew with added vigor the educational work of the Association. Some exceedingly interesting lectures have been already booked, and there is every prospect of the increased interest shown in the work of the Association being maintained. Though the meetings are suspended the office will be open as usual.

Membership of the Association may be secured by any person of good character on payment of an annual subscription of ten shillings by males and five shillings by females. This sum gives all the advantages of membership, and includes a copy of the P.P. by post, free each month. Other particulars, with form of application for membership, can be obtained FREE at the office, 63, Chancery Lane. Call, or send post card for same.

In *The Sentinel*, a local paper circulating in Essex, a person, purporting to be a medical gentleman, writes an article abusing Phrenology, with all the unreasoning bitterness which ignorance and prejudice always uses for its own malicious purposes. I am glad to know Mr. Webb has, with his usual courage and promptitude, challenged the writer to a public debate on the subject

of Phrenology's truth. In anticipation of the result, I can only say "Poor Doctor!"

Much correspondence on the marriage question has reached me, based on my hint in last month's "Opinion." For lack of space it is impossible for me to deal with the matter this month. It is, however, possible that others have something to say on the matter. If so, I should be pleased to receive their communications as early as convenient. If you have an opinion on the matter, don't hesitate to express it.

The editor of that excellent phrenological paper, "Human Nature," San Francisco, informs me that he has sent by post, direct to a large number of British Phrenologists, a sample copy of his up-to-date journal. He naturally anticipates a number of the recipients to become regular annual subscribers. Now, those of you who would like to have "Human Nature" sent you regularly as published, should send to me (Cranion) a postal order for half-a-crown, and for twelve months you will be happy.

The question of a weekly edition of the POPULAR PHRENOLOGIST is now becoming urgent. If the friends of the P.P. everywhere will rally round their favourite journal the suggestion may speedily become a practical one. I will give Five Shillings for the most practicable suggestion as to how to increase the circulation of the P.P. as a weekly journal. Just a hint on a post card will be enough.

I trust that all phrenologists are reserving Tuesday, November 9th, for their visit to the Conference of the B.P.A. Please book the date, and see that nothing is allowed to interfere with your coming. If you have any suggestions to make as to the proceedings of the Conference, write at once to the Secretary, B.P.A. Next month it may be too late, as arrangements must be made early.

Our old and valued friend, Mr. Nicholas Morgan, has in these latter days fallen on evil times; sickness and misfortune have overtaken him. Several friends are desirous of offering our aged brother some tangible proof of their sympathy and friendship, and are formulating a scheme, which they trust, if carried out, will secure him against a repetition of fortune's disfavour. We all know and love Nicholas Morgan; let us then show our affection by communicating with Mr. Rutherford, *Newcastle Leader*, Branch Office, Sunderland, who has the matter in hand.

The prize offered for the most profitable experience has not enticed any friends to respond this month. Why is this? Surely some of you have benefitted by Phrenology. I do not anticipate or desire sensational revelations, but plain every-day matter-of-fact statements. These are the ones which will give encouragement to the average reader. The Five Shillings still waits.

The June competition was decided in favour of an experience recorded in Newcastle, but both the "experience" and the name of the competitor has been missed in the post. Will the gentleman send me the copy again, and write for his "crown."

PHRENOLOGICAL CHARACTER SKETCH
OF
H.R.H. THE DUCHESS OF YORK.

BY J. MILLOTT SEVERN, F.B.P.A.



(From a Photo by Russell & Sons, Baker Street, W.)

It needs but an ordinary observer to see that Her Royal Highness the Duchess of York has a good head, an intelligent mind, and a striking personality. The way the hair is dressed is a disadvantage when seeking to obtain a good phrenological idea of the character; yet many of the phrenological organs may be pretty accurately judged, and the physiognomy is definite and impressive, and indicate more than ordinary mental capacity and judgment.

The mental organs appear to be harmoniously and favourably developed; yet there are some distinctive traits of character which distinguish her, and which are likely to be manifested later in life.

In the position she holds, in fact, in almost any position, this lady would be capable of exercising a vast influence upon her fellow creatures. Though not one that would be disposed to push herself unduly forward, yet with her large sympathies, warm-heartedness, and affection, she could not but feel an irresistible desire to help on whatever appears to her to be good. There is much philanthropy in her nature. She has naturally an active, practical, progressive disposition. A person of her temperament and mental development, whatever her social position might be, could never lead an indifferent life, or a life of selfish indolence.

The perceptive faculties are very strongly marked, giving quickness of observation and perception, and marked talent in more than one direction. She has a splendid memory for forms, faces, features, and outlines; is a good judge of symmetry and beauty of form and of proportion; is disposed to examine things and matters rather minutely and in detail. Has a good memory for

localities and places, and is capable of gleanings much practical knowledge and information from travelling, as well as from every-day life and things about her. Her Weight is well marked, and gives grace to her movements and ability to readily learn riding, skating, deportment, and dancing. She should be an excellent judge of colors and of the arrangement and blending of colors, tints, and shades. She has large Order, which will give her love for method and arrangement, and is likely to be very systematic and orderly, yet by no means fastidious. She has on the whole an excellent, well-trained Memory. Her Language is well marked. She is very companionable, and should be known as a sensible, pleasing, and agreeable conversationalist. She has great refinement of manners, a keen sense of propriety of conduct, and excellent taste; can conform appreciatively to the requirements of her station, yet has almost an antipathy for formalities. Is a great lover of personal freedom and liberty; dislikes the world's conventionalities, cant, or whatever savours of the assuming. Is critical in her judgment, quick in comparing, and in seeing differences between one thing and another; possesses much tact, yet is by no means reserved in her disposition; is open, frank, and sincere. Is in general a good judge of character and motives—a good physiognomist; is not easily deceived regarding her intuitions and judgment. She has musical talent in a marked degree—both Time and Tune appear to be well developed. Should be known as a good musician, a clever manipulator. Has excellent ability to imitate and copy, either by way of acting or doing what she sees done. Possesses remarkable artistic talent; is very refined in her tastes, and had she the time to devote to it, would make a clever artist. Has talent for drawing, painting and designing.

Judging physiognomically, the social and domestic affections, and the aspiring and moral sentiments are all well marked; thus she is sensitive to the opinions of others, rather ambitious and aspiring, desirous to please, and to excel in that which she takes an interest in pursuing, and is steadily-persevering in her efforts. Is very friendly, sociable, warm-hearted and affectionate; capable of being passionately fond of children, and of taking a great interest in their social, intellectual, and moral welfare, education and training. Is very sincere in her attachments; possesses large sympathies, generosity and kindness, and has a keen sense of honour, justice and right.

Though not very acquisitive, she has good ideas of organising and management, and when acting on her own responsibility will surprise others with the amount of tact and judgment of this kind that she possesses; will like to have responsibilities, and delight in seeing how well and cleverly she can carry them out.

She is both an observer and thinker, yet her activity of mind and body is such that she is not disposed to dwell on things and matters too long. She will look at and consider most matters upon their practical bearing; is quick to perceive and understand, and prefers to live an active useful life.

Her Royal Highness possesses mental capacity which is, in many respects, much above the average. She is capable of adapting herself to the many and varied important functions which must of necessity fall to the lot of an English Princess, the consort of a most noble and popular Prince but few removes from the British throne, and she is capable of winning for herself wide-spread public favour, affection, and admiration.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

Many years ago in examining some New Zealand crania I was struck with the fine formation of the Maoris, and upon its being mentioned to me that they were a tribe of savages, I pointed out that their favourable development of brain would render them susceptible to the influences of civilisation. And now what do we find? Simply that they occupy prominent positions in the colony, readily adapting themselves to instruction. What a strong contrast to the Caribs mentioned by Mr. Angold at the meeting of the B.P.A. I have had perhaps a dozen specimens through my hands, and although the compression of the anterior lobe had been so severe as to completely alter the shape of the frontal bones to a distinct hollow from the superciliary ridge, with a corresponding counter pressure beneath the occipital bone, yet all those specimens presented differences of conformation.

The interesting question raised by Combe was, Whether the pressure forced the growth of the convolutions into some other direction, or whether growth was retarded? If growth were retarded what a triumph it would be for science to have pressure applied in the right direction to all abnormal heads. A Carib brain or two which had been artificially compressed examined after death, would solve the problem.

Contrast these miserably-formed skulls with the finest specimens of the Swiss, How wide the difference? It is a well-known fact that the Swiss have been in the advance guard of civilisation. They were amongst the first to adopt national education and to abolish capital punishment, although I believe that some of the cantonments have recently re-adopted the death penalty.

Those contrasts soon confirm the student of Dr. Gall's system of Phrenology, that its principles are founded like all other sciences upon self-evident facts demonstrable to anyone of ordinary observing powers. They may go further than this and pass into animal as distinct from human Phrenology. Nature is never at variance with herself when we know how to read her indications aright. A great difficulty in animal Phrenology is due to the skull's thick covering of muscles. The formation of the skull is not so easy to ascertain as in man, but all conform to the same laws, and are quite as distinct to the scientific observer so far as animals are known to manifest mind. The propensities and intellectual faculties are prominently displayed.

I will take as an illustration a Retriever Bitch that had large Philoprogenitiveness, and would stand aside and watch with considerable satisfaction her two pups eat up all the food; even when she was hungry she would see them satisfied before she would touch it. This animal exhibited a peculiar trait of character which amongst others was transmitted to her offspring. Upon her master returning home from various absences she invariably made up to him, and if he noticed her advances she was wild with delight; on the contrary, if he took no notice of her she would quietly go on in the ordinary way, as if he had not been absent over a few minutes.

One of the pups spoken of, early displayed large Cautiousness: if alarmed he immediately got behind some boxes and then barked. His brother stood boldly up to see what there was to bark at. This particular dog presented so strongly the evidence of a mental temperament—fine silky hair, fine bones, &c.,—that he was selected to keep, whilst the other was given away. His phrenological indication came well out in after life. Amongst our pets we had sent us a Maltese Terrier (female). The other dog I have alluded to—a Retriever—used often to exhibit furious jealousy, but the Terrier and he were firm friends. She, like all terriers, often hunted up bones and used to lie on a grass plot at the door and munch them. The big dog seeing her thus occupied used to go and take them from her. The little one evidently reasoned, for we watched her looking on in evident thought; at last she hit upon an expedient to recover the bone which the larger dog had purloined.

The method she adopted was to go behind him as he lay on the grass and bite his hind legs, he got up in a temper and tried to retaliate. Meanwhile the little terrier made a short circuit, seized the bone and popped under some berry bushes out of harm's way. The big dog finding he was done evidently reasoned as well, for after being treated in this manner a few times no amount of nipping his hind legs would make him relinquish the bone. The little one knowing he could not bite with a bone in his mouth, used to tease and nip him in the most audacious manner, and a few times at first in a temper, he would drop the bone and try to bite her, but he invariably lost his prize. At last, no amount of teasing would make him leave the coveted morsel.

Another interesting case. Whilst collecting animal crania a friend gave me an English terrier saying, "He is the biggest coward I ever saw." He added, "If he sees a big dog coming up the street he runs off home in spite of all I can do, yet he is good at killing rats. I can not think of keeping a dog that won't fight." His skull, which I have at the present time, shows unmistakeably a large development of Cautiousness.

All animals display in their skulls the particularly strong parts of character which they displayed during life, and young phrenologists will find it extremely interesting to make collections of animal crania with authenticated histories. This gives precision (in comparative Phrenology) in locating the organs, and a firm basis of facts upon which to pass to the higher study of man.

PHRENOLOGY AT THE CRYSTAL PALACE.

We are pleased to report that Mr. W. J. Cook, A.F.P.I., the popular Clapham Phrenologist, was at the Crystal Palace on Temperance Fete Day. His red banner, with white letters, was a conspicuous feature in the Central Avenue, and attracted considerable attention. Several testified to the accuracy of his delineations of their characters to the delighted crowd that stood round. We are deeply indebted to the General Secretary and friends of the National Temperance Union for this innovation at the Crystal Palace. We have good authority for saying that this is the only time that a phrenologist has been allowed to practice either in the Palace or its grounds, and we are much pleased that the honour fell to Mr. Cook, who is an intelligent and earnest phrenologist.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

SELF-ESTEEM—*Continued.*

It is reported of Julius Cæsar that on his way to Spain one of his officers contrasted the wretched appearance of a village they passed with the magnificence of Rome, and that Cæsar replied to the effect that he would rather be the first man in that village than the second in Rome. That remark owed its character to his large Self-Esteem. It was a ruling element in the character of Guiteau, the murderer of President Garfield, and it was a ruling element in John Knox, the Scotch reformer.

Some of the members of the British Phrenological Association have a desire to visit the grave of Dr. Gall in 1898, the 100th anniversary of the public announcement of his discoveries. If they do so they will no doubt visit also his collection of crania in the museum of the *Jardin des Plantes*. They will there see (No. 231) the skull of Ceracchi, who made himself notorious as a republican, at the close of the last century. He had large Self-Esteem. He took part in the conspiracy to assassinate Napoleon, and had to forfeit his head for his crime. His motive was love of liberty, which he believed was being destroyed by the First Consul. Of course he had also a large organ of Destructiveness and Constructiveness—the former active in trying to break down the absolute and tyrannical government, the latter in his business—that of a sculptor. And in No. 161, the head of Peterson, chief of a band of brigands or highwaymen, whose large Self-Esteem predominated his character. The organ is also very marked, as it is in the skull of Boudin (with large Destructiveness also) and he was both thief and murderer. The degree of arrogance, self-reliance, dignity or self-respect that a person exhibits depends entirely upon the relative size of this organ, and the modifying effect of other organs. Love of Approbation, Benevolence and Veneration have a very corrective influence on it when too large, if they be large also; but if these be small, then Self-Esteem is left without a suitable check; and if Secretiveness and Acquisitiveness be large their influence only adds to the paramount Selfishness already possessed, and with small Conscientiousness the character is still more to be pitied.

When the organ is small, the result is self-depreciation, meekness, and undue humility. When large and Destructiveness and Language large, it produces sarcasm; with Conscientiousness large it produces a desire to punish wrong and suffer in the cause of justice. Aided by large Firmness it leads to obstinacy. With large moral organs such obstinacy will appear as steadfastness; with small moral organs it will lead to tyranny and cruelty. Hence the difficulty any one must have in forming a correct idea of his own powers. It may be truly said that without the aid of Phrenology a person may be anything from a cruel tyrant to a lamb-like slave, without a right opinion of his true character and ability.

Phrenology, then, is invaluable in pointing out the right course to adopt in training children to become useful and respected citizens; dignified and self-reliant without being also swaggering coxcombs, too self-sufficient, believers in their birth as hall-marking their superlative quality. The proud should be trained to respect the rights of others; the humble to aim at self-reliance, manliness and independence.

The writer would urge all those who have little knowledge of Phrenology to learn to locate and judge this one organ, and they will be amply rewarded for the time spent in doing so.

James P. Browne, M.D., in his excellent Phrenology respecting this organ, says:

"There cannot be a doubt that Self-Esteem is a primitive attribute of the human mind, which is separate in its nature from any other faculty. And such being the case it follows necessarily that there must be a special portion of the brain for its manifestation. This part of the brain was clearly pointed out by the indefatigable and accurate Dr. Gall."

Dr. Gall was led to the discovery of this organ by the conduct and development of a beggar who was too proud to work, and who had an otherwise small head. His forehead was also small. Mental weakness, aided by Self-Esteem, brought him to his indolent condition. Dr. Gall compared his head with others similarly conceited, and found all to be similarly developed at the crown.

Sir Walter Scott had this organ but moderately developed with large Veneration. In building the palatial residence of Abbotsford veneration for the past had greater weight with him than either pride or vanity.

What is the characteristic cerebral conformation of the women in our lunatic asylums who believe themselves to be the Empress of India or Queen Elizabeth?

They invariably possess a large crown. The head is very large behind Firmness. They assume fictitious dignities and a spirit of domination. The agreement in brain development with this mental exaltation may be seen in every asylum of any size.

In Bicknell and Tuke's *Insanity* there are seven portraits—the centre one, with large Self-Esteem, is that of a female who thought she was Her Majesty's person. Our estimate of ourselves is seldom accurate, for the development of Self-Esteem is the chief element in such estimate. One person, known to the writer, with a large share of it, says he never misses an opportunity of showing others the excellence of his powers, and asserts that we ought to appraise ourselves at a higher value than we know ourselves to be worth.

Such people take the chief seats at public meetings whenever possible, and occasionally have to "climb down" to make room for others. For he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

In concluding these remarks on Self-Esteem one cannot but come to the conclusion that it is a most important organ—in fact the pivot of man's conduct—his chief incentive. Its highest value is in its support of what is right and useful; and on the other hand its action is pernicious when the lower instincts dominate it, and conduce to degradation and ruin.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

"Lives of great men all remind us,
We may make our lives sublime;
And departing, leave behind us—
Footprints on the sands of time."

George Stephenson once said, "If I am a great man I have only become one by doing with all my soul what I love, and with no thought of ever becoming great." Herein lies the secret of those men's lives whose names are worth remembering and who have made the world better for their existence. It must not be supposed for a moment that all truly great men become known to the world, for as Gray tells us—

"Many a gem of the purest ray
The dark caverns of the ocean bear."

How far it is the fault of themselves or of others or circumstances, that all deserving beings do not rise to fame, I will not discuss. It is enough that contact with and the contemplation of great men stir in our minds the desire to live lives which shall not be useless.

How common the idea is that if we could only get the patronage of some prominent person it would help us to the pinnacle of fame. Poor Dr. Johnson had this idea when he sought the patronage of Chesterfield for his Dictionary. The refusal taught Johnson the lesson which it would be well for every young man to learn early in his life, that it is better to do what we have to do with all our might and be true to ourselves. Then we will realise the truth of what David said, "Men will praise thee when thou doest well to thyself."

Spurgeon, the great preacher, is a splendid proof of all this. He had a grand vital temperament; with a large head, well developed in the social and moral regions. Every one of the social organs were large, their activity and influence lay at the foundation of his wonderful life. He was a social man, his religion was one of life rather than of ideas. He taught men how to live pure, social lives and the means by which these could best overcome those things which lead to selfishness and vice. He had large Spirituality, Conscientiousness, Hope, and Benevolence. These backed up by his social nature caused him to yearn with pity and sympathy for the fallen. He had immense self-confidence and will power. Along with great

force of character, he sought no man's praise, nor would he knowingly hurt anyone except to regenerate. He worked to purify, build up, and to comfort. He had large Mirthfulness and Language, along with large Eventuality, hence his great speaking ability. Were it needed to prove that these developments of the brain agree with the possession of similar powers, we have it in Spurgeon's head. He had more brilliancy than depth of mind. His religious teaching was bright and cheerful, unlike that of Knox and Calvin, whose heads were opposite to his in shape. To those of lesser minds, and who do not study character in the light of nature's laws, he would appear narrow-minded and fanatical. It may be said that if ever a man found his proper place in life Spurgeon did. He was made for social public life. He was no scientific philosopher and never made a fool of himself by trying to be one. His life and actions agreed with his whole organisation. He found his work and did it with all his soul, leaving behind him when he went—

"Footprints, which perhaps another
Seeing may take heart again."

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 200 words in length.

FUNCTIONS OF ACQUISITIVENESS.

DEAR SIR,—I ought to express my thanks to "X" for his kind reference to my lessons in the P.P. Respecting his query as to whether I have proved (by known examples of men seeking the "gift of God") that large moral organs and large Acquisitiveness tend to lead men to seek after eternal life, I beg to say that I have often observed instances of this. If "X" will observe the men who take the plate round the congregation on Sundays he will find many examples. I had a peculiar instance of this many years ago at a Teachers' Meeting in London. I had given a lecture to the teachers present, and as usual offered to delineate a few characters. One gentleman well known amongst teachers sat down in the chair before me. I said "this gentleman goes round with the plate on Sundays, and sees this collection is not larger than the preceding one." He was staggered and said, "I would not have sat here for £5 had I guessed what you would have said. He had all the organs indicated above well developed, but unfortunately his Conscientiousness was somewhat less developed than the others. Hence my remarks. On another occasion I was in a South Yorkshire coal mine, and being asked by one of the men to pay for a gallon of beer I replied that I could see he was having a joke. At once another miner asked, and "what do you think of me?" By this time I had a goodly number squatting on the ground before me. I replied "You say your prayers on Sundays but do other things on Mondays." The applause that greeted this remark was not soon forgotten. I did not understand it; but on going out of the mine the manager told me the reason of the applause. That man, a prominent member of a local religious society, had during the current week so mixed up his religion with his worldly interests that he had been the talk of the neighbourhood. Of course both of these cases exemplify the fact that large Acquisitiveness exerts a great influence over the moral organs, helping their religious activity in general, but exerting a contrary use when circumstances powerfully affect them in a more "worldly" direction. I am obliged to "X" for his criticism, and if this letter be not satisfactory I shall be glad to consider the matter further.—Yours respectfully,

JAMES WEBB.

CHARTS.

DEAR SIR,—Of all the objectionable things connected with Phrenology, the chart is by far and away the worst. To attempt to fit in the characters of individuals to any stereotyped form of words is not only absurd, but when people pay for a genuine opinion it is dishonest. No two persons are alike, and consequently no formulated phrase or phrases can be made to rightly suit both. When charts are given, clients are presumed to be able to calculate their own "combinations," and from out of chaos to produce order. Experience teaches us their utter inability to do this, and the misapprehensions which follow are laid at the door of Phrenology, instead of the lying chart or its maker. I am of opinion that the phrenologist who charges for charts is either a knave or an ignoramus—most probably both—being too ignorant to supply a genuinely original statement on paper, and too dishonest to refuse money for what he is incompetent to perform. So with one hand he passes over a number of incongruous printed statements, while with the other he seizes the sixpence or the five shillings, according to the circumstances from his client, for his miserably deceptive "delineation." To evolve such a hash as Chas. Baker in your June issue modestly claims to be able to do, and thus still further puzzle the ignorant and unfortunate client, and possibly more ignorant, if more fortunate "professor," would be the climax to the work of folly which all foes of Phrenology would smile to see. Surely the time is come when the true phrenologist should put away all such unhappy methods of doing his work as well as "doing" his client, and abolish at once and for ever the objectionable and untruthful phrenological chart.—Yours, &c.,

A LOVER OF PHRENOLOGY.

B.P.A. DIPLOMA.

DEAR SIR,—Permit me to make a brief review of the letters which have appeared in the P.P. during the last six months on the above subject. The suggestion of Mr. Timson is in part on the right lines. With a little improvement it will, I think, become practical; namely: That our candidates for the diploma should first pass a preliminary examination in phrenological science, somewhat on similar lines to that required by the Medical Council (with this important difference, that Phrenology should be the chief subject); viz., a second class certificate from an official committee of the British Phrenological Association, appointed annually as examiners. That the examinations consist of Phrenology, a fair knowledge of the accessory sciences, combined with reasonable ability to write and speak good English. That Latin and Chemistry be left out of the examinations. To a foreigner a good knowledge of his own language, with above conditions. That certificates from other phrenological institutes be accepted in lieu of the B.P.A. exam., at the discretion of the Board of Examiners. Preliminary examinations in Latin, Chemistry, &c., however good in themselves, cannot manufacture phrenologists. T. H. Williams rightly observes "that a man must be a born character reader to excel in Phrenology." I fully endorse the following statement in Mr. Williams' letter, namely: "That it is possible to have the scholar without the phrenologist, and the phrenologist without the scholar." If a phrenologist is a good scholar and a good scientist, all the better for himself, and not less so for the credit of Phrenology. (1) We should encourage students in the study of Phrenology by making the first test examination fair and reasonable for the certificate, provided the candidate possesses abilities in the direction of Phrenology. (2) In order to encourage the student to push ahead, and qualify himself for the diploma, he should, on obtaining the certificate, receive outlines of instructions, or a syllabus of the subject with which to proceed. (3) In order to encourage the student to make greater progress, and attain to the highest point of proficiency in Phrenology and the kindred sciences, there ought to be an English Doctorship of Phrenology. Our friends at the American Institute of Phrenology have taken a step in the right direction in deciding to grant a Bachelorship of Phrenology. (4) That a Doctorship be granted to men and women who have held their diplomas

with honour and success for three or five years. That in exceptional cases of merit, by two-thirds majority of the Council of the B.P.A., the degree of Doctor of Phrenology (D. Phr.) be granted honorary. (5) That the examination for this D. Phr. degree, for those who have not already passed the foregoing examinations be a thorough scientific test of a candidate's knowledge.

How to obtain this object.—(A) That we should take the necessary steps in order for a charter of incorporation to be granted. (B) That after obtaining the charter, the Council of the B.P.A. should appoint annually a Board of Examiners to conduct the examinations, and grant certificates and diplomas according to the proficiency of applicants. (C) That to raise funds for this purpose, we should organise a great bazaar to be held in London, say in one or two years time. (D) That a subscription list be opened for donations in furtherance of this object, as there are hundreds of friends of Phrenology anxious to do something to raise the dignity of Phrenology somewhat on the lines suggested.

In conclusion, I will endeavour to raise £5 or £10 towards this object if taken up by the British Phrenological Association.—Yours truly,
J. W. TAYLOR.

THE NOMENCLATURE OF PHRENOLOGY.

SIR,—I have followed with much interest the correspondence which has been going on in your columns concerning the nomenclature of the two organs of Combativeness and Destructiveness.

It appears to me that there is much truth in the contentions both of Mr. Taylor and Mr. Zyto, and, if you will allow me, I should like, (Irish like,) to take up the cudgels on behalf of both parties. In the first place, I think there can be little doubt in the minds of most phrenologists that the names of these two organs do give rise to much misunderstanding in the minds of clients and that therefore some change is necessary.

With regard to the first, I am of opinion that the name "Courage," which was given to the organ by Dr. Gall, if made to include both moral and physical courage, is more expressive of the exercise of the faculty than Combativeness. This latter always seems to convey the idea of quarrelsomeness and aptitude to use the fists on the slightest occasion.

With regard to the faculty now called Destructiveness, although agreeing with Mr. Taylor in his main contention, I would take exception to the name "Force" which he suggests. As has been pointed out by, I think Mr. Zyto, every atom of any brain cell is instinct with energy, and this when put into activity becomes force. Force is merely the dynamic form of energy which is static. I think that "executiveness," though a somewhat cumbersome word, most closely expresses the exercise of the faculty.

I trust that you will still continue to keep open your columns for a full discussion of this important subject, and that other phrenologists, who think that these names should be altered, will express their views.

It appears to me that the present names of these two organs are among the impediments which are hindering the more ready general acceptance of our beloved science.—Yours truly,
DENNIS E. SAMUEL.

ANSWERS TO CORRESPONDENTS.

Correspondence received from W. Musgrove, A. H. Ellis, J. H. Williams, M. Lately, H. White, R. Foreman, and others.

PLEASE NOTE.—It is impossible to find space for all letters received, and to secure as large a number of inserted communications as possible, the number of words in each letter in future must not exceed 200. Any letter containing more than this number cannot be noticed, and no exception will be made to this rule.

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P THE POPULAR HRENOLOGIST

VOL. 2. No. 21.]

SEPTEMBER, 1897.

[ONE PENNY.]

MISTAKEN MANIFESTATIONS.

DEFINITIONS OF MENTAL FACULTIES.

By J. MILLOTT SEVERN, F.B.P.A.

Some of the mental faculties, especially those of the sentiments and propensities, appear to be similar in their manifestations unless care is employed in their analysis and definitions.

As the mental faculties work largely in combination, difficulties will sometimes arise as to which organ the manifestations of certain characteristics belong. The manifestations of Self-Esteem may sometimes be mistaken for those of Approbativeness and *vice versa*. The man possessing large Self-Esteem, with his upright, dignified gait, self-satisfied air, and uncondescending disposition may be thought a little peculiar or unsociable, but it will not always be suspected of him that he is as proud as a man can well be. Such an one has too good an opinion of himself to care a snap what others may say or think of him. While the very approbative individual who solicits the opinions of others, who shows an anxious disposition to please, does not like to be at variance with others, who courts flattery, desires to be looked favourably upon, and to impress others favourably will frequently be spoken of as being proud and conceited beyond measure. Vanity is due to large Approbativeness, but not pride.

The chief characteristics arising from Self-Esteem are self-confidence, sense of personal worth, pride, dignity, independence, love of liberty and power, self-satisfaction. When in excess—haughtiness, egotism, conceit, and pride.

Firmness and Concentrativeness will frequently appear to be similar qualities. It would seem very contradictory to tell an individual that in some respects he would be as firm as a rock—immoveable; in others as changeable as the wind; yet these may each be qualities of his nature. When Concentrativeness is small and Firmness large the individual will often be exceedingly changeable, unsettled, disposed to go rapidly from one thing to another, will find it difficult to apply himself to anything especially studious pursuits, for any great length of time, but once he makes up his mind, and Firmness comes into action, it is not easy to turn him from his plans; he can then be most determined and persevering in his efforts, thorough even to obstinacy and stubbornness.

The chief characteristics of Firmness are, will power, determination, steadiness of purpose, thoroughness, tenacity in holding to objects (more especially of a physical character) which the mind decides upon, or approves of being carried out; those of Concentrativeness—mental application, unity and connectedness of thoughts,

feelings, plans, conceptions; and patience in applying the mind to studious pursuits, continuity; those of small Concentrativeness—lack of application, changeableness, inability to apply the mind closely.

The functions of Cautiousness and Secretiveness may be mistaken one for the other. A cautious person may be mistaken as cunning and secretive; while secretive persons, who are clever in concealing their plans, may yet be very lacking in Cautiousness. Cautiousness gives to individuals watchfulness, guardedness, prudence, carefulness, solicitude, apprehension, protection; when too large and active, irresolution, procrastination, hesitancy, anxiety, timidity, fear, a disposition to largely magnify dangers, or apprehended evils. Secretiveness gives policy, concealment of thought and feelings, discretion, self-restraint, self-government, reserve. When too large—evasion, cunning, false pretensions, double-dealing, lying, deception.

Destructiveness and Combativeness, and in some respects Firmness, will appear to have characteristics largely in common with each other; yet upon close observation it will be found that the characteristics attributable to one faculty can never be manifested by another. Destructiveness gives energy, force of character, executiveness of purpose, physical endurance, fortitude, indignation; and in its most active state, harshness, severity, extermination, cruelty, passion, temper. There are also qualities of determination connected with Destructiveness, Firmness and Combativeness; yet each are manifested differently. That of Destructiveness is a forcible determination, of Firmness, a fixed, set determination. Combativeness, a resistive, spirited determination. Combativeness gives power of resistance, aggression, courage, boldness, spirit, defiance, desire to encounter, self-protection, defence. When too active, anger, contention, contrariness, pugnacity.

Again, the affections arising from Amativeness and Conjugality may be mistaken for those which are the productions of Friendship; and some of the manifestations of Spirituality may be mistaken for those of Hope, unless careful discrimination is made. Generally when difficulties of this kind arise, it is because there is a strong development of each of the organs of which the manifestations appear to partake, and in the combinations, phases of character are manifested that could not be applied solely to either one organ or another, but only in combination.

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"Although I've travelled through most countries, and studied many classes of people, science is a branch of knowledge to which I've given very little attention. But the way in which the value of phrenological science was forced upon my notice some years ago, was fraught with such striking circumstances, that it has remained indelibly fixed upon my memory. If you would care to hear the little incident, I'll relate it."

It was the grizzle-headed, weather-beaten looking stranger on the opposite seat who was speaking, and my curiosity being excited, I acquiesced.

"Well, it was in the autumn of 1852 that I had just returned from a two-years' tour in India, and having interviewed my bankers, I was travelling up North to pay a visit to my old school chum, Richard Cunningham, whom I had not seen for some five years.

"My travelling companions were two in number—one being an elderly man in spectacles, with an extremely intellectual looking face, with whom I presently got into conversation, and the other a somewhat striking-looking foreigner. The latter interested me because I could not at first determine his nationality; but after some consideration I decided that he was a Frenchman, with a slight trace of the Italian element. In appearance he was well built and wiry, with dark eyes, black hair, and a bushy, black beard, which partially concealed his features. He was intelligent looking, and had a gentlemanly bearing,

"At Derby we had fifteen minutes to wait: my companion with the spectacles offered me a cigar, and lighting one himself, we strolled up and down the platform together.

"He, unlike myself was an enthusiastic scientist, and upon my mentioning Phrenology he told me he had made a life-long study of the subject, both in theory and practical application to the reading of character. He said that, for instance, the phrenological development of the dark man with the black beard, who was travelling in the same compartment as ourselves was somewhat exceptional. Certain indications told him that the man was cunning and avaricious to a degree, that he would use any means at his command, whether fair or foul to gain his ends, and that away from the restraints imposed by civilisation, there was no saying to what depths of depravity and lawlessness he would not descend.

"I confessed that I was considerably surprised, not to say shocked, with the resolute and decided way in which he condemned our fellow traveller, as to me there appeared to be no warrant at all for the assertions he had made. But he replied that he had judged the man according to his phrenological development, and that Phrenology was a science and therefore could not err; adding aptly enough, so I thought, that in this case he was not in a position to offer proof of what he asserted.

"We presently re-entered the train, and at Sheffield, having exchanged cards, we separated.

"Three quarters of an hour after, I was with my old friend Cunningham, and after the usual greetings, we discussed old times, present circumstances, and compared notes generally. I learned that my friend, owing to the death of his wife, to whom he had been devoted, had determined to travel abroad, and see if continual change of scene, and the absence of everything which reminded him, by association, of his deceased wife, would help him in some measure to forget his loss.

"That, in order to enable him to leave, he was then looking out for a responsible man to manage his estate during his absence, and that, in fact, he was expecting an applicant that very afternoon.

"Just then a maid appeared bringing a card on which was the name "Charles de Luize," whom I was informed was the man whose arrival my friend had expected; and I, at the latter's request, remained in the room while the visitor was shown in.

"My surprise was considerable when the man made his appearance, for I immediately identified him as the dark man with the black beard, who had attracted my notice in the railway carriage, and of whom the phrenologist had spoken so disparagingly. In the conversation that ensued, there was nothing as far as I could see, that tended to confirm the opinion I had heard expressed as to the man's character, and I must confess that had it not been for the air of assurance with which the phrenologist had spoken, I should have been tempted to think that he had been mistaken. As for Cunningham, I could see that he was very favourably impressed, as De Luize appeared to possess all the necessary qualifications, and besides this he was furnished with good testimonials and references.

"When the interview was over, and our visitor had taken his departure, I related to my friend the incident of the phrenologist, giving him word for word the latter's opinion of De Luize's character, and giving it as my view that under the circumstances it would be an extremely unwise thing to give the man the appointment.

"Well, the upshot of it was that after considerable discussion, my friend wrote to De Luize and settled the matter by saying that his services would not be required.

"It was some two years' after this that Richard Cunningham and I were in Italy together. We had unlimited time at our disposal, and so we frequently visited places of interest, and explored districts which caused us to diverge considerably from the track of the ordinary tourist. I knew the country fairly well, and I frequently suggested excursions which, either from the beauty of the scenery, or the quaintness of the hamlets through which we passed, well rewarded us for the unconventional spirit which caused us to make them.

"We had been exploring a very mountainous and wild part of the country in the neighbourhood of the little town of Arconaccio, when one evening, owing to the miscalculation of our peasant guide, we found ourselves still some six or seven miles from our destination, and darkness had already set in. I remember we pulled up at a hut, and when our guide had procured some water for the horses we discussed the pros and cons of our case. The guide was for stopping at the hut. He pointed out to us the fatigue of the horses, the danger of crossing the rough mountain paths at night, and the possibility of encountering a band of mountain robbers or banditti, who had lately been terrorizing the neighbourhood by their depredations on the farms and homesteads. We, however, were inclined to think that he over-estimated the dangers, and as we knew that the accommodation to be obtained in the hut would be extremely poor, we were inclined to push forward at all risks.

"The matter was finally decided, when our guide, who had re-entered the hut, presently returned bringing with him two men, who proved to be members of the Italian police force, who had intended to sleep at the hut that night, and proceed to Arconaccio in the morning. By dint, however, of a good deal of persuasion on our part, and their own native good nature, they agreed to accompany us to Arconaccio that night, and so afford some sort of protection in case of a possible interference by banditti, though they were manifestly loth to exchange the cheerful warmth of the interior of the hut for the chill mountain air of the exterior.

"We questioned these men as to the truth of the reports regarding banditti being in the neighbourhood, and we were told that they were perfectly correct, and that, in fact, they (the police) were being stationed in Arconaccio for the purpose of aiding in their capture. Half an hour later we were among the mountains. On the left of the path we were traversing was a precipice, and occasionally when the clouds moved off

the face of the moon and left it for a second or two clear, we could see the tops of the chestnut trees waving in the wind some seventy or eighty feet below. On our right, chestnut and maple trees stretched away far up the side of the mountain.

"Suddenly, without any sound, we became aware of three or four figures standing in our path, and before we could draw rein a voice in Italian commanded us to hand over all our valuables, and refuse at the peril of our lives. I had just sufficient time to make out the forms of four men, one of whom was on a mule, when one of the police fired his carbine, and the mule, apparently struck, began to rear and plunge violently, and before any of us were aware of what was happening, it had backed clean over the edge of the precipice, and uttering a wild shriek went crashing down, dragging its rider with it, and a second after, we heard a dull thud on the rocks below.

"At the same moment the moon shone out, and the remaining bandits evidently recognised the uniform of the police for they fled precipitately. For a few moments we were dumb with horror, but rallying our senses, and leaving our horses with one of the police, we quickly followed the guide down a side track, and at the end of four or five hundred yards we came across a cottage or hut hidden away among the trees. Here, as soon as we had regained our breath, and while the guide was obtaining light, one of the police told me that just as the bandit was disappearing to his frightful doom over the edge of the path, he had caught a glimpse of his face in the moonlight, and in that instant of time he had recognised the chief of the bandits, a man well known to the police, who; some months before had been brought up for trial on an accusation of murder, the evidence however not being sufficiently conclusive he had been acquitted.

"The guide and the owner of the hut just then appeared with four flaming torches of dry chestnut wood, and partly re-tracing our steps we followed a circuitous path towards that spot below the mountain track where we expected to find the man's body. At the end of half an hour's search we came across the remains of the mule, and just beyond it the crushed and mangled body of the bandit. Three torches were thrust into the face of the corpse, and Cunningham and I simultaneously gave vent to an exclamation of surprise. I glanced up at him, and our eyes met.

In the dead bandit before me I had recognised the dark, black-bearded man of the railway carriage.

EXPERIENCE PRIZE.

The following being the best instance sent in for the July competition, the prize of Five Shillings has been awarded to the sender, Mr. T. M. Burnside, 11, Railway Street, North Shields:—

"The best instance I know of real practical value derived from phrenological advice is of Mr. J. E. Miller, a well-known solicitor, of North Shields. Mr. Miller recently stated publicly that, when quite a youth, he sought a professor of Phrenology for advice and guidance in the choice of a life-work. The Professor stated, that first he should be a solicitor, that secondly he should be a solicitor, and thirdly he should be a solicitor; and he decided there and then that a solicitor he would be, although at that time, for financial reasons, he had not the remotest hope or prospect of attaining his ambition, but, by dint of careful saving, he got himself placed in a solicitor's office, and so, step by step, worked his way up to the position he now holds, against difficulties and disadvantages that would have deterred many. Mr. Miller has a large practice, is a useful public servant, and is deservedly respected. This, I consider, is a good illustration of the value of phrenological advice, where a poor lad, practically without means, attained to a position in a profession usually considered closed, save to those possessing means and influence."

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON VI.—THE ATMOSPHERE.

Not only do many chemical operations require a knowledge of the composition of the atmosphere, but the bodily functions are influenced by its varying conditions.

The atmosphere is the envelope encircling the earth. It is an invisible gas, devoid of odour and taste.

The pressure of the air is nearly 15 lbs. on every square inch, therefore it will be seen that the human body has to support several tons, but this is not felt because the pressure is equal in every direction.

The air is not a chemical compound, but a mechanical mixture of its constituents.

If we mix together some iron filings and powdered sulphur in any proportion we have a mixture; the iron may be separated by means of a magnet. Now, if some of this mixture be put into a crucible, and placed on the fire, the sulphur melts, the iron combining with it in certain proportions (56 of Fe. to 32 of S), forming a compound called sulphide of iron. The substance is not attracted by a magnet, and differs in properties and appearance from iron or sulphur.

The air is composed of a mixture of O, N, and small portions of H₂O and CO₂. Its calculated composition is as follows:—

O	20.61
N	77.95
CO ₂	00.04
H ₂ O vapour	1.40
Nitric Acid) Ammonia*)	Traces.
Sulphuretted Hydrogen) Sulphur Dioxide)	Traces in Towns.

The properties of the air are due to O, for by this it is enabled to support combustion and respiration, the O removed in these processes being converted into carbonic acid gas.

The process of vegetation is also dependant upon the atmosphere. The water and CO₂ which exists in the air are conveyed to the leaves of plants, where the C becomes fixed, and the O liberated, and thus the air is purified by the vegetable kingdom.

Ventilation is necessary for the promotion of health and the support of combustion. The free ingress of air into a room, not only promotes health by supplying the lungs with the O necessary to purify the blood and support life, but carries off all the exhalations harmful to health. The amount of O necessary to consume one pound of coal may be calculated from the amount of air thus:—

One pound of coal requires 155 cubic feet of air.

But 100 parts of air contain 20 parts of O. Therefore—
1 lb. of coal requires 31 cubic feet of oxygen $\left(\frac{155 \times 20}{100} \right)$

(To be continued.)

GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

VII.—Mr. ANDREW LANG.

It had been hoped I should have been able to have given in the present number of the P.P. a specimen of the handwriting of an eminent Member of Parliament; but, unfortunately, the "subject" whom I selected was too ill to write the autograph. However, although my readers have lost the signature of a politician, they have gained that of an eminent *littérateur*.

Mr. Andrew Lang's caligraphy—for such in reality it is to the student of Graphology—is, like most other authors, small, rapidly traced, and endowed with a sprightly eccentricity which individualizes it, and stamps it as his own. Of course, the short, yet ample, strokes which are never extravagant or redundant, proclaim superiority in respect to quality of organisation, and so on; but it is only when we come to inspect the writing closely that we perceive the marked talents of the writer set forth by it.

The remarks which are about to be made should be prefaced by stating that, in the present case, the letters of which the sign manual is composed are mostly united (as can be seen), whereas, in the rest of the writing in the note which Mr. Lang has been kind enough to place for my consideration—which, he assures me, is his "normal hand"—they mostly stand apart. This is directly the opposite state of affairs to that which was remarked upon in connection with the study that constituted the first of this series of papers—viz., that of Mr. Wilson Barrett's "style."



In what way, it may be asked, are our "subject's" abilities manifested by his handwriting? This is the all-important point for discussion; hence let us commence our graphological survey. Language: "A" connected with "L"; Constructiveness: method of uniting the one with the other, original; Ideality: flowing stroke connecting the two capitals; and Comparison: "L" separated from "ang," combine to give him freedom and originality of expression, as well as artistic instincts, perception and love of refinement, beauty, and the abstract and metaphysical, it may be. From the writing of the body of the letter one is led to believe that Mr. Lang is, by nature, or partly by circumstances, fond of theory and ideas as such—of the ideal and philosophical—but the signature, which is subjoined, gives the practical instincts which are so necessary in this world.

The small size of the writing denotes love of detail—of working out one's schemes according to system; and the stop placed after the surname indicates orderly habits in regard to work—a painstaking, thorough, careful mind.

The height of the capital letters shows a good degree of Self-Esteem, which begets self-reliance and confidence. There is nothing "swagger" about this autograph; therefore there is not much showfulness or love of admiration. As a whole the graphologist would pronounce the writer of this "hand," whoever he or she might be, to be possessed of marked abilities, literary talents, great continuity of purpose, and economical in his or her methods; also sharp-sighted and prudent. Though perhaps reserved—companionable with those whom he (or she) liked—capable of thinking and doing while others might be only *talking*.

There is one special graphical sign to which I should like to direct my readers' attention before concluding this short analysis—it is the direction of the sweeping stroke which crosses the "A." It will be seen that it trends, with a circular movement, to the left before advancing to the right. This tells, up to a certain point, of a protective spirit—so say some authorities; but I have usually found this kind of loop associated with large love of home or country. Hence, I believe it to be the graphological equivalent for Inhabitiveness—love of place. To some extent, the sweep of the stroke, it will be noticed, is defensive; but "protective" instincts may spring from various sources—the term is indefinite. Wide observation will confirm, or, it may be, overthrow, my reading of the graphical sign.

THE FOWLER INSTITUTE.

The Autumn and Winter Session of the above Institute will commence on Wednesday, September 15th, at Imperial Buildings, Ludgate Circus, E.C., when a lecture on "Ethnology," will be given by William Brown, Esq., J.P., President of the Institute.

In the succeeding months lectures will be given on the second Wednesday in each month, at 7.30 p.m.

The programme for the Session is an especially interesting one, several well known phrenologists having promised lectures and papers. Public delineations will be given at the close of each lecture. Members' meetings will be held on the last Wednesday in each month at 7.30. The first meeting of the Autumn Session being on September 29th, when a paper will be read by Mr. E. Clarkson. Discussion at the close. All interested in Phrenology are invited.

WITH ALL THE QUALIFICATIONS.

A story is told in the *Rock* of a rebuke administered to a hard bargainer, who sent the following advertisement to a paper:—

A lady in delicate health wishes to meet with a useful companion. She must be domesticated, musical, an early riser, amiable, of good appearance, and have some experience in nursing. A total abstainer preferred. Comfortable home. No salary.

A few days afterwards the advertiser received by express a basket labelled: "This side up, with care; perishable." On opening it, she found a tabby cat with a letter tied to its tail. It ran thus:—"Madam,—In response to your advertisement, I am happy to furnish you with a useful companion, which you will find exactly to your requirements. She is domesticated, a good vocalist, an early riser, possesses an amiable disposition, and is considered handsome. She has had great experience as a nurse, having brought up a large family. I need scarcely add that she is a total abstainer. As salary is no object to her, she will serve you faithfully in return for a comfortable home."

HEALTH AND CHARACTER.

By F. R. WARREN, Hon. Sec. B.P.A.

Mens sana in corpore sano. An axiom oft repeated, a truth acknowledged, but hardly appreciated generally as it should be. It cannot be too often emphasised, however; there cannot be too strong a belief that the best condition for work, for thought, for comfort, is a condition of health. There are still some people who fancy that it is possible to have a healthy mind and a weakly body, but the one re-acts on the other so intimately that if one suffers the other suffers with it. The first aim of the man who wishes to do something, and be something, must be to be healthy—sound in mind and body. Success comes through effort; effort sustained, continuous, can only be made when the system is healthy. Health means moderation; excess destroys health. As a man sows so shall he reap—a Nemesis is sure to come, Nature cannot be baulked. The man who lives a wrong life pays the penalty. The selfish man find himself eventually isolated amongst his fellow men—the result of his own selfishness. The kind-hearted man induces an atmosphere of kindness and sympathy. The least deviation from health impairs energy; not to a great extent, of course, but sufficient to indicate that the greater the deviation the greater the diminution of energy. The man who periodically suffers—much or little—finds his work, so much or so little, interfered with; the man who is healthy and sound can steadily proceed towards the goal he is working for. His work is better, his progress greater, his success more assured. It is not so much in youth that sound health tells. The young man is better, more joyous, more capable when he is well; but it is in the later years, when the quicker recuperative power of youth has passed, that the sound constitution is able to continue to labour, and to reap the benefit of that labour, and the labour of the earlier years, in holding a position responsible and lucrative, while others weaker have disappeared—their lives shortened, their strength reduced, and their usefulness marred (many by a too lavish expenditure of their powers in one way or another, that has brought its own Nemesis).

Dr. B. W. Richardson used to say that everyone, with proper attention to health, should live to 100 years of age. Not by taking medicine; oh, no! The man who takes the least medicine is the man who prescribes it for others. Not that he altogether despises it—medicine at times is invaluable—but that he has learnt a better way—to keep his health by rational living; to avoid taking medicine by keeping his system in a condition not to require it. A man is cheerful when in good health; his troubles are lighter, his enjoyments greater. A bilious attack, a headache will alter him very considerably—his spirits have gone, his troubles have come. It is a temporary condition perhaps; all the same it hampers him for the time.

There is always room at the top of the ladder, but the weakly are not the ones who get there; their energies are spent before they can reach the goal. The men with the most powerful minds have been men who have had powerful physical conditions—men who could work hard because they were not hampered by ill health. "The weakest go to the wall," should be a warning to those who, born with strong constitutions, do not value the splendid gift. Illness—temporary illness—coming to the strong man often has a softening effect. Some natures enjoy such complete freedom from sickness that they hardly sympathise with those who are less fortunate, and an attack of illness improves them; but that does not alter the fact that success, strength, good work, real usefulness depends on sound health. In judging of character, health should never be overlooked; it is an important factor, and a man with good ability is hampered because, though the spirit is willing, the flesh is weak.

THE PRIZE OF FIVE SHILLINGS

offered for the best suggestions for increasing the circulation of the P.P. has been sent to Mr. R. W. Brown, Chacewood House, Chacewater, Scorrier, Cornwall, whose postcard contains the most practical suggestions received.

MENTAL EDUCATION.

By F. W. FORD.

Education is the means of drawing out the innate qualities and intellectual faculties of man, and guiding them into their legitimate sphere. Man is not only an intellectual being, but is endowed with moral and religious sentiments. Education then should consist, not only in the communication of knowledge, but also in the discipline of the propensities by the training of the moral sentiments. The too early attempts to educate the mind must fall short of what they should be. In infancy the mental and bodily functions have no strength of endurance, and become easily fatigued. The perceptive faculties are active, but the moral and higher intellectual faculties are weak. As the child grows its intellectual capacity becomes greater, and its education should consist in the employment of the several faculties as equally as possible, and the training of the intellect in profitable directions.

Health and happiness depends on the ascendancy of mind over body, or, phrenologically speaking, of moral and intellectual over animal feelings, which will ensure temperance and habits of wisdom. Man's education is never complete, and I would warn all readers of the P.P. against undue occupation of the mind, and on the other hand against mental idleness. Even when we are weary of book study, we can find recreation in congenial companionship or beautiful scenery, and thus, while attending to the necessity of bodily exercise, our mental faculties are reinvigorated.

Many will find relief in intellectual tasks of different kinds—in solving some problem in their electrical or other laboratory—others will find rest for their weary brain in

"Such stores as silent thought can bring."

The faculty of the human mind which is perhaps mostly mis-directed is Approbativeness. Its excessive activity sometimes renders men desirous of being admitted into the ranks of the aristocracy and the highest social circles regardless of merit or worthiness.

"Ambition, when the pinnacle is gained

With many a toilsome step; the power it sought,

Wants to support itself, and sighs to find

The envied height, but aggravates the fall."

Approbativeness, guided by the intellect and moral sentiments, renders men desirous of gaining distinction by morality and wisdom which, according to phrenological teaching, is the legitimate action of the faculty. Phrenology teaches that the propensities should be subordinate to the higher faculties.

PHRENOLOGY AT THE ROYAL AQUARIUM.

Mr. W. J. Cook, of Clapham, has for some weeks been, and will continue through the winter season, at the above place of entertainment, engaged in the agreeable task of lecturing and delineating character phrenologically, occupying the place held for so many years by Prof. Cross.

EXPERIENCE PRIZE.

The August prize for the best experience of the benefits of Phrenology has been awarded to Mrs. Winterburn, Gothic Villa, Leeds, to whom the sum of 5s. has been sent.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

The following is an extract from a very laudatory article on the President of the B.P.A., published in the Jubilee number of the *Gentleman's Journal* (July 1897). We reproduce the reference to the Association and its objects.

"The art of Phrenology, which is a system of classification and localisation of the mental powers, was first propounded by that remarkable man, Dr. Franz Joseph Gall. Drs. J. G. Spurzheim, A. Combe, and Mr. G. Combe followed him as ardent disciples, while displaying patience and closeness of study remarkable for its intensity. Gall, it may be remarked, began his observations at a very early age, and from the comparative study of many of his schoolmate's heads, came to the conclusion that certain qualities of mind were associated with certain developments of particular parts of the brain. Hence he reasoned that it was possible to gauge the mental condition of an individual, by observing the shape and size of the skull. To put it plainly, he based his opinion on the idea that the brain is an aggregation of parts or organs, and that each organ has a distinct separate function in the evolution of mental acts. Further study led Gall to the conclusion that the size of the organ determined the degree of the mental power. Subsequent researches by his followers and other scientists and investigators, together with many observations following dissections of the brain by skilled anatomists, in time elevated the original crude idea into the status of a science. Modern phrenologists affirm that the position of each organ is clearly defined—the elevations and depressions being as specifically mapped out as the countries on a map of Europe. Over forty organs have been discovered, and each distinctly represents a special mental power—or, on the other hand its deficiency affords an indication of weakness. These organs are classified into the affective and intellectual faculties, the former being divided into propensities and sentiments, and the intellectual into the perceptive and reflective. It is unnecessary for us to give the names of the organs specifically—doubtless they are more or less familiar to our readers.

Now let us proceed to consider the reason why it is that Phrenology, even up to the present time, has been considered—save by those who are really open to conviction, and who are prepared to discuss the matter in a liberal spirit—as a science of a peculiarly inexact order. Phrenology is, we aver, nothing of the kind, any more than is the science of medicine. But just as there are quacks in the latter, so there frauds who hang on to the coat tails of legitimate brain readers, as the practice of Phrenology, we regret to say—perhaps unavoidably—lends itself particularly to the purpose of the charlatan.

With the laudable object of keeping out the hundred of rogues who profess a knowledge of the science, with the solitary sordid object of snatching fees from the credulous, the British Phrenological Association (the office of which is at 63, Chancery Lane, W.C.), was inaugurated in 1886.

The services of the president and the fifteen members who are annually elected to control its proceeding, are purely honorary. The objects of the Association are to enhance the study of Phrenology as a science, by the investigation of the anatomy and physiology of the skull and brain—the consideration of the value of the science as a system of mental and moral philosophy, and the practical application of the knowledge gained to the analysis of the mind, and individual character. Besides, the Association grants certificates as teachers to such persons as successfully pass a stringent examination respecting the theory and practice of the science. Finally the Association supplies lectures and lecturers for educational purposes; it undertakes to aid philanthropists and others who desire for different purposes a specific delineation of character—and—what in our opinion is a valuable item in the Association's working programme—it exposes the quackery which is perpetrated under the assumed ægis of Phrenology.

PHRENOLOGY ENDOWED.

One of our cleverest contemporaries, in commenting upon the intention of a "progressive" American State to endow a public phrenologist, waxes merry over the idea. Has the writer ever heard the following story:—One day, when the veteran playwright, Ernest Legouve, the author of "Adrienne Lecouvreur," was quite a little lad, his grandmother took him to pay a visit to a well-known physician, Dr. Dandecy. As they entered the drawing-room they heard peals of laughter. A handsome, old man was standing against the mantelpiece; it was Dr. Gall. His system had just been attacked, apparently in a jocular way, in reality, very seriously. "Here, doctor," said the host, as little Ernest made his appearance, "try the system on the boy. You have never seen him before, have you?" "No," replied Dr. Gall, taking the child between his knees, and beginning to touch his head. "Is this your child, madam?" he asked the grandmother. "He is my grandson; his parents are dead," was the answer. "What do you intend him to be?" "A notary, monsieur." Dr. Gall smiled, and continued to examine little Ernest's head. "You may just as well save yourself the trouble, madam," he will never make a notary." "My grandmother," says M. Legouve, "was disappointed, for she had set her heart upon my being a notary." "What shall he be, then?" she asked. "Before I can answer that question," replied Dr. Gall, "you must tell me what his father was." "He is the son of M. Legouve." "Now I understand," exclaimed the founder of Phrenology. "Well, the lad will be the son of his father. He'll make verses. I do not pretend to say that they'll be good verses, but he'll write verses, and do nothing else."—*The Morning*.

A public phrenologist, salaried by the Government, is the latest idea of a progressive American State, the Legislature of which has now under consideration the Bill which is to establish and endow this new and interesting functionary. The notion is by no means a bad one, and might be worth adopting in this country. Candidates for Parliament and the County Councils, or for public appointments of various kinds, would find it advantageous to be able to produce certificates from the Phrenological Office testifying to their possession of the particular "bumps" indicative of their suitability for the duties which they were desirous of undertaking. In criminal and civil law cases, too, the services of the public phrenologist might be found of considerable assistance to judges and juries.—*The World*.

Byron was club-footed, and the fact was a source of constant misery to him all his life.

La Fontaine found his heavy, coarse appearance a serious disadvantage. He once said: "I do wish I looked like a gentleman."

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

CARDINAL MANNING.

The student of every branch of nature is apt to think the particular branch in which he is engaged is the most important of all study; yet, if it be true that man is the noblest work of God, then it is equally true that the study of man's nature is as much superior to all other study as man is to the things by which he is surrounded. "There is nothing great on earth but man, and nothing great in man but mind," was the expression of one writer.

How little we know of the wonderful being, man, who has been defined as a "tool-using animal," "a religious animal." What wonderful evolutions he presents himself in—of colour, shape, size and quality of texture. Then as we see him under the influence of civilization—the idiot, scholar, mechanic, musician, doctor, criminal, and preacher, we soon realise how great and small, how good or bad he may become. Though it is impossible for the bulk of the black races to rise (in their present state of development) to the same height that the white man can, yet it is equally true they cannot sink to the same level of intelligent crime and depravity as the white man can. Once, when visiting one of our gaols, the official accompanying me asked, "What kind of a criminal do you suppose that man is?" pointing to one of the prisoners; to which I replied, "He is a man too lazy to work, but who would never steal jewellery, watches, &c. He gets locked up for stealing coats, boots, or something to eat." In astonishment the official replied, "He never comes here for anything else."

Some men naturally do right, and are even seeking the knowledge to help them to live and believe right. The man with a very large moral and intellectual brain has to pass through many a struggle before he becomes safely anchored in the harbour of satisfied conviction.

Cardinal Manning serves well as an illustration of this type of man. He had a very large Mental Temperament, with only fair Vitality, yet possessed of a very sound heart, a healthy pair of lungs, influenced by a

large healthy Brain. The head was large in size, though the social organs were only moderately developed. The frontal lobe of the brain was long. The moral region was also very large—there was in his nature an appetite for moral food as strong as it was possible for man to have, but that food must be the best.

Individuality, Causality, and Comparison were all very large; Firmness and Self-Esteem were also large. The feelings or passions were entirely subject to the influence and guidance of the intellect and moral nature. There was much of his mother's nature in his; also of his ancestors on his mother's side.

From such an organization and development we should expect a social life and friendships based upon something higher than the gratification of the appetites, which are the results of a large and active social brain. The friendships he formed would be of a lasting kind; there would be no desires for many social pleasures. The deficient base of brain would with his superior intellect and moral organs, lead him to seek reformation and progress, more by intellectual and moral means than by force or sudden conversion. He would be very slow to decide on the change, yet a mind like his must grow in intelligence and moral power. This type of man belongs to the few who are so far removed from the bulk of men called educated as it is possible for human beings to be. There has never been but one Gladstone, one Beecher, Shakespeare, Burns, Carlyle, Dickens, George Stephenson, and there will never be another Cardinal Manning.

The hours of anxious struggle and thought, his mind must have endured and passed through to reach its decision, few can measure or even know. His intellect was not like a phonograph wax cylinder, simply to record what others wrote or said, and then to repeat it again. Books and education were to his mind the seed from which something nobler grew than had ever grown before.

To men who do not think, and who are governed by blind feeling, and those whose lives are simply a desire for pleasure, Cardinal Manning would be full of faults, but so it always is to the man who likes to do wrong, the law and law makers are always bad. Manning, like all others, was what he lived and believed through intellectual growth, and not from feeling or bigotry. What few even understand such men. It is a question as to how far these men understand the bulk of human beings, unless, like Henry Ward Beecher, they get the knowledge by the aid which Phrenology affords.

RESURRECTED.

Living lizards were found in the solid rock in quarries of chalk in Northern France. Workmen about to loosen some rock after a blast discovered a series of so-called pockets. In each of these there was a living lizard, but as soon as they were taken out of their hiding place and exposed to the air they died within a few minutes. They were of a peculiar copper colour, and although there was a place for the eyes, indicated by a prominence resembling the eyelid of a frog, they had none. Zoologists declare that these lizards must have lived for thousands of years, and it seems to be borne out by their being in the rock and alive, that they must have been closed in at the time of the formation of these rocks. There was no possibility of passing in or out of these strange cells, within which they were found, and no nourishment other than moisture could penetrate these recesses of the rock.

THE POPULAR PHRENOLOGIST.

SEPTEMBER, 1897.

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A REDUCTION ON A SERIES OF INSERTIONS.

☞ For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

Friends who are desirous of contributing articles to the YEAR BOOK for 1898 should make known their intentions to the Editor, at the B.P.A. office, 63, Chancery Lane, as early as possible. Articles, cuttings, incidents, cases of remarkable developments, original investigations, reports of societies, and all other matters pertaining to Phrenology are solicited and will be welcomed. The sooner sent the better, as on previous occasions much has had to be omitted owing to the delay in sending. In making up the book, when the arrangements for space have been settled, it is difficult to alter them.

This year November 9th will be a more important day than usual, for not only does the Lord Mayor "show" and the Prince of Wales celebrate his latest birthday, but it is the jubilee of the great "Band of Hope" movement. Phrenologists who have studied health questions know that the majority of our diseases come to us through our stomachs, and that alcohol is one of, if not the greatest disturber of all our bodily and mental functions, when drunk by heedless, unthinking people. We must rejoice, therefore, that the youth of our nation are being educated to keep their stomachs free from the injurious influences of this polluting agent.

Yet, while rejoicing that the movement, the record of whose labours is so encouraging, has attained its jubilee, I regret that it should chance to have fallen on the Conference Day of the phrenologists. The result will be that a large number of phrenologists will be prevented from attending the jubilee celebrations, and a larger number of temperance sympathisers be kept from the conference of phrenologists. Should any of my readers be in doubt as to which they should attend, please remember that the phrenological conference can less afford to lose your presence.

But after all, perhaps this jubilee celebration may be a blessing to us. It may be that the great railway companies will run cheaper and longer excursions to London which on an ordinary occasion they may not feel justified in running, thus affording special facilities for phrenologists to visit their headquarters; and it may be that the friends will be so sated with the good things provided for them by the temperance leaders that they will be glad to run in amongst us for a little time by way of relief. However that may be, it is important that you should book this date for London and the B.P.A.

Seriously, we want you to make the coming conference a great and crowning success. I am not yet in a position to give you the decision of the committee charged with the arrangements, but it is anticipated that the enthusiasm of the members will be at fever heat, and the impulse consequently given to the efforts of the B.P.A. be of an energising and far-reaching character.

During the past month Phrenology has received attention at the hands of the editors of many newspapers and magazines. Amongst the former *Reynold's Newspaper* attacked the subject in an unreasoning manner, which admits of no reply; though Mr. Gollidge in a letter to that paper, rightly protests against their definition of Phrenology as a "modern superstition." But we can afford to let such pointless attacks be weighed in the balance against the splendid recognition given us by the *Gentleman's Journal*, an extract from which will be found in this issue. The *Gentleman's Journal*, by the way, is the oldest magazine in existence, having been established over a century ago.

Dr. Jas. Coates' new work, "Human Magnetism," is nearly ready for issue. I hope to supply subscribers with their copies in a few days. Much disappointment has been caused by the delay, but it is only right to state that Dr. Coates is in no way responsible for this, the whole matter being entirely in the hands of the publishers, who, for reasons which I know not, have seen fit to postpone the issue until September. After this notice the book can only be supplied at the published price, 5s.

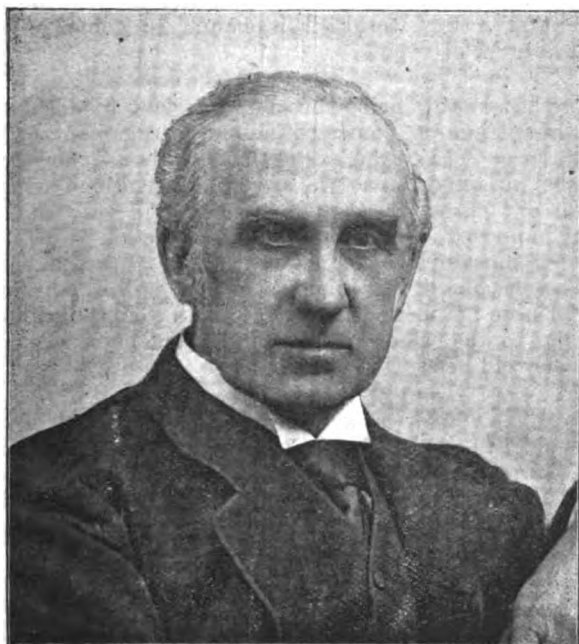
I have still to hold over further consideration of the question of Phrenology in relation to marriage in consequence of the great pressure on the space, but trust to be able to revert to it in the October issue.

I trust that whenever possible readers will patronise the firms who advertise in the P.P., and kindly take the trouble to mention the paper when ordering. I should esteem it a great favour if my supporters will bring the P.P. before the notice of advertisers, and try to secure their advertisements. By so doing they will help their favourite journal to accomplish much that it cannot at present undertake.

LEYTON PHRENOLOGICAL SOCIETY.

On Friday, September 10th, this Society will hold a *Conversazione* at the Grange Park Lecture Hall, at 8 p.m., when all interested in Phrenology should make an effort to be present. A small charge will be made for admission. These popular functions of the Leyton friends are always delightful. On 24th September a lecture will be delivered at the same hall for the Society by Dr. J. McClymont.

PHRENOLOGICAL CHARACTER SKETCH
OF
THE LORD CHIEF JUSTICE OF ENGLAND.



LORD RUSSELL.

Lord Russell, whom I have selected as a subject for my sketch this month, is a splendid character, and has an exceedingly well-formed head. With good perceptive power he combines large reflectives, and an excellent development of the ideal faculties. The executive organs are also fully developed, as are the sentiments which give dignity, determination, and a consciousness of superior power.

Highly impressionable and keenly sensitive, Lord Russell momentarily responds to influences brought to bear upon him. He cannot ignore anything which his senses of sight, hearing, &c.—even casually—have had presented to them; he cannot be passive. His sympathies are remarkably keen, and in cases of dispute, he will naturally side with the oppressed and suffering. He finds it difficult to be thoroughly impartial, and in his efforts to be so in his character of judge, he will often be inclined to stretch the evidence against, rather than for, the side with which he is likely to sympathise.

His grasp of facts and details is not so ready as some, but his persistence and desire for perfection compels him to labour hard to master them. What others can, in this direction, do with ease, he accomplishes after considerable effort. This refers only to facts and events, for where principles, ideas and reasons are concerned he is remarkably quick in his conceptions; his readiness of application being intuitional. As a young man he must have been ambitious, aiming towards the highest possible ideals, scarce daring to trust to friendly ears the secret of his yearning; lest even those dearest to him may scoff. He has now attained the loftiest position in his profession, but his yearnings are unsatisfied. That towards which he looked so longingly, and which appeared

so like a paradise illuminated with a glory-halo, has to a mind like his, proven to be but the ruins of a shattered dream. His youth was hopeful, aspiring, glowing; and he is still young. No passing of years can bring to his mind the conviction that he is an old man; the hair may whiten, the ear and eye grow dull; but within, the brightness still glows, the emotions still play, and will while life lasts.

Poetry and literature which are imbued with lofty sentiments, couched in classic language, have a special fascination for him. They have a soothing and soul-gratifying influence which can be obtained in no other way; for though in his high position his Lordship has the advantage of association with the loftiest minds, yet in personal contact, the higher and nobler part of the nature fails to greet its affinities because of life's conventionalities and society's restraints. Hence he prefers to commune with them through their works in his study, and finds there delight and solace.

Our subject is affectionate; nay, the word is scarce strong enough to convey the fondness he would have exhibited towards a wife. He would be passionate and adoring, though neither the wife nor his affection for her must stand in the way of his ambitious progress. Home and its associations, though sources of delight to him, and subjects of his solicitude, are ever subordinate to his life's purposes.

He does not tell every person his secrets; he has good secretive power, and with full Constructiveness should be able to plan and arrange schemes of political, philanthropic, or religious effort. With also good Order, he should be able to systematise and methodise even the smallest details; thus rendering his plans almost perfect. It is this combination which enabled him when a pleader to carefully arrange his evidence, and put it in such order as would best serve the interests of his clients, and pave the way for a favourable verdict. As I have already indicated, Lord Russell is enthusiastic and generous, and a natural partisan; he must take sides. He can no more prevent his sympathies running in a certain channel than he can prevent the sun from shining; hence his wonderful power as an advocate.

Although Lord Russell is known as an orator, yet his language is not of the verbose or garrulous order. He cannot run off a string of phrases at a moment's notice. Careful preparation and studied effort are with him essential to success; but with his strong desire to be and to do, he will secure the best possible results.

In summing up the character of Lord Russell as indicated phrenologically, I may say that he is firm, self-willed, ambitious, persevering, affectionate, hopeful, spiritually inclined, romantic, poetical, energetic, impulsive and enthusiastic. He has weaknesses; shall we condemn him for these? When so many flatter, who can wonder that his vanity is a little active? It is possible that he may seem to some what one may call a "time server," but one has to adapt oneself to one's surroundings, especially when one has a great ambition which must be gratified. These are no drawbacks to a great character, but were almost necessary to enable him to attain the proud position he holds—the envy and admiration of his profession. The phrenological signs seem to indicate to me that when Lord Russell became the Lord Chief Justice of England we lost a splendid, almost perfect, advocate from the bar, to get a very ordinary but conscientious judge

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

The precision in Comparative Phrenology referred to in my last notes is extremely valuable. It is difficult to teach, but can be mastered by an ardent student and collector of animal crania with authenticated histories. Number your specimens, and keep the most appropriate notes of their predominant characters, and just as your specimens become numerous you will find how exceedingly interesting they become, not only as objects of natural history, but also as objective proofs of the localisation of the phrenological organs.

You find portrayed the various propensities common to man; the intellectual faculties peculiar to man and the lower animals, with some slight modifications brought about by their peculiar environment during their upward path of evolution. These modifications only represent modes of action of individual organs under different conditions. Take the organ of Acquisitiveness in man, ungoverned by the higher faculties (peculiar to man only). In this condition it leads to theft, whilst the same faculty, under the dominion of Conscientiousness is differently portrayed, in a higher manifestation of acquiring justly for some useful object. The same organ directed by other faculties works in harmony with them in acquiring whatever they desire. For instance: the naturalist acquires objects of natural history or antiquarian lore; the literary man hoards up his books; the mechanic, ingenious tools; and so on through the whole of the faculties.

Revert back to the animals. The dog that steals has some dim idea that the chosen morsel may at some time become useful as food, for he most carefully buries it, and occasionally returns to eat it; but he has none of the feeling of remorse for the theft. It is only after considerable tuition that he remembers he has been corrected for doing certain acts (of which his master disapproves), and brings to bear the will-power from his intellect to guard against the offence; but as to feeling any remorse for the wrong done he certainly does not. Thus a phrenologist from the brain of a man could construct the brain of any of the lower animals; but from all the animals he could not construct the brain of man, because the man has parts which no animal possesses.

I do not think there was ever a connecting link between man and the lower animals; yet I do not deny that step by step up through the whole pale of creation, a higher and higher mentality is apparent in connection with development of higher forms of Brain substance; and I see no reason for this development to become stationary, but that in the path of Evolution a higher man may evolve, as superior to the present *genus homo* as we are to the Simia.

Nor is there want of evidence of this superior development. Already vestiges of a sixth sense are becoming apparent, and Psychology is becoming a recognised study. It will have an interesting problem to solve as to whether the soul of an animal belongs to the same natural order as the soul of a man. Although Phrenology as a branch of physical science has its limits, yet

its ethical bearing upon the future development of the race, will be productive of some startling changes in our seats of learning, and will result in momentous modifications, even of our 19th-century advanced civilisation. The philosophical teachings of Phrenology will yet revolutionise the world—it is bound to come in the natural order of events.

Another knotty point for phrenologists to decide is that of instinct in contradistinction to organism. One is almost so used to the axiom that "without brain there can be no mind," that we are apt to overlook actions which are purely instinctive. It is quite true that so many supposed instincts are modes of action generated in brain substance or cell action, that the word cerebration has become a very expressive one; still this is not all, for note the instinct which prompts young ducklings to take to the water in spite of the remonstrances of a motherly old hen.

I can now look back with pleasure at many of my phrenological hits. Upon one occasion at a supper table I was asked to delineate a gentleman's character. I did so; and let me give this to you as a valuable hint in paying attention to combinations of organs: Amongst other characteristics I saw the gentleman had large organs of Weight and Constructiveness—here was the talent for working machinery; I said so, but was flatly contradicted, the gentleman avowing his abhorrence of belts, pulleys, &c. Now note, this gentleman had a fine temperament and large Ideality. During the supper the conversation turned upon what each did during his leisure time as an amusement, when this gentleman set the table in a roar of laughter by avowing that his greatest pleasure was to take clocks and watches to pieces. I instantly took in the situation, and found the company remembered that I said he liked to be amongst working machinery.

There are many reasons why young people should study Phrenology. It gives them an insight into the characters of the people with whom they are thrown into contact during life, and this helps them to avoid the shoals and quicksands of association with evil characters. When very young I often summed up my chance companions thus: This one has a tendency to be a drunkard, another a cheat, another, in spite of his good clothes and fine manners, is (phrenologically indicated) a general blackguard, and is shunned accordingly; and it is a most curious fact that during my life I have found the most inveterate opponents of Phrenology have been utter hypocrites—their very opposition being engendered by the thought that Phrenology could find them out. Thus they did all they could to prejudice people against it.

Another reason for studying Phrenology is that it gives one an object and interest in life. People live all the happier and longer for having a hobby, and Phrenology can be followed in town or country at little cost. It will compare favourably with any other scientific pursuit, and gradually lead to a knowledge of Anatomy and Physiology. These in their turn to Pathology and modes of regaining health. Thus it is that Phrenology is a many-sided study of man.

LESSONS IN PHRENOLOGY.

By JAMES WEBB, F.B.P.A.

LOVE OF APPROBATION.

In Gall's collection of crania, No. 227, is the skull of Lacroix who was so affable and attentive to the ladies of the French colony in Vienna. His attentions emanated simply from the desire to be himself admired though his affections were extremely weak. He said he never experienced the propensity of Love. No. 241 is that of a female lunatic who believing herself to be Queen of France dressed herself in all the gaudy rags she could find. The organ that dominated these persons was Love of Approbation, found on each side of Self-Esteem, in the upper part of the posterior portion of the head—in the post parietal area, about an inch forward from the lambdoidal suture. It is somewhat backward from Conscientiousness, and lies between Self-Esteem and Caution. Its position can be approximated on the skull by taking a line backward from the parietal eminences for a distance of an inch and raising a perpendicular from its end for another inch. This last line forms the exterior boundary of the organ separating it from that of Caution. There is very considerable confusion in the minds of the public respecting vanity and conceit. Vanity, the result of larger Love of Approbation than Self-Esteem, is the desire to appear well in the eyes of others. Self-Esteem is the satisfaction one has with himself and proceeds from Self-Esteem being larger than Love of Approbation. Of course in many persons both organs are large. In this case Ambition is a characteristic: though speaking generally, and without reference to other organs, in Ambition, Love of Approbation is larger than Self-Esteem.

Dr. Spurzheim in his "Phrenology in connection with the study of Physiognomy," illustrates the effect of large Love of Approbation in the life of Lalande, the astronomer:—"Joseph Jerome Lalande was born at Bourg, in the department of Aine. His father intended him for the bar, and sent him to Paris to study law. But his natural talent for Astronomy frustrated the views of his parents; and this taste once awakened became his principal occupation throughout life. When engaged in the law, he at the same time attended the lectures on Astronomy at the College of France, and was the only auditor of the course. He requested and obtained permission of the professor, Le Mounier, to assist him in his observations. He soon gave up the law entirely, and laid himself out to profit by the lessons of his instructor, who on his side conceived a paternal affection for pupils who gave such promise of future eminence. Shortly after this the celebrated La Caille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and the distance of that planet from the earth. To accomplish this object it was necessary that the same observations should be made by another observer, placed under the same meridian, and at the greatest distance that could be conveniently chosen; and Berlin being thought the most proper station, the French

Academy determined that an astronomer should be sent to that city. Lalande, though scarcely 19 years of age, was the person fixed upon for this purpose. The account which he gave of his mission, on his return, procured for him a position in the Academy of Sciences, and he became a constant contributor to its memoirs. Almost every one of its volumes contained an essay from the pen of Monsieur Lalande. He repeated the same ideas frequently; but he was exceedingly fond of attracting public notice, and of being mentioned in the newspapers. He said of himself that he was an oilcloth for blame, and a sponge for praise. He was particularly desirous of being considered a philosopher and above prejudice. He was passionately devoted to astronomy, a great promoter of that science, and certainly the most learned, though not the most profound and original, astronomer of France. His eccentricities of character were great, and his vanity insatiable. His labours were not confined to astronomical subjects, but extended to various branches of science. He was extravagant enough to publish a dictionary of Atheists, in which he registered not only many of the illustrious dead, but a great number of his contemporaries, and some of the principal dignitaries of the French Empire. He had the organs of Individuality, Size, Configuration, and Weight; Number and Language were very large; those of Ideality, Approbation, and Self-Esteem were predominant. Finally, those of the religious feelings were small; hence the talent, as well as the singular character of Lalande are easily conceived upon phrenological principles.

One person desires the commendation of friends, or of the wise; another is satisfied with the approbation of strangers or of the illiterate. Some seek the felicitations of the good, others care rather for the plaudits of the vicious. Some are more pleased with the praise of men than of God.

The Eastern Asiatics are not ashamed of being known as cheats and liars, but to have their pigtailed cut off, what a disgrace that would be! Jemmy Wood, the Gloucester banker, was very small in Love of Approbation, and large in Acquisitiveness. Ridicule had no terrors for him. (See p. 44 of Vol. II. of Popular Phrenologist.) Thomas Cook, Esq., had a similar development to Jemmy Wood. His large Acquisitiveness gained for him a reputation for avarice. When asked why he took the sacrament at his own house, his reply was that it saved his pocket: he wasn't expected to give to a collection.

Very good examples of small Love of Approbation are given on p. 60, of Vol. II. of the Popular Phrenologist—John Elwes and Daniel Dancer. Both would properly be classed as misers, but few people would judge that their organ of Love of praise would have the effect it had on their character. Their character and reputation would have been very different had this organ been well developed. When love of Approbation is large and Self-Esteem but moderate in anyone, such a person will be anxious about a look or a word, lest disapproval be expressed in it.

Tasso was miserably poor most of his days. His miseries finally drove him mad.

ADVICE TO YOUNG PHRENOLOGISTS.

You young aspirants after phrenological lore should not despise a few hens', ducks' and geese skulls amongst your collection; you will soon find that good mothers have larger Philoprogenitiveness than bad ones, and most bad tempered ones have broader heads than the mild. The same law runs through all nature, so that you may fearlessly take your bombastic opponents to the great arena of nature and point out to them her truths without fear of contradiction. *Res non verba quaeso* is as true to-day as it was when enunciated by Dr. Gall. The whole world teems with evidence waiting for us to collect. Study Phrenology the same as any other science; don't be content with a smattering, and call yourself a professor. Study it in all its details; it is the one subject that to master requires only brains and indomitable perseverance. Learn to rely upon nature.

PHRENOLOGY HELPS THE DOCTORS.

It is only five years ago that Dr. Benedict introduced his system for the cure of hereditary epilepsy, when at the University Hospital he performed a series of novel operations with success on persons suffering from this distressing malady. The *Standard*, reporting the matter at the time, said: "The operators are Dr. Benedict, Professor of Neurology, and Dr. Von Mosetig, Professor of Surgery. The new method of cure consists in trepanning, or the extirpation of those parts of the grey matter of the brain in which the seat of illness is supposed to lie. To effect this, it is not necessary to open the skull in order to search for the diseased part of the brain, as Professor Benedict, on the strength of his phrenological studies, believes that he has found a rule by which the spot of the brain that should be removed can be precisely ascertained after an accurate observation of the particular form of disease. By these means the opening in the skull need not be larger than one centimetre in diameter. Three patients treated after the new method were recently presented by Dr. Benedict to a select gathering of the leading professors of medicine at Vienna University, and the *savant* was unanimously congratulated on his discovery. The patients, two boys of fifteen and a girl of eighteen, had had two or three epileptic attacks daily, but have been free from them since the operation, besides feeling perfectly well in other respects."

NOTICES OF PUBLICATIONS.

"ALMOST A MAN" (Fowler & Co., London), Price 1/-.—This pamphlet of 46 pp. has for its object the education of the lad in matters relating to sexual responsibilities. The information sought to be conveyed is imparted by means of stories with morals. Whether the desired effect will be produced is a moot point, and parents would do well to fully acquaint themselves with the contents of this booklet before deciding to pass it on to their sons.

"ALMOST A WOMAN."—This is a book of a similar character to "ALMOST A MAN," written particularly for girls, with the same object. Theoretically this is excellent; but I fear it sadly illustrates the saying "A little knowledge is a dangerous thing." The price and publisher are the same as the above.

"SUITABLE FOOD, WISE SEX LOVE, AND IMMORTALITY," by Sophie Lepper. Price 6d.—A pamphlet on the subject covered by the title, written by a lady who undoubtedly thinks her opinions are far from the crude and undeveloped ideas which the majority of her readers will consider them. We are of opinion that a riper experience, and a deeper knowledge of the subject with which she deals, will seriously modify the opinions she now advances, with what one may describe as a hesitating boldness.

Received *The Vegetarian, South Western Gazette, &c.*

TEACHERS & SCHOLARS.

The following extract is taken from a paper devoted to the interests of teachers in our public schools, and shows a desire to know more of the organ of the mind, as a means of comprehending the mind itself, and its capacities. It is interesting to the student of human nature, revealing as it does the recognised need of fuller and scientific knowledge:—

"Our knowledge on the general question of the condition of brain and nerve in children is not so full as it should be. This probably arises less from any want of readiness to observe, than from want of guidance as to what and how to observe. Now to be of real use, observations must be, not vague and general, but scientific and methodical; and further they must be definitely recorded. If teachers will devote some attention to this a body of facts may be collected which may not only serve a useful purpose for the individual observers, but may also form a basis for larger generalisations for the public good.

"The face gives many indications of brain condition. A furrowed brow, knitting of the eyebrows, vertical furrows between the eyebrows, often indicate chronic headaches or nervous exhaustion. The middle part of the face shows early signs of weariness, as in the fullness of the lower eyelids. Want of movement in the mouth is also a mark of fatigue. The child who is fresh and healthy exhibits constant play of features. Restless eyes are thought to be indicative of inattention; but other features and parts of the body should be noticed, or the inference may be a wrong one.

"A teacher must not expect to be able to draw a correct conclusion at once from his observations, much less must he suppose that careful observation will lead directly to the proper modes of treatment or specific remedies for defects. He may, however be sure that the more systematic his observations the more likely they are to lead to true inferences, and that correct diagnosis is a preliminary to proper scientific treatment."

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 200 words in length.

Communications have been received from A. W. Shillan, R. W. Brown, H. P. Dommen, Elless Winterburn, F. Addyman, J. Coates, W. Musgrove, A. H. Coates, A. W., X, &c.

PHRENOLOGISTS' FEES.

DEAR SIR,—I observe that there is a decided difference in the fee list of practitioners, and since each Fellow of the B.P.A. has to pass an equally qualifying examination, there should be a uniformity of prices in their list for examinations. Instead, I find one examining adults for a shilling, and a variety of prices among the fellows for the chart and written exams. This is obviously objectionable, and casts discredit upon the Association. The medical fraternity, and most other organised institutions, have their recognised list of fees, to which all members are expected to conform; we also should have ours. Now, I trust this matter will be duly considered by every member and the Council also. Let us have a standard of fees according to the proficiency of the examiner, and the degrees he has acquired in his profession. I believe many of our B.P.A. Fellows are within reach on this subject, and desire a living wage for their work. Then why work under price, and cut each others throats? This is done from town to town by lecturers and others dropping to half fees the last few days of their visit. It is time it was stopped. I trust this will draw general attention to a long-felt grievance up and down the country.—Yours truly,

T. TIMSON, F.B.P.A.,
Member of Council.

NOMENCLATURE OF THE FACULTIES.

SIR,—Kindly allow me to point out to Mr. Taylor the subject under discussion is not the location but the function of Destructiveness, and that we cannot discover by associating action with a particular area of the brain. We must therefore confine our attention to the query: "Is force, or executive force, a function of a primitive faculty?" In a previous letter I pointed out that force could not be the function of any faculty in particular, as it is a characteristic held in common by all the mental faculties. Of course, in a minor sense, each organ manifests propelling power or executive force, and that in virtue of the fact of their being capable of influencing one another; but Mr. Taylor's executive force is such as he cognizes through his sense experience, consequently it cannot be the function of a primitive faculty as it refers to the sum total of the energies of a number of mental faculties manifested in physical action. Surely the merest tyro in psychology is cognizant of that fact. Mr. Taylor says, "Just as an excessive development of Alimentiveness may lead to gluttony, so likewise an excessive development or perverted condition of Force may aid in leading to acts of cruelty." Now, sir, it is very apparent that gluttony must have been preceded by a strong craving or appetite. Now, will Mr. Taylor tell us what is the propensity, appetite, or desire that is intimately bound up with this "force" of his, that may lead to acts of cruelty? As "force" is neither a propensity, sentiment, or an intellectual faculty, I really would like to know how Mr. Taylor arrives at the conclusion that it is the function of a primitive faculty.—Respectfully yours,

P. K. ZYTO.

PHRENOLOGISTS AND BLACKPOOL SANDS.

SIR.—The controversy about the above, and the publicity in the press of the proceedings of numerous quacks on the sands of Blackpool, together with the scenes witnessed there, could have only one result, *i.e.*, that of purging the sands of such fry. Those who complain—as respectable and rate-paying phrenologists—of being hit hard, should not do so. If I recollect right some of these were first and foremost in forwarding complaints to the Town Clerk, as to the disgraceful state of things which were to be witnessed there every season. While I fully sympathise with any honest man who is hindered in making an honest living by his profession, I have very little for those who associate themselves with "fellows of the fair," and degrade Phrenology by doing so. Phrenology was not thus propagated by the masters, and will never attain an honoured position by such means. Let these intelligent, respectable, and tax-paying phrenologists gird their loins about, and bethink themselves of some more creditable methods of propaganda, and of some other and more honourable methods of earning a professional living than "touting for heads" on the sands by the sad sea waves.—I am, yours truly,

JAS. COATES.

A CRITICISM.

DEAR SIR,—I have followed with much interest the "Lessons in Physiological Chemistry." In Lesson III. the writer does not express himself with his usual clearness and correctness. It gives the idea that the food is retained in the stomach until it is digested by the gastric juice which dissolves the food into a pulpy mass called *chyle*. I do not know if this is what the writer means; if so, it is very misleading. The acid mixture or finely divided food is called *chyme* not *chyle*. The *chyme*, after leaving the stomach by means of the pyloric sphincter, enters the duodenum, or first part of the small intestines, where the undigested food, consisting of starch, fatty and other matters, are acted upon by digestive juices, from the abdominal glands. The liver supplies the gall or bile; the pancreas the pancreatic juice; the small intestines the intestinal juices. The juices act on *chyme* much as rennet does on milk, separating it into two distinct parts—the one a white creamy fluid called *chyle*, which is immediately absorbed by the surrounding lacteal vessels. The other waste matter is afterwards got rid of.—I remain, yours &c.,

ALPHA PERCIVAL.

THE FUNCTIONS OF ACQUISITIVENESS.

SIR,—Mr. Webb in his reply about Acquisitiveness, is kind enough to state that if his reply is not satisfactory he will be glad to consider the matter further. Well now, his reply really does not seem to meet the objection, as he may readily see with his critical acumen. If his hands are not too full of work to compare the remarks he makes on the organ with his present interesting letter; and if I can tempt him to have a little more to say on the matter it may be not only highly interesting to myself, but to many other members of the profession.—X.

CHARTS.

DEAR SIR,—I thought you did not allow personalities in the letters of your correspondents. I am very sorry to see my name used by "A Lover of Phrenology." If he cannot be respectful, let him keep his nonsense out of print. Respect is one of the great proofs of a kindly mind. According to his letter my object in creating a new chart is only to mystify my client. I think your knowledge of me would incline you to believe otherwise.—Yours truly,

CHAS. BAKER.

SIR,—Kindly permit me to make a brief review of the letter which appeared in the P.P. last month, under the above heading. (1) The writer shows a great want of discriminative judgment. (2) His comments are absurd and unreasonable. (3) To say that "The phrenologist who charges for Charts is either a knave or an ignoramus" is the climax of folly. (4) What proof has "A Lover of Phrenology" that phrenologists who use Charts "are too ignorant to supply a genuinely original statement on paper, and too dishonest to refuse money for what he is incompetent to perform"? (5) To evolve such a hash is mean and contemptible in the extreme; in short it is a base and false opinion. (6) Any man who makes such an indiscriminate charge against his fellows, ought to be compelled to prove his case in the witness box, or make an apology. (7) My earnest hope is that our profession may for all time be delivered from such a *Lover of Phrenology*, and one so lacking in common courtesy. With your kind permission, Mr. Editor, I should like to be allowed to give seven brief reasons in defence of the use of Charts or Registers, in next month's issue.—Yours truly,

J. W. TAYLOR.

B.P.A. DIPLOMA.

DEAR SIR,—Education can never constitute the Phrenologist; education can never make a person a philosopher, a poet, or a scientist, and in the same sense it is unable to make the phrenologist. Let the candidate for the Diploma pass a preliminary examination as some gentlemen suggest, and it will remain with them to prove that his passing the examination will furnish his brain and mind with those qualities which are essential for true character reading. The faculties of Number and Language may be strong in a brain, therefore enabling its possessor to pass the preliminary examination suggested; but the same brain may be wanting in the faculties of Individuality, Comparison, Causality, and Human Nature—therefore a perfect failure in the phrenological world. If a preliminary examination is to be organised, let us have something different from what has been suggested; something that will require more faculties than Language and Number to pass it. Regarding the Pharmaceutical Councils, &c., is it necessary and reasonable for the Phrenological Association to make those Councils its standard? Are we to regard the gentlemen who constitute these Councils as being infallible? Why should our Association follow the Councils referred to by Mr. Ford more than they should follow us? Are they wiser and capable of a clearer revelation of what is right than the gentlemen of the Phrenological Association are? Let our Association be careful to execute its own unfettered judgment. Who told Mr. Ford that reading and writing have no bearing on the work of a mechanic? Does he know any mechanic of that stamp? The rule is that mechanics can both read and write.—Yours faithfully,

T. H. WILLIAMS.

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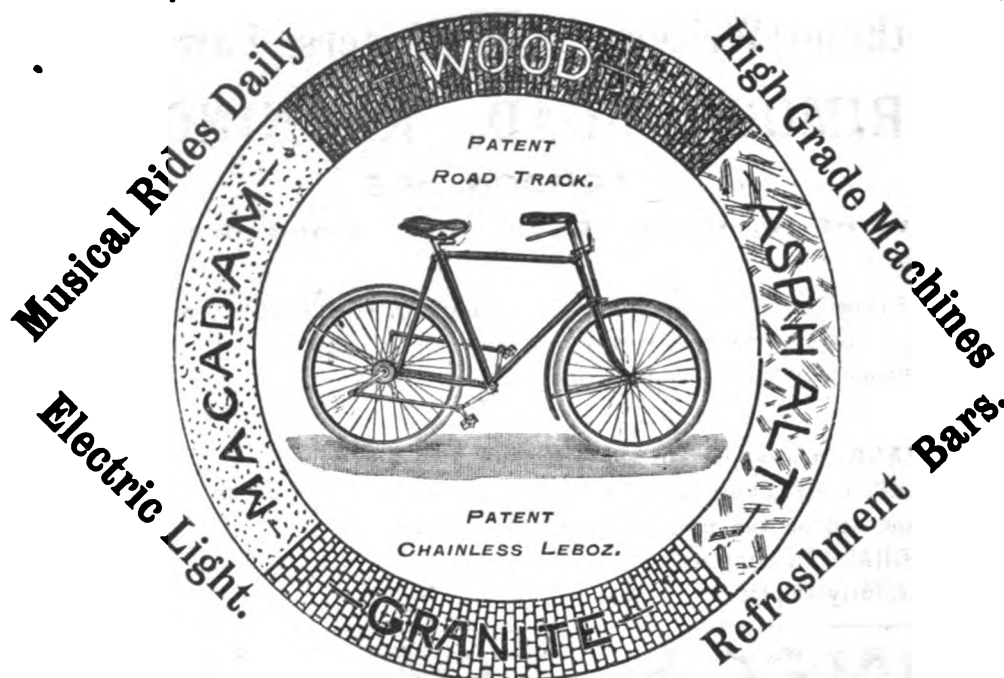
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P THE POPULAR PHRENOLOGIST

VOL. 2. No. 22.]

OCTOBER, 1897.

[ONE PENNY.]

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

For some time our advanced (*sic*) physiologists have been experimenting on the brains of animals by slicing them away during life, and then stimulating the remaining brain fibres by electricity, in the vain hope of discovering a voice-centre. The process is about as rational as the experiments of Majendie and Flourens, who sliced the brain away years ago with the delusive idea of discovering the functions of the part after its structure had been disorganised. As well might they cut out a person's tongue, and then expect to hear him speak.

Those learned (*sic*) experiments having failed, they then resorted to inoculations of serum, prepared from tubercule and typhoid bacilli. Need they be surprised that their experiments were a dead failure? What a pity they did not turn out a success, for then some philanthropic phrenologists might have given a few germs of reason, and had them injected into those sage professors so as to develop rational therapeutics in the musty recesses of pathological stupidity.

How different the phrenological investigator goes to work in observing Nature, and drawing deductions accordingly from well-established facts. Phrenologists would have naturally thought that these eminent physiologists would have known where to look for a speech or voice centre after recalling the number and the appearances of *post mortem* cases, where aphasia had taken place during life, but no rational being would expect a part destroyed to manifest its function.

A little phrenological knowledge would be of vast importance if it could be injected into our schools of learning, but it would have to be done cautiously, or the brilliant light of intelligence might blind bigotry and ignorance, which often shield themselves beneath the college cap and gown. The practical common sense resulting would soon divest learned pedagogues and professors of the glamour of infallibility which emanates from presidential chairs with all the arrogance of a Popish Bull.

Phrenology, being the true physiology of the brain, the sooner our learned savants recognise it the better will it be for humanity—the valuable knowledge of Phrenology giving the keynote to many difficulties in medical practice. It points out judicious methods of treating the insane, and is invaluable in the education and training of the young.

PHRENOLOGICAL MARRIAGES.

The "Matrimonial Picnic" is Chicago's latest invention, the idea of the Chicago Human Nature Club. Everyone in search of a partner was invited to attend the picnic, and 60 ardent swains and 40 girls responded to the invitation. The whole party boarded a gaily-decorated cable car and went to Jackson Park, and there before the day was over eight couples were engaged.

The proceedings were unique. The Human Nature Club selected the partners on a phrenological basis—that is to say they examined their craniums.

Dr. E. B. Jacobs was the first applicant for a helpmeet.

"This man," said the matrimonial expert of the Human Nature Club, examining the head, "is slight and nervous. A man of excitable temperament. His life companion should be such a woman in general appearance as this," and he led forth a charmingly-dimpled miss, with a wealth of golden tresses.

The seer's advice seemed agreeable to the couple, and they consented to become engaged. The same ceremony was followed until seven more couples agreed to marry.

Then Dr. Jacobs and Miss Alma Reis stood up hand in hand while the professor told the spectators how science would smile were the twain made one. The doctor was of a serious mood, while the young woman was lively and cheerful. The professor earnestly advised the couple to wed, and offered to get a minister to tie the knot on the spot. But at the urgent request of the young woman they were given time to get better acquainted.

Helen Aline Wallehoff was a young woman fond of outdoor sports and social gaieties, which the professor thought ought to be balanced by the sober judgment and practical turn of mind found in J. P. Kirwin. Fred Gustavson and Miss P. E. Yegge were found to possess mutual admiration bumps. George Butler and Miss Holmes were the last couple to be chosen, and they set their wedding for a fortnight later.—*Morning Leader*.

PERCEPTIVES LARGE.

"Sherlock Holmes," Dr. Doyle tells us, "is the literary embodiment, if I may so express it, of my memory of a professor of medicine at Edinburgh University, who would sit in the patients' waiting room with a face like a Red Indian, and diagnose the people as they came in, before even they had opened their mouths. He would tell them their symptoms, He would give them details of their lives, and he would hardly ever make a mistake. 'Gentlemen,' he would say to us students standing around, 'I am not quite sure whether this man is a cork-cutter or a slater. I observe a slight callus, or hardening, on one side of his forefinger, and a little thickening on the outside of his thumb, and that is a sure sign he is either one or the other.' His great faculty of deduction was at times highly dramatic. 'Ah!' he would say to another man, 'you are a soldier, a non-commissioned officer, and you have served in Bermuda. Now how did I know that, gentlemen? He came into the room without taking his hat off, as he would go into an orderly room. He was a soldier. A slight authoritative air, combined with his age, shows he was a non-commissioned officer. A slight rash on the forehead tells me he was in Bermuda, and subject to a certain rash known only there.'"

A PHRENOLOGICAL STORY.

THE QUEEN'S MESSENGER

A TALE FOUNDED ON FACT.

BY CHARLES WATKINS.

Three or four of us were seated one evening last winter in the "Crown" Hotel, Port Bannatyne, Bute. The landlord had shown us into the best room, where, after partaking of a good supper, we were glad to toast our toes at the comfortable fire of "mine host." All outside lay a heavy, wetting mist; damp air was rising from the rain-sodden soil, and the whole of the beautiful bay, with its striped yachts and dismantled steamers, laying up for the winter, was obscured from view.

Under the circumstances, Charley Watson, the sailing captain of the *Corona* decided that we should make ourselves comfortable where we were.

Charley was a gentleman. We could all see and feel that. I don't know how, but we did. He possessed a superior intelligence, and was evidently well read. We all instinctively looked up to him. He never lorded it over us. Yet, he was very strict when duty called, and firm to a degree, and at the same time was as kindly and good-natured a fellow as one could wish to be shipmates with. We called him Charley among ourselves, but, of course, when on duty or before strangers, it was always "Captain." If he had not been a good chap and "a fellow of infinite jest" as well, you may be sure we would not be all together like "Brown's cows," that evening.

It had been whispered among us that the skipper had been in the "Queen's Navie." That he had seen service. Some had heard that he had an Albert Medal and a Victoria Cross among his possessions; but none of us were certain. It was also rumoured that he had been compelled to leave the service owing to some financial difficulties his father, Sir Edward Watson, had got into before he died. At his death, Charley, not being a second, but a third son, found that he was practically penniless, and unable to keep up his position as lieutenant in the Navy; anyway he left the service.

As a boy and young man on the Clyde he went, when free from his studies, to yachting—his favourite pastime—and became an expert. Firmness and Benevolence and Conscientiousness are strong features in his character; and manliness, straightforwardness and candour, and the most generous consideration of others are the outward manifestation of these qualities. But this aside, we never really knew from himself till this evening that he had been in the Navy, and this came out through a remark from Watkins (your humble servant) about Phrenology.

You must know that the conversation under such circumstances sometimes runs from "China to Peru." Well, one of our chaps had had his "head read" at Blackpool, the season before last, by some fellow who had been lecturing on the sands, and in relating his experiences, he expressed his disgust at the whole proceedings.

He laughed at his own folly, and said it was a case of "a fool and his money easily parted," and said he was surprised that any one could be such a fool as to believe in Phrenology.

Captain Watson, to our great surprise, said, "I believe in Phrenology, and could give you many striking instances of its value. My uncle, the late Captain George Watson, of 19th Light Infantry, had been selected for, and had been for many years a Queen's Messenger; and as a result of his knowledge of Phrenology, he was enabled to render his country a great service, and gain for himself the special thanks of the British Minister of Foreign Affairs, and the handsome honorarium of one hundred guineas. I will tell you of the incident, if you care to hear it."

We were all most anxious to hear this experience, and immediately pressed him to proceed.

"Well," said he, "it is not generally known that Queen's Messengers are largely recruited from officers in the army—the selection is looked upon in the light of a distinct promotion. They are not only well paid, but receive handsome gifts, and

have opportunities to visit places of note, and secure curiosities to be purchased in the capitals of Europe. At one time the Q.M. may be ordered to Berlin, at another to Paris, Vienna, St. Petersburg, Constantinople or Athens; or to Madrid or to the Court of the Shah of Persia, providing we have an Ambassador there. It is several years now since the Q.M. was sent to Washington. Most of the commanding officers of the ocean greyhounds are also officers of the Naval Reserve, and dispatches from the Foreign Office to our Ambassador at Washington are committed to their care, and handed over to an official of the Embassy.

"My uncle had just returned from St. Petersburg, and expected to take his place at the bottom of the list of those reporting for duty. He expected to be able to take a few holidays before being called for duty, and as a change from Nice and Monte Carlo, determined to return to his first love—Rothsay—satisfied that once more its quiet and beauty would charm him. He had barely a fortnight's peace and happiness in the 'bles't isle,' when he was summoned to duty again.

"At this particular time trouble was brewing in the Balkan Peninsula, the inhabitants of which have since thrown off the yoke of the hated Turk, and are enjoying the rule of tyrants of their own selection. It was at a time when it was necessary that the dispatch bag of the Queen should be committed to trusty, courageous hands—men of iron nerve, who could keep awake, evade danger, 'take the shortest route, and deliver their dispatches in the shortest time.'

"My uncle was intrusted with important dispatches, which were to be delivered to the British Ambassador at Constantinople. The route chosen was by Paris and Marseilles, thence by boat to Athens, and by British man-of-war to Constantinople. He joined the *Isle of Candia* at Marseilles, and all went well till they reached the headland, just before you round into the Bay and the Port of Piræus, when there was seen pulling towards them at full speed, a British man-of-war's boat, with a crew of Jack Tars in full rig, an officer in the stern sheets with the British Ensign flying over his head.

"The *Isle of Candia* slowed up to allow the boat to come alongside; and my uncle, Captain George, went below to get his traps.

"What vessel is that?" hailed a voice from the boat.

"The *Isle of Candia*, from Marseilles, bound for Athens."

"Have you the Queen's Messenger on board?"

"Yes."

"By this time, said my uncle, I had come forward to the gangway and looked over, when the officer in the stern sheets said, 'I presume that you are Captain Watson, the Queen's Messenger. I am Lieutenant Burgoyne of H.M.S. *Bulldog*, lying round the point, bound for Constantinople. Are you ready?"

"Yes," sang out my uncle; but impressed by the appearance of the officer and the crew, he took a second look, and although the officer spoke English perfectly, and his get-up excellent, both he and the crew lacked something of the true British physiognomy.

"The conflict in his mind between his orders and impressions grew rapidly, and in less time than it takes to tell, he had realised that something was wrong. He asked:

"Why had the boat been sent to meet him?"

"So as to put him on the *Bulldog* with the least possible delay as she passed. As soon as the *Isle of Candia* had been reported, they had orders to meet her, and bring him off. She was getting up steam and weighing anchor, and might be expected to round the point at any moment."

"On the spur of the moment, and the plausibility of the answer, the Captain was about to descend. Taking, however, another look, he decided to remain where he was. He told the officer that he would wait till she hove in sight.

"The officer replied that he had orders to bring him off.

"Just then the Captain of the *Isle of Candia* noticed another British man-of-war's boat forging ahead at a tremendous rate, when the first boat let go, and made off in the opposite direction, and was soon lost to view round the bend. This time the boat was the real 'Simon pure,' with a British officer, and a true British crew at the oars. Shortly afterwards the *Bulldog* herself hove in sight.

"In due course the Q.M. reached Constantinople all right. The Ambassador agreed that there had been an evident design to kidnap the Q.M., and intercept the dispatches. It was shrewdly suspected that Russia had a finger in the pie. For at this particular time she was especially busy at underhand work in the East.

"My Uncle was ordered to return with the utmost speed to London. The British Ambassador had gained some important information, which must be placed in the hands of the British Foreign Office at once. It was also imperative that the Foreign Secretary should be in possession of the facts before they were communicated to the Russian Ambassador in London by the Russian agents.

"It was a case of diamond cut diamond, and as the Russian agent was likely to travel to London by the same conveyances as my Uncle, it was hinted by the British Ambassador that it would be a good thing if his dispatches could reach London before the Russian Ambassador got his, so that the Government would be prepared for and check the premeditated coup.

"The Russian messenger was a sharp, clever, cool and courageous man, and if conquered at all must be captured by tact. My Uncle was an enthusiastic phrenologist. He had become interested in the subject as soon as he heard that the late Prince Consort was a convert, and had commanded George Combe, the great Edinburgh phrenologist, to Windsor to examine the heads of the Prince of Wales and the then Royal children."

"Nonsense," said the individual who had had his head read at Blackpool.

"No nonsense at all," said the Skipper. "It is a matter of history. If you had known the facts, and about the letter that the Prince wrote to Mr. Combe in favour of Phrenology, you would have been the last to cry out 'Nonsense.' Don't show your ignorance by thoughtless speech."

"Well," continued our skipper, "My Uncle brought his phrenological experience to bear, and he saw that his amiable companion had large Aprobateness, and Alimentiveness, and that he possessed a good share of the Vital Temperament, which we are told gives love of ease. So he determined, if possible, to profit by these indications. There was little or no opportunity to put his discovery to good use during the journey. Sense of duty had kept the Russian messenger very alert. It was not till they arrived at Calais that the happy chance came.

"The very evening on which they arrived, a severe storm had rendered it impossible for the Mail Packet to leave the harbour.

"My Uncle proposed, seeing the fix they were in, a good supper and a good night's rest, and that they could start with the Mail Boat next day. And the Russian messenger seeing there was no help for it, and that the Englishman was in the same fix as himself, heartily agreed. It was an arrangement that suited his taste, especially as the Q.M. had assiduously cultivated his acquaintance during the journey, and had rendered him so many kindly and unobtrusive attentions.

"The Russian but little suspected that my Uncle's attentions were but a foil to ulterior purposes.

"After dinner they discussed—with great tact—the Eastern Question, and, of course, trusted that the difficulties would be amicably settled, and both retired, after many expressions of good will, to their respective bedrooms. Directly my Uncle was assured that his companion was safely stowed away for the night, he, leaving the rest of his impedimenta, picked up his dispatch bag, quickly left the hotel, and ran down to the quay, where he succeeded by liberal offers to get the owner of a fishing lugger to put to sea. After a stormy passage he reached Dover in safety, and hurried by express to London, where he was enabled to deliver his dispatches fourteen hours before the re-established Continental Mail with its travellers could have reached London. For this daring achievement he gained the reward I mentioned."

"A true Briton," remarked one of the company, "but how did it leak out about the kidnapping business?"

"Well," said the skipper, "he told me himself that day when we pulled him off to H.M.S. *Bulldog*. I was in charge of the boat."

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON VII.—ALCOHOL C_2H_5HO .

If two or three grains of sugar be fermented by dissolving in a small quantity of water, adding a little yeast, and setting the whole aside for several hours in a warm place (about 70 deg. F.), carbonic acid gas is evolved, and the solution contains alcohol. Alcohol or Hydrate of Ethyl is a colourless liquid, having a pleasant odour, and evaporating rapidly when exposed to the air.

It burns with a non-luminous and smokeless flame. Alcoholic fermentation follows the development of vegetable life, viz., the fungus already referred to, known scientifically as *saccharomyces cerevisiae*. The following table shows the various strengths of alcoholic drinks:—

	Real Alcohol.
Cider, Perry, good Ale, Porter and Stout	4 to 6 per cent.
Light Wines	10 to 12 "
Sherry and Port	16 to 18 "
Spirits of Wine, concentrated by distillation till it contains	84 "
Proof spirit by weight	49 "

Many so-called non-alcoholic drinks contain from 8 to 5 per cent. of real alcohol.

Out of ten samples of herb beer lately examined by the author, three were found to contain 5 per cent., six about 4 per cent., and one as much as 6 per cent. of absolute alcohol. The physiological effects of immoderate doses of spirituous fluids are due primarily to alcohol, and secondarily to ethereal derivations.

Beer, from which all alcohol, etc., has been removed by boiling, still has a powerful effect on the human economy, therefore it is evident that some owe a part of their effect to non-volatile substances. Although the use of immoderate doses of wine "which maketh glad the heart of man" is far too common, the writer cannot agree with the action of so-called advanced American christians. As reported in the *Jewish World*, of August 27th, the clergy of this body perform experiments on living animals before the "holy" assembly, showing the effect of alcohol and tobacco on the system. The editor wisely remarks that the sooner these lawless people are placed under the law the better for themselves and the animals which they so cruelly treat.

The results of alcoholism are, amongst others, loss of power of digestion, diseases of the liver, dropsy, diseases of the heart, dullness of the faculties, delirium tremens, and insanity. Gout is also frequently caused by indulgence in beer, especially in persons of sedentary habits. It is caused by the retention of urea, which should be given off by the excretory organs; urate of soda is formed which settles in the joints, causing intense pain and inflammation. The old, yet true, law of nature that the sins of the father are visited upon the children is proven in case of drunkenness. The children of drunkards are liable to idiocy, water on the brain, and scrofula.

(To be continued.)

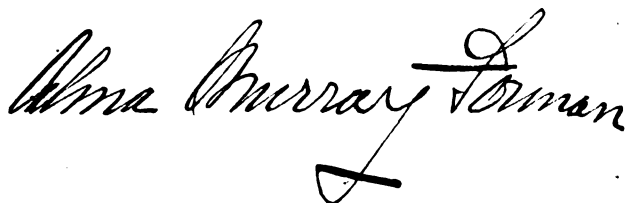
GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

Author of "*The Human Face as Expressive of Disposition*," "*A Concordance of Graphology*," &c., &c.

VIII.—Miss ALMA MURRAY.

Below is given the signature of Miss Alma Murray (Mrs. Forman), who is so well known both in the capacity of an actress and a reciter, that no words of introduction are necessary.



In the autograph the delicacy and grace of the strokes arrest our attention before anything else. Refinement of mind, sensitiveness of feeling, and susceptibility of organisation are prominent features; therefore, Miss Alma Murray's mental temperament predominates, and that in a striking degree.

There is no materialism shown, and the animal nature is absent; comparatively speaking, that is to say; for, of course, there is a normal development of the feelings and sentiments.

In the sharpness of the strokes, and the rather unequal method of placing a few of them here and there, as well as in the slightly irregular movement of the writing, as a whole, we have the sign for nervous excitability, which tends to make our subject extremely impressionable; indisposed to take things easily; and intense, as, indeed, all good actresses should be and are.

There is considerable activity of nature revealed, of love of physical exercise, by the long stroke to the "y" in "Murray." As a whole, the intellectual region of the brain is well developed; the excellently-represented perceptive group, in which Individuality is indicated by the acuteness with which some of the letters are imbued; Weight by the letters sloping mostly in one direction, and Size by the even margin and well-adjusted letters generally will make Miss Murray penetrating and observant; while the clearness of the handwriting, in addition, will cause her to be definite, and the reverse of "scatter-brained" in her impressions.

Although, in the signature, the good development of the organ of Language which she possesses is not especially well shown, in the rest of the handwriting which Miss Alma Murray has been kind enough to place at my disposal for this study of her personality, for the benefit of the readers of the "P.P.," it is revealed by the tendency frequently exhibited to connect the words to one another.

In Miss Murray's dramatic creations, her vivid intelligence, grasp of character, conscientiousness and thoroughness of treatment are always apparent; these essential qualities being indicated in her handwriting by the legibility of, and the regular spaces between, the letters, and the evenness of their setting.

There is evidence of a strong imagination—Ideality being well defined in the harmonious types of most of the letters, but it is well governed; while Firmness, Executiveness, and Force, shown respectively by the blunt final strokes, the black bar across the letter "F," and the thick horizontal lines, add power of determination, energy and "backbone."

Though somewhat ambitious, and desirous for success, Miss Alma Murray lacks in a great degree self-confidence, she is apt to become solicitous and timid. I would give her, too, more Hope (the finals descend mostly); however, she has a very fair degree of Secretiveness (as readers of this paper can see for themselves if they glance at the closed vowels, etc.), and without this all-important faculty, few actors ever become famous, as it gives them the power for concealing their own personalities, and sinking and cloaking, as it were, their feelings for the time being.

Having touched upon the more patent characteristics of this autograph, in summing up, it may be said that our subject is a lady possessed of much mental and physical activity, elevation of feeling, and decision of purpose; she is distinctly versatile, sensitive and imaginative, being acute in her judgment of human nature, motives and character.

Her ardour and artistic feelings give her the inclination to turn the talents she possesses to practical account.

There is a great deal of capacity for taking trouble indicated, moreover; whilst a forcible personality, and a lack of vanity are also well defined attributes.

NATIONAL MUSEUM OF ETHNOLOGY.

Professor W. J. Flinders Petrie is anxious to found an "Ethnological Storehouse." He is convinced that such an establishment is necessary by reason of the impossibility of preserving more than a small portion of the material for anthropology in the very limited area of London or town museums. This, in his opinion, leaves only two alternatives—either the destruction of material which can never be replaced, illustrative of modern races now fast disappearing, and ancient races as revealed by excavation, or storing of such materials accessible in a locality, and a manner which shall yield the greatest possible storage place for a given expenditure. Such a repository might, be solely anthropological, including an example of every variety of object of human work of all ages, or it might be extended to zoology, mineralogy, and geology. The least to be expected from such a place would be to store the surplus objects which cannot find place in existing museums. Its greatest development, however, would be to form a systematic collection of man's work, ancient and modern, reserving to existing museums such objects as illustrate the subject best to the general public, and such as need the production due to their market value; and these could be properly represented in the repository collection by photographs. If fully developed such a repository would become a centre for study and higher scientific education. Professor Petrie proposes a site of 500 acres, within easy reach of London, on which buildings could be erected as needed.

A BRIGAND'S BRAINS.

The brain of Tiburzi, an Italian brigand, has been handed over to Professor Tibarzi for examination. The learned criminologist has pronounced it perfectly normal, and expresses an opinion that Tiburzi, under favouring circumstances, might have been a leader of mercenaries, or even the founder of a State. It hardly requires scientific data to suggest that the propensities of Tiburzi, turned to wholesale account, might have been useful in either capacity, since they imply generally the taking of the lives and the acquiring of property of others.

FORTHCOMING MEETINGS.

- October 5th.—BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, London, W.C., at 7.45 p.m. Admission Free. Lecture by Miss F. A. Wright on "Outline Sketch of the Phrenology and Physiognomy of the Sanguine Temperaments."
- „ 13th.—FOWLER INSTITUTE, Imperial Buildings, Ludgate Circus, E.C. The ordinary meeting will be held at 7.30 p.m. Free. Friends are invited.
- Kew.—Every Wednesday, Saturday and Sunday evening at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.
- LEYTON.—October 8th. Leyton Phrenological Society, Congregational Lecture Hall, Grange Park. Lecture by Mr. A. J. Wildy on "Small Heads and Large Heads," 8 p.m. Free. October 22nd. Rev. A. Cecil Gough, M.A., on "Certain Objections to Phrenology." 8 p.m. Free.
- BRIGHTON.—October 7th. Goldstone Villas Church, Hove. Lecture by Professor Severn, F.B.P.A., on "How to Size a Man up." 8 p.m. Free. October 14th. Mr. J. Webb, F.B.P.A., on "Size of Brain a Measure of Power," 8 p.m. Free. October 21st. Mr. H. J. Barker on "Phrenology and Educational Systems," 8 p.m. Free. October 28th. Mr. J. P. Blackford on "Judging from Appearances," 8 p.m. Free.
- NEWCASTLE.—October 7th. Newcastle Phrenological Society, Bible House, Pilgrim Street. Lecture at 7.30. October 21st. Lecture at 7.30.

EXPERIENCE PRIZE.

The Experience Prize for this month, of Two Shillings and Sixpence has been awarded to

Miss ETHELBURGA REID,
24, Chester Street,
Newcastle-upon-Tyne,

for the following:—

"You ask your readers to tell you what benefits they have received from Phrenology. I can certainly claim to have received a good deal. In the early part of last year we had Professor Hubert in Newcastle for a few months, working hard all the time, and as proof of the way in which his teaching was received, we have now a Phrenological Society of our own.

"I happened to be passing by the hall in which the Professor was holding his receptions, and went in 'just to see what he will tell me,' as I said to a friend who was with me at the time. I was astonished at what he did tell me, for, without a hint from me, he seemed to know my special hobbies and what my daily work was. Now, my particular hobby (if I can call it such) is writing, and though I have had no training or encouragement whatever, my greatest wish has been to do something in that line. The Professor gave me every encouragement and advice to persevere, and I went home greatly comforted. Curiously enough, that very week I had the opportunity of putting his advice to the test. I applied for a post on

one of our weekly newspapers, which for reasons, shall be nameless, and to my joy was accepted. I modestly asked for a trial only, but have now held my position for over eighteen months.

A few weeks afterwards, happening to call on Professor Hubert with a friend, he showed me a newspaper, among others in which was a certain column referring to him and his work. I laughingly told him that I was the culprit who had written it, and delighted him by saying it was all owing to Phrenology and his good advice that I had made the application for the post.

"I am afraid I should not have dared apply (my weak point is sometimes want of confidence), had not Professor Hubert, for whom I have every respect and esteem, given me such kind advice and encouragement."

CORNWALL.

Mr. R. W. Brown, of Chertsey, has been lecturing for the past three months in this county. Amongst other reports the following has reached us:—"At the Primitive Methodist Chapel, Liskeard, Mr. R. W. Brown, a member of the British Phrenological Association, delivered a course of three lectures on Phrenology and Physiognomy. Large audience assembled, and some practical demonstrations by the lecturer were heartily received. Rev. H. P. Ellis presided on Saturday and Tuesday, and Mr. W. Gilbert on Monday."

FOWLER INSTITUTE.

The Autumn and Winter Session of the Fowler Institute commenced on Wednesday, September 15th, when William Brown, Esq., J.P., gave his presidential address, chiefly on "Evolution," as introductory to a lecture to be given by him on "Ethnology." The attendance was very good. A short discussion and a public examination brought an interesting meeting to a close.

NEWCASTLE PHRENOLOGICAL SOCIETY.

On Tuesday, September 14, the opening meeting of the season was held in the Bible House, Pilgrim Street, when Professor Hubert, founder of the Society, delivered a lecture entitled, "A Practical Lesson in Character Reading." There was a good attendance, and several people gave in their names as members. Future meetings will be held fortnightly, on Thursdays. The Committee will be glad to receive any suggestions for carrying on the work, promises of assistance, —either by lecture or otherwise—through their Secretary, Mr. R. Foreman, jun., 100, Clumber Street, Newcastle-on-Tyne.

POOLE.

A lecture was delivered in the Temperance Hall on September 1st., by Mr. Artemas Gollidge, of Dorchester. The effects of bodily conditions upon mental manifestations were described and explained, the audience expressing their high appreciation in a cordial vote of thanks. Amongst the persons publicly examined during the evening was Councillor Baker, who joined with others in expressing his full satisfaction as to the accuracy of the delineation.

PROFESSOR HUBERT, F.B.P.A.

Professor Hubert, who has been doing good work in the North of England—at Harrogate, Ilkley, Whitby, Tynemouth, and Newcastle—lecturing, &c., has now returned to town, where he will probably remain till Christmas. He desires to inform clients that he can be seen by appointment.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

LORD BYRON.

The conditions, besides those of Brain size and shape, which go to form and influence character, are the things which exercise the thought and care of the character reader. The transmitted tendencies and conditions are all-powerful in life, and in our efforts to try and raise mankind, we must give first importance to breeding or reproduction; carelessness in this matter is the cause of the social, moral, and intellectual weakness by which we are surrounded. Many a poor creature who fancies that he has to fight against the temptations of the devil, has really to fight most against the weakness of his ancestors.

The chapter in George Combe's "Constitution of Man," on the evils of breaking the laws of reproduction, is one of the finest sermons ever preached to humanity. It is as much our duty to learn what influence our lives and conditions will have upon our offspring before they are born, as it is for us to do all we possibly can for them after they are born. This would not only lead to their possessing what money can never buy, but it would also give healthier frames and increased happiness to ourselves.

The study of genius in the light of heredity is one of the most interesting subjects the phrenologist can enter upon. Lord Byron is, perhaps, one of the finest examples of the inheritance of the good and the bad, transmitted from parents. In the early part of my professional career I met with an old lady, over 90 years of age, who had been closely and personally acquainted with Lord Byron and his mother for many years, and from her I gathered a good many interesting facts concerning Byron's mother before her marriage and during the early part of her married life, as well as about Byron himself.

Byron possessed a very fine organisation, restless brain, and those conditions which give extreme excitability, both of body and mind. All this he brought into the world with him; it was not the result of his mode of life, or his use or abuse of it after his birth. His almost

insane excitement was inherited. There was an intense activity springing from all this, which was the curse of his strange existence.

The mental temperament was large and active, together with very large Ideality and Sublimity. Women and men of this type who go to the bad must go in a "carriage and pair" as it were.—Women of this build who live lives of immorality, must be surrounded with elegance and the best of everything. This love of refinement does not lead to any high moral tone. The love element of his nature was intensely strong; but that part of the brain which gives constancy in love, or anything, was very deficient—a condition which is to be accounted for through the early disappointed love of his mother, which caused her to love and admire, not the man to whom she bore her child. There was no unfaithfulness in her; but there was little or no love between her and her husband. Her intense yearning for a love she never realised gave Byron his strong love desires.

The organs which give Pride and Self-Esteem were very large. Approbativeness was very large. He loved liberty of action and thought. He hated oppression of any kind—this led him to make his choice in life, and to make every sacrifice for others.

Combativeness and Destructiveness were both large, and gave him courage, as well as an ungovernable temper. The intelligent brain was also very large. There was a great deal of sympathy in his nature.

The moral powers, though not deficient, were overshadowed by his feelings and intellect. His was a nature full of sinning and repenting, only to sin again. There was much, very much, in his nature and life to regret, yet there was plenty to admire. The sins committed against him were, to a great extent, the cause of many of his worst faults.

With a better knowledge of human nature, and the laws that govern it, many noble natures might be saved, and prevented from plunging themselves and their offspring into misery and disappointment.

LEYTON PHRENOLOGICAL SOCIETY.

The Winter Session of this successful society commenced with a *Conversazione* on Friday, September 10th. There was a large attendance of members and friends, the chair being occupied by the President, the Rev. C. Edmunds, M.A. Music was well in evidence, pianoforte solos being rendered by Miss Daisy Watts and Mr. B. Childs. Mr. Lawrence Harewood effectively sang, "I fear no foe," and "The Toreador." Miss Frank rendered in a pleasing manner two capital songs—a similar contribution falling to the share of Miss E. Best. A splendid recitation, pathetically rendered by Mr. Wait, elicited well-deserved applause. The phrenological items on the programme consisted of public character readings by Mr. J. Webb, and Mr. J. P. Blackford, of Windsor. The delineations proved attractive to the audience, and excited considerable interest.

PORTSMOUTH.

A Phrenological Lecture was delivered by Mr. Walter Brooks at the head quarters of the 2nd Portsmouth Company, Wingfield Street, on Tuesday, August 25th. The subject of the lecture was "The Brain and the Nervous System," the construction and working of the brain being exceedingly well described and explained. He also explained the deleterious effect of alcohol upon the brain. The most interesting part of the lecture consisted of 82 boys undergoing a phrenological examination at the hands of the Professor, whose jolly ways delighted the boys. Mr. Brooks will deliver a second lecture shortly on "Crime and Criminals," at the same place.

A PHRENOLOGIST'S EXPERIENCE.

By A. H. COATES.

Every practical phrenologist at one time or another during his phrenological career has had an experience to relate. The following may, perchance, interest the readers of the P.P.:—

A well-known phrenologist in a North Staffordshire district, wrote a series of phrenological articles and published them in a leading local newspaper. These "papers" it appears attracted the attention of several gentlemen, who had their doubts as to the reliability of Phrenology as a science, in proving the character of an individual.

One morning a telegram reached the Professor's residence requesting him to go to an address named in the "wire."

On his arrival, he was at once ushered into a room where twenty or thirty ladies and gentlemen were assembled. A hot discussion was going on as to the merits and demerits of Phrenology—the majority being dead against the science. It appears these people were met to see Phrenology put to the test, and it was speedily arranged that the phrenologist was—

First, to tell which of two children, a boy and a girl, aged respectively ten and twelve years, would draw the most accurate outline of any object placed before them for that purpose.

Second to examine the heads of two ladies; and Phrenology would have to declare which of the two ladies possessed the strongest temper, and which the most lovable disposition.

Some moments before the examinations began, the mother of the two children addressed the phrenologist in not very encouraging terms.

"It is as impossible for you to discover the artistic qualities of either of my children as it is for me to at once gauge your own character. It is impossible. It is a fraud."

"Madam," replied the phrenologist, "have patience, and probably after the examination you may be inclined to modify your remarks."

"Read this, then!" she observed, with bitter contempt plainly visible upon her lips; and she handed him a cutting from a weekly newspaper. It ran as follows:—

"Phrenology is in no sense scientific; it never can become a perfect science; and it is very stupid of any person to suppose that the shape of the head indicates any particular profession in which a man might excel."

The phrenologist replied, "Madam, whoever penned these lines is totally ignorant of the principles of Phrenology."

"All nonsense!" she retorted, and seated herself in a queenly attitude to hear Phrenology pronounce judgment upon her darlings.

The boy and girl in question were ushered into the presence of the phrenologist by the proud father. The young lady had finely and delicately cut features, a well-defined mouth, and lips with gentle curves, beautifully coloured, showing the warmth of feeling resident in that young bosom. Her eyes were large, brown and brilliant. Her hair was fine, glossy and dark brown. Her skin of a creamy hue; her cheeks tinged with a rosy tint. Her forehead was somewhat high, and rather arched; her ears beautifully formed, and low set.

The boy: what a contrast! Could it be the brother of that sweet girl? Not even in one feature of the face was there the slightest resemblance to his young sister! His face was almost square. The side head strongly developed; the coronal region not in evidence; social groups full. Forehead low; nose, Roman type; mouth large, with thin tightly-closed lips; chin square; eyes, cold steel grey; hair black and coarse. His figure was erect, and his head thrown backward, emphasising the organ of Self-Esteem.

Silence for a few moments reigned supreme, when suddenly the phrenologist remarked, "This young lady will draw more perfectly any outline of an object than the young gentleman, and in lesser time. She possesses great sense of form, and delicacy of touch. She has also sense of beauty in colour."

"That's perfectly true," remarked two ladies standing near.

"The young gentleman," continued the phrenologist, "will no doubt show some ability with the pencil, and obtain credit for his performances in the art, but his power to produce so accurate an outline of any given object is far inferior to the young lady's."

Then was selected a china vase by one of the artists present, and the young competitors went to work in earnest.

Then the two ladies, beforementioned, prepared themselves for a phrenological examination.

One of the gents believed the phrenologist got his clues to traits of character from the face, and that the manipulation of the head was only a farce. The suggestion was then made that the man of mental science should be blindfolded while examining the heads of the ladies.

The test commenced. "This lady," remarked the phrenologist, "possesses great energy, and much force of character. She is very decided, and sometimes very stubborn. She frequently prides herself on her independence of character, and her fondness for taking much responsibility in any undertaking must be very apparent to all who know her." (Applause.)

The next lady passed under observation. "Here is quite an opposite disposition to the lady just examined. She is very sympathetic and generous; is decidedly unselfish, and a very sociable lady. She is easily imposed upon, and shrinks from responsibilities. She is extremely warm-hearted; of a mild temper, and her fondness for children is very marked."

The bandage removed, the phrenologist remarked, "You will observe, ladies and gentlemen, that the first lady has the stronger temper; the second lady the more lovable disposition." A round of applause greeted these remarks.

The children's drawings were then inspected. The young lady was quickly pronounced to be an easy winner. Here then practical Phrenology had scored.

Before the phrenologist left the meeting he received many apologies for the unjust remarks that had been levelled at Phrenology and its professors. All present remarked that they were fully satisfied with the results of the tests, and the meeting closed with the general assent in favour of Phrenology.

Julius Cæsar had a weak digestion, and was subject to epileptic fits.

Cervantes was always poor, and constantly annoyed by his creditors.

THE POPULAR PHRENOLOGIST.

OCTOBER, 1897.

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☞ For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

To those of you who are past middle life, the days fly with regretful rapidity, whilst to you who are young, tardy Time "drags its slow length along," but whether it be fast or slow, one thing is sure, and that is, that November the 9th will be here in a comparatively short time, bringing with it a splendid opportunity for everyone interested in Phrenology to enjoy themselves to the full at the Annual Conference of Phrenologists to be held on that day. Book the date and get your November P.P. early.

There will be a meeting of the more enthusiastic spirits at the B.P.A. office in the morning at 11 o'clock. At half-past 2 a conference will be held in Essex Hall, at which reports will be received and matters of importance discussed, and at 7.30 a public meeting in the same Hall, at which addresses of a popular character will be given by representative phrenologists from all parts of England, interspersed with public delineations of character, limelight views, &c. Full particulars next month. Look out for railway excursions to London on Lord Mayor's Show Day.

The meetings of the British Phrenological Association will be resumed on October 5th, when it is hoped there will be a large attendance of members and friends. The growing value and importance of these meetings are matters of congratulation, and no phrenologist who has a desire to be abreast of the times can afford to neglect them. All interested, within 30 miles of London, can surely attend once a month. Matters of decided importance to experts as well as students are being constantly discussed, and even the merest novices or absolute strangers to the subject always find something to interest them at these meetings.

This is the commencement of a new term for subscribers, and persons becoming members of the Associa-

tion now, will have a full 12 months' value for their subscription. Everyone who has an interest in the study of human nature should become members at once. The Secretary will be delighted to forward information by post to any applicants, or full particulars can be obtained by calling at the office, 63, Chancery Lane, W.C. Don't hesitate to call, you will be cordially received.

You will notice under the heading "Forthcoming Meetings" that the Brighton phrenologists are alive to the necessity of doing something to advance Phrenology. It is hoped that all in that neighbourhood who can attend will do so, as the promoters are anxious that some concerted action should be taken to place Phrenology on a firm basis there. The Rev. F. W. Wilkinson, one of the vice-presidents of the Leyton Phrenological Society, has removed to Brighton, and is working in conjunction with our valued friend and contributor, Professor Severn, to make the effort a successful one. Mr. H. J. Barker, also an enthusiastic phrenologist, is at one with them. May their good work prosper.

Our American contemporary *Human Nature* is still kept up to its high standard of excellence, its genial editor having a special aptitude for constantly introducing new and attractive matter. Every British phrenologist and student should subscribe to this smart little journal. To render this task easy for you I have undertaken to receive annual subscriptions, hence if you send on to me (Cranion) a postal order for half-a-crown you will have *Human Nature* sent post free to you direct from San Francisco for 12 months. I will send a sample copy free on receipt of a stamped and addressed wrapper.

Again phrenologists have been honoured with the notice of various newspapers and magazines. On another page I reprint an item from *Anecdotes*, an interesting and well-edited weekly journal of the "Bits" class. The *Morning Leader*, *Echo*, *Sun*, *People* and others have found occasion to devote space to phrenological subjects. The last-named paper selects Mr. Durham's work at Yarmouth as the object of its satirical humour, but the recognition of Phrenology in any form is a vast stride in the march of progress. All new truths have to suffer before they triumph.

Mr. D. J. Davis has been appointed advertisement agent for the P. P. He is a well-known and enthusiastic phrenologist. Should Mr. Davis call upon any of my readers, I ask for him a kindly reception, and a sympathetic consideration of the matter he will lay before them. Remember the P. P. is now a splendid medium for advertisers, reaching as it does a thoroughly studious, wealthy, honourable and distinguished class of readers. Does not this description fit you like a glove?

Will those gentlemen to whom I have written *re* the "Morgan" fund kindly reply early. I shall also be pleased to hear from any who are desirous of associating themselves with the effort now being made, and will gladly write particulars to any who will communicate with me. Please accept this hint as meant for you.

I have been able to illustrate Mr. Webb's article on "Love of Approbation," in this issue through the courtesy of Messrs. L. N. Fowler & Co., who have lent portraits for this purpose.

PHRENOLOGICAL CHARACTER SKETCH
OF
MR. JOHN BURNS, M.P., L.C.C.

By GEORGE COX, F.B.P.A.



The general character of Mr. Burns is so widely known that a study of his organisation is interesting phrenologically, not so much for the character which it reveals, as for the testimony which it affords to the truthfulness of Phrenology.

Mr. Burns is of the go-a-head type; and the Phrenological indications of stability, power of will, love of justice, self-esteem, patriotism, and unflinching determination, are among the strongest in the head, along with a combativeness that will cease to resist as soon as satisfaction has been exacted. The combative quality is, in his case, an obedient servant rather than a master, and is liable to be called into action rather quickly in the defence of what he may at any time feel to be the claims of right and justice, in the defence of social interests, in the defence of the young, weak or dependent, and in the defence of a rather sensitive personality. The coronal region distinctly indicates belief in himself, a full self reliance that will take all risks, and a disposition to exact, point by point, the full advantage of a victory. The head is not that of a man who could long be content to "play second fiddle." He is fitted to lead and knows it. In the moral brain, the sense of obligation and duty, along with a wide sympathy and fellow feeling, lead the way and mark him as a willing champion in the cause of right against wrong, while the sentiment of respect and reverence takes a lower place, so that in the presence of dignitaries and the high and mighty amongst men, he is still a stranger to embarrassment, and is rather inclined to feel that even these great ones can be taught something by him.

He will endeavour, as far as lies in his power, to act fully up to his obligations; and, he will, at the same time, take care that others do the same. There is the disposition to pay, and to be paid, and to favour straightforward dealing. There is considerably more of independence, and the love of freedom, disinclination to be ruled, than of dignity or stiffness of character. The ability to concentrate the full power of his mind at once on to a new subject, shows signs of steady cultivation,

but he can take up with a number of matters in quick succession without confusion. In the executive direction, rather than sharpness, we find breadth and the condition of slumbering strength: power waiting on environment, energy well-balanced with reserve and caution. From such a combination every blow tells; and what goes for spontaneous action is more often the result of careful deliberation and of timing as to the exact moment for utterance or action. He is capable of great enjoyment from contemplation of the vast and terrible in nature; and he would walk a few miles for the purpose of hearing a good stroke of oratory, or would climb a mountain for the pleasure of the prospect. He is of an inventive and imaginative turn of mind, and will probably never find himself in a difficulty where his foresight and resourcefulness will fail him.

Intellectually, his powers of observation, association, criticism, and intuition—giving fullness from the root of the nose upwards—are very large. He will gather more facts and experiences, and will observe with greater accuracy than most men; while his insight into the characters and motives of others, and his powers of criticism and comparison are also particularly strong and active. He is seldom deceived in his first impressions of people. He comes to conclusions quickly, and as though by instinct, and apparently without a laboured process of reasoning; and having confidence in himself, he acts at once. He is endowed naturally with strong love of travel, and his organization fits him for the work of pioneering and opening up in a new country. His opponents should take the hint, and give him an opportunity to distinguish himself in this new direction.

Acquisitiveness is not a leading quality in his nature. He is more concerned for his reputation than for his pocket. The activity of his Acquisitiveness will be shown more in acquiring and holding about him whatever relates to his personal history in the past; records of his work and books, documents, and any items of information which may be likely to serve him in the future. His "Caution," "Locality," and "Order," will combine to make him systematic and methodical in all his arrangements, so as to avoid waste of time and labour; and he should be able to put his hand quickly upon anything in his possession. His memory of little details, and of the historical succession of past events is not so good as his verbal memory, or his memory of places, and of faces or forms. He should be able to judge excellently of weights, sizes, and distances, and to balance his body well in skating, riding or climbing.

Possibly the weak points in the character are in the direction of his strength; for there is quite sufficient of demonstrative self-will to fully tax his powers of control. A decided improvement in the direction of harmony would result from the cultivation of more deference, more reverence and respect, a better recognition of a higher power, and of the sacredness of things. The Iconoclast characteristic is rather too much in evidence. He would have more friends among his opponents and would more easily win his way with them by attention to this point. He is likely also to over-describe, to embellish and make the most, if not rather too much of an incident, not necessarily with intent to overdo, but from an expansiveness of mind, a fulness of imaginative power which will lead him to extremes; but taking the character all round, Phrenology would confirm the popular sobriquet "Honest John."

DEFICIENT COURAGE.

By J. MILLOTT SEVERN, F.B.P.A.

It is indeed surprising what a vast number of people there are who in other respects are well gifted, but who are lamentably deficient in courage.

Genius is usually looked upon as being a rare quality. Should our own, our neighbour's, or somebody else's child show signs of genius in some particular, we make much of it, and hold it up as an example to others. Yet it may surprise many to know that courage is a quality much more rare than genius. For one truly courageous individual, or one possessing the elements of true courage we find twenty who do—or under favourable circumstance would—manifest decided genius in some direction and at least a hundred who manifest more than average intelligence.

Courage may be classed with the rarest of qualities. The newspaper press, recognising this, is ever ready to extol the slightest act indicating bravery.

England's greatness is the outcome, not so much of courage, as of well-directed intelligence, diplomacy and sense of duty. Yet we have many brave sailors and soldiers in our extensive Army and Navy; and many records of the heroic actions of those who have imperilled or sacrificed their lives for the good of their fellows.

Courage emanates from a development of the organ of Combativeness, actuated, in most cases, by a strong development of either Benevolence, Conscientiousness, Approbativeness, Friendship, or some other of the moral, social, or domestic organs.

There are two kinds of courage—moral and physical. Ministers, lawyers, authors, agitators, and teachers especially, need to have moral courage well marked, since they have to appeal to others through their intellect, reason, and moral faculties. Soldiers, and sailors especially, require physical courage, as do also some mechanics, manufacturers, and others who work in dangerous positions and businesses.

One in whom Combativeness is small and Destructiveness is large, will frequently stand a great deal of imposition and opposition before he will turn upon his assailant or show a disposition to protect himself; but when thoroughly aroused his wrath and indignation is so great that he becomes almost uncontrollable. I have had numerous cases come before my notice of persons of this kind, who, when they could not restrain themselves longer, have given way to passion to such an extent as to seriously affect their health.

The man with large Destructiveness and small Combativeness, not being pugilistic, and possessing none of the lawyer-like, argumentative, cudgel-holding characteristics as a ready means of defending himself, will steer clear of opposition if he can conveniently do so, and hold out a long time; but when it is necessary to resort to self-defence he does not play the losing game; he hits up, his blows are powerful, forcible, and effective, and his speech scathingly bitter, wrathful, and vindictive.

A morally courageous man is not necessarily of an emboldened, pugilistic or quarrelsome nature; but rather of a cool, calm, contemplative spirit who dares to brave the storm in the midst of dangers, difficulty and opposition, though much self-sacrifice may have to be made to achieve good.

Many acts of self-denial need courage; hence the desirability of its cultivation. What mean, paltry things some people will stoop to, witness, or sanction, when lacking courage to face opposition. Those in whom courage is deficient not only allow themselves to be imposed upon, but they will frequently resort to mean acts and devices, or let important matters take their chance, which ought conscientiously to demand their serious attention.

Courage is a quality which is largely appreciated by the majority of people. When we hear of a minister or public speaker who has the courage of his convictions—who dares to speak his mind—in fact, who dares to do his simple duty; why, crowds flock to hear him. The same may be said of a writer, if he has the courage to speak out, his writings will be largely in demand.

The cultivation of courage is very much neglected. Parents should encourage the cultivation of this quality in their children, for it is indeed important, from a moral as well as a physical standpoint. It would frequently be of great value to them.

To fight the battles of life successfully needs considerable courage. The last rash act of many a suicide is frequently due to a want of courage to face that which would appear to many, who are more strongly endowed with this quality, but an ordinary difficulty.

To cultivate courage, endeavour to come more boldly forward, assert yourself, protect your own and other's rights on all possible occasions; do not be easily overcome, or give up in the face of opposition. Whenever opportunities afford, join in debate, take part in public meetings; seek, rather than avoid opposition, and never allow others to impose upon you.

BRAIN EXCHANGE.

I like that notion of a brain exchange in Chicago, with its arrangement for "Active members to meet regularly and examine and study the brains of the passive members as they are ready for use." This last phrase is a euphemism for when they are dead, for the message goes on to explain, "The passive members will be those whose interest in the cause of science has led them to will their brains to the society after they die." Of course, if the legacy is made merely because of the love of the cause, well and good; but if for a monetary consideration, there is a grave risk of extensive fraud. The fellows will get their cash, and when their heads are opened it may be found that they are unable to meet their liabilities. There will be no *per contra*, and the active members will have to put up with gruel instead of brains. It is altogether a very risky business even for enterprising Chicago. S.L.H.

THE TEETH.

It has been observed that the teeth of the American Indians like those of skulls from Pompeii and of the period of the Fourth Dynasty of Egypt, are much worn, but free from caries, which, as has been proved, is due to weakness of the teeth through lack of use. Molar teeth are most subject to decay, especially the upper molars, which are fed by a branch of the fifth nerve. The other branch of the nerve goes to the eyes, and Mr. Arthur Ebbels, in a letter to *Nature*, thinks that the strain ordinarily thrown on the latter branch is unfavourable to the other branch which goes to these teeth. People who make great demands on their nervous energy are apparently more liable to caries than quieter and slower folk. Thus dwellers in towns are more subject to decayed teeth than country people and savages.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

LOVE OF APPROBATION—*continued.*

The credit of the discovery of the organ of Approbativeness is due to Dr. Gall. When he was making observations on Self-Esteem, he came across a female who believed that she was the Queen of France, and to his surprise she was found to possess but a moderate organ of Self-Esteem, as compared with enlargements of the skull on each side of that organ. But his quick observation showed him that she was not taciturn, proud and arrogant as those possessed of large Self-Esteem usually are; but communicative, conciliatory, and eager to gain attention. He saw the difference between pride and vanity; and this discovery, therefore, is a valuable aid to the elucidation of character, and to the explanation of many things otherwise unaccountable in man. For the discovery of this one organ alone, he deserves our lasting regard.



LALANDE*—Approbativeness Large.

How differently do proud men act than do vain men, and so long as he believes a flatterer—and a proud person can believe a large order in that direction—he accepts the grossest adulation as genuine, but he scorns him as soon as he knows him to be dishonest in his commendations. A person with large Love of Approbation and moderate Self-Esteem can with difficulty believe that a genuine compliment is paid him unless he feels he has some deserving claim to it. Yet how grateful such a compliment is when made in good faith. "Blessed are the meek."

The applause and commendation of others will lead such a person to brave wind and storm, danger and difficulty, pecuniary and bodily loss. He must have large Conscientiousness and Firmness to bear unjust or evil criticism. When men speak evil of him, revile and persecute him, then he bears with his enemies for conscience' sake. His is the kingdom of

Heaven. Such a person will be inordinately gratified with the encomiums of his fellow men, especially when he feels he has done something to deserve them.

When not suitably modified by the higher faculties, this sentiment often produces much misery; it sometimes leads to crime in order to emulate the rich. It aims at the shadow rather than at the substance. But when the higher faculties are well developed it leads to unswerving devotion to duty, self denial and well doing. With large Love of Home, this organ takes pains in preparing home for visitors, and with large Adhesiveness, more particularly for friends. Men have lost their lives in trying to do some difficult feat to gain applause.

Two brewers used to meet at a certain club. The writer used to listen to their conversation. They talked of how much neighbour So-and-so died worth, and their ambition seemed to be to leave large sums of money at their death, and that others might know how much they died worth. Their Acquisitiveness instead of being ruled by Conscientiousness and Benevolence was ruled by Love of Approbation, Hope and Self-Esteem.

Some years ago, in Leyton, there was a certain servant girl who occupied much of her time in breaking the windows of the house in which she lived, merely to gratify her Approbativeness Destructiveness, and Wit. She had a habit of throwing stones through the greenhouse glass and the various windows.



(Approbativeness Small.)

She enjoyed the fun as she deemed it. The fact was, she was left most of the day alone, and discovered this method of amusing herself; but she continued the amusement in the evening when the family had returned from business. She would stand near a bedroom window and throw stones through the greenhouse, and run downstairs screaming, "I'll have him this time," but no *him* was found. She was paid many compliments for her watchfulness. At last the writer of this article was sent for as a friend, with a request to help to unravel the mystery. On entering the door the whole thing was plain. With such large Wit, Love of Approbation and Destructiveness how could she be expected *not* to amuse herself in the way she did. The mystery was solved. She had destroyed several pounds worth of glass. She had to leave her situation. She got another; and the last the writer heard of her was to the effect that she had amused herself in a similar manner at the new place.

(To be continued.)

* For a full account of Lalande see P.P. for September, 1897.

WOMEN WHO MAKE SUCCESSFUL WIVES

"You want to know what kind of head a successful wife invariably possesses?" said Mr. Elliott, the manager of Fowler's well-known phrenological institute, in answer to a contributor. "Well, broadly, she possesses what is known as a 'long-back,' with philoprogenitiveness well marked as showing love for her offspring. The ideal motherly woman has conjugal love and domestic feeling to a very large extent, in addition to patience, prudence, and sympathy to carry out her work. Phrenologically speaking, she must have more Veneration than Combativeness. She regards man as her protector, and prefers him to take the lead and responsibilities of life; her power lies in her refinement and gentleness of manner. She is in her element when her family is around, or she is superintending work."

"What kind of head would a woman possess whose love may be depended upon to prove constant and sincere?"

"It would be fairly high from the opening of the ear, and there would be roundness and fulness of the back portion, almost level with the upper part of the ear."

"And looking at the question from the other point of view, what then?"

"There will necessarily be comparative depression in the back region of the head, about level with the upper part of the ear."

"Can you give me the names of any leading ladies of to-day who possess the successful and domestic-shaped heads to a remarkable degree?"

"Yes. Firstly I might mention the Queen, whose characteristics are essentially of a motherly and homelike character. Then there are the Duchess of Teck, Mrs. Craik, Mrs. Gladstone, and Lady Elizabeth Bidulph, to mention a few of the best known."

"What about the 'new woman,' Mr. Elliott? How would she stand from a phrenological point of view?"

"Her head would be very different to that of the woman who looks upon home as her special sphere. A great deficiency of the back head will be noticeable. She possesses, however, more force of character, and invariably larger abilities than the domestic wife; nor is she capable of showing so much feeling and excitability as the latter."—*Anecdotes*.

REVIEWS OF BOOKS.

"HUMAN MAGNETISM." Redway: London. Price 5/- nett.—This work long looked-for is now to hand. It is certainly a book of no ordinary merit, and is destined to occupy a position as a standard work on the subject of which it treats. It is impossible to do justice to such a work in a brief notice, and I simply here record the fact of its production. A full review will appear next month.

"THE MARVELS OF OUR BODILY DWELLING." London: Fowler and Co. 4/6 nett.—Of all the methods of teaching, that of teaching by parable is perhaps the most attractive and successful. Dr. Mary Wood-Allen has adopted this system of imparting instruction in a manner unique and exhaustive. The marvels of Anatomy and Physiology are illustrated by metaphor in such a manner as to render it charming to even the most casual reader. The various parts of the body are compared to the parts of a house, and the bodily function to the work of the household. It shows how we each have walls, machinery, thatch, kitchen, store-room, force-pump, heating apparatus, clock, electrical apparatus, window, library, &c., &c. That there are thirty-six chapters, each dealing with a separate matter, is some indication of the labour displayed in the pro-

duction of this volume. We sincerely and heartily recommend our readers to read this book. As a present to a young person, male or female, it cannot be equalled, conveying, as it does, information which all should have—in a readable and attractive manner.

"CHILD CONFIDENCE REWARDED." London: L. N. Fowler and Co. Price 6d.—This pamphlet is written by the same lady as the two preceding works. It is really an appendix to "Teaching Truth," giving methods of teaching what the other pamphlet shows to be necessary, and readers of one should certainly read the other. The only real objection in each case is the price, for, although well got up, the price is high for such little matter. However, the information is of value to mothers who are troubled as to how to impart information which they alone should give, and not permit their children to learn, perhaps, by bitter experience.

"TEACHING TRUTH." London: L. N. Fowler and Co. Price 1/-. By Dr. Mary Wood-Allen.—This pamphlet has been written for the purpose of urging upon mothers the desirability of imparting to their children the knowledge of sex relationships and the mystery of birth. Mothers will do well to acquaint themselves with its contents. A full-page illustration and a poem by the authoress on Motherhood are attractive features.

"PHRENOLOGICAL AND BIOGRAPHICAL SKETCH OF SIR ISAAC HOLDEN." Written and published by J. W. Taylor, Morecambe. Price 2d. The phrenological sketch has already appeared in the *Phrenological Journal*. The career of Sir Isaac from peasant boy to millionaire and baronet is tersely told, and affords another opportunity of showing the possibility of even the poorest attaining positions of wealth and dignity.

"A GUIDE TO HEALTH, WEALTH, AND HAPPINESS." Written and published by Professor Cropley. Price 6d. This is a readable pamphlet, consisting of short paragraphs on a number of interesting subjects, the majority of which are rules for diet, health, occupation, &c., &c. A large amount of information in a small compass.

Received: *The Vegetarian, South Western Gazette, Cadet's Own, &c.*

HEREDITY AND INEBRIETY.

A report just issued by the Inspector of Retreats under the Inebriates Acts, 1879 and 1888 gives some statistics which are interesting as throwing light on one or two questions connected with the "disease" of inebriety.

Since the opening of the Dalrymple Home 442 cases have been discharged, which are thus classified:—

Retired naval officers	...	4	Engineers	...	14
Retired military officers	...	19	Manufacturers	...	23
Medical practitioners	...	32	Distillers, brewers, etc.	...	9
Students of medicine	...	5	Builder	...	1
Barriers-at-law	...	6	Shopfitter	...	1
Solicitors	...	21	Drapers	...	4
Artists and theatrical	...	7	Merchants	...	51
Tutors	...	11	Farmers	...	14
Professors of music	...	5	Commercial travellers	...	9
Civil servants	...	13	Bankers	...	2
Clerks in Holy Orders	...	9	Chemists	...	4
Publisher	...	1	Engraver	...	1
Marine merchant service	...	7	Dentist	...	1
Accountants	...	3	Tailors	...	2
Auctioneers	...	2	Agents	...	3
Stockbrokers	...	4	Journalists	...	3
Librarian	...	1	Architects	...	3
Clerks	...	42	Naturalist	...	1
Land and Commission Agents	...	3	Gentlemen of no occupation	...	99
Underwriters	...	8			

Of the total, 101 were college-bred men, 816 had received what is described as a "good" education, and 23 had an elementary education. As many as 285 were married, 186 were single, and 21 widowers. In the case of 228 "sociability" is given as the exciting cause. Ill-health was responsible for 86 cases, and overwork for 82.

The Inspector thinks it is impossible to place too much importance on the question of heredity as a predisposing cause of excess in the individual, and states that, taking insanity and inebriates together there was a predisposing heredity in at least 240 cases out of the 442, or more than 55 per cent., with a certainty of the figures being considerably increased if reliable information could always be obtained from friends.—*Daily Mail*.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 200 words in length.

REPLY TO A CRITICISM.

DEAR SIR,—I must thank your correspondent, "Alpha Percival," for calling my attention to an error in Lesson III., appearing in the June issue of the P.P. Whether this occurred from my own carelessness in copying the MSS. or the printer's error, I am unable to determine. Anyhow, the first word should be chyme, and the latter chyle. Besides this, an intermediate stage is omitted. The duty of the stomach is to retain the food until it has been thoroughly digested by the gastric juice. The pulpy mass into which the food is converted in the stomach by means of the gastric juice is called chyme; the chyme passes from the stomach into the duodenum through the pylorus. It is here mingled with various secretions, the chief of which is the bile, which comes from the liver. It then passes into the small intestine, where it is subjected to further digestive processes, which convert it into a milky fluid called chyle.—Yours truly,

W. FORD.

CHARTS.

DEAR SIR,—According to promise, I herewith send you seven brief reasons in defence of the use of charts or registers. (1) Is it possible to estimate the approximate size and activity of a particular organ, or combination of organs? If so, is it not possible to correctly describe them, in carefully-written paragraphs? (2) By a careful system of marking registers, the mind becomes thoroughly trained in estimating the powers of all the faculties of the mind. (3) After the phrenological expert has carefully marked the relative sizes of all the organs, he can better decide what occupation in life his client is best fitted for. (4) Unless an examination consists of a proper verbal statement of the physical and mental powers, combined with a carefully-marked register, it is decidedly incomplete. (5) Our work is only half done when we have merely described a client's present conditions. Our real work lies in the direction of guiding those who consult us in reference to the future, thus aiding them to attain success. (6) Supposing a person has several powers which need improving, and others restraining, and is unable to pay for a full written examination, but is capable and willing to pay for a carefully-marked register; what is our duty to such a person? Ought we to supply the need, or turn the person away. (7) Phrenology is too deep and far-reaching to be condensed into an ordinary guinea examination. A first-class register is greatly needed. Who will work and help to accomplish the task? Phrenology needs more real workers, and less grumbling drones.—Yours truly,

J. W. TAYLOR.

NOMENCLATURE OF THE FACULTIES.

SIR,—Kindly permit me to call the attention of your readers to the fact that Mr. Zyto has not even yet grasped the point at issue upon the above subject. Mr. Zyto is kind enough to remind me that "the subject under discussion is not the location but the function of Destructiveness." Let me again repeat for Mr. Zyto's instruction, that I am opposed to the idea of "the propensity to destroy or murder" being associated with the organ generally called Destructiveness. I have already given plain reasons for denying the theory of an organ of murder or Destructiveness. Mr. Zyto's last letter shows that he is completely mystified as to what has been stated in my previous letters upon this important subject. The name of any organ to be scientific or logical must or should correspond to its normal condition; in short, the name should indicate the natural tendency of an organ or faculty, and not the thing itself.—Yours truly,

JOHN WM. TAYLOR.

P.S.—The term *Destructiveness* has always been to me distasteful; it sounds too much like *Criminalness*. In my

opinion the true function of so-called Destructiveness is a tendency to action and force of character. After much mental research and study of words, I have finally decided to use the term Activeness instead of Force, because the former represents more accurately the real or normal tendency of the so-called organ of Destructiveness. J.W.T.

"EDUCATED PHRENOLOGISTS."

DEAR SIR,—That something more than a mere elementary education is necessary to a proper qualified phrenologist is too conspicuously evident for anyone to attempt to bring forth any practical view to the contrary.

How can phrenologists who are ignorant of their own native tongue, who have not the slightest acquaintance with Greek or Latin, who have no knowledge of Political Geography, Ethnology, Physiology, Logic, nor Literature generally—hold up to the people the principles of modern Phrenology, in all its deepest aspects and fundamental bearings; recommending it to others as a means whereby mental improvement could be secured and the highest purposes of education gained; without bringing at once condemnation upon themselves, the school of philosophy in which they have graduated, and the subject they so strongly and enthusiastically advocate.

The best education, accompanied by a natural innate sagacity with the distinguishing characteristics of men and a ready perception of relation, are essential for those who would bring credit upon Phrenology, which comprises so many distinct areas of thought. While, however, a certain standard of attainment in scholastic features should be acquired by teachers of Phrenology, at the same time attention should be paid to the status of Phrenological institutions.—Yours truly,

HARRY WHITE.

ANSWERS TO CORRESPONDENTS.

BOLTON.—The book you refer to is published by Delarue Paris, and is called *Le Docteur Gall*. You could obtain it for 1f. 25c. The other work, published by the same firm, *Traité de Phrenologie*, costs about 2francs. They are both recent works and written in a popular style. Guyot-Daube's *Physiologie and Hygiène du Cerveau* is well written. It costs 3 francs.

JOHN 2.—Cuvier had an immense head. His intellect was very fine. His largest organ was probably Order. He had also very large Form, Size, Weight, Causality, Comparison, Wit, and Language.

MARY.—Phrenology cannot tell you whom you will marry.

STUDENT.—At present we would not advise you to enter the field as a Professor of Phrenology. See to your composition and Physiology. There is plenty of room for intelligent and experienced examiners, but the travelling charlatan is a little bit overdone.

B. E. W.—Get the PHRENOLOGICAL YEAR BOOKS for 1896 and 1897. There you will find articles of the kind you refer to.

CULT.—Do please spare our country from more quackery. "A Phreno-astrologist" must mean a—well, we will spare your feelings. Phrenology cannot be responsible for all the follies that men are heir to.

A BELIEVER.—Write us again when you have studied Phrenology with care.

TO A PHRENOLOGIST.

Live peacefully; and then thine every deed
Shall show the world that thou hast learnt to be.
Live soberly; and then thine every deed
Will in itself show truest moderation.
Live not for self; let others reap
From thine experience.
Live as the Christ; for then thy deeds,
Thy thoughts, thy words, thy actions,
Will show forth, clear as the mid-day sun.

JOSEPH HY. AUSTEN.

PHILLIPS & SON,

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THE POPULAR PHRENOLOGIST

VOL. 2. No. 23.]

NOVEMBER, 1897.

[ONE PENNY.]

IT IS NECESSARY YOU SHOULD KNOW.

That the great day is coming, and will be here on Tuesday, Nov. 9th, and that all interested in Phrenology will be welcomed at Essex Hall.

That phrenologists from all parts of the kingdom—clever, eloquent, and popular—will be there to speak, to advise, and fraternise with all lovers of the subject.

That all persons interested in the progress and position of Phrenology are invited to Essex Hall, Essex Street, Strand (just opposite the Law Courts), at half past two in the afternoon, to the Conference to be held there, at which will be discussed and decided questions of great importance affecting Phrenology and phrenologists. Stirring speeches, telling truths, and wonderful enthusiasm will be the order of the day. Come, every reader who is zealous for the advancement of the science.

That after the Conference, from half past five to half past seven o'clock, an opportunity will be given to any one for the small sum of two shillings and sixpence to be examined by any one of the large number of experts present from all parts of the country. Such an opportunity rarely occurs, and should be seized by all requiring a delineation of their powers by the smartest men of the day. Call at Essex Street for an examination.

That Professors Hubert (London), Severn (Brighton), R. B. D. Wells (Scarborough), Timson (Leicester), Burton (Birmingham), Proctor (Liverpool), Gollidge (Dorchester), Taylor (Morecambe), Brooks (Southsea), Allen (St. Anne's-on-Sea), Durham (Yarmouth), Dutton (Skegness), Melville (London), and a host of others will be there, to take part and add value to the proceedings.

That a large number of non-professionals, but no less worthy workers in the cause, as Messrs. Jas. Webb, G. Cox, J. F. Hubert, H. C. Donovan, D. E. Samuel, J. Morrell, F. R. Warren, B. Holländer, R. M. Rham, W. Crouch, and even your own "Cranion" will be there to help make things lively.

That refreshments will be provided at very low rates upon the premises, so as to prevent the inconvenience of going out in case of the weather being wet or otherwise unpropitious.

That at half past seven a public meeting will be held in Essex Hall, to which everybody is invited, whether phrenologist or not; and that an attractive and charming programme will be presented.

That Essex Hall is easily reached from all the great railway stations—omnibusses pass from and to King's Cross, St. Pancras, Liverpool St., Waterloo, Victoria, London Bridge, Cannon St., and Ludgate Hill, and passengers by Underground Railway can book to Temple Station, two minutes from the Hall.

That a limelight lantern will illustrate the truths of Phrenology, prominent speakers will deliver addresses, and well-known experts will publicly delineate the characters of persons selected from the audience, thus demonstrating the truth of the science to all present.

That at eleven o'clock in the morning a few of the more enthusiastic spirits will meet at 63, Chancery Lane, to discuss a special matter of great importance, and arrange for the success of the after meetings.

That visitors from the country can call at 63, Chancery Lane (the office of the Association), and use it for writing or seeing friends by appointment during their stay in London. Members of the B.P.A. especially should avail themselves of this privilege.

That Nov. 9 is the Lord Mayor's Day, and the great show will, this Jubilee Year, be greater than ever. Essex Hall is near the line of route, and visitors can avail themselves of its close proximity by viewing the show without losing any of the good things provided at the Conference.

That excursions will run from all parts of England to London on that day at very cheap fares, giving every phrenologist an opportunity of coming to Essex Hall for the afternoon and evening. The evening meeting will be over in time for the trains which return the same night. Get early particulars as to the excursions at the nearest railway station to your residence.

That the Council of the Association anticipate that the coming Conference will be of historic importance, and the most fruitful of results, of any meeting yet held for the advancement of Phrenology. Energy is being shown on all hands, and enthusiasm is waxing warm. Who misses this opportunity will have a cause of lifelong regret.

That the PHRENOLOGICAL YEAR BOOK for 1898 will soon be ready, that orders are being rapidly booked, and that to be sure of securing copies you should order at once. The "Year Book" has become a recognised standard work of increasing value. Copies of 1896 and 1897 edition may still be had, price 1s. each, post free.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOMAS W. ALLEN,
88, Prospect Hill,
Leicester.

MY TRAVELLING ACQUAINTANCE.

SOME ten years ago, when travelling by train, I fell into conversation with the only other occupant of the carriage besides myself; an elderly, benevolent-looking gentleman. We had been conversing some considerable time on the topics of the day when, by a chance remark of mine, the conversation turned upon Phrenology. I found my *vis-a-vis* was thoroughly conversant with every phase of the science, and had evidently read and studied the subject extensively and thoughtfully, and was palpably a man of culture. Incidentally I dilated upon the reforming power of Phrenology upon a person; how a knowledge of it enabled its possessor to see his failings and vices in their true light, the reformation thereby being more permanent than one based upon the feelings only.

"To substantiate your argument," my companion replied, "I will give you an illustration from my own life, proving that in me, at least, Phrenology wrought a complete and lasting reformation."

To be brief, I will relate it as near as possible in his own words.

"When a young man—I am almost ashamed to confess it—I fell into that terrible vice of gambling. All my mental faculties and physical energies were actively employed in endeavouring to gain money by other means than honest toil. In fact, work, in the true meaning of the term, I had long discarded and was living, as the saying goes, 'on my wits.'"

"Myself and one or two boon companions one evening were strolling leisurely about the town scarce knowing what to do. Money we had hardly any, as that day our gambling speculations had turned out unfortunately—or shall I say fortunately."

"Whilst thus wandering aimlessly along, we saw a stream of people filing into our local lecture hall. As we arrived nearer the hall, we saw an announcement to the effect that a phrenological lecture was to be given that evening, the subject, I believe, being 'Phrenology and Morality.'"

"As there was no charge for admission and the weather being unfavourable to pedestrianism, I suggested we should step inside. My suggestion was soon acted upon, and we made our way to a seat where we could get a good view of the platform."

"We had not long to wait ere the lecturer smilingly appeared and commenced. It was a splendid lecture, and the audience testified their appreciation by a continuous stamping of feet and clapping of hands. I shall never forget the earnest and sincere tones of his voice and the enthusiasm he displayed in the cause he expounded."

"At the conclusion he asked for the orthodox two ladies and two gentlemen to step upon the platform to demonstrate and prove the practicability of Phrenology."

"I straightway, and almost involuntarily, made my way towards the platform, feeling irresistibly impelled to do so, I know not why."

"When it came to my turn to be examined I little thought he would read me as he did. Every detail of my character he seemed to know thoroughly. Of course, he did not expose me publicly, but still I was conscious he knew me; perhaps even better than I knew myself. I recollect how he dwelt on the activity of my selfish propensities, although at the same time explaining how necessary even they were to enable one to accomplish anything in life."

"After he had finished I stayed behind to have a chat with him. That conversation was the turning point in my career. He was a man of sterling character—as the true phrenologist must always be—full of sympathy and kindness. I poured out my soul to him, instinctively knowing I was confiding in a man who felt keenly for the weaknesses and sufferings of others. He advised and reasoned with me in true fatherly fashion, and finally loaned me that wonderful book, 'Combe's Constitution of Man.'"

"Leaving the hall, I found my companions impatiently awaiting me; but I was in no mood for their company, and hastily bade them good-night."

"On my arrival home I sat down to peruse the book loaned to me, and was so fascinated by it, that I did not take my eyes off it until I had read the greater part of it. It was by this time in the early hours of the morning; but still I could not retire to rest. The book had made an indelible impression upon me such as will never be effaced. It stirred up my better nature, which had so long lain dormant, and showed me I lived only in the animal propensities."

"Seriously I began to ponder upon my deplorable condition. Talents I was conscious of possessing; but they all had been abused and perverted. I was worthless, thriftless and improvident. Character, position, friends—everything had been sacrificed to the unholy passion of gambling. Though apparently happy in its unnatural excitement, I was in reality the most miserable of wretches, as, indeed, one must be who lives in one part of his brain only, thus violating the laws of his being. I sat as the hours flew by thus analysing my mental feelings. In that lonely room, in the still hours of the night, a fierce conflict was being waged between the God-man and the animal-man. To still continue my present mode of life I felt I could not; and yet I feared I had not the moral courage to resist the importunities of my companions when they knew of my resolve of amendment."

"At last my resolution was made, and I determined to go to some distant town where my evil reputation was unknown, and commence a new life, governed strictly by truth and righteousness."

"Later in the day, without informing a single person of my intentions, I packed up all my belongings and took train to a town some hundred miles distant. A battle then commenced, both mental and physical. I still had the same evil desires within me, which tried my will power to its utmost extent. In my new sphere things did not go along smoothly; I had to struggle hard and long before I could gain a respectable livelihood. After accepting a situation in a very humble capacity I settled down determined to improve myself morally and intellectually, and try, if possible, to recover some of the precious time I had previously and wantonly wasted."

"New hopes and aspirations took possession of me, and I resolved to use what talents nature had bestowed upon me for the purpose of helping others into a higher and nobler life."

"The words of Carlyle now seemed to apply to me with a double potency: 'What is the use of health or of life if not to do some work therewith?'"

"After some years of ceaseless effort I prospered and rose to a position of some distinction in my employer's business, and eventually commenced in business for myself."

"You may guess I still have great interest in and a fondness for the science which saved me from becoming a total wreck, for such I should undoubtedly have been had I not been so strangely brought into contact with Phrenology."

My interesting travelling companion had now reached his destination, and stepping from the carriage, handed me his card. I was surprised to see printed thereon the name of the leading citizen and mayor of one of our most prosperous cities; a man, not only famed for his commercial ability, but also for his liberality and philanthropy."

Milton was blind in his old age, and often lacked the comforts of life.

Charlemagne had an ulcer in his leg that gave him much annoyance for many years.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]



PRINCE ALBERT.

Whilst Phrenology does not pretend to predict the future, it enables us in a wonderful manner to point out in what direction a person's nature will develop. It enables us to give advice which will help the subject to fit himself for the future. It is much wiser and better for a young lady to know how to fit herself to become a good wife and mother than to worry about how soon she will marry and how many children she is going to have.

It is very important that we understand what belongs to the mental nature and what is only a physical condition which the mental has to use. The science and the art of Phrenology are so very distinct that it is essential the public should understand the difference. I have met with people who were so deeply engaged in the study of theology and religion that they had no time to practice their teaching. So it is with Phrenology; there are many deeply versed in its philosophy who could talk or write upon it, but who would never make character readers.

There are some men who have examined the science of Phrenology and, though they would not make phrenologists, they have been so struck with its usefulness that they have availed themselves of its teaching as a guide to themselves and those belonging to them. The late Prince Albert was one of these.

The Prince Consort had an organisation of very fine quality and a very active mental temperament with only moderate vitality. This caused him to be very refined in his nature and gave him a never satisfied desire for improvement in himself and everything connected with him. Apart from his position there was bred in his nature a dread of anything mean or low. Men like him can no more succeed when surrounded by low conditions than vines can grow on an open moor.

Pre-natal influences hung over his every-day life; but oh! what a nobler influence than that of poor Lord Byron!

The deficient vitality made it necessary that he should husband all his strength. The whole frame lacked that wiry compactness which gives great endurance. His

brain had a tendency to wear out rather than build up his physical powers.

He had too even a type of brain to ever distinguish himself in anything great; but this evenness gave him splendid judgment of almost everything. Men of his stamp can adapt themselves to the requirements of their surroundings and circumstances; he had an intellectual capacity sufficiently large to enable him to grasp a good knowledge of the things originated or discovered by others, together with a strong desire to gain knowledge which might be useful to himself and make him useful to others. *This desire to be of help and service to others* seemed to be the one object of his life. Scientific discoveries and mechanical inventions of every kind were full of interest to him, and few people personally have done more to encourage these.

The observing or perceptive brain was well and evenly developed. He had good Individuality, Form, Size, Color, order, Time, Tune and Eventuality. He would be no mean judge of art and music, and the best methods of doing things. He delighted to see and know what others did and had done, was very careful in every detail, and full of system and method. The moral brain was of a size and type to influence and guide him more than any other part of his nature. He was full of respect where it was deserved, yet no slave to others' ideas or teachings. The ruling organ of his moral nature was Conscientiousness, and having a well-balanced intellect and judgment, he was neither narrow minded nor bigoted. His self-respect was like that of President Garfield's—too great to demean himself in his own mind. Whilst he studied others his actions were guided by his own judgment. Firm he could be; kind he was bound to be. Destructiveness and Combativeness were the defective parts of his brain. The social brain was very even. For children he had almost a mother's anxiety and love. The training of children would be a serious thing with him; he could not overlook their faults, but he would be full of love for them. He would make few friends, but they would be life-long friendships. On this part of his nature a whole volume could be written. He would value being a good husband, father and friend above everything in life.

The Prince Consort was no angel, far from it, but he was one of those men in whose lives the good far outweighs the bad, and this hides their imperfections.

He was one of those men whose faults we could well afford to pass over, in order to learn from their lives and actions the mode of life which gives us something to live for.

GREAT BRAINS.

Prince Bismarck's brain, according to the flattering estimate of the anthropologist, Otto Ammon, is probably the heaviest known to anatomical Science. Fortunately for the old Chancellor himself the estimate cannot be made with perfect exactitude, as his brain is still safe and alert within his own head, and not upon the anatomist's desk. But Herr Ammon, in consultation with Professor Schafer, the sculptor, has concluded from the measurements taken for Schafer's bust the brain of the old statesman weighs 1867 grammes, and therefore exceeds in weight that of any known genius. Cuvier's brain weighed 1830 grammes, Byron's 1807, Kant's 1650, Schiller's 1580, and Dante's 1420. The average weight of the brain of an intelligent European is only 1380 grammes.

REVIEWS OF BOOKS.

"HUMAN MAGNETISM." Redway, London. Price 5/- nett.—After the opportunity of perusing this work I am more than satisfied of its worth to the enquirer as well as the expert in Hypnotism and Mesmerism. It seems of little moment by what name the phenomena are called, they are practically the same thing and subject to the same subtle laws. Mr. Coates, the clever author of this remarkable book, has dealt fully with the whole subject, and particularly its practical application. While feeling interested in the history of the subject contained in the lengthy introduction, I was charmed with the lucid and comprehensible descriptions of the states induced by the magnetic influence—such as conditions of trance, hypnosis, or reverie. Dreams and Somnambulism are also dealt with, as to some extent being referable to similar causes. Mr. Coates' explanation of the "Force" he calls "Human Magnetism" is as comprehensive as existing knowledge will permit, discussing as he does the theories of all the authorities who have preceded him. The objections to Hypnotism are carefully considered and dealt with; and the benefits to be derived from its application in disease are also effectively described and illustrated with descriptions of peculiar cases. But the pith and marrow of the book and its great value to the majority of its readers lies in the practical instructions for producing the mesmeric sleep, and inducing the whole of the phenomena ranged under the headings covered by the title. Here the author manifests his power as a teacher in a manner rarely equalled. Simply, but comprehensively, he treats of the necessary conditions of both operator and subject, and explains the *modus operandi* of the various schools of hypnotists, showing what are the strong and weak points of each, and the best method to be adopted if success is to ensue.

The chapter on Phreno-Magnetism commends itself particularly to phrenologists. One little error has crept in here. Mr. Bernard Hollander is stated to be of Guy's Hospital—it should have been King's College. A little error of this kind, though trivial, may occasion misunderstanding, and should be rectified in any subsequent issue.

The last chapter demonstrates the worth of Hypnotism as a healer of disease, and gives valuable instruction how to use it for that purpose.

A valuable feature of the work is an "Analysis of Contents," which is practically a complete summary of its chapters. In addition there is also a very copious index. A number of artistically executed full-page photo-process illustrations add worth to what I am constrained to believe is the most valuable modern work on an interesting and absorbing subject, and all the more so, in that the author has studiously avoided technical terms and phrases which bewilder, thus rendering it a *vade mecum* for the student and amateur, as well as a guide to the practised mesmerist.

"HOW TO ENTER THE CIVIL SERVICE." L. N. Fowler and Co. Price 6d. Contains particulars of all appointments for men, women, and boys, with details of examinations, subjects, age limits, &c., showing who are eligible and who are not for all posts in the Civil Service in Great Britain, Ireland, and India. Persons intending to enter for such service will do well to purchase a copy of this excellent little work.

Received: *Health Culture* (from New York), *The Vegetarian*, *South-Western Gazette*, *On the Line*, *Cadet's Own*, and *Human Nature* (San Francisco).

NEWCASTLE PHRENOLOGICAL SOCIETY.

On Thursday, September 30th, Mr. J. Stevenson, of Gateshead, gave an interesting lecture on "Anatomical Phrenology." He explained with a clearness and attractiveness that compelled attention the arrangement of the different bones of the skull, the sutures and centres of ossification, showing how to deduce therefrom the development of the faculties. Everything referred to by the lecturer was illustrated by objects and examples. A vote of thanks to Mr. Stevenson closed a very pleasant evening.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

As an instance of the value of Phrenology, allow me to quote the following:—Upon one occasion I was passing into the house of Mr. S——, a well-known nurseryman, a screen prevented my view into the kitchen. His servant came from behind this screen, and accosted me, with Would I good enough to inform her which of those two men she must marry, holding up to my gaze a couple of photographs. Glancing them over, I said, "Don't have this one upon any consideration, for he is an indolent, drunken, lazy man." "Oh," she said, "but he wants me most, and threatens to commit suicide if I won't have him."

I repeated my observations, when she suddenly electrified me by looking behind the screen, and saying, "Come out here, and see what you have to say for yourself." Out stepped a man nearly six feet high, and almost large enough to eat me, looking very sheepish—as well he might, having heard what I had said of him. He owned up to some of his faults, promising to amend when he got married—of which amendments I had my doubts, and said so privately to the girl afterwards, and upon several occasions repeated my warning.

Some two or three years passed away, and I had meanwhile lost sight of the girl, when one morning a woman, with a baby in her arms, accosted me in Stockton Market, saying, "You will not remember me now, sir." I said, "I do not." She said, "I have always regretted not taking your advice, for I married that man after all." She told me he was just as Phrenology had indicated—drunken and lazy—and she was obliged to leave him and go to service again. I said, "Where are you now?" She replied that her husband had got his leg broken, and she was come back to nurse him, and was just going back to see her old master, adding, "but as soon as he is well I will leave him again; I can always work for myself and baby."

Here was a noble specimen of a superior woman, mated to the semblance of a man. It is cases like this from which Phrenology saves people if they will only take its advice. I could recount many similar instances both *pro* and *con*, where Phrenology has proven an infallible guide in judging character. Then its value from an educational point of view is unsurpassed, for it points out the weak parts in children's characters, and how to develop them; this, in conjunction with physiological hints, is invaluable in building up health and character.

WEAK BRAINS.

Professor Roncorini, of Turin, has made some interesting microscopical researches on the brains of epileptics, criminals, and idiots, the result of which he has published in the *Revue Scientifique*. He found alterations in structure which were fairly constant, and which in most cases were marked enough to differentiate them from the normal brain. If his work is confirmed by future observations, it will justify M. Lombroso's theory that criminals and epileptics are closely related.

GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

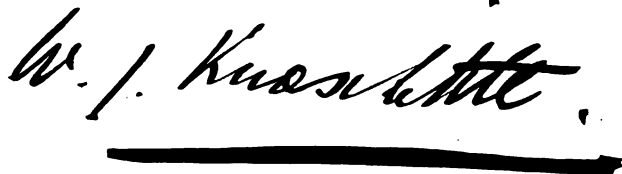
Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

IX.—The Rev. W. J. KNOX-LITTLE,

CANON OF WORCESTER.

In presenting the signature of the Rev. Canon Knox Little, who is one of the finest preachers in the Church of England, I can only say that we have before us one more striking proof of the truth of Graphology.

As may be anticipated, the organic quality of this eminent cleric's "make up" is high—as is shown by the efficacious, yet not redundant, pen-strokes; whilst the fervour and "tension" of his whole nature—due to a strong and active mental system—are amply borne out in the sharp, brisk movement of the writing, the very dots and stops being angular. Of course, it goes without saying that the intellectual, or frontal lobes of the brain are in a high state of development; but the moral regions are also equally influential.



Of the former it may be noticed that Language (names, "Knox" and "Little," united), Order (stops placed after "W," "J," and at the end of the signature), Form (simple, almost print-like forms of capital letters) Individuality (strokes all distinct and sharply defined), and Comparison (clear handwriting, &c.), are strongly denoted.

Human Nature is also large—as the broken "x," among other things, shows; in the rest of the handwriting it is even more conspicuous.

Of all the moral organs, according to his handwriting, Veneration is far the most active—if not absolutely the largest—as may be seen by the very great height at which the dot above the "i" flies over that letter; and this faculty gives elevation of mind, respect for greatness, aspiration, a sense of holiness, and reverence. It is on account of the prominence of this organ, in a great degree, that Canon Knox Little is a High Churchman. Very well defined, too, are his Conscientiousness (letters level), Firmness (blunt terminations to strokes), Hope (final turned up), and Benevolence (sloping style, terminals thrown out), which make him stable in his views, true to his convictions, a believer in the future state and in the hereafter, and, withal, charitable and sympathetic—as all true clergymen should be.

After these organs, how strongly, we may observe, are Destructiveness (thick crossing to "t," and black bar under names), Combativeness (lines long and advancing), and Dignity (tall capitals, "t" crossed high) indicated; and these faculties give untiring energy, force of character, moral and physical courage, and vigour in all things undertaken—whether in speaking, writing, or what not.

By no means deficient, either, are the Domestic attributes—as the slope, looping, and thickness of the

strokes all indicate; still, these are hardly called into play as are the rest of his faculties. From the tendency shown to huddle many of the letters together, and the thoughtfulness exhibited in the handwriting, it is probable that Canon Knox Little is not averse to being "alone with his thoughts," and does not hanker after society.

Taking the outlines of Canon Knox Little's character, it may be said that he possesses an intensely ardent, strongly susceptible organism, his feelings and sensations being extremely warm and vivid—hence his impassioned style.

I have chosen Canon Knox Little's signature—which he was kind enough to allow to be reproduced for this purpose—in order to show the combination of qualities present in a *religious* and *clever* man.

An utterly mistaken, unfounded idea appears to be prevalent, now-a-days, that if a person be the former he or she is, as a matter of course, not the latter, and *vice versa*. That this notion is entirely erroneous I have been at some pains to prove in this paper; and were a selection of the most famous—*truly great*—people to be made, it would be seen at once that such was not the case.

As regards *Religion*—it is a complex word, and, of course, a more complex subject.

Comparatively few people have no religion—though many a person's "faith" is unconventional, and free of all sects and creeds. In respect to *clergymen*, I say no more than that—although we cannot expect *perfection* in them, yet we *do* expect, and *ought to have*, the very best men for the ministry obtainable, it being, if rightly maintained, one of the most honourable of callings, no matter whether the form of belief be Protestantism, Romanism, Lutheranism, or anything else.

THE SMOKER'S MEMORY.

An ounce of experience is better than a pound of theory. There is a proverb to that effect. As it is, a cigar or a couple of cigarettes in the evening fill the bill for me. Yet there is, as a rule, a calmness and repose about your real smoker that is enviable. Smoking very much, however, promotes a weakened state of the heart and nerves that is so characteristic as to merit the nomenclature, and so we speak of Smoker's Heart. But, heard you ever of the Smoker's Memory? My own opinion—and I have taken marked notes on the subject for many a day—is that inveterate smokers usually have defective memories. A man of this sort, for example, often wants bringing up with a round turn in conversation, because he'll spin you the same story over and over again, though, if with conspicuous politeness you say to him, "Dry up, Smith, you've told us that yarn a dozen times at least," he only laughs and says, "Oh, did I?" then quietly lights another pipe. But I believe that physiological reasons could easily be adduced to prove the existence of such a complaint as Smoker's Memory.—Dr. Gordon Stables in *The Yorkshire Weekly Post*,

ONE SIDEDNESS.

According to measurements recently made in London, 50.9 per cent. of men have the right arm stronger than the left; 18.4 per cent. have both of equal strength; and 82.7 have the left stronger than the right. Again, 46.9 per cent. of women have the right arm stronger than the left; 24.5 per cent. have the left stronger than the right; and 28.6 per cent. have both arms of equal strength. As to the length of limb, of 50 skeletons measured (25 male and 25 female), 23 had the right arm and left leg longer, 6 the left arm and right leg, and 4 the right arm and right leg. In 17 cases all the members were more or less unequal in length.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

The first meeting of the session was held at 63, Chancery-lane, on Tuesday, October 5th, at 7.45 p.m., the President occupying the chair.

After the Minutes of the last meeting had been read and adopted, Mr. WEBB, at the request of the Chairman, delineated the character of a member of the audience with very satisfactory results.

Miss WRIGHT then delivered her lecture on "THE PHRENOLOGY AND PHYSIOGNOMY OF THE SANGUINE TEMPERAMENTS," dealing first with the necessity of taking temperamental conditions into consideration when applying Phrenology; also showing that the early phrenologists, Sydney Smith, Dr. Carson, Dr. Thomas, of Paris, T. S. Prideaux, Dr. Donovan, and many others were impressed with the importance of the study of the temperaments in connection with the "Science of Mind," while from the most ancient times both physicians and physiognomists had laid special stress on the necessity of carefully studying this department of knowledge, both in relation to physical disease and to the understanding of the human mind.

Defining the meaning of the term Temperament, Miss Wright gave the opinions of many authorities, and others who used the term in a special sense. She said the body, as we know, is made up of various systems, organs, and appendages, such as the osseous, muscular, glandular, nervous, circulatory, &c., &c. These, considered in conjunction with their quality and function, represent a comprehensive unit known as "Constitution." Temperament is the predominant influence exerted in the constitution by one or more of these systems.

In enquiring how to discover the temperaments prevailing in an individual, Miss Wright dealt briefly with several points of importance. Organic quality embraced the texture, degree of fineness or coarseness of the skin, hair, bones, &c., and indicated degree of mental activity. Conditions such as these were due to a variety of causes, such as heredity, pre-natal impressions, climate, quality of food on which infants are fed; insufficient food, due either to want, or neglect of health laws.

Next to organic quality come the colour signs, as seen in the eyes, hair, and complexion. In the sanguine temperaments contrasts of colour apparently follow the general law of the entire constitution. Sanguine people love change, and are smart, but evanescent and superficial, rather than deep and tenacious. So the prevailing shades and tints of colour are light and brilliant, rather than powerful, rich, and deep.

The third point for consideration is the general build—whether the body, as a whole, presents an angular, oval, straight, or rounded appearance. In considering the entire organisation we go beyond the limits of Phrenology, for although the brain and skull respond to this law, the law is by no means confined to the cerebrum and cranium. Here the student is brought face to face

with the necessity of recognising Physiognomy, which embraces the laws of anatomical formation and colour. Each temperament is dominated by a principal geometric form, the sanguine being especially related to the curvilinear. This temperament is noted for its agility and sprightliness of muscular movement, as contrasted with the bilious, which is angular and square, or the lymphatic which is ovid.

The fourth point is—Which system of the body predominates? Are the brain and nerves, the bony, the muscular, the glandular, or other systems, the most influential? The sanguine is represented by the muscular, glandular, and arterial.

The next point for consideration is—The regional predominance of the body; that is, whether the head, face, neck, thorax, or abdomen are relatively largest.

The sixth point is the relative influence of the bodily organs, as the heart, brain, liver, kidneys, stomach, &c. The organs which are specially influential in the sanguine temperament are the heart, lungs, arteries, and circulatory system; the digestive functions being usually robust. In a normal condition the sanguine man likes fresh air, outdoor exercise, bathing, swimming, and cleanliness.

Point seven embraces thermal conditions—heat, moisture, &c; the Sanguine Temperament presenting a condition of plumpness, buoyancy, and variability.

The eighth consideration comprises the measurements of the body—as the circumference of the head, chest, or abdomen. To obtain an average standard of measurement, each type should be measured separately, that is all persons of the sanguine type should be classified together, and distinct from those of other temperaments, then a standard may be obtained of any particular type.

The next point for notice is the Brain in its regional development, noting whether the Coronal, Frontal, Basilar, or Occipital is the larger. In the Sanguine Temperament the Occipital is usually leading, but when combined with the nervous or bilious is more prominent in the Coronal region. In considering the phrenological organology of the Brain in its relation to the Sanguine Temperament, we find the following organs and their corresponding faculties are specially prominent: Time, Amativeness, Benevolence, Approbateness, Hope, Colour, Calculation, Form, Combativeness, Destructiveness, Alimentiveness, Language, Constructiveness, Mirthfulness, Observation, and Love of Young. With this temperament strongly marked, persons in youth are given to pleasure, in old age are sensuous, in dress they love variety, in eating they are fastidious, in conversation copious, in expenses rather extravagant, in occupation inconstant, in company sociable, in trade smart, in prosperity hopeful, in danger imprudent, in art ingenious, in science teachable, in religion changeable, in writing versatile, in warfare terrible, in manner playful, and generally affable and courteous. They are best influenced by sympathy and leniency.

Miss WRIGHT then dealt with the relation which, in her opinion, Phrenology bore to Physiognomy, quoting largely from a work of Mr. J. Melville's, with the contents of which she was in entire accord. She then described the leading physiognomic indications which accompany the sanguine type. The average form of head is usually wide and large as a whole, the neck short and thick, the face form between the square and the oval, the cheeks full and sometimes massive, the nose wide and muscular,

straight, or inclined to concave rather than convex. The eyes are inclined to be oblong or almond shaped, the ears thick and large, the lobes fleshy and pendant, the lips full and very thick and red. The external borders of the forehead are full and well rounded, the chin broad, the jawbones broad and round, the teeth usually well set; the skin smooth, hot and moist to the touch, usually very white, and thinner than the bilious type. The chest is capacious, the shoulders usually broad and thick-set, the abdomen full to large, and the general build inclined to portliness due to the predominance of the vital element.

The sanguine temperament is so called when the foregoing features are strongly marked, but there are many compound states of the same, caused by the union of the Sanguine with other chief temperaments, known as the Bilious, Choleric, Melancholic, Nervous, Phlegmatic. To form a just estimate of character it is necessary to consider what we may call "antagonistic evidence." Every phrenologist well knows that the developments of one organ may, to a considerable degree, oppose the influence of another, while those who recognise the study of Physiognomy are well acquainted with the same fact. A difference of opinion seems to prevail as to whether the Phrenology of an individual agrees with his Physiognomical indications. It may, or may not do so. The brain form is in the first place the index of the mental action, secondly, the index of bodily action. In Physiognomy, the reverse method of indication is true. It is firstly the key to bodily action, and secondly the evidence of mental endowment. Suppose a person were possessed phrenologically of large Self Esteem, but of which the physiognomical indication was weak, such person would be found to be proud or dignified in thought, but deficient in dignified action.

Miss WRIGHT gave other illustrations of apparent antagonisms, and concluded an excellent and instructive lecture by saying that the careful study of man should embrace every reasonable method of analysing character, which is written not only on his skull but in the entire organisation; for brain and body act and re-act on each other.

The more evidence the student can obtain from all sources, the greater will his power of rendering nice and necessary discriminations become.

A brief discussion ensued in which Messrs. J. Webb, J. F. Hubert, J. Melville and others took part.

A vote of thanks was accorded to Miss Wright after which there were delineations of gentlemen from the audience by Mr. Rham and the chairman, and a well attended and successful meeting was brought to a close.

FOWLER INSTITUTE.

On the 13th October, the ordinary monthly meeting was held at Imperial Buildings, Ludgate Circus. There was a crowded attendance, doubtless owing to the fact that Mr. Theodore Wright, a visitor from the Antipodes, was to be the lecturer. W. Brown, Esq., J.P., presided, and opened the meeting with a stirring little speech. After which the lecturer took the meeting in hand.

Mr. WRIGHT, by an ingenious process of reasoning sought to show that the great aim of Phrenology was to spiritualise the world by spiritualising the individual. He asserted that every faculty of the human mind was capable of functioning in two directions—the ordinary

every-day method of doing one's duty and providing for one's necessities; and a higher and more ethereal method which would enable mankind to live in a purely spiritual atmosphere, in which happiness is supposed to be unalloyed.

This startling theory is comprehensible to men of the organisation of Mr. Wright, but it is not Phrenology as Gall and Spurzheim taught it, and not as the average and ordinary Phrenologist understands it. Nevertheless, Mr. Wright is a capable and attractive speaker, and the evening was a pleasant one.

WHAT IS YOUR CEPHALIC INDEX?

Here is a curious extract from Mr. Grant Allen's article, "The Romance of Race," in the *Cornhill Magazine*:—Canon Isaac Taylor (he says) has pointed out a curious cross-division of Europe as a whole, dependent upon underlying racial features. Two main types of skull are generally distinguished throughout the whole historic and prehistoric period—there are the dolichocephalic or long-headed, and the brachycephalic or short-headed people. "The dolichocephalic Teutonic race," says the learned Canon frankly, "is Protestant; the brachycephalic Celto-Slavic race is either Roman Catholic or Greek Orthodox. . . . The Teutonic peoples are averse to Sacerdotalism, and have shaken off priestly guidance and developed Individualism. Protestantism was a revolt against a religion imposed by the South upon the North, but which had never been congenial to the Northern mind. The German princes, who were of purer Teutonic blood than their subjects, were the leaders of the ecclesiastical revolt. Scandinavia is more purely Teutonic than Germany, and Scandinavia is Protestant to the backbone. The Lowland Scotch, who are more purely Teutonic than the English, have given the freest development to the genius of Protestantism."

And then the intrepid Canon, instead of worrying about theological explanations of the fact, goes on to show that the mean Cephalic Index (as it is called) of the Protestant Dutch is nearly that of the Swedes and the North Germans; while the Belgians are Catholics because their Cephalic Index approaches that of the Catholic Parisians. If a Swiss canton is long-headed it is Protestant; if round-headed it is Catholic. And Canon Taylor accounts (rightly, as I think) for one apparent British exception by saying shrewdly: "The Welsh and the Cornishmen, who became Protestant by political accident, have transformed Protestantism into an emotional religion, which has inner affinities with the emotional faith of Ireland and Italy." Unless so distinguished a divine had led the way, I do not know whether I should have ventured myself to follow into this curious by-path of ethnology. But in future, whenever one is tempted to ask oneself the once famous question, "Why am I a Protestant?" the answer will be obvious—"Because seventy-five is my Cephalic Index. If it were seventy-nine I should, no doubt, have become a Dominican Brother."

GOOD MEMORY.

It was the saying of one, that an excellent memory was needful for three sorts of men. First, for tradesmen, for they having many businesses to do, many reckonings to make up, many irons in the fire, have need of a good memory; secondly, great talkers, for they, being full of words, have need to have a good storehouse in their heads, to feed their tongues; thirdly for liars, for they, telling many untruths, had need of a good memory, lest they should be taken in their lying contradictions; and I may add a fourth: those that are afflicted, that they may remember the great good that they have gained by former affliction, so that they may be the more silent and quiet under present troubles.—*Thomas Brooks*.

BRIGHTON.

On October 7th, at Goldstone Villas Church, the first of a series of lectures on Phrenology was delivered by Prof. J. M. Severn, F.B.P.A., to a large and appreciative audience; W. Spence, Esq., presiding. The lecturer aimed at giving a general view of the claims and utility of Phrenology, as a means of character reading, and a method of diagnosing the mental condition of individuals. With skill in hand, the principles were dilated on, the development of the brain due to exercise, and the growth of the skull dependant on the increase of brain. The lecture included some useful information on the value of Phrenology in the choice of pursuits, in mental improvement, and adaptation in marriage. The lecture, which was highly appreciated, was illustrated with diagrams of men eminent in science, art, medicine, law, and politics. Two gentlemen from the audience were then phrenologically examined by the lecturer (whose ability as an expert is well known), and expressed themselves well satisfied with the result. Votes of thanks to Lecturer and Chairman closed the proceedings.

On the 14th October, Mr. James Webb, F.B.P.A., delivered a very able and instructive lecture on "Size of Brain a Measure of power. E. B. Lethbridge, Esq., F.R.G.S., presided. There was a good company present, and the lecturer held them with rapt attention. He dealt with his subject in a practical and scientific manner. Questions were invited at the close. Mr. Webb gave several delineations which indicated his knowledge of the subject, and proved to the audience the advantages of an acquaintance with Phrenology.

PORTSMOUTH.

"The British Nation Phrenologically Considered" was the subject of a lecture delivered to a full assembly at the Wesley Mutual Improvement Society, on Friday, October 8th, by Mr. Walter Brooks. The lecturer treated upon the characteristics of the nation's commerce, executive force, independence, pride, conspicuous civilisation, possession of the richest country under the sun, ruling one-third of the human race in all regions, freedom from the rule of all others, elevating the wretched masses as in the Soudan, delivering the oppressed by a missionary spirit. In concluding, he said it was only British intellect that can do this, backed up by a correct physical state, and while the nation has its decisive men, it will never become stagnated. Mr. Brooks' abilities were tested by having to read phrenologically a heap of photos. The usual vote of thanks brought the meeting to a close.

On September 3rd, Professor W. Brooks gave an instructive address at the Rechabite Tent. He delineated one of the members, giving his leading characteristics with great accuracy. The address, which was given with clearness and ability, was much appreciated, and a pleasant and profitable evening was spent.

VENTNOR.

Professor Artemas Golledge gave a highly interesting Phrenophysiological Entertainment in the Baptist Lecture Hall, on the 27th September, the Rev. J. N. Rootham presiding. Satisfaction was publicly expressed with the lecture, and the examinations which were made on the platform.

LEICESTER.

Mr. Mark Moores, once an annual visitor to Leicester for about fifteen years, has again taken up quarters at the Cook Memorial Hall. It is three years since his last visit, and his return has been cordially welcomed by a large number of friends and patrons. During the week, in addition to his clever delineations of character, Mr. Moores has been giving a series of illustrated talks and entertainments, showing some attractive living pictures. The entertainment side of his business is a good draw, but the talks and advice on life, health, and character are the most useful part. He has had a life-long experience, and mastered all the subtleties of the art. To say

that all there is to be learned about Phrenology is known to Professor Mark Moores would be a large order, but without doubt he has proved himself to be possessed of wonderful insight in this direction, and he is one of the most reliable readers of human character in the country. Usually Mr. Moores stays in Leicester for a month; on this occasion the visit will extend over only three weeks.—*Midland Free Press*, Oct. 8th.

BIRMINGHAM.

Mr. Burton gave his usual lectures at Corporation-street on each Wednesday evening. He also lectured for the Spiritualist Union at West End Chambers, on October 11th, his subject being—"Strong and Weak Characters, Firmness, Will." Needless to say the subject was ably and exhaustively dealt with.

CITY OF LONDON.

At the Albion Hotel, before the City Tradesman's Club, Mr. Webb delivered a lecture showing the value of Phrenology to business men. After the lecture he examined several heads. John Lobb, Esq., occupied the chair.

LEYTON PHRENOLOGICAL SOCIETY.

DR. McClymont being unable to deliver his lecture on September 24th, Mr. Webb ably filled his place with a lecture on "Musicians," which was highly appreciated by the good audience present. At the close of the lecture many questions were asked and answered, after which votes of thanks were accorded to the lecturer and H. Hayes Esq., who presided.

FORTHCOMING MEETINGS.

November 9th.—**BRITISH PHRENOLOGICAL ASSOCIATION.** Annual Conference, see Advertisement Page 172.

" 10th.—**FOWLER INSTITUTE**, Imperial Buildings, Ludgate Circus, London. Lecture by Mr. J. Allen, F.B.P.A., at 7.30 p.m. Admission free.

" 17th.—**BOROUGH ROAD POLYTECHNIC INSTITUTE.** Lecture by Professor Hubert, F.B.P.A., on "Character Sketches of Celebrities," at 8 p.m.

Kew.—Every Wednesday, Saturday and Sunday evenings at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free, 8 p.m.

LEYTON.—Nov. 12th. Leyton Phrenological Society, Congregational Lecture Hall, Grange Park. Lecture by Bernard Holländer, Esq., on "The Organ of Tune," 8 p.m. Free.

Nov. 26th. H. Davies, Esq., B.A., M.D., LL.D., on "Psychic Experiments, Experiences, and Deductions," 8 p.m. Free.

ST. ALBANS.—November 15th. Assembly Room, Town Hall, Professor Hubert, F.B.P.A., will lecture at 3 and 8 p.m.

NEWCASTLE.—November 11th. Newcastle Phrenological Society, Bible House, Pilgrim Street. Practical Phrenology, directed by Mr. J. Darling, at 7.30 p.m.

November 25th. Lecture by Mr. J. Newton, on "The Sentiments," at 7.30 p.m.

BIRMINGHAM.—Lectures by Mr. C. Burton, every Wednesday evening, at 11, County Chambers, Corporation Street.

THE POPULAR PHRENOLOGIST.

NOVEMBER, 1897.

Will be sent post free to all European Countries, Canada, United States and Egypt.

Single Copy	s. d.
		0 1½
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Other parts of 'the World 2/- per annum.

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A REDUCTION ON A SERIES OF INSERTIONS.

☞ For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

Everybody should know that the Editorial and Publishing Office of the POPULAR PHRENOLOGIST will in future be at 64, Chancery Lane, W.C. (Holborn End). A change has for some time been necessary, and it has at last been effected. All correspondence relating to the paper should therefore in future be sent to our new address, which will always be found in the notice at the top of this column.

I am of opinion that the Conference to be held at Essex Hall on Lord Mayor's Day will be one of the most valuable meetings which will have been held within the experience of any living phrenologist. Hence I trust every phrenologist will make an effort to be present at 2.30 that no time may be lost waiting for absent members. Business is meant, and those who would share in it must be prompt.

As the afternoon Conference affects phrenologists more particularly, the general public are not invited; yet, if any feel interested and wish to attend, they may receive an invitation card by applying to the Secretary B.P.A., expressing their wish to do so. Phrenologists from the provinces who have friends with them may bring them to the meeting, where they will be welcomed.

Phrenologists who desire to propose or submit any matter for the consideration of the Conference should send copies of their resolutions in writing to the Secretary, that they may appear upon the agenda of proceedings; otherwise they may be omitted, or other important matters deferred till too late in the programme to ensure full discussion.

All Articles, Reports, and Advertisements intended for the YEAR BOOK, 1898, not yet to hand must be sent at once, or they cannot be included. Orders for copies should be sent on at once. Bound copies at 1s. 6d. (or

1s. 8d. post free) will again be prepared, and friends desirous of preserving the work in an attractive form should secure a bound copy.

These copies are also useful for presentation to friends or to public libraries. I trust my readers will really help in the dissemination of phrenological information by this means. The YEAR BOOK contains the best efforts of the best men of the movement, and should be well supported. Kindly send your orders on to the Association.

A bound copy of the P.P. for 1896 will be sent to the person sending in the best suggestion as to how to celebrate the Centenary of the first published declaration by Dr. Gall of his great discovery. The celebration will take place next year. Three copies of the 1897 YEAR BOOK will be given to the three next best suggestions. Attempts should be sent in by Monday, November 8th, addressed to the Editor.

The present is a splendid time to join the British Phrenological Association. Ladies and gentlemen desirous of helping forward a knowledge of Phrenology may become members. The subscription is: Gentlemen, 10s.; Ladies, 5s. per annum. These are the minimum subscriptions. The Association would be delighted to have you pay pounds instead of shillings if your means or zeal permit.

Donations or legacies to the Association for the purpose of carrying on its valuable labours would be highly appreciated by those who have to bear the burden. Every officer and worker for the Association is a purely honorary labourer—no member of the Association is paid for any service rendered. Many cannot spare time, but may feel gratified at being able to send a cheque, to help the work of those who are devoting time and energy to the spread of Phrenology.

Will you consider me forward and immodest in drawing your attention to an advertisement on page 176, which notifies that "Cranion" has now made arrangements by which he can be consulted daily at 64, Chancery Lane, by those who desire his opinion upon their developments? Many have expressed a wish that I should examine them, the opportunity now presents itself.

The Chicago "Human Nature Club," having for its object the selection of partners in marriage by a Phrenologist, is a startling development of phrenological teaching. The P.P. mooted a somewhat similar matter some months ago, and invited correspondence. Though many responded, the number of practical suggestions were few. I have resolved to give the pith of the correspondence in the January issue, and should like all interested to participate in the discussion. What do you say, shall we have POPULAR PHRENOLOGIST Marriage Department?

Tell it to all, proclaim it in all places that the brightest most enthusiastic, and largest phrenological meeting held in London is to take place at Essex Hall, on Tuesday, November 9th, at 7.30. Everybody is invited, and all who come will be welcome. All seats are Free, so that all comers will be permitted to retain their cash till the collection takes place, when an opportunity will be afforded for each one to give their generous instincts full play.

PHRENOLOGY AND MODERN INTERVIEWING.

By J. MILLOTT SEVERN, F.B.P.A.

Biography, the history of men's lives, their characters, their reputations, their doings, etc., forms one of the most interesting and instructive branches of present day literature.

It is important to know the history of one's own and other countries, the progress of our sciences, arts, inventions, manufactures, legislation, etc., and this being so, it is particularly interesting and instructive to know something of the private characters and public careers of those who are the prime movers in these things; hence, published interviews are highly appreciated.

Anything pertaining to the character and doings of notable and remarkable individuals must be of more than ordinary interest, and it is due to him who has achieved merit that his merit should be publicly recognised. Such information, too, is not only of public interest, but it acts as a stimulus to others, and is encouraging to the individual himself to make further efforts to succeed, when he sees that his achievements are recognised and appreciated. From an educational standpoint, since every reader will differ according to his own thoughts, ideas, knowledge and experience, interviews form useful topics for discussion. Again there are a large number of people who like to be "in the know" regarding other peoples' affairs, which are not generally made public except in this way; in fact, such people will frequently take a great deal more pains to learn about others than to know about themselves.

The ordinary mode of interviewing, however, is not altogether satisfactory. There is need of a better basis in the manner of interviewing individuals if interviews are to be of lasting value to the public. When an individual manifests some talent or achieves something that is a little out of the ordinary he is pounced upon as a rule by some itinerant scribe in search of copy, is made to believe for the time that he is indeed a great being, is lauded to the skies in the most glowing and indiscriminate manner possible, and the public wonder where this paragon who calls forth such lofty sentiment has been up to the present that notice has not been taken of him before, for surely, if all that is said of him is true, such marvellous capacity for achievement could not, like Jonah's gourd, have sprung up in a single night. That which is the best is usually of the slowest growth. Hence, why has he not been noticed before?

I would like to ask, admitting that there may be tangible grounds for public recognition, yet after all this pomp and display of the merits of the individual interviewed, how does the interviewer know, unless he is acquainted with Phrenology, that the party interviewed will maintain the character given him?

It is not sufficient that the interviewer make statements of that which is presented to him as fact, he needs also to take into consideration the individual's capacity and moral character, as well as his achievements, otherwise he is liable to be grossly deceived. Phrenology would enable him to do this, to forestall the advent of genius, and gives an opportunity to discourage immorality

and crime, and to encourage the bud of genius which may, under favourable conditions, eventually blossom forth.

How very small the editors of journals must feel when, after speaking in highly approbative terms of an individual, their subject proves himself utterly unworthy. And what a mixture of contempt for the purveyor of such information and mortification at being so grossly misled the public must feel.

More satisfaction would certainly accrue if when a person is being interviewed, because of some particular achievement, his capacity for maintaining the credit given him were taken into consideration. This can be ascertained only by means of Phrenology.

A man may be lionised or applauded for certain of his achievements, which are small compared with what may be expected of him, and such an one would be ashamed to think that so much had been made of what to him was but a small matter. While another's achievement may be a manifestation of the climax of his capacities, it would be impossible for him to accomplish anything more important than that which he had done. Phrenology would reveal this, and the conditions might be modified accordingly. By taking into consideration phrenological developments, the public would be better because more accurately informed.

SKULL DECORATIONS.

Lady Rosslyn is said to have the oddest taste of any modern woman. She delights in skulls. Her own room at Dysart House is decorated with them, and she always wears one—*bien entendu*, not a real one, but a dainty imitation in ivory, with diamond eyes and diamond teeth; and by pressing a spring the top jumps up and discloses a watch. She wears it suspended from a chain at the waist.

OUR PRIZE STORY COMPETITION

A HALF-GUINEA will be given each month to the writer of the best story conforming to the following conditions:—

1. The benefits derivable from Phrenology must be a leading feature.
2. It should contain about 1,500 words, but must in no case exceed 2,000.
3. The winning story becomes the property of the POPULAR PHRENOLOGIST COMPANY.
4. It must be written on one side of the paper only.
5. Stamps to cover postage must be sent, if unsuccessful authors desire their MSS returned.
6. All competitions must reach the office—64, Chancery Lane, London, W.C., by the 10th of each month.

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LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

LOVE OF APPROBATION—*continued.*

Sometimes servants fail to obtain the approval and commendation of their masters.

A fire broke out in a certain house. The servant displayed great energy to save the property, and even risked her life. She obtained great praise for her brave conduct. By and by the praise ceased; she longed for more. What could she do to obtain it? She felt that she could not be happy without she could secure further praise. She set her house on fire again and worked desperately hard to overcome it. Her crime was afterwards brought home to her and praise became condemnation. That was more than she could bear.

Robert Burns had a large development of this organ. His language agrees with his development. To Mrs. Dunlop he wrote, "I am fully persuaded that there is not any class of mankind so feelingly alive to the titillations of applause as the sons of Parnassus; nor is it easy to conceive how the heart of the poor bard dances with rapture, when those whose character in life gives them a right to be polite judges, honour him with their approbation." And Mrs. Dunlop confirms those remarks, so far as they apply to Burns himself, by saying, "He was far from adverse to the incense of flattery, and could receive it tempered with less delicacy than might have been expected." In glancing through his poems we come across ample proofs of this statement, *e.g.*:—

"The mair they talk, I'm ken'd the better;
E'en let them clash."

Hope influences Love of Approbation. When both are large the former supports the latter in perplexity and doubt. When Hope is small, Love of Approbation, especially when aided by large Secretiveness and Fear, leads to perplexity, vacillation and hesitation amid conflicting desires. Benevolence is also an auxiliary to this organ. This is well seen in churches where plates have supplanted bags. Love of Approbation gives to the plate what it would not give to the bag. Verily it has its reward—it is seen of men. In the poor this organ has often a depressing effect. It tends to restrain them from attending church as often as they otherwise would; they cannot face the plate.

Added to Large Imitation it leads young people to do as others do; to smoke, drink and gamble, not because they have discovered a reason for so doing, but in order not to forfeit the good opinion of their companions.

When people have this organ very large, they should seek approval only when they do right, for honest work and moral courage; when this is the case it also produces courtesy, humility and true manliness. The conventionalities of social life, public opinion, and fashion should not be allowed to usurp the desire to do right. Should right doing fail to command approval, much less honour and gratitude, to say nothing of pecuniary benefit, the desire for praise must be overcome. A

greater benefit must be sought after, one's own approval and moral improvement, and in the long run it will be found that virtue has brought its own reward. Rather be spat upon stoned and crucified, than swerve from honest conviction and conscious rectitude. It was for the want of this self-denying courage in so many in his day that the preacher said, "Vanity of vanities, all is vanity." The evil multitude may clamour and persecute; it cannot do more than destroy the body.

It is on account of the average large development of this organ that the French, as a nation, have been led on to "glory" and to defeat. It gives them a love of titles, decorations and flattery.

It often conduces to envy. The tyrant Nero, chagrined at a competitor's success in writing better verses than he himself had done, had him put to death.

By appealing to this faculty the teacher finds it a great lever for good. Its action can be observed in any school. The size of the organ is easily assessed by the expansion of the head sideways and backwards at the coronal region. Coronal expansion upwards and backwards is due to large Firmness and Self-Esteem. All these organs were very large in Lalonde, Love of Approbation being especially so.

Let the teacher observe a boy who has made some improvement; let him give the boy a word of praise; his head will be seen to fall aside. He will return to his work with a stronger desire to do his duty. He determines to shew his teacher that he can do still better work. And what applies to the pupil applies to the teacher. Teachers sometimes find their work difficult and depressing. When they have also large Caution they become melancholy, and despair. The writer has known of several such who have destroyed their unhappy lives.

The wise master or manager, instead of adversely comparing the work of such a teacher with that of a more successful one, whose self-confidence is probably very large, looks for some good in it and finds it; he recognises this work, and gives the humble teacher a word of praise. This stimulates him to aim at better work. Both pupil and teacher are benefitted, and both are glad. They almost unconsciously decide that the next time the master looks at their work he shall see something worth looking at. And when he does go, he will notice that the heads of both pupil and teacher fall aside, the drooping, aside being due to the excitement of the organ now under consideration. That droop is the tell-tale—they have done what they could to meet his approval. Both teacher and pupils become interested in their work, and punishments become fewer. This is no theory, it is experience. In the case of girls the result of such a method is still more applicable.

The droop of the head to the side when praise is accorded to a person with a large Love of Approbation may be readily seen by an intelligent observer. Let him look at the conduct of two friends who approve of each other. Their necks seem to be well oiled, they bend aside like willows in a gentle breeze.

Phrenology teaches us to deal with each child according to himself. He should not be pitted against another; children should rather be taught to beat themselves.

ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON VIII.—TOXICOLOGY.

In order that these lessons may be instructive and useful to the general reader, it has been decided to consider this subject of Toxicology (*Toxon*, poison, and *logos*, a discourse).

Chemical Toxicology is, strictly speaking, that part of the subject which treats of the isolation of poisons, or the application of tests for the detection of poisons. In these articles, the physiological effects of poisons, and their antidotes only will be considered.

Of course in all cases of poisoning a medical man should be at once sent for, and a dessert spoonful of mustard in a cup of warm water, given as an emetic.* If mustard is not at hand, a tablespoonful of common salt will answer the purpose.

Antidote (*anti*, against, *dotos*, given) is a term given to substances which counteract the effect of poison. Most antidotes act chemically, decomposing the poison and thus rendering it inert; others act mechanically, covering the mucous surface of the intestines, and thus prevent the absorption into the system. It is a noteworthy fact that many poisons are antagonistic to one another.

Poisons may be divided into three classes:—

- (1.) Irritants and Corrosives.
- (2.) Narcotics.
- (3.) Narcotico-Irritants.

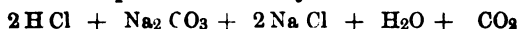
Irritant poisons (as their name indicates), irritate and inflame causing intense pain in the throat and stomach.

Narcotics affect the nervous system.

Narcotico-Irritants have both irritant and cerebral effect.

IRRITANTS.—Strong acids [sulphuric (oil of vitrol), Nitric (aqua fortis), muriatic (spirit of salt)].

The antidote in cases of poisoning with acids will be non-corrosive alkaline substances, such as soap and water, magnesia, and common washing soda, or other carbonates, the action of which can be expressed chemically thus:—



Spirit of Salt + Washing soda, produce common salt + Carbonic acid gas.

It will be seen that perfectly harmless substances would be produced.

Caustic Alkalies.—In this case, weak acids, such as vinegar and water, orange or lime-juice will be the antidote. Caustic alkalies include ammonia, hydrates of sodium or potassium, pearl-ash (carbonate of potassium), etc.

* It should be remembered that with corrosive poisons it is not always safe to employ emetics.

(To be continued.)

ANTS' BRAINS.

Ants have brains larger in proportion to the size of their bodies than any other living creatures. They are endowed with a higher quality of instinct, display reasoning ability and good judgment, and possess powers of reflection and calculation.

British Phrenological Association.

THE

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Of the above Association will be held at

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NEARLY OPPOSITE THE LAW COURTS,

On TUESDAY, NOV. 9, 1897.

THE CONFERENCE

Will be opened at 2.30 prompt by the President, when all Reports will be submitted, and a lengthy Agenda of Business will be gone through. Any person interested in Phrenology can receive a card of invitation, with programme of proceedings by applying for same to the Hon. Sec. of the Association (by letter or otherwise), at 64 Chancery Lane, London, W.C.

This Conference is not confined to members, but is open to all Phrenologists who apply for Programme and Card.

From 5.30 to 7.30 p.m. there will be an interval for Refreshments, Conversation, and Mutual Intercourse. Arrangements will be made by which ANY PERSON may call and have a

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at the low Fee of TWO SHILLINGS and SIXPENCE. These delineations will be given by the LEADING BRITISH EXPERTS from all parts of the country. The Fees will be devoted to the purpose of helping to defray the day's expenses, the Experts freely giving their services for this object.

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A Collection towards defraying Expenses will be made during the Evening.

Persons who would like information about Phrenology or the Association may come at any time after 5.30 p.m., when an opportunity for obtaining such will be afforded them.

Don't fear to call. You will be cordially welcome.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 200 words in length.

"EDUCATED PHRENOLOGISTS."

DEAR SIR,—I know nothing so detrimental to the success of a subject—scientific, religious, or political—than to hear its laws, or principles, expounded by an adherent, or believer, who is unacquainted with the grammatical portion of the English language. It is very unpleasant for an audience of very capable men and women, who have received a sound education, well-read generally speaking, to listen to a lecturer on any subject, who puts forth his views ungrammatically, and in very imperfect composition. Hundreds of people preach, lecture, talk; but, oh! how indifferent their grammar.

And so it is, I argue, with a phrenologist. He should be not only well-grounded in the principles of Phrenology and its sister sciences—Ethnology, Anatomy, Physiology, &c.—but he must, to ensure a good hearing, be acquainted with the rudiments of Greek, Latin, and German, and particularly French, as Gall published his researches in that tongue. Needless to say his knowledge of English and its literature should be wide.—Yours truly,

HENRY GILBERT BALL.

THE FORTHCOMING CONFERENCE.

SIR,—Allow me to call your readers' attention to the above, with a view that when we meet something practical may be done in the direction of deciding a status of Education, Standard of Fees, and the necessary steps to obtain a charter of incorporation as proposed by Mr. Taylor in "P.P.," August, 1897. I have made researches and find several bogus Phrenological or rather "Bumpological" Institutes about the country, and over 500 Bumpologists with indifferent acquaintance with the science, and all taking fees from 3d. or a pint of ale for "feeling yar bumps," to 6d. or 1s. when they can get hold of it. We want to reach, and maintain the science of Phrenology upon the pedestal for which Drs. Gall, Spurzheim, and others have striven.—Yours faithfully,

T. TIMSON.

OBEDIENCE TO LAW.

DEAR SIR,—In the September "P.P." Mr. Mark Moores gives a delineation of Cardinal Manning's character, and winds up by saying—"To men who do not think, and who are governed by blind feeling, and those whose lives are simply a desire for pleasure, Cardinal Manning would be full of faults. So it always is to the man who likes to do wrong; the law and law makers are always bad." Am I to understand from this then, that Phrenology teaches that man should be subjective to the domination of another—that the organ of Causality is after all a useless faculty? Since when has Mr. Moores made the discovery which his assertion implies—that the man who disagrees with the law loves to do wrong? The reason man disagrees with the law is—(1) owing to his environments, (2) owing to the fact that he recognises that he is economically enslaved, (4) his desire to enjoy a state of economic freedom. I can point with pleasure to some very intellectual men who disagree with law, not because they love to do wrong, but because it is a truth to them, since they have learned that wherever domination exists—whether in isolated or concrete form—misery and all its attendant evils is bound to survive. Law makes criminals, and then punishes them for being criminals.

Canning Town, E.

WILLIAM HACKMAN.

THE FUNCTION OF DESTRUCTIVENESS.

SIR,—Having read the letter of J. W. T. in the "P.P." for October, I notice in the last sentence he says—"After much mental research and study of words, I have finally decided to use the term Activeness instead of force, because the former

(Activeness) represents more accurately the real or normal tendency of the so-called organ of Destructiveness."

Allow me, Sir, to say, that J. W. T. is very much misled as to the correctness of the word Activeness expressing the tendency of this faculty. He has changed from Destructiveness to Force, from Force to Activeness. He will change from Activeness to Impulsiveness, from Impulsiveness to Revenge, from Revenge to Brutality, and then to Oblivion. As an old phrenologist I always had the idea that activity was the outcome of all the make-up of man. Activeness is the quality of being active. The manner of reasoning simply points to the faculty of Destructiveness—committing murder without motive. Now I would like J. W. Taylor to mention a single instance where Acquisitiveness, Combativeness, Destructiveness, Friendship, or any faculty he may name, was ever called into action without motive. So feeble a word as Activeness to express the function of Destructiveness, I feel sure will never be established amongst the more advanced phrenologists, nor by the writer, whose mental research and study of words entitles him to be

A PHILOLOGIST.

A NOVELTY.

SIR,—Manchester is in a craze over an instrument called a "Cerebral Force Indicator," introduced here by a well-known character reader. It is certainly unique. On calling to see it and test its capacity, I was read quickly and correctly from the indications on the dial. A description of this "indicator" would be of interest. Can any of your readers oblige?—Yours faithfully,

J. COLEMAN. Phrenologist;

DOES CONTINUITY INFLUENCE LOVE?

DEAR SIR,—Kindly permit me to draw attention to an error in Mark Moore's "Jottings" on Byron's character.

In it he says that—"that part of the brain which gives constancy in love or anything was very deficient," which implies that Continuity is the organ referred to. That this is not so may be proved any day, for even when Continuity is very poorly developed great constancy in love may be evinced; and, I think, Prof. Fowler was correct in locating it as he did (Conjugalit).—Yours truly,

JOHN J. M'BETH

ANSWERS TO CORRESPONDENTS.

G. HOPCOTT.—The evil tendencies are not necessarily due to coarseness of texture—finely-organised men may have criminal head formations, though such are not common. Brain development indicates the character; Organic quality the intensity of its manifestation. (2) Hereditary influence is clearly traceable in temperament; and the form of head, which accompanies each temperamental condition, being known to the practitioner, enables him to judge with fair accuracy the influence of heredity on the character.

T. PROWSE.—Combe's "System of Phrenology" and "Constitution of Man" should be carefully studied. A useful book for beginners is "The Self Instructor," which can be sent from this office, post free, 2s. 2d.

A READER.—The matrimonial question has not been definitely shelved, but will appear again at the beginning of the New Year.

INTERESTED.—The best book at a cheap price is "How to Read Faces," post free, from this office, 1s. 2d. (2) *Re* "Phrenology of Shakespeare"—to what book do you refer? (3) Morgan's "Skull and Brain" is out of print. A second-hand copy would probably cost you from 7s. to 10s. (4) Spurzheim wrote many valuable works, the chief of which are his "Physiognomical System," "Doctrine of the Mind," and "Philosophical Principles." (5) The ailments of individuals cannot be told from the shape of the head.

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LONDON—**CROTHALL, E., 499, Harrow Road, W. (from 10 till 4.)****FOWLER & Co., L. N., Imperial Buildings, Ludgate Circus, E.C.****HUBERT, Professor, F.B.P.A., Past President of the British Phrenological Association; Consulting Phrenologist and Specialist for mental cases. CONSULTATIONS IN TOWN BY APPOINTMENT. Residence: Wordsworth Road, Harpenden. Telegraphic Address: HUBERT, HARPENDEN.****O'DELL, STACKPOOL E., F.B.P.A., 8, Ludgate Circus, E.C.****WARREN, F. R., 65, Northwold Road, Stoke Newington Common, N.****BIRMINGHAM—****BURTON, C., F.B.P.A., School of Psychology, County Chambers, Corporation Street. Free Lecture every Wednesday Evening.****BLACKPOOL—****MOORES, MARK, 78, Caunce Street, Blackpool. Mark Moores never calls at people's houses, or places of business, to seek examinations, and never has done.****BRIDLINGTON QUAY—HATFIELD, W., No. 3, Promenade.****BRIGHTON—****SEVERN, J. MILLOTT, F.B.P.A., 68, West Street.****BRISTOL—****LEY, Miss A., 160, Whiteladies Road, Clifton.****DORCHESTER—****GOLLEDGE, Mr., ARTEMAS, Phrenologist-Physiognomist. Letters: Dorchester****DUBLIN—JOHNSON, Gervais, 4, Grosvenor Square.****LEEDS—****WINTERBURN, Madam Eless, F.F.I., Gothic Villa, Chapeltown Road, Registered Phrenologist and Physiologist. Consultations. Lessons. Fees from 2s. 6d. to £2 2s.****LEYTON, ESSEX—****WEBB, JAMES, F.B.P.A., 2, Oak Villas, Oliver Road.****LIVERPOOL—****CLAVIS, A. W., 108, Queen's Road, Everton****PROCTER, H., F.B.P.A., 58, Lime Street.****MORECAMBE—****TAYLOR, JOHN WM., F.F.P.I., F.B.P.A., &c., Phren. Inst., Skipton Street, Consulting Phrenological Specialist, Author of "The Hygiene Physician," "The Standard Register," &c.****RHYL, N.W.—****CHEETHAM, ARTHUR, The Electro-Curative Institute, 80, Queen Street, Consulting and Practical Medical Electrician; Inventor of CHEETHAM'S PATENT BATTERY.****SOUTHSEA, HANTS—****BROOKS, WALTER, 8, Prince Frederick Place, Osborne Street, Lecturer on Mental Science, Character Studies from Photos.****SWINDON—****BALL, H. G., 1, Fairview Villas, Kent Road.****ST. ANNE'S-ON-SEA, LANCs.—****ALLEN, JOHN, F.B.P.A., F.F.P.I., &c. Educational Phrenologist and Physiologist. Dealer in Specialities.****WEYMOUTH—DOMMEN, H. P., 84, Fleet Street, Swindon.****WANTED, SALE & EXCHANGE.***Suitable Advertisements will be inserted in this column at the following very low rate:—***25 Words 6d. Every four Words extra, 1d.**

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- 8.—Amount and kind of daily exercise or work.
- 9.—What fresh air you get, and if the bedroom window is kept open at night.
- 10.—How often a bath or wash all over.
- 11.—Kind and amount of tobacco, if used.
- 12.—Treatment or medical advice hitherto.

THE POPULAR PHRENOLOGIST

VOL. 2. No. 24.]

DECEMBER, 1897.

[ONE PENNY.]

LANGUAGE—ITS VALUE:

HOW TO CULTIVATE IT.

By J. MILLOTT SEVERN, F.B.P.A.

The gift of Language, or the ability to express one's ideas, sentiments, feelings and emotions, is certainly a most valuable one. Few, if any other mental qualities, are as capable of contributing so largely towards the education and civilization of the world; yet its cultivation is in the main sadly neglected. Nationally and individually, we are slaves in proportion as we are deficient in Language or the power of expression. Instances of this may be seen on every hand. We have only to study the people of our acquaintance to see that the majority of those who can talk and express themselves well are a freer people, and in the main earn their living more easily, and generally a better living than others; and, if we study nations, we shall see that those nations with but a small vocabulary are more or less the slaves of those whose vocabulary gives them a wider scope for expression. Again, if we study the rise and decline of nations, we see that they have mostly been at the zenith of their prosperity at the time of their best orators and public speakers—for every public speaker, if he is possessed of intelligence and education, and his motives are good, helps to free his country of prejudices and bad social systems. This reminds me I have observed groups of men in many different avocations, and when there is one with intelligence and a good vocabulary, even though he may be a bad workman, he will oftentimes be exempted from a good deal that others would not, who have less facility of expression; and, if he is ambitious and tactful, he may, as a rule, soon get a position as foreman, overseer, manager or representative of his firm or business. In cases of strikes, or disputes between master and men, the best talkers are naturally chosen as deputations to put the workmens' cases before the masters, while some of these talkative men have been sent almost direct from the workshop to represent their fellows in parliament.

Good speaking, like good music, is always acceptable: it carries with it a charm, and has a great influence on the minds of the people.

Language is largely needed in writing as well as in speaking. To be a good speaker, a good writer, or a good conversationalist, it is necessary that the mind should be well informed; education and culture are primary elements in good speaking, writing or conversation.

Every individual is morally responsible for the use and improvement of his mental possessions, and when individuals possess good heads and intelligent minds, but whose deficient Language prevents their making the fullest and best use of their mental gifts, efforts should be made to cultivate it.

This country has certainly much to be proud of, and thankful for, in its vast numbers of good public speakers and preachers. Good speakers are always appreciated, and there is splendid scope for the training of this organ.

Were you ever at a meeting where a good speaker did not meet with the most hearty and encouraging applause? We can scarcely resist sometimes breaking through the solemnity of the occasion and giving the preacher a hearty cheering after hearing an eloquent and well-delivered sermon; even an indifferent speaker, who makes the attempt and endeavours to do his best, is often greatly applauded.

To those who have the gift and possess large Language, refined conversation and eloquent public speaking is acquired with comparatively little exertion; but with others it is obtained only by cultivation and great perseverance; yet it is surprising to what an extent it may be developed by proper study and exercise.

Demosthenes had such a bad delivery that it was necessary for him to resort to very determined means to overcome the physical defects of his voice, and develop his great gift of Language, yet, with perseverance, he succeeded and became Rome's greatest orator.

A poor delivery is not always the result of deficient Language; it as often occurs from nervousness, excessive cautiousness, sensitiveness, lack of confidence, courage, concentrativeness or memory, and, when this is so, efforts should be made to improve these conditions.

To cultivate Language: talk, write and speak as distinctly and as eloquently as you can on all possible occasions; read aloud, commit to memory, study languages, turn about clauses that you may, if possible, improve sentences; make the dictionary your companion—learning by heart the names and meanings of a certain number of words every day; narrate incidents, try to tell as nicely as you can all you know of what you have heard, seen, read, and done. Study the manner in which good speakers equip themselves, and try to participate in their enthusiasm; get up and speak in public whenever you have the opportunity: never be afraid to express your thoughts ideas, and opinions: you will thus, after a time, find yourself vastly improved.

A good public speaker is a benefactor to his race. If we would serve ourselves and our country well, and rise above mediocrity, we have better chances of achieving these objects if pains are taken to cultivate Language.

PRIZE PHRENOLOGICAL STORY.

"A REMARKABLE ADVENTURE."

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

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The sea possesses for me, a strange fascination, rendered so, not only on account of its ever-varying aspects which poets have sung of, and writers have so eloquently discoursed upon, but doubly so from the fact that my experience of it is indelibly impressed on my memory; and whenever circumstances arise, which render a holiday necessary for a recuperation of my physical and mental powers, I never fail to renew my acquaintance with it. It will, however, be necessary for me to go back to a very early period of my life in order to relate my experience.

When entering upon the threshold of the arena of life, long before the powers of mind are fully decisive—and youth is apt to plunge into all the pleasures which possess such manifold temptations—it occurred to me, that a thorough knowledge of myself would be desirable, for possessing not only an attractive face and manner, but a strong nature, not always alas under my control, I thought an interview with a phrenologist of good repute, of some practical benefit. Accordingly I repaired to the only one I knew of, who resided some four or five miles away. Having sent in my card, I was shown into the consulting room, and in a few minutes the phrenologist made his appearance; I can vividly call to mind the effect which his personality produced upon me: his eyes were piercing, deep-set, but not furtive, and seemed to take one in from top to toe intently. He possessed a massive frontal brain, and during the course of conversation his features lighted up, and displayed unwonted fire and enthusiasm; his manner, which was easy without degenerating into familiarity, soon gained my confidence, and without any previous hint from me, he readily complied with my request by giving me some practical views as to my character, temperament, disposition and general talents. He continued;—

"I am very glad you have come to ask my opinion, not merely on account of any pecuniary advantage which may accrue from the interview, but because your organization and temperament is above the average quality; you are in considerable danger, of allowing your strong and passionate nature to gain the ascendancy over your Moral and Intellectual Faculties; and you must cure this, by abstaining from exciting foods and especially from alcoholic liquors. You have grand possibilities before you: outward circumstances, requiring physical rather than severe mental action, would suit you best, in fact, a sea-faring life would be adapted to your nature, and as your Capacity for Calculation and your love of travel, and Locality is largely developed, and your Concentrative Powers are full, you should soon excel in maritime studies. Your power of Love is also very large, take care it does not degenerate into vice, its influence will either be a blessing or a curse to you, according as you use it."

After giving me further advice, and fully satisfying myself as to the correctness of Professor L—'s remarks, I paid him his modest fee, and left assuring him that I hoped to renew my acquaintance with him at a future time. I retraced my steps, thinking seriously over what had passed. However, I mentioned the matter to my parents, who were much surprised at the accuracy of the phrenologist's remarks—and as my father was in prosperous circumstances, he offered no objection to my entering the Mercantile Marine, promotion in that service being more rapid than in the Royal Navy, beside being more suited to my independent spirit. Being fully determined

to profit, not only by the favourable circumstances of my parents, but anxious to make a practical use of the phrenologist's advice, I soon entered upon my duties; and after successfully passing my minor examinations, was promoted to a more responsible position as a third mate on one of the great American Liners. It was a proud moment when I gained access to the lower bridge, and could watch every movement of the hands, fore and aft, and "wield my brief authority."

Although engaged in many ways, especially just before the vessel left Liverpool, I noticed amongst the saloon passengers a young lady who appeared very dejected. She was accompanied by an elderly gentleman, who was extremely solicitous for her welfare, but no response seemed to be given. The lady in question was strikingly handsome—not so much so from the effect of any artificial appendages, in the shape of dress or manner—her cheeks were somewhat pallid, and her lips not so red as good health would indicate, but her eyes had such speaking qualities and depths which would strike even the most superficial observer, that a lively mind, a warm heart, and a graceful manner lurked behind. I subsequently discovered her name was Miss Sinclair. It was evident she was in serious trouble, whether arising from a prospect of continued sea-sickness during the whole of the voyage, or whether she had been disappointed in love, and thus life had ceased to possess any charm for her; or whether she was a victim to despondency, which sometimes occurs in women possessed of quick sensibilities unaccompanied by congenial surroundings, I could not for the present moment define. But she possessed such a fascination for me that I could not remove her from my mind, and I found out, that unless I fought hard with myself, I could not engage in my duties. I looked in vain for her appearance in the saloon, every meal time in fact, I subsequently found she retired to her private cabin.

Day after day passed, and we were nearing the Port of New York. I was taking my turn at night watch: the stars were as sentinels in the canopy of heaven; the sea was calm, and quietness reigned supreme. It was a night suitable rather for meditation than for action. I paced to and fro on the bridge, keeping a sharp look out. Suddenly a figure emerged from one of the private cabins on the after deck, and hurriedly made for the bows, and instantly threw itself into the sea, uttering a piercing shriek of such an unearthly, and at the same time, horrible nature, that rendered me for a moment transfixed. Hastily removing a few of my clothes, I plunged into the sea, and being a strong swimmer, succeeded in bringing the body to the surface, and found it to be that of Miss Sinclair. She made desperate attempts to disengage herself from my grasp. By this time her cries had aroused most of the hands, who quietly lowered a boat, and with some difficulty we were both brought safely back to the vessel, somewhat exhausted by the intensity of the struggle, and by various emotions. I sank into a deep sleep, and it was late next morning when I awoke—recovered, but somewhat confused in my mind, as to the preceding events; however, a speedy intercourse with the external world soon reassured me, and I was the recipient of many hearty congratulations at my gallantry. I was, however, more anxious to know how Miss Sinclair fared—and found she had not yet recovered from the shock.

In the afternoon her father observed that in a short time he hoped that I should have the pleasure of seeing her, he conveyed his warmest expressions of gratitude for the gallantry I had displayed, and pressed with much delicacy, what appeared to me, a handsome sum of money, which I, however, declined. He seemed hurt at the time, but his manner evinced much warmth, and he seemed never tired of singing my praises. I assured him, however, that I was only exerting one of my physical gifts, and it happened to be effective, and it was only in the interests of humanity, &c. He told me his daughter had recently suffered from a disappointment in love. She had been engaged to a man of good social position and attainments, but she was unfortunately inexperienced in the ways of the world, and had been cruelly deceived, when she

discovered, that under a brilliant exterior, her lover was actuated by mercenary motives alone, and it was to recover her good spirit that she was taking a voyage, and seeking a thorough change of scene and air—and even from the first he doubted if it would prove beneficial. However, he soon retired to prepare his daughter's mind for an interview. He informed me soon afterwards that a great change had come over her. The unbroken sleep preceded by the shock and excitement had caused her spirits to return, and she would be glad to see me, for whom she had every reason to regard as her preserver.

"I am indeed glad to see in you my preserver, and the author of a return to life once more; do not think that although I have never spoken to you that I had not watched you with 'womanly modesty,' and my melancholy turn of mind prevented me from conversing with you. My father has, doubtless, told you the cause of my illness, but I am nearly well now, and shall soon regard the past as only a horrible dream, from which, I am sure, God has rescued me, you being His humble but effective instrument."

I need hardly say that the remainder of the voyage was passed pleasantly. Miss Sinclair improved daily, her mind regained its former tone, her eyes varied with each mood, and fully proved the truth of my former observation. Instinctively we formed a bond of unity, encouraged further by the sanction of Mr. Sinclair; and before many weeks had elapsed I had the pleasure of leading her to the altar, for who had a greater claim to her love than I? As an official reward for my gallantry I possess not only the medal of the Royal Humane Society, but that of the Board of Trade; beyond and above all I treasure is the wife I have gained, whose tender love for me flourishes throughout all obstacles—and the constant regard of the father-in-law, who lives but to anticipate our wants.

And as my dear wife wished to see Professor L—, whose name I had so often mentioned to her, I took her to see him. Father Time had dealt gently with him, and pleased above measure was he to see that his advice had been practically adhered to, and that I had been so successful in the choice of a good wife, and that I was rewarded for my perseverance in my profession, having recently obtained the command of a vessel. He concluded with the remark—that however talented phrenologists may become, and however true their predictions may be, the truth is still embodied in the following lines, and its power will last until the end of Time:—

"God moves in a mysterious way
His wonders to perform,
He plants His footsteps on the sea,
And rides upon the storm."

SANDOWN.

Professor Gollidge, gave a lecture-entertainment on Phrenology at the Bible Christian Schoolroom to a crowded audience. The Rev. R. E. Craddock presided and expressed his belief in the science. Several character delineations were given with remarkable accuracy by the Professor.

NEWTOWN.

A lecture on "Phrenology and Physiognomy" was delivered by Mr. R. W. Brown, to a crowded and very attentive audience. The lecture occupied nearly two hours. A unanimous expression of confidence in the sciences, and also in the lecturer, was manifested by the whole audience, who held up their hands. The Chair was occupied by Mr. Prince (of Romsey), and the Rev. J. Wellings supplemented the lecture with a few appropriate remarks.

"HUMAN NATURE."

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ELEMENTARY LESSONS IN PHYSIOLOGICAL CHEMISTRY.

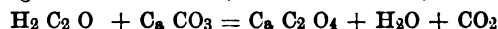
By F. W. FORD.

LESSON IX.—POISONS AND ANTIDOTES.

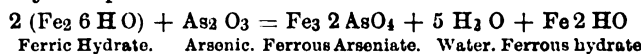
For the convenience of reference the remaining irritants are classified in tabular form.

POISONS.	SYMPTOMS.	ANTIDOTES, &c.
Oxalic Acid, Tartaric Acid, Acetic Acid	Similar to the strong inorganic acids, together with cold sweats and stupor.	Avoid Alkalis; give freely charcoal or whitewash off ceiling, in water.
Antimony, Tartar Emetic	Prostration, cold skin, diarrhoea, and vomiting.	Give tannin, strong coffee or tea. Sal volatile often if collapse.
Arsenic, Fowler's solution	Burning in throat and stomach, followed by vomiting of brownish matter, mixed with blood. Difficulty of breathing.	Recently precipitated moist ferric hydrate, or white of egg beaten up in milk.
Copper, Salts of. Example: Blue Vitriol.	Thirst, vomiting, and purging; metallic taste in mouth.	Raw eggs given. Iron filings are also often given.
Lead, Salts of. Example Acetate of Lead.	Same as Copper, but often coldness of skin, and great prostration.	Give a soluble Sulphate, such as Epsom Salts or Alum.
Mercury, Salts of, as Red or White Precipitate.	Same as Copper.	White of egg.
Nitrate of Silver (Lunar Caustic).	Corrodes the parts; extreme irritation.	Table Salt and mucilage, or mucilaginous drinks, as decoction of linseed.

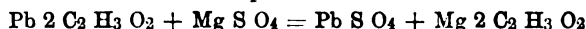
Whitewash or carbonate of calcium is given in case of poisoning by oxalic acid or salts of sorrel, with a view of producing oxalate of calcium, which is insoluble, thus—



The ferric hydrate which is administered in the case of arsenic, may be prepared by mixing together two or three ounces of solution of perchloride of iron (Liquor Ferri Perchloridi B.P.) and one ounce of crystals of carbonate of sodium. The carbonate of soda precipitates the iron as ferric hydrate. The reaction between the arsenic and ferric hydrate may be expressed thus—



The idea of the soluble sulphate in cases of lead poisoning, is to form the insoluble sulphate of lead thus—



Albumen gives a white precipitate with solution of mercuric salts, hence the value of the administration of white of egg in poisoning from these salts. An insoluble copper compound is formed by the addition of albumen to a soluble salt of copper.

Considering the terrible effects of copper on the system, all cooking utensils made of this metal should be kept scrupulously clean, and thus prevent the formation of acetate of copper (verdigris).

Copper spoons, especially for eggs, should never be used, as the copper combines with the sulphur contained in the egg, forming sulphide of copper.

Salts of copper are used to preserve the colour of pickles and preserves, but all readers of the P.P., who value their health, should not partake of such articles.

BRITISH PHRENOLOGICAL ASSOCIATION.

OFFICES: 63, CHANCERY LANE, LONDON, W.C.

Hours of Business 11 a.m. till 7 p.m. Saturdays 1 till 4.

The Ninth of November is the red-letter day for Phrenology in Britain. On that day in each year, all persons who desire the progress of Phrenology, whether professional or otherwise, are invited to meet in Conference to discuss such phases of the subject as may be ripe for consideration. This year the gathering was of a more than usually interesting character, the subjects for discussion being of a striking nature, and the members composing the Conference coming from almost every part of the kingdom. Hence it is no wonder that the proceedings were not only novel, but of more than ordinary interest.

The first meeting, though specially called, was of an informal character. It was held at the Association's office, 63, Chancery Lane, and amongst others present were Messrs. R. B. D. Wells (Scarborough), J. M. Severn (Brighton), T. Timson (Leicester), G. H. J. Dutton (Skegness), C. Burton (Birmingham), J. Melville (London), &c., &c. The President occupied the chair.

After extending a welcome to the friends from the provinces, the CHAIRMAN stated that the special subject to which he wished to draw their attention that morning was the desirability, and if that was affirmed, the practicability of applying to the Board of Trade for a certificate of Incorporation for the Association, thus legalising its position as a scientific society, and enabling it to protect its title and its property, with other privileges which the Association has not up to the present enjoyed.

After considerable discussion it was decided to recommend to the Conference the desirability of accepting the proposal for the Incorporation, and by way of supporting their opinions, several members promised subscriptions of one guinea each for the accomplishment of that object. It was thought that every professional member of the Association would be anxious to subscribe to the fund proposed to be established, and that an opportunity should be given them for that purpose. Readers of this report therefore who desire to see the Association amongst the recognised scientific societies of the world will greatly assist and do themselves honour by forwarding one or more guineas to the Treasurer or Secretary of the Association for this special fund. Any friend of Phrenology may send, as the subscriptions are not limited to present members of the Association. Mr. Wells, in addition to a donation in cash gave a certain number of coloured charts to be sold, and the proceeds devoted to the special fund. Mr. Severn and others promised further subscriptions, if necessary, to secure the object desired. The discussion on this matter occupied the whole of the morning sitting. The general tone of the meeting was of confidence, enthusiasm, and hope of the early triumph of Phrenology.

The Conference at Essex Hall was announced to commence at half past two, but in consequence of the difficulty in obtaining access to the Hall, through the throngs of people in the approaches, the actual time of commencement was a quarter past three.

The Conference was opened by the President (who occupied the chair) in a brief speech in which he congratulated those present on the prospects of the meetings, and welcomed those members from the provinces, who had not been at the previous gathering. Several letters of apology were read by the Secretary, from members who were unable to be present, all of whom wished success to the Conference. The Secretary further gave a short *resumé* of the work of the Association during the year.

Reports of an encouraging character were received and read from a number of Phrenological Societies, including The Fowler Institute, Leicester, St. Alban's, Harpenden, Newcastle, Hastings and Brighton Societies; after which members from the provinces were invited to speak as to the progress of the work in their various localities. Amongst those who responded were Messrs. Brooks (Southsea), Burton (Birmingham), Dutton (Skegness), Wilson (Manchester), Timson (Leicester), Roe (Chesham), Dommen (Swindon), Taylor (Morecambe), Rev. Freeman (S. Africa), Wright (New Zealand), Wells (Scarborough), Rev. Wilkinson (Brighton), &c., &c. All reported progress and expressed large hopes for the immediate future.

The question of Incorporation next occupied the attention of the Conference, the President giving a *resumé* of the morning's work. The keenest interest was manifested in the matter as was indicated by a long and vigorous discussion. A resolution, "That this Association be incorporated," was ultimately passed unanimously amid applause. Another resolution was also adopted, "That all subscribers of a sum of not less than 10s. 6d. towards the cost of Registration shall be considered Founders of the Association." As this resolution affects the Rules of the Association, it will be necessary to be confirmed at a general meeting of members. Space prevents even an attempt to give the various speeches delivered during the day, but the whole of them expressed determination to assist in raising the status of Phrenology, and adding dignity to the phrenological profession.

Following the Incorporation, came the Centenary of Gall's first publication of his discoveries. How should it be celebrated? Many suggestions were made—the meeting would willingly have adopted them all, had it been practicable. The following are some of the best:—

"That a cheap edition of Dr. Gall's works be published in English."

"That a modern Text Book of Phrenology be produced and published."

"That a Pilgrimage to the Tomb of Dr. Gall, in Paris, be organized and undertaken during 1898."

It was, however, finally decided that the most desirable and practical method of celebration was, by carrying out the previous resolution of Registering the Association as an Incorporated Society, thus establishing it as a recognized scientific institution, for the promotion of the truths discovered and taught by the great master. The other proposals were not entirely ignored, but were left for the consideration of the Council; the question of the Text Book being relegated to a small committee.

Charts formed the basis for a number of addresses by various members, the subject being introduced by Mr. J. W. Taylor. As no resolution was proposed, no definite action could be taken on the question of the necessity for the use of charts—the general opinion appeared, however, to be favourable to the use of approved charts. To

secure this, it was proposed that authors of charts should submit them to the Council of the Association for approval, but the resolution was negatived.

The educational status of phrenologists was next considered. Dr. H. Davies, M.A., opened the question by submitting a scheme for a preliminary and a final examination of candidates for the Diploma of the Association. A long and somewhat warm discussion ensued, in which Messrs. Holländer, A. Hubert, Timson, Durham and others took part. Exception was taken to the inclusion of a foreign language as a compulsory subject. Ultimately the matter was referred to the Council for further consideration and settlement.

As it was now nearly half-past seven o'clock, the proceedings of the Conference had to terminate to enable the Public Meeting to be held at the advertised time.

The PRESIDENT occupied the chair as during the previous proceedings. A few brief remarks by way of formally starting the proceedings, and the Secretary was called upon to read letters and notices. Then an address was delivered by the REV. F. W. WILKINSON, President of the Brighton Phrenological Association. The speaker said Phrenology was an interesting study to all who wished to know more of humanity. Were its knowledge extended, there would be much less friction in life; we should see where and why we agreed and disagreed, and this would conduce to friendship, instead of enmity. He was pleased at the way the public were taking up the matter, and hoped the time would soon come when education will be based on phrenological principles. To do this, each of its students and adherents should keep pegging away. The interest in Phrenology was deepening, and he hoped the workers would avail themselves of this, by forming societies in their several localities during the coming year. Messrs. C. Burton (Birmingham), and J. W. Taylor (Morecambe), then gave practical delineations of character on the platform to the delight and instruction of the audience.

MR. R. B. D. WELLS said that Phrenology was the science of sciences, as it dealt with human beings. People should know themselves, their qualities and their powers, that they may not misjudge themselves or others. When people lack affection, they often think others do so, and hence form wrong impressions. Not only must the brain be taken into account in reading character, but the whole body. You may see a round forehead, but there may be a poor memory. Why? with large Alimentiveness; the man may eat too much, the stomach becomes distended, and mental and physical lethargy follows. Under such conditions the mind cannot fully manifest itself.

Preceding Mr. Wells' address, was a popular and attractive lecture by Mr. A. Hubert, illustrated by lime-light pictures thrown upon a screen. The ready and clever manner in which Mr. Hubert dealt with the subjects passed before the eyes of the audience, met with well-deserved applause. Mr. Crouch, who manipulated the lantern, also merited thanks.

MR. WEBB next gave a delineation of a lady's character with success, and further examinations of members of the audience by Messrs. Wells, Severn, Cox and Timson, added much to the interest, especially of strangers.

A vote of thanks to the Chairman ended one of the most successful and important series of meetings ever held under the auspices of the Association.

ST. ALBANS.

An interested audience gathered in the Assembly Room at the Town Hall, on Monday evening, to listen to a lecture on "Phrenology, 1897," by Professor Hubert. The Mayor of St. Albans (Councillor T. Oakley) occupied the chair, and was supported by the ex-Mayor (Councillor A. Symington). In the course of the lecture the Professor said that Phrenology was endorsed by modern physiological science. Dr. Gall, the celebrated phrenologist, physiologist, and anatomist, completely revolutionised the doctrine of physiology, and the latest works contained confirmation of his teachings. Phrenology, as applied to everyday life, was of special usefulness, not only to the young, but to everyone, as it enabled them to discern the path which they were most fitted to follow. To succeed they must aim to get right in the front row, and every person had a particular capacity. During the evening the Mayor's character was delineated, and the ex-Mayor and Mayoress's (Councillor and Mrs. Symington), as were also those of Mr. G. Wright and others. The Lecturer's observations were listened to with great interest, and caused considerable amusement. A lecture was also delivered in the afternoon by Professor Hubert, who spoke on "Phrenology in the Home," and "Secrets of Physiognomy."

MOSELEY: BIRMINGHAM.

The schoolroom in Lime Grove was crowded on Wednesday evening, to hear a lecture from Mr. C. Burton, F.B.P.A., the well-known phrenologist. The chair was taken by Mr. Perks. Mr. Burton's lecture, which was illustrated by lantern views, dealt with human character scientifically studied. He made a special point of showing that the fundamental principle was that character in all its departments corresponded entirely with physical form; that there was a law of symmetry and harmony running through the organic structure, each part the representative of the other. At the conclusion Mr. Burton phrenologically examined a lady and three gentlemen, the accuracy of his conclusions being afterwards testified to.

FORTHCOMING MEETINGS.

December 7th.—BRITISH PHRENOLOGICAL ASSOCIATION
63, Chancery Lane, London, W.C. Lecture
by T. Timson, Esq. Subject: "Phrenology
and Reform."

" 8th.—FOWLER INSTITUTE, Imperial Buildings,
Ludgate Circus, London. Lecture by Jas.
Webb, Esq., F.B.P.A.

" 22nd.—Lecture by D. T. Elliott, Esq.

Kew.—Every Wednesday, Saturday and Sunday even-
ings at Station Parade, Kew Gardens, S.W.
Stackpool E. O'Dell. Admission Free, 8 p.m.

LEYTON.—Dec. 10th. Leyton Phrenological Society,
Congregational Lecture Hall, Grange Park.
Lecture by F. R. Warren, Esq., on "Our
Faults."

NEWCASTLE.—December 9th. Newcastle Phrenological
Society, Bible House, Pilgrim Street. Prac-
tical Phrenology, directed by Mr. J. Darling,
at 7.30 p.m.

December 23rd. Lecture by Mr. J. Newton,
on "The Intellect," at 7.30 p.m.

BIRMINGHAM.—Lectures by Mr. C. Burton, every
Wednesday evening, at 11, County Cham-
bers, Corporation Street.

BRIGHTON.—Brighton and Hove Phrenological Associa-
tion, Goldstone Villas Church Lecture Hall,
Hove, and Odd Fellows Hall, Queen's Road,
Brighton. Lectures in each Hall on alter-
nate Thursdays; Dec. 2nd, 16th, 30th at
Hove, and 9th and 23rd at Brighton.

GRAPHOLOGICAL CHARACTER READINGS.

By RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," &c., &c.

X.—Miss EVELYN MILLARD.

It is a great pleasure to present, and a still greater to delineate, the character which is indicated by the autograph of Miss Evelyn Millard, whose position in the dramatic world is almost unique.



She has a strong predominance of the nervous—often called the mental temperament—which is shown by the short, sharp, animated strokes of which the handwriting is composed.

The slight inequality in the height of the letters shows acute mental sensibility, and a keenly-sensitive, highly-strung, excitably-organised nature.

There is a rapidity of movement shown in this specimen which results in producing a certain sharpness in the outlines and contours of the letters—as, for example, in the terminations of the "E" and "d"—hence there is a naturally impulsive, ardent, enthusiastic disposition signified.

The great artistic capacity of Miss Millard is revealed by, among other things, the curved pen-movements which have traced the letters. She has æsthetic tastes, a highly-original mind, and an altogether superior type of intellect.

The quickness of the handwriting, or, rather, its animated appearance, indicates a quick-witted, active-minded temperament.

The faculties which are indicated in the highest degree are:—Language (names connected by flowing stroke), Colour (bases of letters thick), Human Nature* ("E" set standing alone, and other letters equi-distant), Sublimity (rather large sweeps to strokes which terminate "E" and "d"), and Ideality (very finished and chaste forms of letters), which, taken together, make her ready of speech, a good elocutionist, vivid in her methods, refined in style, and "true to nature" in her portrayal of character.

To these organs we may add Weight—shown by the usually consistent slant of the letters—which gives her grace in walking and ease in deportment, and Constructiveness—denoted by the unusual shape of the "E"—which makes her skilful and unconventional in her manner of presenting the roles she undertakes.

Large Form (well-controlled strokes of which capitals are composed) and Size (letters generally at equal distances from each other) aid her materially in keeping in view before her the whole characters portrayed, as well as helping her in deciding upon appropriate gestures with which to invest them, while Mirthfulness (quickly-turned, wavy strokes to many of the letters) assists in comedy scenes and those of a light vein.

There is a good deal of mental order indicated, which is the outcome of her active Ideality, to a great extent; therefore, Miss Millard is a great lover of perfection and finish;—ordinary, matter-of-fact details—trivial fussiness—may bother her, but she does not care for things "in the rough." She is clear in her ideas, although not provokingly precise.

Her Conscientiousness, which is larger than her Love of Praise, is well indicated by the evenness of the straightforwardly-turned strokes and their relative consistency, and this, with her Critical faculty, causes her to be only too ready to see any possible errors in her "readings" when acting. She is, consequently, painstaking—more, however, from the love of being so than from any mere desire for applause.

This is a distinctly high type of handwriting in every way, and I would ask my readers to observe how simple and "homely" are the shapes of the letters, which, while denoting fine abilities, indicate an unusual absence of all Self-Assertion, and Humility. Miss Millard is not very self-confident—but, then, no truly great artists ever are.

A large amount of Energy and Force of Mind—which arise from fine developments of Executiveness and Firmness—give her thoroughness and a painstaking, determined character, the signs of these faculties being the thick, blunt horizontal strokes of the "E" and "d."

In short, it may be said (and that without exaggeration) that the combination of qualities indicated by this particularly interesting specimen, as can be seen, gives excellent dramatic abilities and creative talents, besides poetic instincts. The imagination, impressibility, and emotional capacity of the whole organism are such as adapt their possessor for the exacting demands of histrionism, although literary talents as well are shown, and the whole character is such as could succeed in many branches of art, beside that followed.

* This faculty has been brought into play, naturally, by our subject; hence it is shown better in the rest of the autograph, it indicating the activity of the organs.

LEYTON PHRENOLOGICAL SOCIETY.

On October 26th, a lecture by the Rev. A. Cecil Gough, M.A. was well attended, and hugely appreciated. The lecturer feigned an opposition to Phrenology, with the result that the fighting element of the more earnest members was roused. All quieted, however, when the rev. gentleman announced himself satisfied with the replies accorded to his objections.

On November 12th, Bernard Holländer, Esq., L.R.C.P., delivered a lecture on the "National History of Music." The Rev. C. Edmunds, M.A., was in the chair, and Messrs. Alexander, Kerwin, Dolden, and a goodly number of members and friends were present. The lecturer briefly described the auditory and brain structures concerned in the faculty of hearing and appreciating tune. He very clearly showed the difference between hearing sounds through the sense organ, the ear, and appreciating harmony by the brain organ, Tune. The usual discussion followed, and some amusing but extremely interesting questions were asked and answered. After the lecture Mr. Webb was asked to give a practical lesson on the organ of Tune, and examined one or two heads. One gentleman whom he examined and found to have only an ordinary share of this faculty, endeavoured to upset the phrenologist's statement by saying he had composed a waltz, and asking how he could do that if he had not a large organ of Tune. Mr. Webb's reply was characteristic, said he, "Well, in the first place, we haven't heard the waltz." And the lecturer caused another outburst of laughter by remarking that waltz music was not absolutely the highest class of musical composition, and that perhaps the organ of Tune had very little to do with it.

JOTTINGS OF A PHRENOLOGIST.

By MARK MOORES.

[Illustrations, &c., Copyright.]

MR. W. E. GLADSTONE.

Last summer I went into a place of refreshment, where, seated at a table, was a healthy, robust young gipsy, of about 24; a man came in, whom the gipsy addressed thus:—

"How are you old man?" to which the reply was: "Oh, all right so far as health goes; but I wish I had more of what rich men have."

Never shall I forget the look which lighted up the gipsy's face as he said, "Then man you have the greatest blessing God can give to you; with health and food (however plain) you ought to be a thankful creature."

It has been said "Health is the poor man's wealth, and without it the rich are poor indeed." Besides the many conditions I have mentioned in my "Jottings," Health is of very great importance, not only in reading character, but in its manifestation, and in helping us to make the best of ourselves mentally.

Horace Greely said, when he had grown old, "If I had known as much of the laws of health when I was young as I do now, I could have done twice as much work as I have done, and have done it twice as well." It is a well-known fact that Garfield sought the doctor's examination and advice on his strength and health before he began to bend himself heart and soul to succeed in life. How much to him meant the doctor's answer to his question, "Is my health and strength sufficient to enable me to work hard physically by day and study hard at night?"

As we ponder over the lives of men of great character, how amazed we stand at their great power of endurance. I do not mean that men possessed of feeble health never rise or become known far and wide. Some possessed of a great life principle but weak health have done so, but if these men had had to endure great physical strain—even to exert their mentality—the probability is they would never have done it.

In looking at Mr. Gladstone we cannot but be struck with the fact that his health has enabled him to make use of his wonderful brain developments, and has, to a great extent, been at the foundation of his great success.

He has a close, wiry, compact body, and one which has been vastly improved by judicious physical exercise and great care. Many empty-headed creatures have I heard call him "the wood-chopper"; yet how much of his health and present clearness and power of mind may be traced to his love of physical culture, and the great care he has taken of his health.

It is said, that one day two of his deacons found Dr. Beecher shovelling sand across the floor, and on asking him, "What, in the name of heaven, are you doing?" He replied, "If it were not for the shovelling of the sand it's sleepy sermons you would get."

Along with this love of exercise, Mr. Gladstone has taken the greatest care to promote and keep health, especially with regard to eating and drinking. He has a very powerful mental temperament together with brain developments of a marvelous type—the Intellectual regions occupying by far the greatest portion of his brain. To attempt anything like a detailed description of Mr. Gladstone would be the work of a phrenological giant. He is one of those men whom we must weigh over and over again before we can realise the task we have entered upon; yet, what little we can explore of his organization and nature stands as a splendid illustration of Phrenology.

The organs of Intellect are nearly all large—accounting for his great observing power, wonderful reasoning power, and very retentive memories; this, together with his Language, gives him his power of oratory. Add to this the Will power expressed, not only in his brain, but throughout his whole physiognomy, his Destructiveness and Continuity, and need we wonder at his perseverance and power of application.

Men like this may change, but only after very long, useful thought and serious study, and never to please their feelings. Their change of ideas is the result of mind growth. Though he might be anxious to please, he would never be a time-server. He would try to please, and be sorry if he failed: but he would never sell his love of right and duty to please any one.

Had he possessed less Will power and Self-Esteem, and had large Veneration what a different life and character his would have been; but the Will power, moderate Veneration, along with other conditions, stamp the character with an individuality which towers above the rest of mankind. Of his fitness or otherwise for statesmanship I have nothing to say for I have seldom studied men from this point, but as an original thinker and scholar, we may well put him along with Socrates and a few others whose works will live as long as civilisation endures.

His moral brain lifts his higher nature to a level with his intellect. A nature like his could not exist without clashing with others. Such a mind will rear itself like the oak, in spite of the ivy or creepers which feed upon it.

THE POPULAR PHRENOLOGIST.

DECEMBER, 1897.

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All Advertisements must reach the Office as above on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S PRIVATE OPINION.

The great day in the phrenological year has come and gone. Anxiously anticipated, splendidly enjoyed, pleasantly remembered, the ninth of November, 1897, will be indeed a red-letter day in our history. It will mark an era from which will date new hopes, new aspirations, new life; a shedding of the grub shell, an unfolding of the soaring wings. The British Phrenological Association on that day proved its virility, its vigour, its right to existence, by its decision to claim recognition as a Corporate Scientific Society, thus crystallizing into action, the hopes, desires and aspirations of so many of its most earnest friends and supporters.

On the Annual Conference-day, 1898, we shall meet as the members of an institution which ranks side by side with many another recognized Scientific Association, whose early life was possibly as unpromising as ours, and whose struggles were as keen, yet whose triumphs are an encouragement to us, and whose position and prestige, now appeal to us as incentives to effort, that we may, by taking courage, place our Science in the place it should occupy as the noblest and best of them all.

I am rejoiced to know that the educational status is to be raised, and, that henceforth, greater energy and wider knowledge will be necessary on the part of those who desire the privilege of practising the art of Phrenology under the flag of the B.P.A. Although the Association may have been frequently twitted with the fact that there are a large number of unqualified and even uneducated persons who pose as Professors of Phrenology, yet it is in no sense responsible for this, as it has always carefully refrained from lending countenance to such. It is well to know that increased vigilance and severer tests will still further remove the Association from the suspicion of connection with the peripatetic quacks who misrepresent our subject.

It was pleasant to see the hopeful faces of the provincial members as they expectantly sat around the

Chairman. Each seemed imbued with a desire to push the phrenological car; the earnest anxiety of each that something should be done to mark the day as an eventful one was apparent; and if there was one thing to regret it was that time was too short to permit of half their pent-up energy finding due expression in language. One thing was marked, and that was the wonderful restraint put upon themselves by the London members; they acted admirably, giving their stranger colleagues the lion's share in the day's proceedings. This to their credit.

In consequence of the many applications and requests for personal instruction under the auspices of the Association by persons desirous of learning something of Phrenology, the Council have decided to hold a series of classes for the purpose of giving such instruction. As it is impossible to give even a very limited view of the whole subject of Phrenology in a single course of lessons, it has been considered desirable to give a series of courses, dealing with various branches of the subject. The first course will deal with the principles of Phrenology, and will be conducted by Prof. A. Hubert, F.B.P.A. Persons requiring particulars should communicate with the Honorary Secretary, B.P.A., 63, Chancery Lane, London, W.C.

The last number of the second volume is now in the hands of my readers. For two years the P.P. has been appealing to the public as well as to the phrenologist, and not altogether in vain. I have the pleasure of knowing that it has been instrumental in introducing Phrenology to many who would probably never otherwise have taken the trouble to investigate its truths; and it has given an impetus to the movement which aims at a revival of the scientific interest, once so great and widespread, in favour of our grand subject.

I hope every friend of Phrenology will do his best to help the "P.P." along. Many persons constantly complain of being unable to obtain their copies regularly. Every newsagent can obtain copies if they will, and should any refuse to do so, kindly place your order with some more up-to-date and enterprising tradesman. With this copy I enclose an order form for the new year. If you have hitherto had difficulty, send along your order and 1s. 6d. and it will reach you regularly by post each month. If you have no difficulty, kindly hand the order form to a friend by post or otherwise, and you may thus help your favourite paper considerably.

Please notice that the present time is favourable to commence subscribing. The whole of the back numbers are still in print, and may be obtained at the published price if all are ordered together, several of the numbers are however raised in price in consequence of their scarcity, and cannot be supplied at ordinary rates except when complete sets are required.

All who desire to consult me personally as to their characters and endowments may do so at the office, 63, Chancery Lane, W.C. Particulars of Fees, &c., are to be found in the advertising columns. At the same time please note that other phrenologists of repute also claim your attention.

PHRENOLOGICAL CHARACTER SKETCH
OF**Mr. GEORGE N. BARNES, Secretary A.S.E.**

By J. MILLOTT SEVERN, F.B.P.A.

As the present crisis in connection with the Engineering Strike must naturally create an interest regarding the characters of some of those who are taking a prominent part in it, I made it my business to obtain an interview with Mr. GEORGE N. BARNES, Secretary of the Amalgamated Society of Engineers, at the Society's head-quarters, when I had the pleasure of phrenologically delineating his character.



Mr. Barnes is a typical Scotchman, shrewd, penetrating, sagacious and practical. He is also a representative type of his craft and profession; possessing a fairly wide head in the regions of Constructiveness, Cautiousness, Ideality, and the executive faculties; with large Perceptives, and

even stronger Reflective and Reasoning powers.

His head is fairly large circumferentially—as nearly as possible 23 inches; and the frontal brain being well developed gives him considerable power of mind, intellect and judgment.

The temperament to which he belongs is the Motive-Mental; he is thus a thinker and a worker. He has a good head for planning, organising, and reasoning out things, and especially such as come within his particular line of work. He will manifest a good deal of originality in his methods of carrying out plans and measures with which he may be connected. He has an inventive mind, both as regards originality of thought and mechanical contrivances; is capable of thinking out new plans and methods of doing things; and he should be known as a good organizer, and especially so when not placed too largely under other's restriction. He finds no difficulty in adapting himself to fixed rules of working; but he will display himself to the best advantage where he is the least tied by conventionalities, and where he is given plenty of latitude for acting on his own resources and judgment.

Causality, Comparison, and Intuition being large, he will be inclined to take rather broad and comprehensive views; will think in a deep and logical manner, is exceedingly critical in his judgment, and very Intuitive. He will feel strongly impressed with the true character of his surroundings, and can rely much on his first impression, but he does not usually take anything for granted until he has thoroughly investigated the matter for himself.

He possesses great Cautiousness, prudence, diplomacy, and tact, and though not a cunning man by any means (love of straightforwardness governs his character largely) yet he will seem to treat people and affairs with some degree of suspicion until he has brought his own judgment to bear on the situation at issue. He values experience as being a sound acquisition; is resourceful in adapting means to ends, and prefers to rely upon his own experiences rather than on untried methods.

Hope is moderately developed, but he does not allow its lack to sway his character much. He is capable of enthusiasm, and will feel a great deal of inward emotion at times; yet he has much self-possession and wonderful control over his feelings. Is not disposed to make rash promises, or hurry matters of importance—lets them "bide a wee" when necessary, meantime making careful investigations and preparations. Order is a very strong point, giving him much love for system and method.

Though not strong in Self-Esteem or Confidence, he possesses dignity, independence, sense of personal worth, and a fair degree of self-reliance in matters such as he may be well acquainted with, yet is not one to presume beyond his knowledge.

Firmness is strongly marked, and working with his executive faculties, combined with a good degree of mental application gives him much will power, steadiness of purpose, energy, force of character, and dogged perseverance in any course of action determined on. He is very thorough, giving minute attention to details.

He is a keen reader of character and motives, understands men and people well, and is not easily deceived. His tact and diplomacy in management, and in dealing with people is great. He will frequently seem to be letting others have their way while all the time he is getting his own. He is a very capable man, possessing much common-sense judgment and practical experience, and he is capable of impressing others.

Language is moderately developed, yet, as a speaker, he will be forcible and impressive rather than fluent. He would not waste talk on unprofitable subjects. He knows intuitively the best time to give expression to his feelings and ideas; is very direct in saying what he thinks; and can tactfully turn a deaf ear to what he does not desire to know.

He possesses a keen sense of justice and right; is kindly and sympathetic in nature; appreciates that which is real and substantial; is not overfond of forms, ceremonies or conventionalities, nor would he seek company; yet the more others know of him the better will they appreciate his character.

He would avoid opposition if he could do so conveniently, but when he has to face it, he contrives to be armed with the right means for effecting his purpose: he is farsighted, tactful, forcible and impressive.

His domestic faculties are large, giving him great love for home and for children.

He possesses scientific-constructive, mental and steady business abilities in a very marked degree, thus he is eminently adapted for the position he holds as Secretary to a powerfully organized society, though he has the talent also which would adapt him for other pursuits of a scientific-constructive, or mental nature; as civil engineer, designer, inventor, chemist, analyst, business organizer, writer on scientific subjects, &c. He is a worker himself, and is splendidly adapted to organize for, and represent workers; they will find in him a steady and zealous advocate.

He is particular in his modes of acting—in carrying out what he considers his duty, and he is capable of winning his way by his steady perseverance, carefulness and straightforwardness, his good sense and practical judgment.

NOTE.—The Editor regrets he was unable to obtain an illustration showing the uncovered head of MR. BARNES.

OUR "HARDY ANNUAL."

BY ONE WHO WAS THERE.

The great day has once more come and gone. The morning of the 9th opened in a very inauspicious manner, and it was very unkind of the "Clerk of the Weather" to damp our spirits on such an eventful occasion. Our esteemed President and Secretary evidently meant business, for not content with the programme for a conference in the afternoon and a public meeting at night, they arranged "to devote the morning of the 9th to the consideration of the question of obtaining a Charter of Incorporation."

As "many prominent members of the B.P.A." (be present always) were expected to be present, it would hardly have done for the writer to have absented himself; hence, as soon as the iron horse had got rid of its burden, he wended his way to the Mecca of Chancery Lane. On my arrival at 63, I at once asked the attendant about the meeting. He knew nothing about it, and had not noticed anyone about. This was a bad beginning, and thinking perhaps I might have misread the notice, I started for Essex Hall, but on turning my pockets inside out I discovered the circular convening the meeting. The word "office" unlocked the mystery, and this time my efforts were not unrewarded. The President, Dr. Davies, Messrs. Melville, Burton, Brooks, Timson, Wells, and other material spirits were present, and the meeting soon reached fever heat, friend Wells especially unbosoming himself with his usual vivacity and wake "upedness," if I may coin a word. It was decided to adopt the scheme, which was estimated to cost about £35. Five guinea subscriptions were promised in the room, and this was considerably augmented at the afternoon conference.

The latter was held at Essex Hall—a capital room for the purpose—and there was a very fair attendance of members. There was a long programme, particulars of which will doubtless be reported elsewhere, and the speechifying was on the whole more brief and to the point than usual. Amongst other things it was decided to celebrate the centenary of Dr. Gall, by the obtaining of the Charter before referred to. One suggestion, of which I hope to hear more, was—that arrangements should be made to visit the tomb of Dr. Gall some time next year, and, to those who can afford it, this would, no doubt, be an excellent thing to do.

Much was expected from the discussion as to charts, but Mr. Taylor, who was announced to introduce the matter, had no resolution to bring before the meeting.

One gentleman stated that someone he knew had visited three phrenologists, each of whom had marked a certain organ, full, but the description in each case differed materially.

Mr. Wells was unwilling to admit any inaccuracy in the charts. He maintained the fault was in the examiner, who should know his work better; but, although Mr. Burton moved a resolution that any member before publishing a chart should submit it to the Council, the motion was lost, and charts are still permitted to pursue then even tenor of their way.

This seems to me rather a mistake, for charts are

undoubtedly a source of injury to the profession, and this is not so much the fault of the compilers, as the difficulty of conveying in a few words the exact description that will fit ladies and gentlemen—especially ladies. Perhaps that valued member, Mr. Bernard Holländer, may shortly see his way clear to bring out a text book or chart.

Interesting speeches were made by friends from Australia and South Africa, and professional phrenologists, who wish to make a fortune, were strongly advised to visit Rhodesia. The latter speaker was so enthusiastic about the matter that he did not remember to warn the fortune seekers about the lions that so powerfully impressed the late Lord Randolph Churchill.

The "Educational Status" of phrenologists was the unfinished item on the programme at tea time; and, after partaking of "the cup that cheers, but does not inebriate," the matter was ably introduced by Dr. Davies. That something of the kind is absolutely necessary was admitted by most present, but the scheme presented was too exhaustive to be decided hastily, and it was ultimately decided to bring the matter before the Council.

That some stricter examination should be made before granting diplomas is obvious, and some scheme similar to Dr. Davies's seems necessary if Phrenology is to occupy the dignified position we all desire.

The evening meeting was well attended, there being a good sprinkling of the "gentler" sex. The programme embraced speeches, public examination of heads, and a most interesting lantern lecture by our ex-president, Mr. A. Hubert.

The President opened the ball with a few practical remarks, and eloquent addresses were given by Messrs. Wells, Hubert, and a gentleman from Brighton. Public examinations of strangers present were given by Messrs. Taylor, Wells, Severn, Burton, Timson, Cox, and Webb; and these were, on the whole, pronounced very accurate;

The meeting closed at 10 o'clock, and thus ended one of the most important gatherings in connection with Phrenology, held in recent years.

It is hoped that the next "Annual" will be held under the auspices of the incorporated B.P.A.

SUGGESTION PRIZE.

A bound copy of Volume I. of the P.P. has been sent to Mr. Francis E. King, "Ye Plantin Head," Baths Arcade, Wimbledon, for the following suggestions as to the best method of celebrating the centenary of Dr. Gall's first publication of his wonderful discoveries:—

1st.—That a complete bibliography be compiled and printed of all the known works for and against Phrenology since Dr. Gall discovered it.

2nd.—That steps be taken to acquire for the library of the B.P.A. any work for or against the science not already there.

3rd.—That steps should be taken to put the said library into such safe keeping as to make it impossible for the books, no matter what may happen to the B.P.A. ever to become scattered to the uttermost parts of the earth.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

FIRMNESS.

Dr. Ferrier, in his "Functions of the Brain," states that when a monkey is electrified at the point in the brain denominated *Firmness* by phrenologists such animal is caused to extend its legs. So far as monkeys may be expected to illustrate the action of this organ they do it. Everyone has observed that obstinate and determined persons always express their fixity of purpose by extending their legs and putting down their feet with much show of determination.

Who has not seen a wilful, stubborn boy stiffen his legs, fix his eyes, and remain as rigid as a post when his father has ordered him to a course of conduct which he intends not to pursue. With this organ very large a boy may be moved only by superior physical force; he cannot be compelled to alter his mind, or without such compulsion, adopt a different course and this is yet more the case when he has weak Love of Approbation and Veneration.

A teacher in Paris improvised a plan for testing the force of Firmness in different children. He walked behind them whilst they sat at their desks and, placing his hand on their heads pushed them downwards and forwards. In the case of boys with moderate Firmness he could press their faces to the desk without any resistance on their part. But in the case of the boys with large Firmness no sooner did he begin to exert pressure than resistance became apparent, and he was unable to press their heads to the desks as in the other cases. In the case of boys who had large Combateness such resistance was increased. Mr. Maxton, the gentleman referred to, has now a school at Richmond.

Firmness has been called Will by some writers. This is a serious error. Will is the resultant of all the organs, and varies according to their relative influence. A man with large Conscientiousness and weak Acquisitiveness can easily *will* to be honest under circumstances that another person with small Conscientiousness would have very little power to *will* the same thing. No action can be initiated without the presence of one or more motives prompting it. The intellect institutes a comparison between the motives, and gives prominence to that one amongst them which in accordance with the intellectual convictions or experience of each should influence the individual's course of conduct; or a single motive, be it Passion, Pride, Ambition, Hope, Charity, &c., may be sufficiently powerful as a determining cause of action to necessitate very little mental action or comparison.

The mind can only will in accordance with the sum total of its faculties, and shows an exact correspondence with the degree of the various developments. The mind is not independent of its brain condition, and its freedom lies along the lines of its brain development. Of course, mental action is greatly influenced by all external circumstances acting upon it; and frequent repetition of actions by the force of habit,

will produce a state of mind by which such action will become automatic, so much so that it will require a mental effort to prevent their recurrence, whether they be good or evil.

Dr. Carpenter's "Mental Physiology," page 442, quotes the cases of those men who have not sufficient power of mind to keep them from yielding to alcoholic seductions, and yet have enough to make them keep the pledge they have taken against it; the mere repetition to themselves of a determination to do so having the good effect of augmenting the force of that determination, and of helping them to keep out of the way of temptation."

This faculty of Firmness is admitted by all. Everybody has seen it in action. It is called perseverance, obstinacy, and steadfastness in those who have a large endowment of it. The martyr is steadfast in faith, the successful merchant is persevering, the wilful child is obstinate. The martyr has a keen sense of duty, the merchant a love of gain, the child a deficiency of respect. Each of them is dominated by Firmness.

Men of mediocre ability, but with an idea of their own greatness, and a desire that others should know it, have been known to spend their lives in an obstinate determination to do some great thing. In such cases Firmness has been at leading organ. For want of ability, and not from want of perseverance they have failed. When men of a large development of the organs of the propensities, and smaller moral and intellectual organs have large Firmness they tend towards the criminal classes, and the worst cases often finish their course on the scaffold.

A splendid example of excessive Firmness and Self-Esteem is seen in the portrait of Queen Nathalie of Servia, who lives apart from her husband because their natures are incompatible. She must have her way, and cannot be turned from it, with the result just mentioned.

Perseverance was deified by the ancients, for it was acknowledged that no work of any value was effected without this virtue. But this faculty to act for a good purpose must be supported by well-developed moral and intellectual organs, otherwise it can give occasions for the greatest abuses and even to terrible crimes.

Queen Christina of Sweden was dominated by Firmness and Self-Esteem, and Charles XII. was dominated by the same organs greatly influenced by large Hope and small Caution.

Firmness was very large in Dr. Gall, who, through persecution and at great pecuniary sacrifice, persevered in his phrenological discoveries. It has often been said that to find the organ of Firmness one should draw a perpendicular line from the opening of the ear to the crown of the head. Such a line would invariably fall on the organ of Veneration. Firmness is about an inch behind this location, above and forwards of Self-Esteem. The centre of the organ of Firmness is rather less than two inches from the union of the parietal and frontal bones, is about two inches broad, and nearly two inches in length.

(To be continued.)

FOWLER INSTITUTE.

The usual fortnightly meeting was held at the above Institute on Wednesday, November 24th. Miss Dexter presided, and there was a large and enthusiastic audience. Miss E. Higgs, F.F.I., read an excellent paper upon "The Emancipation of Woman," followed by an interesting debate, in which Messrs Ramsey, Overall, Thunderbolt, Zyto, Eland, Coleman and Crow took part. A vote of thanks was accorded Miss Higgs, and the proceedings closed with a clever delineation of character by Mr. D. T. Elliott.

BRIGHTON.

On October 29, Mr. J. Millott Severn delivered an attractive address, illustrating it with the examination of persons chosen from the audience.

After the lecture resolutions were submitted to the meeting, the object and result being the formation of the "Brighton and Hove Phrenological Association." Rules were adopted, and arrangements made for future work.

The Rev. F. W. Wilkinson was elected its first President. On the list of Vice-Presidents are, Alderman E. Lowther (Brighton), C. Le M. Spurgeon, Esq. (Worthing), the Rev. S. B. Lane (Brighton), A. Eade, Esq. (Shoreham), Geo. Tocher, Esq., L.R.C.P., and Councillor W. Halliwell (Brighton).

The Council is composed of Mesdames Vivash and Stening; Messrs. Severn, Spence, W. T. Cowell, G. Miles and A. Pocock; Mr. A. W. Laundy, Secretary; Mr. H. E. Neville, Assistant Secretary; and Mr. H. J. Barker, Treasurer.

It is manifest that the Society is of a vigorous constitution. It is to be affiliated to the British Phrenological Association. Meetings are to be held weekly at Goldstone Villas Lecture Hall, Hove, and Odd Fellows Hall, Queen's Road, Brighton, at each place on alternate Thursday evenings.

On November 3rd, the first meeting of the new association was held at the Lecture Hall, Hove. Over 40 members were enrolled, and the Association started fairly on its way. Every indication points to the effort being a great success.

On November 10th, Mr. Severn led the meeting in practically demonstrating the value of Phrenology. All present seemed interested.

On November 17th, Rev. F. W. Wilkinson read a paper on "Phrenology, a Scientific Basis for Reading Character." This was followed by a discussion and the examination of heads.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters should not exceed 200 words in length.

NEW NOMENCLATURE OF PHRENOLOGY.

SIR,—Kindly permit me to say a few words in reply to your correspondent, who (in the P.P. for November) assumes the amusing *nom de plume* of "A Philologist." As the defence of the "New Nomenclature" is in the press, I will not further trespass upon your space in that direction.

In the first place, I cannot find any evidence in "A Philologist's" letter which entitles him to be considered as an expert in Philology.

My only reason for stating the fact of my final choice of the term Activeness in place of Destructiveness, in the foot note of my last letter, was to avoid misleading your readers.

If "A Philologist" had sought to understand my position before making an attack upon it, he would have been within his rights; but to attempt to oppose my position without seeing my reasons, indicates, on his part, a great want of logic and common courtesy. This is proved by the following choice

sentence from his letter regarding myself, namely:—"He will change from Activeness (?) to Impulsiveness, from Impulsiveness to Revenge, from Revenge to Brutality, and then Oblivion" (!) If I am not greatly mistaken in the name of the Prophet, he has already failed in his past predictions—thus, it would seem that he is not to be depended upon.

Personally, I wish the prophet (or "Philologist") would reveal his name, so that your readers could wait and watch for the fulfilment of his prophecy (?); and then at the fulfilment of his predictions they might know him to do honour to his high position as a phrenological prophet.

Allow me, Sir, in closing, to thank you for your great kindness in allowing the discussion to proceed thus far.—Yours truly,

JOHN WM. TAYLOR.

P.S.—After my new book is published I shall be willing to discuss all issues contained therein in pitch form, either by private correspondence, press correspondence, or public debate. Any way, so long as there is no striking below the belt.

MARK MOORES' "JOTTINGS."

SIR,—Allow me to thank Mr. J. J. M'Beth for drawing my attention to a wrong expression. My "Jottings" should have read, *those parts of the brain*, including Continuity and Conguality.

In reply to Wm. Hackman, my "Jottings" at the close of Cardinal Manning had no reference to the laws made by men, but to those fixed laws of life and character made by Nature, which we *must* all obey, whether we are intelligent or no, or we must pay the penalty for not doing so.—Yours, &c.,

MARK MOORES.

AN OFFICIAL REGISTER.

DEAR SIR,—It has, for some time past, suggested itself to my mind, that it was a very great pity phrenologists do not more generally work from one chart, instead of, as at present, every "professor" of the science having his own individual register, which, to the uninitiated, is apt to cause confusion and suggest difference of system. Now, if a chart was published annually, after a revision had been gone through and issued to only qualified phrenologists, the science would then boast of a thorough up-to-date register, containing all the latest improvements, and the public would, moreover, should they request the official chart, be able to more readily detect pretenders. In course of time this particular chart would doubtless become the "Popular Register" amongst phrenologists, and the public also, and, by its aid, Phrenology and phrenologists alike would be lifted to a higher social position, by this simple, but I believe, very effectual way of boycotting those who are unqualified, and thereby a more perfect conception of Phrenology infused into the minds of the people, as the official chart would constitute (more or less) a kind of an auxiliary certificate or diploma.—Yours faithfully,

H. C. GAPPER.

DEFECTIVE FORM AND COLOUR VISION.

SIR,—Railway men of to-day are confronted by two powerful allies, viz., "Defective Form and Colour Vision." This is a term used by the Royal Commission, whose report on the status of railway men in regard to this matter was published some months ago. Old servants, down to those who have served but a few years have suffered in consequence of these "eye weaknesses." When men employed on railways are found by examination to have these "defects," they are requested, in the case of engineers and firemen, to leave their occupation and accept work of such a nature where these defects will cause no risk to public life. Men so afflicted cannot, from the very nature of the defect, be permitted in any way to have charge of a locomotive, as public life and property would be in jeopardy. The question for us as phrenologists and physiologists to consider is: "What is the cause or causes of these weaknesses in connection with the brains of those men so employed? Does the weakness affect all vocations alike? Are there any means by which these weaknesses can be cured?" I shall be glad to read the opinion of Professors Timson & Severn, and Messrs. Blackford, Webb, and others.—Yours truly,

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THE POPULAR PHRENOLOGIST

Vol. 3. No. 25.]

JANUARY, 1898.

[ONE PENNY.]

PHRENOLOGICAL MARRIAGES.

— o : —

For some months the public press has been referring to the institution, by the Human Nature Club of Chicago, of a system of selection of marriage partners by Phrenology. The subject seems curious to those who know nothing of the value of phrenological knowledge in this connection. The present methods of selecting partners are as bad as can be, and no defence is possible of the present system of haphazard introduction of marriageable persons, who for lack of wider possibilities are limited in their choice, and are practically driven to form attachments which the sequel only too often shows are only too sad and deplorable in their results.

There is no doubt that the vast majority of married people are ill-mated, or at any rate are not in such a condition of perfect harmony as might have been, though they studiously avoid revealing their discontent to the world. The one great reason for these misalliances, is that these people were unknown to each other before marriage, and they bound themselves to each other in entire ignorance of each other's character. Had the character been fully revealed in each case, it may have been possible for these persons to decide as to their adaptability or otherwise to each other, and the probability of the union forming an agreeable and harmonious combination.

So common are the unfortunate experiences I have described, and so uncertain the results, that marriage is described as a "lottery," and the general opinion of those who are asked, is summed up in Punch's advice to those about to be married, "Don't." In the early days of the companionship of youths of both sexes, when the finer feelings (which are often mistaken for love) are first called into play, they are necessarily attractive, and give a false idea of that which is to follow; hence a French writer says, "Marriage is a disagreeable book with a fine preface." It is said that the Turk when about to get married asks all good men to pray for him. If the real character of the partners were known to each other, these statements would be untrue and condemnable, but, alas! they only really point to facts under the existing system. Without entering upon the consideration of the many causes which influence men in their choice of partners, and other matters dealt with by Mr. Severn in an article in this number, I will at once deal with the matter from a phrenological standpoint, and show

how I propose to give practical effect to my opinions on this most serious matter.

In the "P.P." for July of last year I introduced the question of phrenological marriages, and asked the opinions of my readers on this subject. To this request I have many responses, some wise, some "otherwise." Mr. A. H. Ellis's letter on the subject is so telling and practical, that I should like to have printed it bodily in the "P.P.," but as it was not sent for publication, I refrain. However, the net result of the opinions I have received is, that I have resolved to institute a "Phrenological Marriage Registry," in connection with the "P.P.," not for the purpose of making money, but for the introduction of selected and suitable partners, on purely phrenological lines. Of course fees will have to be paid, and I am urged to make them sufficiently high to secure only genuine applicants, but not so high as is charged by ordinary matrimonial agencies, whose fees range from £3 to £100. I am told and believe that persons who are in earnest will willingly pay much higher fees than I propose to charge.

What is my scheme?

I have prepared a "Registration Form" which provides for the registering of all necessary particulars, phrenological and other, such as age, height, education, etc., also the particulars of development required in a partner. I require that this form shall be filled up by a competent phrenologist (whose fee for doing so shall not be less than 2s. 6d.), before returning to me to be registered. I propose charging a Registration Fee of Five Shillings, which must be sent with every form returned. Of course I will undertake to fill up forms for applicants after examination; my fee is Five Shillings for this, independent of the Registration Fee, which is distinct.

On the registration of any person whose development is considered to be in harmony with that of a previously registered person, or who corresponds with the phrenological requirements of such, with the consent of both parties an introduction will be arranged. To facilitate business I shall be willing to insert applicants' advertisements in a column of the "P.P." to be devoted to that purpose at a charge of One Penny per word, no charge to be less than Five Shillings. This is done to prevent the value of the advertisement being lost through undue brevity. Applicants to word their own advertisements.

Of course an introduction between parties does not necessarily imply any contract, and it will be optional with either party to retire, and seek a fresh introduction.

PRIZE PHRENOLOGICAL STORY.

—:O:—

THE PHRENOLOGIST'S DREAM.

—:O:—

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOS. W. ALLEN,
38, Prospect Hill,
Leicester.

It was evening, and Professor Carlston the eminent phrenologist, sat disconsolate and dejected in his study. The science which he loved so well, and to promulgate which he had yielded his very life, had been subjected to an unduly virulent attack by some one entirely ignorant as to its principles. Like most mortals, Professor Carlston experienced seasons of disappointment and dejection, and in his zeal and ardour desired the wheels of the phrenological van of progress to revolve more rapidly, thereby accelerating its pace and enabling it to make a speedier advancement. Although he was fully cognizant of the favour Phrenology of late years had received at the hands of the thoughtful, intelligent public, yet he chafed at the tardy recognition it met with among those whose talents in other walks of life betokened that they were competent, if so disposed, to at least investigate, examine, and study the science for themselves. True, he knew many distinguished and eminent men, both in theology and science, who had studied Phrenology and frankly confessed their admiration for it, and their indebtedness to it.

But to-night the cause of the professor's temporary feeling of sadness, was not that his favourite science had been ridiculed—he knew a science, the principles of which had stood the test of a century's opposition, could not be subverted by the jibes and sneers of incompetent critics—a scurrilous and cowardly attack had been made upon his personal character, which cut his sensitive and susceptible nature to the quick. It has been truly said that “all really great men have a deep vein of melancholy implanted in their nature.” It was thus with the worthy professor, who was now in the throes of this state of mind, and could not shake off the tendency. There was no feeling of resentment towards his traducers, he had a nature far above the petty feeling of retaliation, it was rather a deep commiseration that they had not a mind superior to the persiflage they had uttered. Thirty years of honourable service he had endured in the cause; lecturing, examining, discussing, and utilizing all his talents in the exposition of the grand truths which Phrenology proclaims. Thirty years! What a short space of time it appears to him as he takes a retrospect of the events which have transpired during that period.

The son of a prosperous merchant, his father naturally expected him to succeed him, and uphold the prosperity of the business which he so much valued. But all his hopes were dashed, and his well-formed plans for his son's material welfare were frustrated when he announced his intention of abandoning commerce for science, and of adopting phrenology as a profession. Foolish and unfilial were only two of the many epithets that were hurled at him by friends and acquaintances when they knew of his resolve. But he had a purpose in life, and a nature that aspired to something more worthy and noble than the mere acquisition of wealth, and all their harsh words, entreaties, and persuasions utterly failed in their purpose.

As he sat in his study, these memories of a distant past surged into his brain, and he could not refrain from thinking what might have been had he yielded to the solicitations of his friends. There are times in every man's life when a cloud of pessimism darkens his mental vision, and threatens to overwhelm him. It was so this evening with Professor Carlston, and in the anguish of his heart these thoughts almost shaped themselves into utterance:—“Have I sacrificed ambition, position, riches, everything, only to be met with derision and calumny? Have I studied, worked, and used all my energies for nothing? Have all my efforts been in vain?” These and similar thoughts continued to rack his brain and probe his finely-strung organization until the evening was far spent. But at last tired nature began to assert herself, and he fell into a heavy slumber, and had a strange and singular dream.

He dreamed it was midnight and was out in the silent and deserted streets; a dense fog pervaded everything and chilled him through, and he wondered vaguely what had induced him to venture out on such a night. The familiar streets and houses appeared strange and unearthly through the heavy mist that hung like a pall upon them, and his footfalls upon the pavement echoed and re-echoed in the quiet street as he walked quickly along. Not a soul was abroad, everywhere a silence reigned as of death. Suddenly, from out of this appalling stillness, there arose the sound of thousands of voices blending harmoniously in the chant of some sweet refrain. The professor stood amazed at the sweetness of the song and the perfection of its rendering, and as though lured by some siren, he unresistingly went in the direction from whence the music had proceeded. He had not gone far when he found himself in front of a colossal and beautiful building, the architecture of which he could dimly discern through the mist to be superb. As he walked inside, the sounds of music gradually ceased and he beheld seated in this magnificent structure, thousands of human beings. The brilliancy of the scene before him, the imposing edifice, the massive chandeliers which hung like festoons from the vaulted roof, almost staggered him, the contrast from the dull dark foggy street being so distinct. After he had recovered from the first shock of surprise, he glanced around amongst the multitude of faces and marvelled that he recognised so many of them, numbers of whom had consulted him in his professional capacity. All appeared supremely happy and the professor could instantly see by their faces that morality and righteousness predominated. Lust for power and gain evidently had no footing in the minds of these people, no quarrelsome envious spirits were there; each wore an attitude of respect and reverence.

In the midst of this vast multitude, and towering high above all stood a gigantic statue, hewn in purest white marble which he instantly recognised as a monument of Dr. F. J. Gall, and around the building in niches in its walls were busts of eminent phrenologists who have gone to their rest. Among these he discerned the heads of Dr. J. G. Spurzheim, George Combe, Andrew Combe, O. S. Fowler, L. N. Fowler and many others. Under each bust was inscribed either in prose or verse a suitable inscription relative to the life and work of the person represented. Whilst he was gazing rapturously first at the marble statue of Dr. Gall and then at the busts of his renowned successors, one of the large concourse of people, a tall aged venerable man with white flowing locks, arose and directing his gaze towards Professor Carlston thus addressed him:—

“You are doubtless amazed at the appearance of such a number of people so quiet and reverential, and wonder what

it all means. As you are aware it is just one hundred years since the science of all sciences was made known to the world, and we have assembled here to-day to celebrate the centenary of Phrenology and pay homage to its illustrious founder and discoverer Dr. Gall. These people you see around you are only an insignificant few of the many who acknowledge the direct benefits they have received through the instrumentality of this science. Without its beneficent aid and guidance many of these people would have gone through life miserable and discontented, but the knowledge thus gained has proved their salvation. What makes you despond? There is no cause for despondency, rather should you cry for gladness. What, though you sometimes meet with repulsion and your work appears unfruitful, this should spur you on to more vigorous effort. Remember the words of Gamaliel 'If this counsel or this work be of men, it will come to nought; but, if it be of God, ye cannot overthrow it.'

There is still a great work for you to do "The harvest is plentiful and the labourers are few"; thousands, and tens of thousands are still ignorant as to their mental powers and possibilities, your work and duty is to go forth and enlighten them: though it may be done quietly and unostentatiously it will be none the less beneficial and ennobling, it is not for time only, but for eternity. Look at these pioneers of Phrenology occupying places of honour on the walls of our edifice. Shall you, when your life's work is ended be found deserving of a niche beside these worthy men? Work while there is time, and press forward.

Professor Carlston's interlocutor now ceased speaking and the strains of music again burst forth, softly at first and anon with so voluminous a power that the sounds reverberated again and again, and the very building seemed to vibrate. The heavy mist slowly permeated into the edifice and the people gradually became less distinct and appeared to recede from his vision, the building began to assume the familiar form of his study, the mass of people became transformed into rows of books, and the busts of bygone phrenologists into his casts and skulls. At this point the study clock chimed the hour of midnight, and he awoke and felt not a little cheered and comforted.

THE HORSE AND ITS TEMPERAMENTS.

By J. SOUTHALL.

If we study the horse closely we shall find in him many traits of character similar to those of man, and that these characteristics correspond to the form, organic quality, and temperament.

The head of the well-bred horse is quite distinct from that of the coarse under-bred animal, being wide across the perceptive faculties, and finely chiselled, with a noticeable prominence in the forehead, denoting a high order of intellect and good organic quality. It is a well-known fact that the brain region is larger in the high than in the under bred horse.

Energy and pluck are denoted by a broad skull base; does not the same correspond with man?

There is much to be gathered of the character of the horse from the expression of the eye: the eyes of the well-bred and intelligent horse are large, prominent, and

mild, with a well developed brow and fine eyelids. Such horses are generally bold and fearless; whilst an animal with a sunken eye is suspicious, and often sulky. The sulky, sunken, sour, askance looking eye is allied to vice and stubbornness.

That the organic quality of the horse manifests the same characteristics as that of man there can be little doubt. Hence we find horses with very coarse hair, skin, and muscles, thick slouching ears, with a slobbering, hanging under-lip are of low quality, whilst those who possess fine hair, skin, and muscles, and thin, firm, closed lips are of higher quality.

That the certain characteristics and peculiarities of the horse are subject to temperamental conditions I feel fully convinced, and to prove that my conviction is not mere idle fancy, I will attempt to define their characteristics and temperaments according to my own observations.

The vital temperament is indicated by a well-favoured, square built body, a goodly shaped head set well upon a rather short looking, well-developed neck, with deep chest and large shoulders. The countenance is open, with mild, intelligent-looking eyes. He is generally good-tempered, easy going, a good feeder, and is disposed to put on flesh; is more adapted for slow work than fast travelling—light blue roans, light chestnuts, and bays, I mostly observe possess this temperament.

The vital motive are lean, the bones more projecting, the muscles and blood vessels more distinct, the hair of tail and mane is more thick and wiry; they are tough, hardy, and strong, with a disposition to become vicious if teased or ill treated, colour generally brown—such are adapted for heavy draught.

The active temperament has a slender body and nimble limbs, is quick motioned, sprightly, rather inclined to be nervous, with a disposition to bolt at the smack or lash of the whip. The head is finely chiselled, with a broad forehead, rather long and tapering from the root of the nose; the ears are thin and delicately shaped, and quick motioned, as if on the alert for every sound; is generally restless, and is more adapted for light carriage work than heavy draught.

The lymphatic temperament is indicated by a lazy, sluggish-looking countenance and sleepy eyes; the cellular tissue is full to repletion. Hence he is apt to be slow of pace, with a disposition to laziness and falling lame.

It seems rather peculiar that with all the seriousness of judges men will study the above points peculiar to the horse, and yet when one draws their attention to similar conditions in men as revealed by phrenology, they either ridicule or ignore them.

Some interesting geological discoveries have been made during the past few days. In the pleistocene of Surrey the skull and limb bones of a rhinoceros, elephant tusks, and the bones of extinct horses have been discovered, while species of ganoid fishes have been found in the vicinity of Oban.

"Now, then, Children," said a parish schoolmistress, showing her children off on the examination day, "who loves all men?"—"You missus," was the unexpected reply.

LOVE AND MARRIAGE.

By J. MILLOTT SEVERN, F.B.P.A.

MARRIAGE is a great subject ; it is indeed a most serious and important matter, perhaps nothing more so, for once the connubial contract is entered upon, the vast concerns of life are considerably affected thereby ; and yet to remain single is an equally serious matter, for by so doing the individuals concerned may be sacrificing the best prospects which their particular organisation or other personal possessions qualifies them to obtain.

There is nothing so calculated to make or mar the prospects and happiness of men and women as marriage. To be rightly mated brings about a happiness that could never be secured or attained by either parties in

A STATE OF SINGLE BLESSEDNESS.

as some have chosen to call the life of the celibate. On the other hand what experiences, what revelations, what tales of secret sufferings thousands of unhappy married women and men could unfold were it not that prudence forbade such disclosures.

In nothing, perhaps, is scientific knowledge, experience, and sound advice more needed than in deciding the following question : Would it be best for me to marry or remain single ? Are my mental and physical constitution and my health and prospects such as adapt me for entering the marriage state with propriety ? And if so,

AT WHAT AGE SHOULD I MARRY,

and what kind of person would be best suited to me ? And furthermore, these matters decided, with what degree of success may I look forward as the result of the marriage union ? Phrenology and physiology throw a light upon these questions which cannot be obtained from any other source.

When I first commenced the practice of Phrenology I made up my mind that I would not touch the love, courtship, and marriage "business," for I had seen what seemed to me much humbug practised under this heading ; however, I soon found that Phrenology was capable of being of immense value in aiding and advising individuals in the right selection of matrimonial partners. What fearful

MISTAKES ARE FREQUENTLY MADE

regarding marriage contracts ! At the present time when science has made such rapid strides in almost every direction, there seems to be something radically wrong for men and women still to allow themselves to be led by impulse or blind affection regarding those matters which affect them more seriously than perhaps anything else could—the selection of matrimonial partners.

Some people have got it into their heads that love comes only of divine inspiration, and that

MARRIAGES ARE MADE IN HEAVEN.

Nothing of the sort ; intellect and judgment are required in these matters if they must be properly conducted and good results ensue ; the same as in most other matters. The keen, shrewd business man, who might safely rely upon his especial abilities, judgment, and experiences in conducting his own commercial affairs, will also take

the precaution of availing himself of every means which would seem likely to add to his business success. He fortifies himself by providing for, and insuring against, this or the other possible loss, frequently testing this or the other condition so as to be sure of its soundness ; consulting the best lawyers should occasion require it, and employing

THE MOST SKILLED EXPERTS

when needed in whatever relates to his particular craft. Yet this same practical business man frequently conducts his matrimonial affairs in the most idiotic fashion possible. This he considers his own private affair, and it does not concern anyone else how he manages it, or what sort of a stupid he makes of himself. In this matter he does not see himself as others see him, and he is likely to take it as an affront, or become highly indignant should any of his friends offer the least suggestion, or in any way interfere either with his mode of procedure, or his particular selection. Such

MEN FREQUENTLY MARRY WOMEN

so deplorably unadapted to them, that in a very short time they begin to treat their wives with indifference, neglect, contempt, and possibly abuse.

As regards marriage, men frequently prove themselves the most selfish animals in creation. A very large percentage of the male sex would not marry at all were it not to gratify their selfish propensities. Many live single lives for entirely selfish motives, and it would be difficult to persuade such that in doing so they may be defeating their own ends and purposes. On the other hand the natural dispositions of women and the formalities of their training tend to make them

LOOK FORWARD TO WEDLOCK

as their special sphere ; and there is no doubt that the marriage state in the natural order of things affects women more than men ; consequently they have a right to more "say" in the matter than is usually the case. A man if he is not happily married can spend his evenings at his club, or indulge himself in many other ways with seeming propriety ; but the woman must stick to her home, and her maternal and domestic duties with such constancy that slavery would frequently be preferable ; but I am glad to see that

WOMEN ARE DEMANDING THEIR RIGHTS

more, and acquiring for themselves greater means of independence, and it is very right and proper they should.

The tendency on the part of men at the present time is to put off marriage as long as possible, frequently to their disadvantage ; nevertheless they do it, marrying only as a matter of convenience, compulsion, or expediency. Women look upon marriage as a much higher and purer condition than men, who, seeing this, are apt to think that the great desire and

AIM OF ALL WOMEN IS TO MARRY ;

but that is not so. There are many worthy individuals, and women figure largely amongst this class, who have sacrificed the happiness they might have obtained in married life, because they had better opportunities of serving their fellows unmarried, and we have much to thank these noble-minded individuals for.

GRAPHOLOGICAL CHARACTER SKETCH.

By RICHARD DIMSDALE STOCKER,

*Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.*

XI.—SIR SAMUEL WILKS, BART., M.D.

OUR study, which is a particularly interesting one, is that of the present President of the Royal College of Physicians, Sir Samuel Wilks, Bart., M.D., F.R.S. His handwriting indicates a predominance of the mental-nervous system, from the fact of its being small, sharp, and lively, or animated in appearance.

The fine quality of the organisation is indicated by the absence of all complication or confusion of the strokes of which it is composed.

If we proceed to inspect the character of the writing carefully, we shall notice that the *straight line* and *angle* are more in evidence than the *curve*—indicating *scientific* and *practical* (as opposed to *artistic*) powers.

As a whole, the reflective faculties are very highly developed; and thus (the powers of observation being, also, well indicated) there will be a natural love of inquiry, of investigation, and reasoning, both *a posteriori* and *a priori*.

Samuel Wilks

All the small letters in the signature are united, and the capitals not connected thereto, the letters being acute and very tiny.

There is a great love of acquiring knowledge shown—acquisitiveness being indicated by the short up-stroke with which the "w" commences, and large order ("i" duly dotted) will add (if considered in relation to the critical powers of our subject) a great notion of method, arrangement in ideas, and love of neatness and care in all things undertaken. Sir Samuel has decidedly large Form, Size, and Weight also, and these organs assist him in his professional duties.

He has very well-marked individuality and human nature, shown by the small size and angular shapes of the letters, and the even distances and absence of connecting strokes between some of these. All good medical men possess the penetrating insight engendered by these all-important faculties.

Other organs which appear to be large and influential are: Caution (dot w "i" placed directly *over* the letter, among other signs), Continuity (letters small and of equal heights, etc.), and Conscientiousness (letters level and regular), with a balanced degree of Secretiveness ("a" closed—signs of restraint visible in handwriting), which give Sir Samuel a prudent nature, application of mind, thoroughness, and judicious reserve.

In reviewing this personality, one's attention is arrested by the subjects (1) capacity for detail—(2) his clearness of intellect—and (3) power for understanding complex ideas, which result in producing the superior mentality Sir Samuel Wilks possesses. This small, carefully-traced, easily formed, and somewhat angular writing impresses us at first sight.

To do justice to its numerous indications would be an utter impossibility; but enough has already been said for all practical purposes.

Scientists deserve our deepest regard, for they are intent upon solving the problems of nature—her truths; and it must be borne in mind that to do this, though only in part, demands first, integrity, and secondly, comprehensiveness of intellect.

GRAPHOLOGICAL TESTS IN CRIMINAL CASES.

—:0:—

CONSIDERABLE discussion has recently taken place in the continental press relative to the Dreyfus affair. Captain Dreyfus had been convicted on grounds which involved the identification of handwriting. Now the whole basis of the conviction is called in question. In this connection a Belgium journal, *Le Soir*, has a lengthy article on graphology, from which I translate the following extract:—

"In order to be a lawful doctor, we must prove that we possess certain knowledge. Now to be an expert in handwriting identification, something more is necessary than to be able to read and write. Generally the advice of penmen, accountants, keepers of archives, etc., is sought. These, no doubt, have a certain experience of manuscripts, but, as facts abundantly prove, do not necessarily possess the special qualifications for this kind of investigation. The examination of documents, wills, etc., is of two kinds. There is a physical examination of the paper, its structure, and special marks; also of the ink; and lastly, there is a graphological examination, bearing exclusively on the nature of the handwriting. The physicist or chemist can examine the paper and ink, but who shall be our authority for the handwriting? Must we leave the field to pretenders and always declare ourselves incompetent. Not at all. There is a science of graphology, as there is a science of physiognomy, and this science has, since emerging from its infancy, born its own testimony.

"Why does justice, always slow to recognise progress, continue obstinately to ignore this science, and commit mistake after mistake? Has not graphology been too long in the hands of charlatans? It is a science of observation, like phrenology, which it is already lawful to quote, or, like meteorology, which although not yet authoritative, is nevertheless making sure progress."

REMARKABLE DENTITION.

M. R. W. Brown, writes:—"I have recently found a remarkable case, which you may deem interesting, and perhaps worthy of publication. "An old lady, aged 88, at Abridge, near Romsey, Hants, is now showing a very remarkable development of teeth. She has four new ones quite prominent, and both double and single teeth are forcing their way through the gums. The old lady is quite elated over this growth, and on my visiting her recently, she threw up her arms with delight, and exclaimed, I hope the Lord will spare me to see 100 years, then I shall be able to present the public with a new set of teeth. I might also state that she is capable of doing a fair amount of cooking washing, ironing, and sewing. I have seen her doing three out of the four duties. Her name is Harriett Baker."

The Popular Phrenologist.

JANUARY, 1898.

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When this paragraph is marked with a blue pencil, it indicates that your subscription has expired, and must be renewed if you wish to have the paper sent you regularly as hitherto. Please note.

The scale of charges for advertisements may be obtained of the Business Manager, Popular Phrenologist Company, at the office as above.

A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

A HAPPY NEW YEAR TO YOU ALL, DEAR READERS, and methinks I hear you say in response "Many Happy Returns of the Day to the P.P." Yes, this is the second anniversary of the birth of your esteemed little journal, and to-day I introduce it to you in a new and improved dress, though its features are the same. I trust you will note that it has got over some of its infantile habits, and is growing more serious and staid, as becomes a journal in its third year of publication.

* *

Like human "youthfuls," it has had its varied experiences. It was welcomed at its birth, nursed and coddled, but not spoiled. Thrashed and abused by some, petted and praised by others; but totally ignored by the great mass of mankind, it has nevertheless survived, and though still subject to the same treatment, it is not sufficiently sensitive to resent or object.

* *

I had hoped that a weekly P.P. would ere this have seen the light, but my various references to the matter in this column evoked but little enthusiasm; a few were delighted, others objected, but the vast majority condemned the idea by their silence, a method of treatment, which, to me, indicated utter indifference; hence, do you wonder that the weekly P.P. is still "a dream of the future?"

* *

I have made this number very much of a marriage number. I do not know if this will meet with the approval of my readers, but the greatest interest taken in this subject

lately by the general press, as well as by Phrenologists, demand that some special attention be paid to it. Though I have opened the matter on definite and distinct lines, yet I wish it to be understood that I do not propose to convert the "P.P." into a Matrimonial paper entirely, but have trespassed slightly this month by way of introducing the subject.

* *

I also desire it to be known that for this I alone am entirely responsible, and I do not wish to put any blame that may be rendered by critics, on any shoulders but my. However, I plead for leniency, my one excuse being that I desire to see Phrenology practically applied in one at least of the great life departments in which it can render valuable help. My method may not be the best, but it is the most practical I could devise. I propose reporting results from time to time. Of course, not referring to individuals or circumstances.

* *

In concluding these remarks about ourselves, may I ask each of you to act the part of friend, and recommend your journal to all your acquaintances, urging them to subscribe regularly. Patronize the firms who advertise their wares in our columns, and, when ordering, do not forget to mention that you saw it in the "P.P.," and if you are yourselves advertisers in other periodicals, try the merits of the "P.P." as an advertising medium. In each of these ways you will help to more firmly establish the only phrenological journal in Britain.

* *

The "Phrenological Year Book" for 1898 is now ready, and your orders are solicited. Quantities are supplied at reduced rates, single copies 1s. 2d., post free; bound in cloth, 1s. 9d., as you will see by the advertisement. The contents are up to the recognized standard, and comprise contributions by all the best writers and leading authorities in the phrenological ranks. No person interested in the subject should be without a copy. Order from your bookseller, or direct from the office, 64, Chancery Lane, W.C.

* *

The class for instruction in the "Principles of Phrenology" will commence about the middle of January, and be held on Friday evenings at the office of the Association. Particulars of times, fees, &c., can be obtained on application to the secretary, B.P.A. Residents in or near London should not miss this opportunity of securing efficient instruction in an important branch of our subject.

* *

Amongst the new features which will be introduced during the year, you will find "Our Contributors." In this column some of the many writers who have contributed, or will contribute articles to our pages, will be introduced to readers. In this number you are made acquainted with the personality whose valuable series of "Health Notes" were a special feature of the first volume. Other sketches will appear monthly, and I trust my readers will appreciate this item.

A YOUNG LADY, being asked by a rich old bachelor, "If not yourself, who would you rather be?" replied, sweetly and modestly, "Yours truly."

OUR CONTRIBUTORS.



JAMES COATES, ESQ., F.B.P.A., PH.D., ETC.

AMONGST the very first whose guidance we sought when contemplating the production of the "P. P." was the subject of this sketch; and the advice then generously given has helped considerably towards the measure of success this paper has attained. Mr. Coates not only offered valuable advice as the result of considerable experience in publishing, but further gave us of his best in one of the most valuable series of articles we have yet produced. Those who have not read "Health Notes," in Volume I. of the "P. P." should secure them as soon as possible, and not only read, but learn and practise the valuable lessons conveyed therein.

Mr. Coates was born at Belfast on September 15th, 1843, and is therefore 54 years of age. But there have been crowded into that 54 years experiences enough to fill half-a-dozen lives and yet each to have been remarkable. Receiving a good education, he was put into business, but, disliking confinement, engaged himself as purser on a Red Star liner. Afterwards he joined the United States Army during the great Civil War. Being taken prisoner at Richmond, he was appointed hospital sergeant by his erstwhile foes, and in this capacity had to superintend the nursing, and compound drugs. But he was a prisoner and determined to be free. He escaped, and on this occasion joined the opposing army, and became a confederate scout in Major Gilmore's guerilla cavalry. He was again taken prisoner, this time by his original commanders, and sentenced to be shot. This sentence was afterwards commuted to five years' penal servitude. On the way to the penal station he escaped, after many dangers. Once again he enlisted under another name in the 35th Zouave Regiment and was at the capture of Richmond. The war being over, he settled down to business in New York. Here his phrenological studies began. He next went back to Ireland and again engaged in business, all the while continuing his study of phrenology and kindred subjects, till in 1876 he decided to enter the phrenological profession. His success in that direction was soon assured,

but his literary abilities quickly asserted themselves, and the library desk had, and still has, greater attraction for him than the consulting room. As the Editor of *The Phrenological Annual* for many years and as author of the "Mental Science Series," which includes such valuable books as "How to Read Heads," "How to Read Faces," "How to Mesmerise," etc., Mr. Coates has well proven his ability as a writer. His latest work, "Human Magnetism," is without doubt one of the best works existent on the marvels of hypnotism, and will take rank as a classic on the subject. As a worker in the cause of phrenology, Mr. Coates may be reckoned amongst the ablest. One of the first to associate himself with the establishment of the "British Phrenological Association," he was the first to whom its diploma was granted, and he has had the distinction of being elected an hon. life member, a distinction conferred on only one other member, the late L. N. Fowler. Phrenologically Mr. Coates is keen, quick, determined, and confident. With the mental temperament predominant, his mind is ever active; in fact, too active for his physical powers. He is liable to overdo, and is not satisfied until his arguments or ideas are carried right home to the conviction of his listeners or readers. Hence the value of his works to the student.

Mr. Coates is a genuine, good-hearted, splendid fellow, and one whom we should all feel proud in numbering amongst our acquaintances.

Birmingham Phrenological Society.

ON December 7th Mr. J. Davis gave a lecture entitled "Character Reading." Mr. E. Parrish occupied the chair. The lecturer briefly outlined the general characteristics of the human race, describing part of the many various conditions that have to be taken into consideration when one would seek to read and understand character.

He carefully explained the reason why the various conditions of the body should affect the manifestation of the character of a person; in doing this he brought forward many apt verbal illustrations, which were greatly appreciated by those present. A discussion followed, many interesting points being elucidated. A practical test followed in the examination of a lady by the lecturer, and of a gentleman by the chairman, which were demonstrated to be correct.

On December 14th and 21st the evenings were devoted to the study of "The Selfish Propensities," led on the first evening by Mr. Parrish, and on the next occasion by Mr. J. Davis.

MR. H. J. BARKER.

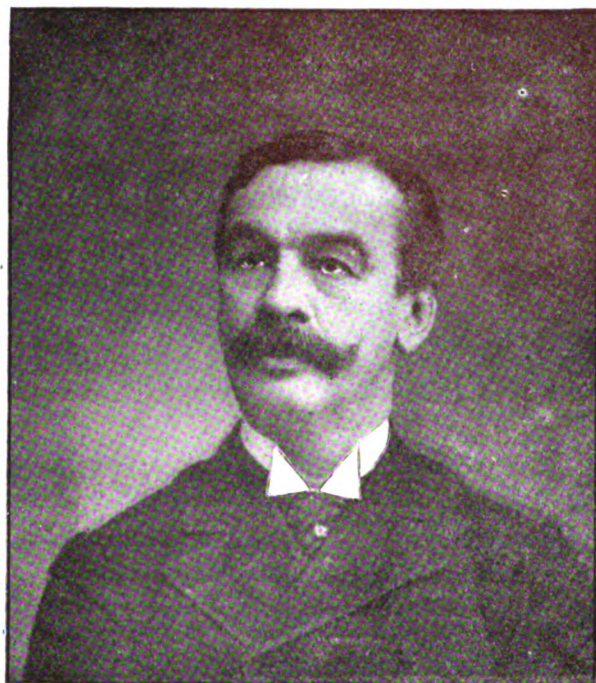
THIS gentleman, who is a son of the late Professor Barker, of Brighton, and who walks in his father's phrenological footsteps, does not, however, limit himself to the study of the "Science of Sciences," but seeks to get a wide knowledge of other matters, and as a result of his earnest labours has just gained the *Silver Medal* in the Sessional Science Competitions of the Westminster College, S.E., where he has been studying for some months past. Besides this, he holds over a dozen certificates gained in various Science Examinations held by recognised examining bodies.

PHRENOLOGICAL SKETCH

OF

The Right Hon. C. T. RITCHIE, M.P.

By GEORGE COX, F.B.P.A.



THE RIGHT HON. C. T. RITCHIE, M.P.

THE portrait of Mr. Ritchie shows him to be of good physique, of strong individuality, self-reliant, and of the positive type, with conditions of brain and body favouring endurance and persistence. He will hold on tenaciously to position and power, to his personal rights, and to the defence of his opinions, and generally prove himself a tough antagonist. He has a considerable amount of force and energy and of passion under control. It may be necessary to approach him in just the right way at times, to warily allow him to take the initiative, to watch his moods, and perhaps to retire in favour of a more favourable opportunity. Strongly prepossessed and fully convinced of the soundness of his own position, he is not always readily impressed by the claims of opposite views; and yielding, so far as he is concerned, will be along the lines of logical conviction without over much regard for the sentimental aspect of a question. He is original and does his own thinking, and is able to give a good reason for his position on any subject; and he has probably never found himself in a difficulty from which he could not reason a way out with good credit to himself. Those who stand opposed to him in debate will need all their wits about them and the consciousness of a good cause, to enable them to stand against the tact and assurance, the penetration and the clear reasoning of Mr. Ritchie. As a critic and analyst of the position, the motives, and actions of others Mr. Ritchie should be in his element, and, terrier-fashion, he

will not "let go" until he has given his opponent a good shaking. He has the phrenological indications of an abundant flow of language, originality of thought, an active imagination, and good constructive power; the ability to take a quick and comprehensive grasp of a situation, and to deliver himself upon it; to illustrate his utterances with apt and telling comparisons, and to drive home his convictions with the most convincing logic. He is a keen observer of men and motives, and is seldom misled in his first estimates in this direction. He has intense love of the beautiful in nature and art, and an abhorrence of all kinds of grossness, vulgarity, and narrowness. Position and influence are more to him than mere money and the pleasure of getting it. There is not much of the bow down and worship in his nature, and his sympathies will probably be found to be with the more progressive of his party. His want of hope and enthusiasm will, however, dispose him to carefulness and some hesitancy; and his presence may be relied upon as an efficient brake against reckless enterprise. He makes no move without being sure of his ground; but he has the courage of his convictions and is prepared at all times to defend his action. He will (so far as can be judged from a front view photograph) be known for his energy, courage, and endurance, for his firmness and self-reliance, for his originality and grip, and for his high sense of justice.

LESSONS IN PHYSIOLOGICAL CHEMISTRY.

By F. W. FORD.

LESSON X.—POISONS AND ANTIDOTES—*continued*.

NARCOTICS.

POISONS.	SYMPTOMS.	ANTIDOTE, &c.
Prussic Acid (<i>Hydrocyanic Acid</i>) Cyanides	Instant death if dose is large*	The best antidote is a mixture of Sulphate of Iron, Perchloride of Iron and Carbonate of Sodium. If not at hand, strong coffee. Keep head cool, other parts warm.
Opium (<i>Paregoric, Morphia, Laudanum.</i>)	Drowsiness, Stupor	Keep patient awake, give strong coffee.
Chloral, etc.	See Opium.	See Opium.
Carbolic Acid	Corrosion of skin of mouth, &c., insensibility.	Epsom Salts, $\frac{1}{4}$ pt. Olive Oil in 1 pint of water. Milk freely.

Narcotico Irritants.—In cases of poisoning from Alcohol, Tobacco, Belladonna, Foxglove, Monkshood, Hemlock, etc. Strong Coffee should be given and warmth to sides by means of hot bottle.

N.B.—The author would again remind readers of the importance of sending for Medical aid in poisoning cases, the object of these lessons being for guidance before such aid arrives.

* Very little can be done in cases of Poisoning with Prussic Acid and other Cyanides. Artificial respiration should be resorted to when necessary.

At a wedding recently, when the officiating priest put to the lady the question, "Wilt thou have this man to be thy wedded husband?" she dropped the prettiest curtsy, and with a modesty which lent her beauty and additional grace, replied, "If you please!"

LESSONS IN PHRENOLOGY.

By JAMES WEBB, F.B.P.A.

ONE often hears such advice as this given to both young and old ; to the former by their parents and teachers, to the latter by their pastors :—"Get plenty of backbone," "Be manly : become less invertebrate." That is good advice to the backboneless and weak-kneed ; but is it good advice to those already persistently stubborn and obstinately self-willed ? It is not. Their stability of purpose is only intensified by such advice. On the other hand, it is no uncommon thing to hear the following advice : "Be gentle, meek, lowly ; remember others have a right to an opinion as much as you have : don't be so wilful." Now that is excellent advice to those referred to above, those already possessed of inordinate Firmness ; but mischievous when given to those already unduly obstinate. Very often the same advice, given to all alike, without regard to their individual characteristics, is very pernicious. Everyone has a preference to follow his natural bias. The humble "backboneless" boy hears an oration on the beauties and merit of humility and consideration for the wishes of others ; he agrees with the speaker and becomes more invertebrate—often as invertebrate as the jelly fish. All that the stubborn boy benefits by it, especially if he have large Self-esteem, which very often accompanies large Firmness, is discovered from his remarks, "Yes, folks should be more humble, they ought to give way much oftener than they do. I am glad the speaker tells them their duty." These obstinate people receive little benefit from it ; but when they hear a sermon or lecture on being steadfast and firm, they take it home and increase their obstinacy and self-will. They stiffen their backs and become still more unbending ; and often still less reasonable. The phrenologist encourages the feeble souls to greater decision of character where necessary, to unflinchingly abide by the right and the true ; he warns the rigidly obstinate that his duty is to give way to reason when it tells him that his course, however pleasant to him, can only lead him astray, give offence to others, and result in permanent injury to himself. There is no nobler faculty than this when it is governed by Conscientiousness and an enlightened intellect. It is the great element in the martyr. Such a person can be relied on. Given any event or difficulty it can be calculated beforehand what will be his conduct. Those who know him best have the greatest confidence in him. They know that whatever may tempt or oppose him, he will enter into conflict with it with a brave heart and will never retreat from the position he has taken up ; that difficulties that would repel the irresolute only redouble his energies.

The marble busts of Cicero show but moderate Firmness, less Combativeness, and larger Caution, and Love of Approbation, with very large intellectual organs. He was naturally timid, and occasionally deserted the cause he knew to be right rather than submit to the stress and vexations of an unpopular cause. He was the saviour of his country in the Catiline conspiracy, and though unworthily compliant at times, was a good citizen generally.

Cato, on the contrary, with very large Firmness, would not yield to the wish of Pompeidius, although as yet but a child ; and although Pompeidius took him in his arms and

carried him to the window and threatened to thrust him out, fear had no greater effect on him than had the demand.

In "The Asclepiad," vol. iv., page 201, Dr. Benjamin Ward Richardson gives a portrait, and commences an article, "Medicine under Queen Victoria." The portrait is of Dr. John Snow, who was a "representative of Medical Science and Art of the Victorian Era." This portrait exhibits an exceptionally large organ of Firmness, culminating above the largely developed moral organs in front of it. And Dr. Richardson details a large number of incidents in proof. He speaks of the "intensity" with which he "applied" himself to any work before him. "He took up the temperance cause. He not only joined the ranks of the total abstinence reformers, but became a powerful advocate of their principles for many years." At seventeen years of age he became a vegetarian, and "with a consistency which throughout life attended him" he tried the system rigidly for more than eight years. He afterwards was "indefatigable" in his exertions to beat down the cholera at Killingworth. He came to London ; he bought no practice, but "a more thoroughly girded man for the world's encounter could hardly be conceived." Poor, and without "money patients" in London he got a footing by visiting the out-patients of Charing Cross Hospital. "He lived an anchorite's life." "Dr. Snow, though a man of great Firmness when his mind was made up, was always ready for new inquiry." "He was reserved and peculiar, a quiet man." He had but small organ of "language."

When the cholera epidemic broke out in London in 1854 he "went systematically" to work to prevent its spread. He had arrived at the conclusion that *water* was the media through which the poison was conveyed. Dr. Richardson says : "No one but those who knew him intimately can conceive how he laboured, at what cost, and at what risk. Wherever cholera was visitant, there he was in the midst."

He laid aside the emoluments of practice, and when, by early rising and late taking rest, he found that one man could not, "from the physical labour implied," learn all that could be learned, "he paid for qualified labour." He discovered that the Southwark and Vauxhall Company's water supply was answerable for seventy-one, whereas the Lambeth Company's water was answerable for five fatal cases out of every 10,000 houses using them. The water from the former Company's water was charged with the London fæcal impurities.

The following comparison between his organs of Language and Firmness is a very striking confirmation of his phrenological development. "He made no claim to the orator's gown ; but the address* was too forcible not to call forth the enthusiasm of the audience. He spent nearly twelve months in the preparation of this oration." Dr. Richardson speaks of "his unflinching courage in the ardour of his inquiries," and "he laid no claim to eloquence, nor had he that gift." "He let nothing stand in the way of his scientific pursuits."

(To be continued.)

* Being elected Orator for the Medical Society of London, in 1852, he was expected to prepare an "oration" for the next yearly gathering.

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual monthly meeting of the above was held at 63, Chancery Lane, London. There was not a large attendance, due doubtless to the fact that the weather was unpropitious; though possibly the knowledge which had gone forth that the lecturer announced for the evening was not able to be present may have had something to do with it.

The minutes of the previous meeting were read and confirmed, after which

THE PRESIDENT stated that Mr. T. Timson, of Leicester, had sent an apology for his non-attendance, though forwarding his paper to be read at the meeting.

MR. F. R. WARREN by request then read Mr. Timson's paper on PHRENOLOGY AND REFORM, of which the following is a summary:—

Humanity is made up of many varied complexities and differences, individual, racial, and national. Each type possesses its peculiar relations and capacity adapted to its environment. The Esquimaux is distinctly defined, and limited to the sphere of function and environments of his existence. The Arab may be similarly defined, recognising as we necessarily must the differences of climatic influences and his constitutional adaptation to the same.

The quality, capacities, and powers of the brain differ as distinctly as the various types to which they belong, and it is not to be expected that any one could be transferred into the sphere of another without injury to body and mind. Similar conditions prevail in domestic and social life. Here phrenology is helpful by making plain to us certain laws, conformity with which is necessary to our individual idiosyncrasies and for the general commonweal.

Dr. Andrew Wilson, during a lecture lately delivered in Hinckley, stated that "a knowledge of the brain and nerves and their work ought to be part and parcel of the desire for intellectual enjoyment of every man and woman who have any pretensions at all to being educated and intellectual." . . . "That all work done in the world, whether in painting, art, literature, the building of railways and bridges, all result from the working of men's brains, and I hope you see how important the subject is." Dr. Wilson further stated that every child should be taught the physiological functions and laws of their being as part of their necessary education, including digestion, respiration, inspiration, etc. Here we see reform bearing down upon the shores of phrenological territory. Other quotations from Dr. Wilson were such as the following: "It was not digestion that ruled the world, but brain cells." "The destroying effect of disease in the brain cells resulted in insanity." "Five kinds of animals have brains—fishes, frogs, reptiles, birds, and quadrupeds, the forebrain being larger in each successive species." "Every one of the spaces of the brain governed something." All this indicated Phrenology, and the latter quotation fully admitted localisation of brain function.

Mr. Timson criticised the statement of Dr. Wilson that "we write and speak with the left brain a little in front of the ear," and that "the disease called aphasia sometimes destroyed the power of speech,

but occasionally the right side of the brain would take up the duties of the left side, which had been destroyed, and he would recover his speech." On hearing this the question naturally arises, what was the right side of the brain doing when the left was in a healthy condition? Each organ has its own occupation, and those on the one side of the head are as much in demand in action as are those on the other side, each acting simultaneously, the inference being that the same principle applies to the organs of speech. Dr. Wilson asserts that the parietal lobes are occupied with motor functions, and that the frontal lobes are concerned in such intellectual matters as the study of history, literature, and art. He leaves no space for organs of devotion, inspiration, or sentiment, these higher powers which distinguish men from lower animals, and which being so from the Doctor's own reasoning should be located in the front brain, or that portion of the brain which has overgrown the cerebellum and basal ganglia. Nevertheless, Mr. Timson considered that Dr. Wilson had advanced views in the direction of Phrenology, and the reform of the physiologists' teaching was coming rapidly to be recognised. The principles established by Phrenology were becoming more generally accepted, and three-fourths of the position for which Phrenology has been contending has been practically won.

THE PRESIDENT invited questions on the paper, or would like to hear the opinion of those present on those points to which they might take exception.

PROF. HUBERT said the question at these meetings we should put to ourselves is "Have we learned anything?" The paper which had been read fairly represented the teachings of modern scientists. Dr. Wilson's objections to Phrenology had been frequently replied to, and on one occasion by the late Mr. A. L. Vago in his "Phrenology Vindicated." Dr. Wilson, doubtless, had mistaken notions concerning Phrenology, probably due to early training. He, however, had been learning since the early days. He once met the Doctor, who desired him to examine his head. Time being limited it was not possible, but he offered to do so on some future occasion; the opportunity has not since arisen. He did not think the Doctor would object to Phrenology as a whole, though he would probably to the detailed difficulties, such as the frontal sinus. It was desirable that all should learn about the brain as taught by modern scientists. We must accept their facts, if we differ in our opinions. Modern brain physiology does not go far enough for us, though physiologists go three-fourths of the way. We must learn the structure of the brain and skull, and the functions of the brain by research and experiment. He would recommend Luy's "Brain and its Functions" as the best book on brain structure. The speaker anticipated from the title of the paper as advertised that it would have dealt with social, moral, or political reform phrenologically considered.

The paper admitting of but little discussion the President suggested that questions should be asked by members who desired to resolve any doubts or who needed information on points of difficulty.

MR. COX asked if any light could be thrown upon the functions of those portions of the surface or cortex of the brain which are located in the folds of the convolutions

and not actually upon the surface of the brain which is in juxtaposition to the inner plate of the skull.

THE PRESIDENT replied that in the foetal brain, or that of the very young infant, the brain was without convolutions, and the surface plain and smooth. Not only was this so with regard to the whole brain, but necessarily also as to its parts. Any portion of the brain representing one faculty or a group of faculties being in operation necessarily causes growth or extension of the cortex. Nature provides two methods of accommodation for growth; one by an increase of the brain bulk, which necessitates growth of skull, the other by a provision which enables the brain surface to form convolutions or folds, the probability being that these two methods operate simultaneously. Hence it follows that probably the portions of the brain surface which lie in the sulci or folds are simply portions of the organ above them which is in contact with the inner table of the skull, such folds being due to the exercise of the organ. Therefore the increased bulk shown on the skull, due to increased activity, is also a fair indication of increased sulci beneath. It follows that the sulci contain no organs, portions of which do not lie on the outer surface.

Mr. Cox was not satisfied, though he admitted the reply was an ingenious one.

DR. WITHINSHAW, at the President's request, gave an interesting account of brain development. He considered the President's reply the correct one to Mr. Cox's question, instancing the abnormal conditions of hydrocephalic heads, in which the foreign fluid distends the brain surface, thus placing the whole of the cortex in contact with the skull, which by expansion adapts itself to the altered circumstances. This, apparently, simply increases the size of the localities devoted to known organs, and the skull gives no indication of any increase in the number of organs due to the unfolding of the convolutions.

Mr. Cox still felt that the difficulty was unsolved.

MR. WEBB said that in the foetal brain the convolutions were not distinguishable. He was of opinion the dipping down of the convolutions was of little interest compared with size or bulk. The smaller organs were not convoluted. This only occurred with large organs, and therefore was not so important. Drs. Gall and Spurzheim placed acquisitiveness on the Fissure of Sylvius, thus locating it in the convolutions on both sides of the fissure, and of course including the cortex folded in the fissure. The upper part of this organ acquires books, knowledge, etc.; the lower portion seeks aliment for the more animal part of the nature. Caution, Benevolence, Ideality, and Philoprogenitiveness are all large and all convoluted. It was easy for him to distinguish a number of organs where growth or recession had taken place, as, for instance, the cerebellum, which grew from the centre. Mr. Webb gave instances in support of his statement.

On the President requesting someone to volunteer for a public delineation of his character, a gentleman offered himself, requesting that Mr. Webb might be the examiner. Mr. Webb consenting, the examination was given. The subject then requested that Mr. A. Hubert should perform a similar service. With Mr. Webb's sanction this request was also acceded to. The gentleman, who, on being asked to make any observation he pleased on the delineation, stated that he was a professional

phrenologist, and twenty-five years previously had been examined by Mr. Webb, which examination had awakened an interest in his mind which culminated in his becoming a professional phrenologist. To one point in each of the examinations he objected—that his Combateness was not large, as during his youth he was a prize-fighter, and his grandfather was in his day "champion of England," and although he had ceased boxing since nineteen years of age, he had since been fighting three evils, Mormonism, infidelity, and spiritualism; the examinations had not credited him with large Wit, which newspaper reporters said he had.

The gentleman, who announced himself as Eli Ward, then offered to examine two heads, and two gentlemen submitted themselves to his hands with satisfactory results.

With reference to the examinations by Mr. Webb and Professor Hubert, the writer is of opinion that there is no doubt that a high development of the posterior part of the crown of the subject's head mars his ability to see the things which concern himself with that impartiality which is so valuable a quality when passing judgment on the works of others, and in a marked degree testified to the accuracy of the delineations.

PROFESSOR GOLLEDGE.

This gentleman lectured at Ryde, Isle of Wight, on the first Thursday in December to a highly appreciative audience. Mr. Golledge, in the course of his remarks, stated that a man may have a smooth head and yet a rough character phrenologically, and stated that though idiocy might sometimes be told by the size of head, yet a person might be an idiot and yet not have a small head. The importance of the blood in connection with cerebration was spoken of, and the subject of the utility of Phrenology received attention. After the lecture, which was concluded with an interesting recitation, three persons were satisfactorily delineated on the platform publicly.

THE FOWLER INSTITUTE.

On December 8th there was a large gathering of members and friends of the above Institute to hear Mr. James Webb, F.B.P.A. give his popular lecture on "Size of Brain a Measure of Power." Mr. W. Brown, president, occupied the chair. The lecture was illustrated with various diagrams, which greatly added to the interest of the subject. At the close of his lecture, Mr. Webb examined a gentleman from the audience. A vote of thanks brought the meeting to a close, and the hope was expressed that Mr. Webb would, at some future time, give us another lecture.

KNIGHTON.

At a sale of work held to secure funds on behalf of the Baptist church in this place, phrenological examinations were a prominent feature. The Rev. E. W. Jenkins, F.B.P.A., the eminent phrenologist, assisted by the Rev. T. B. Angold, F.B.P.A., gave their valuable services in conducting examinations in a private room, and at the end of the sale had examined seventy-four heads at a remuneration which brought in a considerable augmentation to the proceeds.

CORRESPONDENCE.

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This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

WHO CAN HELP?

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—What would you or phrenology prescribe for a young man aged twenty-four who has lost the power of concentrating the mind for any length of time, without extreme pain at the back of the head, which, undoubtedly has been brought on by over taxing the mental portion and neglecting in every way to cultivate the *physical* and social faculties, and consequently has been in this morbid state and unable to follow any employment for two and a-half years?—Yours faithfully,

C. J. BUXTON.

Stowmarket.

COLOUR BLINDNESS.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—In reply to Mr. Ball, the subject of colour-blindness amongst railway men is important, and has for some time demanded the serious attention of railway officials and scientific experts. It exists in other classes; but its seriousness is especially amongst railway employes, since thousands of lives are constantly dependent on their perfect knowledge of the form and colour signals employed. Occasionally, I have been consulted by those who have failed to satisfy the examiners; here Phrenology is useful in determining the degree of deficiency, or of capacity for judging of colours; I have invariably found them deficient in the organ of Colour. Physiologists assume that the sense lies in the eye. On the other hand, the following is taken from a medical dictionary, "Colour-blindness:—is an inability to discriminate between certain colours—a defect compatible with perfect vision in other respects." My own experience is, though many are very deficient, total colour-blindness is comparatively rare, and especially so in women. Its deficiency arises chiefly from lack of cultivation. Men, generally, do not interest themselves enough in colours. Women, who naturally take more observance and interest in colours, have the Organ of Colour more strongly marked than men. Oftentimes where it is thought to be deficient, it is the result only of lack of cultivation, and the same may be said of Form.—Yours truly,

J. MILLOTT SEVERN.

MARK MOORES' JOTTINGS.

To the Editor of THE POPULAR PHRENOLOGIST.

SIR,—Mr. Mark Moores in his reply to my letter says, that his jottings had no reference "to the laws made by men; but to those fixed laws of Life and Character made by Nature," I have before me the P.P. for September, and I peruse the following sentence: "But, so it always is to the man who likes to do wrong, the law and law makers are always bad." I fail to see where Mark Moores points to anything like natural laws. Whoever heard tell of a man making natural laws if as he says he does not refer to "man

made laws." What does he mean by law and law makers being bad? and "those fixed laws of nature"; I must certainly say that Mr. Moore's reply to my letter of November is anything but satisfactory, not that I believe Mr. Moores wishes to evade the question, but rather that he failed to give a proper explanation when defining Natural Phenomena and man made laws.—Yours truly,

WM. HACKMAN.

ANSWERS TO CORRESPONDENTS.

—o—

BOTANIST (Manchester).—H. C. Watson was one of the most valued contributors to the *Phrenological Journal* over fifty years ago. He was for some years Editor of the Journal. He was also an Authority on Botany, his works on that science being classics, and Charles Darwin in his *Origin of Species* pays a high compliment to him in these words:—"Mr. H. C. Watson to whom I am under deep obligation for assistance of all kinds, has marked for me one hundred and eighty-two British Plants which are generally considered as varieties, but which nevertheless, have all been ranked by botanists as species." Similar acknowledgements of the learning and helpfulness of Mr. Watson are found in many parts of Darwin's works. The work that Phrenologists know Mr. Watson by—a remarkably well written book—is his *Statistics of Phrenology*. Mr. Watson was a gentleman of great learning. He laboured with great assiduity for the propagation of the Science of Phrenology. Another gentleman that Darwin was greatly indebted to on account of his original researches, Dr. A. Russell Wallace, is a supporter of Phrenology. His phrenological delineation you will find in the Phrenological Year Book, just issued.

A READER.—The latest edition of "Combe's Constitution of Man" though somewhat abridged with reference to the phrenological information is nevertheless a good shillings-worth. Messrs. Cassell and Co. are the publishers. We can supply you with a copy for 1s. 2d. post free.

PRO BONO PUBLICO.—The request you ask is I fear impossible. Modesty if no other quality would restrain. The "Sun" must remain eclipsed, while the conjectures complimentary and otherwise are permitted to run their unchecked course.

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THE POPULAR PHRENOLOGIST

VOL. 3. No. 26.]

FEBRUARY, 1898.

[ONE PENNY.]

OUR CONTRIBUTORS.

—O—

RICHARD DIMSDALE STOCKER, Esq.

—:O:—

By J. MILLOTT SEVERN, F.B.P.A.

EVEN in this scientific age there are some practical individuals who will look with eager interest on the portraits of authors and others which attract their notice, and will even go so far as to critically express their opinions of the



R. Dimsdale Stocker.

character, disposition, and capacities of such, though professing a disbelief in physiognomy. Whether people believe in physiognomy or not, everyone is interested in seeing the portraits of public men, and nearly all will admit that the accompanying portrait of the writer, or author of an article, makes it truly interesting and realistic.

We are, in this sketch, dealing with a physiognomist—a character reader. During the past two years, Mr. Stocker has been teaching us, by means of his valuable

“Lessons in Physiognomy” and “Graphological Character Sketches” (which have appeared regularly in the columns of “THE POPULAR PHRENOLOGIST” almost from its commencement) how to read character; now, in turn, we will exercise our judgment in endeavouring to read and describe him.

Mr. Stocker was born on May 10th, 1877, hence he is quite a young man, though not so young as the accompanying portrait would indicate. He is in advance of his years and indicates great promise in a literary-scientific direction.

It is about five years since Mr. Stocker first felt strongly impressed that there were advantages to be derived from a systematic study of character, and he set himself earnestly to work to acquaint himself with the various systems of character delineation; though previously to that time mental philosophy had been with him a favourite study. Having the advantages of a superior education, and of association with cultured people, he had many opportunities of acquainting himself with the characters and dispositions of different kinds of people. After giving the subject considerable thought and study, being satisfied with the soundness of its principles, and having naturally literary

inclinations, Mr. Stocker soon became an author and a contributor on character-reading to various scientific and other journals, including the *Popular Phrenologist*, *The Humanitarian*, *The Palmist*, *Modern Astrology*, *London Society*, *The West End Review*, and *Golden Penny*: besides which he is the author of two interesting and instructive books, which have been largely in demand both here and in America, viz., *A Concordance of Graphology and Physiognomy*, and *The Human Face as Expressive of Character and Disposition*, the latter revised and considerably enlarged, is about to be published by the Roxburgh Press, Victoria Street, Westminster, and a new work by him is soon to be issued, entitled, “Practical Physiognomy; A Concise Manual on Face Reading.”

Mr. Stocker’s articles on Physiognomy, which appeared in the first volume of the “P.P.,” are most interesting and instructive, and have been spoken of by those whose knowledge of the subject entitles them to be expert judges, as the best series of articles on physiognomy which have been published for some time. His graphological articles which are still appearing in the “P.P.,” may be considered unique—indicative of considerable originality of construction and thought. His original method of treatment shows the various manifestations of phrenological organs in the graphological characteristics. “Character,” says Mr. Stocker, “has been a conscientious and serious study with me during the last five years,” and he appears to have investigated the subject of graphology very considerably.

Phrenologically, Mr. Stocker possesses very large perceptive faculties, and is thus an accurate, minute and great observer. He has an excellent memory and judgment of forms, faces, features, details, colour, order, system of arrangement. Has well-marked reasoning powers, is cause-seeking and intuitive, fairly critical, possesses rather large constructive, calculative, and mathematical talents; is fond of experiments, and is somewhat inventive. In addition to literary work and character studies, he has considerable abilities for medical, geological, historical (including natural history), and other scientific, or psychological studies. He is energetic and forcible when aroused; very sensitive, highly refined and aspiring, prudent and very cautious. In disposition he is good-hearted, kindly, obliging, courteous and sympathetic, a sincere friend, and very unassuming. Though he would like travelling for the purpose of observing the manners, habits, and customs of different peoples, and to acquire experiences; his love of home, domestic life, friends, country, and place is very great.

Man while he loves is never quite depraved.—*Lamb.*

PRIZE PHRENOLOGICAL STORY.

THE TWIN'S FATES.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

GERALD ST. JOHN BHUNDARA,
Chingford Hall Road,
Chingford.

I AM an old man now, my years are nearly run, and to-night as I gaze across the hearth at the sweet strong face of my dearly loved sister, I am moved by a great impulse to tell how instigated and aided by her, I have been able to train one human being to profit by and enjoy, the countless benefits showered upon us by our Creator.

Thirty years ago I held a poor curacy in Woldsworth, and with the consent of my rector eked out my scanty income by teaching. One day, our most influential resident called and offered me a very handsome salary, provided I would relinquish my present pupils and undertake the education of his sons, twins seven years of age. Needless to say I closed with the terms, and became tutor to Conrad and Leslie Waltham. The boys were spoilt and wayward, but loving and intelligent, so that my sister and I speedily grew attached to them, while they in turn, loved her with a reverent intensity I have never elsewhere observed in beings so young.

Major Waltham, a man of strong artistic tendencies, but sadly lacking in firmness insisted upon the children's regular attendance at lessons, and did his best to counteract the effects of their mother's training and example, though with little success; for Mrs. Waltham, radiant in the possession of marvellous beauty and a matchless voice, was the slave of her wild undisciplined nature, passionate and vain.

Previous to this time I had known nothing of Phrenology save its name, but that winter a well known Phrenologist gave a series of lectures in the Town Hall, and, these so interested my sister that she induced me also to attend them, and, as the course proceeded, our interest increased to enthusiasm. At the close of the last lecture, I introduced my pupils for examination.

The Lecturer studied them carefully and pointed out how—as is often the case with twins—their characters were almost identical. In both cases there was the same intense love of beauty and music together with self-esteem and inordinate love of approbation. Space does not permit that I should reproduce the entire delineation, I can only add that his closing words impressed us deeply:—

“Trained carefully and early taught self-sacrifice and self-control, these boys will make grand and famous men, for they possess the fire of enthusiasm and passion inseparable from genius; but allowed to grow up unrestrained they will become scourges of society, the prey of every idle whim, and victims of their own desires.”

Shortly after this poor Leslie fell a victim to his Mother's ill-regulated nature. The Twins resembled one another strikingly, not only in character but in appearance, for both were handsome with large dark eyes. Mrs. Waltham was proud of their beauty, and when pleased lavished upon them every form of indulgence and endearment, fickle favours but lightly esteemed by the recipients. On the occasion to which I have referred, being angered by some childish freedom of speech, she threw the little lamp in which she

was heating curling irons in his face, with the result that the poor bairn was for the time at least frightfully scarred.

From that moment she could not endure to have the boy in her presence, and many a time Conrad also fell into disgrace, because he chose to accompany his brother into exile, rather than remain alone to be petted.

Twelve months later, Major Waltham died suddenly, and his wife became sole guardian of the children.

The funeral was scarcely over when she sent for me with the request that I would take entire charge of Leslie, on the condition that I and my sister should remove from the neighbourhood, and travel or reside in Europe until his majority, all expenses being borne by the Mother.

Thankful to be allowed to save at least one child we assented.

The parting between the brothers was very painful, but when one is young, one cannot long remain indifferent to sunshine and new scenes.

We devoted our lives to our charge, studying carefully every aspect of his character, striving to mould our manners and conversation as they would best suit his requirements. We showed him how we loved him, how it pleased us when he did right, and pained us when he did wrong. In fact, tried by every means in our power to develop his higher nature. We gave him freedom wherever possible, but exacted implicit obedience when we deemed it necessary. For his sake I resigned my sedentary habits and wandered with him as a student of nature. Together we climbed mountains and roamed through forests. I excited his power of thought in every conceivable way, seeking to build up a “sound mind in a sound body.” We brought before his notice the lives of the great and good men of the world, holding up for his admiration all we deemed purest and best. When he made friends of whom we could approve, we welcomed them gladly even though it cost us a pang to stand aside. When he grew old enough, we took him to the great cities and shewed him the darker side of life.

At last, his majority was attained, and we returned to England to resign our charge. We had reason to be proud of our success, the boy had become a man full of enthusiasms and quick impulses, but man enough still to control himself to choose the right even at a sacrifice. In personal appearance also he had improved the disfiguring scar having all but disappeared.

After the lapse of years the brothers were reunited, and in the first joy of reunion hands and eyes met with all the old warmth of brotherly love, and for days they were inseparable. But, alas, how noticeable, how pitiful was the difference between them. Conrad's handsome face bore unmistakable signs of the dissipated life he led, and, was frequently disfigured by bursts of ungovernable passion.

For a considerable time, Leslie's companionship checked his progress down the broad road, and, I hoped great things of his influence; but, alas, before three months had passed, they both fell in love with the same girl. Naturally enough, the slight preference she showed was for Leslie, whose healthy life weighed down the balance for him; but, the likeness between the brothers both in form and nature was so great as to render it difficult for an inexperienced woman to judge between them, while only seeing Conrad at his best, and, when after a stormy interview between the brothers, the latter swore he could gain her if Leslie stood aside; and urged him by all the claims of brotherly love, to give him this last chance of reforming; my pupil sacrificed his personal feelings, and, promised to retire from the field until his brother should have succeeded or failed.

During the following weeks, Leslie withdrew to a great extent from the fashionable life he had been leading, took up his abode in our quiet home and devoted much of his time to writing.

"I am afraid" he said, in reply to a question of mine, "that if I were living in her world, and, might meet Gladys at any moment, I should break my promise to my brother." "I do not think your duty demanded any such promise," I said.

"Phrenology, in which you place such implicit belief" he answered with a quizzical smile, "teaches that a man may derive inestimable benefit by marriage with a woman whose qualities either neutralise his, or supply what he lacks, their dual character being thus perfected. I believe Gladys is the right woman in this case, and, I must stand aside because, thanks to your training, my need is the lesser."

Conrad, however, did not win the prize he coveted. Satisfied that he need no longer fear his brother, and inflamed by the apparent success of his courtship, he relaxed the tight hand he had been keeping upon himself, and indulged in his favourite pursuits of drinking and gambling. Rumours of his excesses reached the girl's ears, and, at their next meeting she treated him with marked coldness, so that he left gloomy and despondent.

Unfortunately, he fell into the hands of some of his boon companions, who rallied him on his dejected appearance, plied him with wine and spirits, declared the lady was only coy, and with a more importunate lover and such like foolery; until mad with desire and drink, he left them to seek her home; and forced himself into her presence in such a disgraceful condition, that it was necessary to have him forcibly removed to his own home.

Some hours later, his brother was summoned to his death-bed. Returning sobriety, brought the realisation of the enormity of his offence, and consequent ruin of his hopes, and in a fit of despair, this poor victim of circumstance took his own life.

And Leslie? He was right. Gladys was the woman most fitted to perfect their "dual character," and, as I write, their children's happy voices float into our quiet room.

PROFESSOR GOLLEDGE.

In the issue of *Reynolds' Newspaper* of January 2nd, Mr. Golledge again takes up the cudgels for Phrenology in reply to an objectionable opinion expressed by the Editor in a previous issue, and, undoubtedly, scores his point. With such watchful critics on hand, editors will learn to be careful. During January, Mr. Golledge has been lecturing with much success at Littlehampton and Chichester, eliciting warm expressions of approval from the local Press.

WORCESTER.

A useful correspondence has taken place in the *Worcester Chronicle*, in which Mr. G. Leonard Wainwright has taken a creditable part as the champion of Phrenology. In one lengthy letter, he clearly demonstrated the scientific basis of Phrenology, quoting Professors Ferrier, Exner, Sir C. Bell, Broca, Alex. Bain and others in support of his arguments. Mr. Wainwright is a member of the Worcester Phrenological Society, and a valued advocate of the Science.

THE MARRIAGE QUESTION.

—o—

Away with all fear and misgiving,
Young lovers must woo by the book—
There's an end to all trick and deceiving;
No man can be caught by a look.
Bright eyes, or a love-breeding dimple,
No longer the witchery fling;
That lover indeed must be simple
Who yields to so silly a thing.

No more need we shun the bright glances,
Whence Cupid shot arrows of yore;
To heads let us limit our fancies,
And love by its organs explore.
Oh! now we can tell in a minute,
What fate will be ours when we wed:
The heart has no passion within it,
That is not engraved on the head.

The first time I studied the science
With Jane;—and I cannot tell how,
'Twas not till the eve of alliance,
I noticed her prominent brow:
Causality finely expanding,
The largest I ever did see,
She's arguments far too commanding,
Thought I, to be practised on me.

Then Emma came next, and each feature
As mild as an angel's appears;
I ventured, however, sweet creature!
To take a peep over her ears:
Destructiveness, terrible omen,
Most vilely developed did lie.
(Though perhaps it is common in women,
And hearts may be all they destroy.)

The organ of Speech was in Fanny,—
I shudder'd, 'twas terribly strong!
Then fled, for I'd rather that any
Than that to my wife should belong,
I next turned my fancy to Mary;
She said she loved nothing but me:—
How the word and the index did vary!
For nought but Self-Love did I see.

Locality, slyly betraying
In Hannah a passion to roam,
Spoke such predilection for straying,—
Thought I, she will ne'er be at home.
Oh! some were so low in the forehead,
I never could settle my mind;
Whilst others had all that was horrid,
In terrible swellings behind.

At length, 'twas my lot to discover
The finest of heads, I believe,
To please and to puzzle a lover,
That Spurzheim or Combe could conceive.
How keenly the organs I sighted
I longed to possess in a wife;
Now Alice and I are united,
And happily mated for life.
—Revised from "*Phrenological Almanac*," 1840.

MARRIAGE ADAPTATION.

By J. MILLOTT SEVERN, F.B.P.A.

There is a science in the mental and physical adaptation of men to women in marriage, and the more nearly it is adhered to in selecting

MATRIMONIAL PARTNERS

the more suitable, and consequently the more happy, the parties concerned will be. Love is a peculiar quality to define, and its assumptions may easily be misleading. I would prefer that love which comes of adaptation, it is the safest and soundest and grows daily stronger than that which comes of infatuation, impulse, or passion. There is something sometimes in individuals falling in

LOVE AT FIRST SIGHT ;

there may be a natural affinity between their natures—a mental or physical attraction, or both these qualities combined, and in these cases there would be natural adaptation in proportion to the degrees of affinity. Seeming affinities are, however, an unsafe criterion by which to judge. When a young man, whose natural affections have been for a long time pent up or restrained, meets

A CHARMING AND PRETTY GIRL

at a party, ball, outing, or under other similarly favourable circumstances (a privilege he may not be accustomed to in the regular way), what wonder if he falls in love? And the same may be said of a girl; but this is mostly the outcome only of a momentary passion or infatuation and is pursued generally without discretion. Unless there is some mental or physical disqualification or other good substantial reasons for remaining single,

MARRIAGE IS BY FAR THE HAPPIEST

and most natural state providing the contracting parties are suited to each other. To ascertain this Phrenology, including a knowledge of temperamental conditions, will be found a useful and reliable guide.

It is a fact that we should not have far to go to discover women cunning, artful, selfish, and otherwise discreditable. There are exceptions to every rule; yet women generally are constant and sincere in their affections, having, as a rule, a strong domestic nature, love of home, of children, and strong conjugal love; their

MOTIVES FOR MARRYING

are chiefly to have conjugal companionship, maternal relationships, and a home of their own; and to be companions and helpmates to their husbands. Men's affections are usually more powerful and robust, but they are apt to be governed too much by business or other selfish motives when contemplating or entering the marriage state.

However well adapted individuals may be to each other, they will find, that after marriage there are corners to be rounded and smoothed; but those who are well mated and who truly love each other, will not find these "corner-roundings" such unpleasant tasks. Even where there is much natural affinity and much love, the artist's hand is

constantly required to be at work moulding or modifying this condition and the other. There are very few of

THOSE PERFECT MARRIAGE UNIONS

which one reads of in romances, and, should we by chance meet with one, it has usually much attached to it which is very unreal. One likes to see something real and hearty between man and wife even though they may sometimes differ slightly in opinions. I seldom find that cool, restrained, formal, precise sort of married folk are very happy, and since one rarely sees them ruffled or put out, we might be led to think that theirs was a perfectly happy state, but I am doubtful of it.

In a former article I had occasion to speak of "Reservedness of Affection in Women" as the cause of much misunderstanding and unhappiness in married life, and I had intended then to quote the following instance; it may now be interesting:—

Some years since,

A LADY CAME TO ME

for a delineation; she possessed a good practical intellect, but in disposition was very exclusive, dignified and reserved. For her own sake and others, I said, it would be well if she endeavoured to show her affection more, or, even by those to whom she was closely allied, she would be greatly misunderstood, and thus much unhappiness might result. She thanked me but made no comment. The next day a very frank, sensitive, highly-refined, intelligent gentleman came to my consulting rooms. "Sir," he said, "you have done me a great service and I am come to thank you. My wife paid you a visit yesterday, and after returning home she talked with me as she had never done before in our

THIRTY YEARS OF MARRIED LIFE.

I am indeed grateful to you and would like you to come to my residence at your earliest convenience to take notes for a full delineation of both my wife and myself, for I am fully convinced that your science will be of more help to us than anything which has yet come in our way." Arrangements were made, and shortly afterwards I went to the gentleman's residence. He was an artist of some eminence, and I was ushered into his elaborate studio where there were beautiful pictures on all sides, and everything, it would seem, that a refined, intelligent, artistic mind could wish for. I remarked on the exquisite surroundings and the splendid pictures—his own productions. "Ah!" said

THE ARTIST, WAVING HIS HAND

with a choking fulness in his throat and tears welling in his eyes, "they are nothing." "I would give everything I had if only my wife loved me." Judging from the lady's organization, I told him, she could hardly help but have considerable love for him, but her reservedness prevented her showing it, and all along he had misunderstood her; he looked at me with anxious surprise, for they were contemplating separation. I wrote them each statements which have evidently been useful, for a member of the family calling on me lately, informed me they were living more happily together now than they had done for many years.

Matrimony has the power of producing remarkable changes. For example, we know a young man who, a year ago, was a sighing lover, and now, through matrimony, he is a loving sire.

FORTHCOMING MEETINGS.

LONDON.—February 1st. BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, W.C. Lecture on: "Reading Character; What it involves and How to Do it," by C. Burton, Esq., F.B.P.A., (Birmingham), at 7.45 p.m. Free.

„ February 9th. FOWLER INSTITUTE, Imperial Buildings, Ludgate Circus. Lecture by P. K. Zyto, Esq.

„ February 23rd, by Mr. R. Higgs, Junior.

BIRMINGHAM.—BIRMINGHAM PHRENOLOGICAL SOCIETY. Lecture every Tuesday evening at 8 p.m. Free. Lectures by Mr. C. Burton, every Wednesday evening, at 11, County Chambers, Corporation Street.

BRIGHTON.—Brighton and Hove Phrenological Association, Goldstone Villas Church Lecture Hall, Hove, and Oddfellows Hall, Queen's Road, Brighton. Lectures in each Hall on alternate Thursdays. At Brighton on February 3rd and 17th, and at Hove on 10th and 24th. All at 8 p.m.

KEW.—Every Wednesday, Saturday and Sunday evenings at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free. 8 p.m.

LEYTON.—February 11th. Leyton Phrenological Society, Lecture Hall, Grange Park Road. Annual General Meeting.

„ February 25th. Conversazione.

NEWCASTLE.—February 3rd. Newcastle Phrenological Society, Bible House, Pilgrim Street. February 3rd, Lantern Lecture by Mr. J. Darling.

„ February 17th. Lecture by Mr. J. Stevenson. 7.30 p.m. Free.

TWO INTERESTING BOOKS.

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Applicants would do well to insert an advertisement for the kind of person suited to them in the columns of the "P. P." The cost of an advertisement will be 5/- for 60 words or less, and a penny per word over. This would probably facilitate an introduction.

Agencies will be opened in all parts of the country, all applicants to which will be Registered and dealt with at the Central Office as well as at the local Branch, so that splendid opportunities will be presented by introductions between persons all over the land which would otherwise be impossible.

I shall be glad to arrange with recognised Phrenologists in all parts of the United Kingdom to open Branches at their consulting rooms, (on remunerative terms), where similar registrations can be made, the whole forming one scheme.

The utmost secrecy will necessarily be observed, and no name will be divulged without its owner's special permission.

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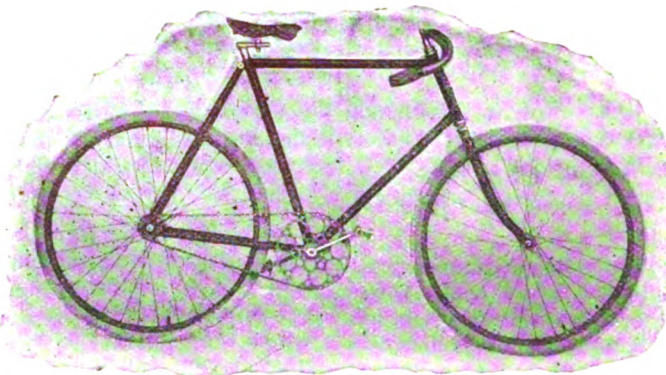
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ology," and Furneaux's "Phrenology."—A.W.S., 208,
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SUITS," 4s.; Fowler's "Phrenology Proved," 3s.;
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Building," 2s.; Spark's "Intuitional Palmistry," 2s. 6d.;
Baughan's "Character in Handwriting," 2s. 6d.; Nichol's
"Physiology," 2s. 6d.; Dr. Browne's "Phrenology," 3s.;
"How to read Character," 2s. 6d.; Cowan's "Science of a
New Life," 6s.; Combe's "Constitution of Man," 3s.;
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vation of Health," 1s.; Naphey's "Physical Life of
Woman," 2s. 6d.; Fowler's "Lectures on Man," 2s.;
Fowler's "Self-Instructor," 1s.; Cohen's ditto, 1s.; Morgan's
"Bust of the Human Brain," 5s.—Professor Haw, 89,
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NOTES BY THE WAY.

By SIGNOR CRISPI.

A Fair Challenge.

FOR some time, a lively correspondence has been carried on in the columns of the *Newcastle Weekly Chronicle* on the Science of Phrenology; but I think the opponents have been satisfied, as they have failed to accept a definite challenge made to them, to produce a simple head of a healthy person, the development of which is opposed to phrenological science. The losing party to pay expenses, and give £100 to a specified charity.

* *

The Fees Question.

My attention has been called to the practice of examining heads by phrenologists for very low fees. I am of opinion this is a great mistake, as independently of the fact that it gives a lot of work for little pay, it lowers the status of phrenologists in the eyes of the public. Personally, I would rather decline the work than give a delineation for less than half-a-crown, and that is little enough. The struggle for existence knows no law except "Get if you can," hence, I know persons who though entirely ignorant of the Science and Art of Phrenology, make a good living by presuming to read characters at sixpence per head.

* *

The Morality Of Statesmen.

Amongst successful business men, there are some who rapidly build up fortunes, then push themselves into parliament, and become the Nation's Statesmen. A large intellect, with large animal propensities, distinguish many of these; their development of moral brain being such as just keeps them within the pale of the law. We can well imagine the kind of governors they will make, unless kept in check by public opinion. To such as these, we owe our class legislation.

* *

Nature's Revenge.

But Nature will sooner or later have her revenge for every violation of the moral law. To some extent, we see this exemplified in the families of men who have most assiduously devoted their minds to business, and not permitted themselves sufficient relaxation to allow their exhausted vitality to recuperate. The great majority of these have one or more children who are *non compos mentis*. Thus nature pays her debts for violated law.

* *

The Revolt Of Intelligence.

Can we wonder at Socialism appealing successfully to the growing intelligence of the working classes, who, every day have their eyes opened to the bare-faced audacity of class legislation, produced by men of less moral sense than themselves. Need we be surprised if the people rose *en-masse* and endeavoured to sweep all such laws from the statute book, instead of patiently waiting until we bred a higher class of legislators who should hold the good of humanity to be their sole aim.

Science The True Guide.

This is a scientific age, and I yet hope to see the teachings of Phrenology playing a more important part in the government of the world. Mankind will then revert to greater arcadian simplicity. Our legislators will then recognise that Science is the voice of God, speaking to the minds of men, the truths which shall be for their instruction and happiness; not as an aid to grasp millions in gold or bonds, but rather for the alleviation of human suffering, and the amelioration of human woes.

* *

My best wishes for the prosperity of the "P. P." and its readers during the coming year.

SCIENCE NOTES.

By F. W. FORD.

Under this head, notes and news on general scientific subjects, especially those of interest to phrenologists and hygienists will be given.

The author invites suggestions and questions for this column.

Reports on proprietary specialities will also be given as occasion arises.

—o—

"Boil your milk." It is very probable that not only is unboiled milk responsible for a large proportion of infectious diseases, but also for the prevalence of tuberculosis in this country. The bacillus of typhoid is easily destroyed at a temperature of eighty degrees.

Hygienists should therefore preach and practise the above text.

It is with regret that we note the growing use of powerful chemicals as preservatives of food.

Hygienists should direct their attention to this matter.

The medical profession has lost one of its most active workers, Mr. Ernest Hart, M.R.C.S., D.C.L., editor of the *British Medical Journal*, who died on January 7th, at Brighton. Mr. Hart was in his 62nd year, and for some time had been in broken health.

At the age of twenty-two, he became associated with the *Lancet*, and, at thirty, was appointed editor of the *British Medical Journal*.

He has written articles of great value, on subjects connected with public health, including reports on the influence of milk in spreading zymotic disease, on water borne typhoid, vaccination, etc.

Phrenologists would do well to study the character of such men as Mr. Hart. An excellent life-like photo may be seen at Vander Weyde's, 182, Regent Street, London.

GREAT MEN.

Mr. Webb gave an excellent lecture at Leyton on Friday, 14th inst., entitled "Well known men and their Phrenology." The lecture was illustrated by lime-light views and a number of photos of eminent men were exhibited. The lecturer showed how comparatively young students of Phrenology could see for themselves the reason why these great ones of the earth had left and were leaving their foot-prints on the sands of time.

There was a very intelligent auditory and a number of knotty questions were asked and answered.

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A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

—o—

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

—o—

I have to thank the many who have written me such complimentary letters on the improved appearance of the "P.P." It is very gratifying to have so many who take an interest in its progress. I trust each will do his best to increase its circle of readers.

* *

One letter only have I received in opposition to my "Marriage Scheme." I only desire to put into practical operation, the advice which professional Phrenologists are constantly giving their clients, to select their partners on Phrenological lines. The Registry I have started gives such clients their opportunity.

* *

I have to apologise for the late appearance of the January Number, but the delay was incidental to a change of printers and arose through a misunderstanding. Further, I am constantly being asked for the **1898 YEAR BOOK**. In this case again I have to apologise for the printers, who now make a final promise to deliver the YEAR BOOKS to me on February 4th.

* *

I have been compelled to hold over a large number of articles received for this Number, but space is limited, and authors are now many. Will my Contributors have patience and I will endeavour to produce all accepted articles as soon as possible.

* *

Volume II. of the "P.P." is now on sale, price 2/-, by parcel post 2/6, and I have had Vols. I. and II. bound together in one volume, the price of which is 3/6, by post 4/-. All back numbers and Vol. I. are still on sale.

GRAPHOLOGICAL CHARACTER READING.

By RICHARD DIMSDALE STOCKER,

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," etc., etc.

XII.—MISS LOIE FULLER.

Miss Loie Fuller, whose autograph is given herewith, has, as can be seen by its inclined and somewhat irregular strokes, a keenly sensitive, impressible temperament.

The strong movement of the handwriting, which is its chief feature, shows great variability of mood; its (usually) large dimensions indicate impulse, and the (generally) thick F crossings, etc., denote vivacity, energy, and *verve*.

Amongst Miss Fuller's largest, or most active "organs," may be mentioned her Weight (consistent slant of letters). Form (symmetrical shapes of letters), Time (even flow of writing), and Constructiveness (original form of capitals, etc.), which materially assist her in dancing, giving her, as they do, a conception of the laws of gravity, motion, and marked individuality in all she attempts.

The *length* of the strokes is very remarkable, showing expertness, activity—both of mind and body.

There are dramatic talents revealed—a strong perception of humour is shown by the sharp tracing and wavy "head" of the "F"—imitative ability by the letters of various sizes, and suavity in the "u" shaped "er," etc., which give charm of manner, power of adapting herself to her surroundings, and elasticity of mind.

The almost perfect curves and light style signify refinement of mind: ideality being thereby represented. Hence, all she does is in good taste.

She is fond of receiving applause, moreover, as the rather flourishy capitals and embellishment below the same signify. Approbativeness aids her in a marked degree with what she does, and causes her to be desirous of winning the favour of others. Tact is shown in the diminution in the size of the letters towards the ends of the words.

Miss Fuller likes society; witness the wide spaces between the letters, and she does not at all relish the idea of being second to any in the affection of those she likes. Altogether, it may be said of La Loie Fuller that she has, in every way, the requirements for taking, as she has, some foremost position in the world of entertaining; that she has a warm, affectionate nature, quick sympathies, a keen sense of humour, and a desire to take an active part in whatever sphere of life she may be placed.

A bashful lover had not sufficient courage to pop the question. On informing his father of the difficulty he laboured under, the old gentleman replied, passionately, "Why, you great booby, how do you suppose I managed when I got married?"—"Oh, yes, you married mother, but I've got to marry a strange girl!" said the bashful lover.

PHRENOLOGICAL SKETCH

OF

H. BEERBOHM TREE, Esq.

By ALFRED HUBERT, F.B.P.A.



MR. H. BEERBOHM TREE is generally admitted to be one of the very first actor-managers of the day. The Press is unanimous in declaring that, in producing Julius Cæsar, he has not only successfully accomplished a task of gigantic magnitude, but has done so in a manner which far surpasses, in true interpretation, beauty and grandeur, any previous attempt which has ever been made to stage this great and powerful tragedy. The *Pall Mall Gazette* of Monday last says:—

“Mr. Tree’s latest production is possibly the worthiest tribute that the theatre has ever paid to the genius of Shakespeare . . . Mr. Tree has surpassed himself . . . and on Saturday evening there were not wanting many experienced and expert playgoers to declare that, taking it all in all, no such perfect production as this has ever been seen upon any stage.”

In March of last year I had the pleasure of delineating Mr. Tree’s character, and at the time was bold enough to prophecy that he would become one of the greatest actors of the age, and that he would surprise even his most enthusiastic admirers by the quality and magnificence of the work that he would produce.

That prophecy has, in a measure, come true, although Mr. Tree will do even greater things than he has already done.

Mr. Tree is a gentleman. He also is an actor to his very finger-tips; and so thoroughly does he identify himself with the characters which he impersonates, that, whilst it is next to impossible for him not to be successful as an actor, the strain upon his entire nervous system must be tremendous,

Mr. Tree has a particularly well developed body, whilst the temperament is distinctly nervous. His complexion is fair and fresh, the eyes are blue, the hair fair, the muscular tissue supple, and the features are well proportioned and finely chiselled. He is particularly observant, sees quickly, thinks quickly and acts promptly. He is brim-full of earnestness, energy, enthusiasm, and, in a sense, is too impressionable, excitable and intense: feeling and passion operate with affection, friendship and sympathy, in a very marked degree.

Whilst Mr. Tree is ambitious and fairly self-reliant, he is also exceedingly desirous of pleasing his friends, and is most considerate for their interest and general well being: towards his especial favourites he is prodigal in his generosity. He easily wins the confidence, esteem and love of others by his frank, open, honest, sympathetic manner towards them, and nothing would grieve him more than to know that his confidence had been betrayed. In private life he would be particularly free and unconventional, and yet there are but very few who would take any liberties with him, for, with his jovial and humorous and friendly nature, there is also a quiet dignity, and those who are permitted to enjoy his more exclusive society will easily see in him many qualities which will command their respect and esteem.

Mr. Tree’s brain, measures about $23\frac{1}{4}$ inches in circumference, and whilst generally well developed, it is especially full in the anterior or intellectual region. The lower brow is wide and deep from the opening of the ears forward, which indicates strong perceptive or observing faculties and shows capacity to attend to details, and to judge of the intrinsic and artistic value of things. The very full development of the upper forehead and the marked width above the temples show that the faculties of Construction, Ideality, Comparison, Causality, Wit, Imitation, Time and Tune, are all fully developed.

It is clear, therefore, that in natural talent and capacity, Mr. Tree is highly endowed, and the harmonious blending of the faculties give, and will continue to give, great versatility of gifts, including, Music, Arts, Poetry, and Literature.

Imitation very large and active, enables Mr. Tree to be a splendid mimic, but he is also one of the most original actors of the age, and in so high a state of activity are his emotional faculties that he can, by an effort of will, call any one or more of them into exercise. This is especially so with regard to Wit, Secretiveness, Cautiousness, Combativeness, and Self-Esteem.

The organs of the Personal Sentiments, which are located at the crown of the head, are quite subordinate in point of size and activity to those of the intellect and imagination, consequently in Mr. Tree’s acting there is not the slightest stiffness or conventionality such as is frequently seen in the performance of many otherwise very good actors.

In theatrical matters Mr. Tree is a great speculator: he is brim-full of the spirit of enterprise, and is almost prodigal in his expenditure for such things as will gratify his æsthetic faculties, and in the bestowal of gifts to those who are specially endeared to him.

Mr. Tree is particularly fortunate in having so charming and accomplished a wife, who is able to render him such material aid in various ways. Mrs. Tree is not merely an admirer of her husband’s genius, but is a co-partner with him in a large share of his work,

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

FIRMNESS.—*Concluded.*

IN concluding our remarks on this organ it is necessary to observe that Firmness cannot act alone. It is always an auxiliary to other faculties. No faculty can persist in its activity without large Firmness to aid it to do so. For example, Conscientiousness may lead the martyr to the block. Firmness helps him to bear his fate with inflexibility and steadfastness. On the other hand, when a criminal has this organ largely developed, the hope of reforming him is proportionately small. This organ is very great in Prince (the murderer of Terriss), who a few days ago exhibited a callous doggedness and self-satisfaction in the dock that only a person similarly endowed could have exhibited. It is in such cases as this that the want of a suitable education, *i.e.*, on phrenological principles, is most apparent. On the other hand, the want of a sufficiently large development of Firmness was equally apparent in Dr. Jim, whose fiasco in the Transvaal exhibited his large Acquisitiveness and Secretiveness and weak respect for authority, as well as his weaker Firmness. Had he been strong in Firmness, he wouldn't have succumbed so readily. Guiteau, who murdered the President of America, Abraham Lincoln, had a similar development to Prince. They were both mentally incapable of superior work; they couldn't believe such to be the case; they dwelt on their supposed wrongs till they believed they were great sufferers; they sought out a means of revenge, dwelt on it and decided to punish their supposed enemies. Firmness increased this determination more and more till action was necessary. These men ought to have been advised by a phrenologist, and properly advised, that is till they took the advice, they would have become harmless, though humble citizens.

Large Firmness gives persistency and determination, and as some would call it "a strong will," for some writers have confounded Firmness with Volition. That this is wrong will be apparent from the following remarks.

It is no uncommon thing for a person bathing in the sea, to be carried away by the tide, either through inability to swim against it, or the strength of the current, and, in sight of a crowd of onlookers, fully aware of his danger. Amongst the excited crowd, would be some "heartless" persons possibly, that is persons with small Benevolence, but, most of them, and in fact, very nearly all of them would feel the keenest anxiety concerning him. Those with large Benevolence (which is the same thing as Charity and Sympathy) would be exceedingly anxious to save him, and those with large Friendship, Love of Approbation and Combativeness still more so. Many of these would make the attempt. Those with largest Hope and smallest Caution, would be the first to throw themselves in the water, and, those with large Destructiveness or Energy, would fight the waves most valiantly.

Finding the current strong, the waves boisterous, the water cold, their strength weakened, many would soon return, giving up the attempt. Some going further would lose "heart" when they saw the unfortunate sufferer sink in the deep. But for our present purpose, let us suppose that all the brave swimmers were all equally endowed with Benevolence, Courage, Strength, etc., that they were alike in every particular except in one. One of them had a larger

development of Firmness. He is seen to struggle on when all the others sought their own safety. But he redoubles his efforts. An indomitable resolution *compels* him to strain every nerve and muscle. He fights his way to the spot where his brother mortal disappeared. He dives after him, and, just when all were giving them up for lost, they are seen floating on the crest of a wave. The solitary swimmer battles the devouring sea, and, after agonising efforts, they near the shore. All help is rendered them as they reach the beach exhausted, or, in the case of the bather, apparently lifeless. They are deaf to the shouts of applause that greet them. After much perseverance on the part of the medical men present they are resuscitated. The brave saviour of his fellow had one organ larger than all else. His large Firmness held him to his work. Having made up his mind he could not return without accomplishing his self-imposed task.

Firmness of itself could not have done this. It required the brotherly-kindness of Benevolence, the courage of Combativeness, the energy of Destructiveness, Hope, etc. Without these Firmness would have been inert and impassive. It did not produce the emotion that all or nearly all felt equally with him. It did not give the *will* to attempt the rescue. Others *willed*, as they thought, but failed to do what they willed. Hence the statement of metaphysicians that will is an element of the mind, a separate faculty, is incorrect. It is the resulting determination of all the faculties combined. Some people are very firm, and others very unstable certainly; but this difference results from the differences of the developments of the organs affecting them, including Firmness.

Again, some people have "a will of their own" in regard to some things, and are very "invertebrate" on others.

It is absurd to think that anyone can will without a *motive* for doing so. A person always wills the thing that particular moment: it is the resultant of inclinations—passion, observation, sentiment reflection.

Suppose three thieves have a strong desire to steal. Fear of exposure and punishment may prevent one of them from carrying out his desire, on account of his large Caution and Love of Approbation, sympathy for a sufferer may prevent the second from carrying out his desire, and the third may be deterred by the knowledge that a more convenient season will probably be offered him. And, had any one of the three possessed large Conscientiousness, he would have had little or no desire to attempt such an injustice.

It is our organisation that decides our will, and this is constantly variable according to the surroundings affecting us, so much so is this the case that many people find they do not do the things they "would": that is obstacles and temptations vary their will as they present themselves.

Some people are so obstinate that they hold to an opinion or to a course of action that appears unsound or mischievous, and in some cases very injurious to themselves.

The English are often considered as the most dogmatic and persevering of nations. The Rev. Sidney Smith said: "If the English were in a Paradise of spontaneous productions they would continue to dig and plough, though they were never a peach nor a pine-apple the better for it."

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LORD BEACONSFIELD.

It is now twenty-five years since an old lady, full of piety and intelligence, came to my consulting-room, in a small town near Windermere Lake, bringing with her a youth of about fourteen years of age for an examination. After carefully noting his development I said, "He is adapted to become a great actor." I shall never forget the look of horror which came into her face as she said, "Anything but that; an actor, never; my desire is that he should become a clergyman." Less than a week ago, on leaving the hall where I am now lecturing, I was stopped by a fine healthy-looking gentleman, full of life and energy, evidently very happy in his life's work. He proved to be the boy I examined, and is now one of our finest actors. This surely proves that a person need not waste half a lifetime to find out what he should do.

Will, confidence, and force are stamped upon the face and form of every man who has lifted himself to success, and above his fellow men. I do not say they are always accompanied and guided by good, moral brain power; would to Heaven they were. Napoleon stands out as a type of selfishness and hardness, the result of large Intellect, Talent, Will, Self-Esteem, and Energy. He did great things which satisfied his selfishness, but left the world the worse for his gratifications.

On the other hand, we have many noble examples of Talent and Force, guided by noble, moral natures. Henry Ward Beecher, Dr. Livingstone, and many others displayed an amount of self-will which enabled them to rise, and lift others with them, thus leaving the world better than they found it.

Lord Beaconsfield is a good illustration of the type of nature associated with great intellect and perseverance. Over his life the Temperament of his race exercised predominant influence. Most character-readers have yet to master the influence which racial temperament exercises over mind manifestations. Very few have studied it as closely as our friend, Signor Crispi.

The Saxon temperament will ever cause its possessor to be restless, open, fond of improvement, toil and liberty. The Jewish gives the close, reserved, restraining, observing,

plodding disposition. This temperament is capable of being educated and used for purposes other than selfish. I have Jewish friends, noble, honest and good men. A Saxon may become as great a scamp and lump of selfishness as the worst Jew, and does often become far more physically cruel.

Lord Beaconsfield had a large mental temperament, and a type of brain which gave him a great love for the beautiful and refined. This, together with his very large Approbateness and Self-Esteem was the secret of his vanity, which was as great as ever possessed by any woman. He was fond of display before others, and for this he planned, schemed, worked, and waited. To be at the head, to be first, would be his ambition. His will power, and perseverance enabled him to accomplish that on which he set his mind. The expression which he is said to have used when he failed in his first speech in Parliament, has the true ring of his very life's purpose. "The day will come when you shall hear me."

His deficient Conscientiousness and very large Secretiveness would rob him of the sense of right and wrong in his method of reaching the desired end, and enable him to conceal his plans, his disappointment, and any suffering of mind, which others might cause him to feel, yet he must have been especially sensitive to suffering as well as to enjoyment.

In life he set himself a task, and he accomplished it. I know nothing of men from a political standpoint. Whatever faults Lord Beaconsfield had, they lie buried with him.

It is to the young men who may read my "Jottings" that I wish to point out the Will-Power, Decision, and Confidence which enabled him to gain his ends, in order that they may cultivate some of the most essential points of character required to succeed, but let each one see that the object for which he aims is a manly one; and free from that selfishness which strews the pathway of others with misery and unhappiness.

NOTICES OF PUBLICATIONS.

THE PHRENOLOGICAL ANNUAL. *L. N. Fowler and Co.* Price 6d.—The 1898 Annual, though not quite up to the standard of its immediate predecessors in the matter of finish, yet, certainly compares more than favourably with them as regards its contents. The articles are almost entirely phrenological as they should be, and are the productions of persons whose names are a guarantee of good work. There are altogether some thirty subjects dealt with, the most interesting being "Musicians," by Mr. Jas. Webb, "The Ethical value of Phrenology," by G. H. J. Dutton, and "Phrenology, a Scientific Basis for reading character" by Rev. F. W. Wilkinson. I recommend everyone to obtain a copy of this attractive book.

SOLAR BIOLOGY BIRTHDAY CALENDAR. *Nichols & Co., 23, Oxford Street.* 1s.—A description of the mind, character and disposition of persons as suggested by this system of astrology, is in accordance with the date of birth; and this book seeks to convey to its readers such characteristics as are associated with each month of the year. To students of the curious, doubtless it will prove attractive.

RECEIVED:—*South Western Gazette, Cadets Own, Phrenological Journal, Human Nature, Vegetarian, Health Culture, etc.*

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual general meeting was held on Tuesday January 4th, at 63, Chancery Lane, a fair attendance of members and friends assembling to hear Mr. Brooks of Southsea, who had been announced to deliver a lecture.

The minutes were first read and adopted, and two new members admitted; after which the President asked Mr. Brooks to publicly delineate a character. A lady volunteered from the audience for the purpose, and a careful examination resulted. A friend of the subject stated that the points dealt with by the examiner were correct.

THE PRESIDENT announced that the lecturer had to return to Portsmouth the same night, hence he should refrain from making a speech; he trusted careful attention would be given to the subject which was to be discussed that evening.

MR. BROOKS was called upon to deliver his lecture, the subject of which was HEALTH CONDITIONS IN RELATION TO MENTAL MANIFESTATIONS.

The following is a summary of the Lecture:—Though the mind and the body are not disconnected, yet they are absolutely distinct, or else death would end all. It is thus within the sphere of the educated phrenologist to treat both soul and body. All practitioners should be above suspicion whether they advise for the body or mind, or for charity, gain, or pleasure. He is a valued friend who makes one acquainted with one's mental and physical ailments or faults. The laws of health govern the mind as far as it is connected with the body, because the mind cannot work at its best, unless the brain is supplied with the right material, which has to be supplied by the bodily organs, hence the necessity of their healthy condition. This law should be kept in mind by phrenologists, if their advice is to be of use.

We must confess there is insufficient knowledge regarding the relations between the conscious self and the body. Yet, there is advancement in the knowledge which will solve the mystery. Life has its laws through which it operates, and the operation depends very much on the healthy functioning of the brain, heart, and lungs, yet, though this can be explained to our satisfaction, the force which makes the mental man, is still a mystery.

The harmonious working of all the organs is health, and this condition is a powerful element in the formation of character. Physical occupations demand perfect health conditions, and the kind of education should vary according to ability and requirements. Only those should be highly educated who are highly endowed mentally. Illness is frequently caused by the forced training of persons of small capacity. Educational rules are too uniform and rigid. Bodily health should claim attention before mental training. Health causes much of the difference in the capacities for acquiring knowledge, and in the strengthening and development of the brain in the average person. In the case of those who are born with what is termed a "natural talent" the strain is not so great, knowledge being acquired more easily and without worry. Frequently, great thinkers have strong intellects with weak bodies. Health is not in every instance conducive to thought. Healthily passionate people are often too restless to think. There are many marvellous mental manifestations where there is much weakness of body. In disease, the influence of the temperaments varies. The extent of derangement of nerve force is difficult to discern. It may be derived inherently as well as from actual disease,

the causes are so subtle. All diseases affect the cerebral system; some may only confuse, others stimulate, and others lock up the mind entirely.

The lecturer expressed the opinion that changes of mental power in the direction of disease, were due to chemical changes in the organs,—“the derangement of composition is followed by disordered function.” It was necessary that every phrenologist should understand the physical indications of the temperaments, as these give a knowledge which to the character reader gives great reach and power, to discriminate particular traits of character, and a skill to understand the pathological qualities which give rise to many of the mental disturbances.

The lecturer then gave a description of the temperaments, adopting the old classification of Cerebro-Nervo, Sanguine, Bilious, and Lymphatic. Associated with each were certain bodily organs, and certain fluids, the functions of which he dealt with at length. Derangements of the temperaments with consequent symptoms, were also explained according to the old theories, the purpose of the lecturer being to show that deranged functions in the bodily organs, necessarily affected mental manifestations. In conclusion, he said that, although he had but imperfectly touched on the subject, yet, he hoped he had shown how important and necessary it was that phrenologists should give it their earnest consideration.

MR. WEBB said, there was much in the paper which amused him, the lecturer being extremely original in many of his remarks, as was shown in his description of the Temperaments. The vital fluid of which he spoke in connection with the nervous temperament is non-existent. We now recognise a nervous current which differs from a fluid. He (Mr. Webb) did not believe we could have our blood too rich in quality as intimated in the lecture. It was not right to describe a temperament by bile, such as bilious. He regretted, that amongst our provincial phrenologists, who are doing splendid work for Phrenology locally, there were many, too many, who dealt with health subjects of which they had but scant knowledge, and thus injured the subject they desired to advance. Phrenology was a wide subject, there was enough in it to startle the world without dealing with health matters.

DR. WITHINSHAW said that every statement in the lecture required to be criticised. He was afraid many phrenologists dabble in medicine of which they know but little. The lecturer referred to Delirium and Insanity, as though they were separate diseases, whereas Delirium is but a symptom. He trusted the coming phrenologists would stick to their Phrenology and not dabble with matters outside their ken. When persons required enlightenment on the mind, they should go to the phrenologist, but for information on the heart or lungs, they should go to the medical man who had been specially trained in this knowledge.

DR. H. DAVIES, said he attended that meeting at some inconvenience to himself, and arriving after the commencement of the lecture, he had endeavoured to think what was the subject with which the lecturer was dealing, and at what he was aiming. Phrenology had suffered from efforts, such as we had had that evening. We want a Phrenology based on education, and, at least, elementary physiological knowledge. Every item in the lecture upon medicine and surgery was inaccurate. Knowing the lecturer, we sympathized with him, yet, we were hardly prepared to accept his postulates on the subject.

Professor A. Hubert, considered that Mr. Brooks had not dealt with the subject given in the title of the

paper. While he believed Mr. Brooks to be an excellent practical phrenologist, he could not agree with him as to the causes due to temperament. The lecturer had attempted to treat the subject from the mental standpoint, but when a client consulted him (Mr. Hubert) whose health was impaired, he recommended him to consult a medical man. If a man was, however, weak in any one temperament, he could advise him from phrenological knowledge. It was imperative that phrenologists should be acquainted with the temperaments. He was not sure his medical friends knew the full effect of temperament upon mind.

MR. BROOKS, in reply said, that during the speeches he had had many thoughts. The criticisms were very severe and direct. Mr. Webb had said, his paper was somewhat original, and that it was devoid of practicability. Mr. Webb, as a phrenologist, should know his ability. With reference to too much good blood, yes, it was possible; there should be temperance in temperaments. With reference to the strictures of a medical gentleman who had spoken, he may say that his education under doctors was of a duration of twenty-five years. He was an enemy to many quacks in the phrenological profession. He regretted that time would not permit him to reply in detail to his critics. (It should be stated that Mr. Brooks has been for some twenty-five years in government employ as a medical nurse, and has, consequently, had some experience on the subjects of which he spoke.)

A vote of thanks to the lecturer proposed by Mr. Webb, and seconded by Mr. Cox, was carried unanimously. Mr. Brooks briefly acknowledged. The head of a lad was then publicly examined by Mr. A. Hubert in a manner which elicited applause.

LEYTON PHRENOLOGICAL SOCIETY.

Since the last report of the above society, the following meetings have been held at the Leyton Congregational Lecture Hall.

MR. H. DAVIES, M.D., L.L.D., lectured on "Psychic Experiences." The Rev. Chas. Edmunds occupied the chair. The subject matter of the lecture was the outcome of a former one which Dr. Davies gave to the Leyton Phrenological Society on "The Field of Mind," and dealt with the evidences of what he had then stated, as to the existence of a psychic medium extending beyond the body, through which the mind is able to take on impressions independently of the senses; and the absolute fallacy of all claims to communication with departed spirits. The unconscious interactivity of mind goes on to far greater extent than was commonly supposed, and, for good or for evil, they were all influencing others or being influenced, whether they would or not. Speaking of hypnotism, Mr. Davies said that the subjects really hypnotised themselves—that was, they brought themselves to a condition, not merely of receptivity, but of subservience—and all the hypnotiser did was to give direction to their thoughts and feelings. So complete was this control that the operator could sometimes make the subject speak in a language he never knew, or have his ears and nose threaded together without feeling it. The claims of persons to communication with departed spirits were without foundation, and he (the lecturer) had never been able to discover any particle of evidence for the belief in anything of the kind. The lecturer caused some

amusement by saying that he had taken care when investigating a ghost scare at Cheltenham to let it be known that he held the revolver-shooting championship, and that his weapon was loaded. He sat alone in the haunted house, but brought down nothing but a rat. A discussion took place in which Messrs. James Webb, C. P. Stanley, F. C. Stacey, the Rev. Hy. Moulson, and the chairman took part. The Chairman spoke in terms of high approval of the lecture.

At the next meeting, Mr. F. R. Warren, Hon. Secretary of the British Phrenological Association, lectured on "Our Faults." The Rev. Charles Edmunds, M.A., President of the Society, presided. The lecturer showed that for the most part our faults proceeded from an abnormal activity of one or more powers of the mind. Once convinced of the fact that we are liable to go astray in a certain direction, we could be on our guard and avoid undue excitement in that direction. Health of body was a great aid towards overcoming faults. An interesting discussion took place, and the usual votes of thanks were passed.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

THE first conversazione of this young society, was held at Goldstone Villas Lecture Hall, Hove, on Thursday, January 13th, and the result was most encouraging and successful. The whole function suggested an amount of preliminary hard work, of which only energy and enthusiasm are capable. The officers of the Brighton and Hove Phrenological Association are to be congratulated. Mr. Miles had kindly provided the decorations, consisting of ferns, plants, and evergreens, which were arranged with artistic effect. Mr. H. J. Barker lent his large collection of skulls of animals and other articles of phrenological value. Professor Severn contributed from his store,—human crania, casts, diagrams, etc. Mr. Laundry, his Magnetometer (a wonderful instrument, of which we purpose giving a description in a future issue) and other scientific apparatus; and the Rev. F. Wilkinson a number of Microscopes, the whole forming an interesting and instructive collection. Amongst those present were, Dr. Tolcher Eccles, C. Le M. Spurgeon Esq., Vice President of the Association, and the Rev. F. W. Wilkinson, who as President took charge of the proceedings. During the evening, phrenological delineations were given by Messrs. H. J. Barker and J. Millott Severn F.B.P.A.; and music was rendered by Mrs. and Miss Stening, Miss Wortley, Misses E. A.; M.; and E. Woodham, Master Wortley and Messrs. Laundry and Groves, Mrs. Viveash gave an excellent recital. The Rev. President made a capital speech giving a brief sketch of the history of the society, and its aims as indicated in the need for phrenological knowledge by all. One of the most gratifying features of the occasion is, the publicity given to the proceedings by the local press; nearly all the papers, of which there are a good number, giving excellent and fairly lengthy reports. We are more than glad that Phrenology has at last a foothold in the "Queen of Watering Places."

The following advertisement lately appeared in a Liverpool paper—"Wanted, by a young man of refined musical tastes, a position as son-in-law in a quiet well-to-do family.—Address——."

CORRESPONDENCE.

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This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR CRANION,—I wish you a bright and glad New Year and a successful year for your paper. First I wish to put a question respecting the phrenology of the scholar and statesman who is celebrating his 88th birthday. Mr. Webb, writing in your paper for October last year, states that Mr. Gladstone's Veneration is large, though not so large as Benevolence. Mr. Moores, in your latest issue, says Veneration is but moderate. Will you please allow others an expression of opinion, on the size and relative influence of that organ in the head, and character of the Grand Old Man?—Yours truly,

INTERESTED.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—I beg to say that I am the author of "Casts of Heads Misleading." Will you please allow me to say that every phrenologist should understand, not only the proper positions of casts of heads to be examined, but living heads when he or she examines them.

I would propose that every Phrenologist when about to examine a person's head, should pose it so that an imaginary plane passing through the head, through the eye corners, and through the middle of philoprogenitiveness will be level.

Then the phrenologist will have more reliable data to go by, than in examining heads without placing the cranium in one position for every head to be examined.—Yours truly,

JOHN WILLIAM WADDINGTON.

WHO CAN HELP?

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—I do not think Mr. C. J. Buxton is right in ascribing the cause of the condition of the young man mentioned in the January issue of your paper. Mind concentration is not lost by much use, and memory depends upon physical conditions, practices and particularly abuses much more than upon neglect of physical cultivation. I do not perceive from the explanation Mr. Buxton gives, that there are any evidences of excessive brain work. If Mr. Buxton will bring the young man down to me at the B.P.A. Council meetings, I will demonstrate his condition, and advise whether it will be necessary to consult a Specialist in Mental Diseases or not. Phrenology is a valuable aid to the medical man, and clearly defines any need for his interposition. It in no case aims to replace him in his own sphere, nor, indeed, could it do so.—Yours truly,

H. D. (Member of Council of the B.P.A.)

A CORRECTION.

To the Editor of THE POPULAR PHRENOLOGIST.

DEAR SIR,—Once or twice, during the course of the publishing of such articles as have appeared under my

name, slight errata have unavoidably crept in, and last month, owing to the fact of my *not* having seen a proof of Sir Samuel Wilks' character, the fourteenth line from the bottom of the first column of the fifth page—which read "(dot *w* 'i')," &c.—should have been—"dot *of* 'i,' &c. Usually, the slight mistakes which have, I am sorry to say, from time to time been in evidence, could have been easily corrected by the readers' sagacity; but, in this instance, the (seemingly) little error made utter nonsense of my remarks.

RICHARD D. STOCKER.

LESSONS IN PHRENOLOGY.

DEAR SIR,—In the above for January, you have an error. In the first column, line 15, for "obstinate," read humble. Otherwise the meaning is not obvious.—Yours truly,

J. WEBB.

ANSWERS TO CORRESPONDENTS.

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A. G. BARKER.—A practically complete bibliography of Phrenology in every respect much more valuable than that of Watson's, has been compiled by that deep student and indefatigable searcher Mr. John Melville. Mr. Melville has generously placed his MSS. at the disposal of the Council of the B.P.A., but the cost of publication is so great that the Association cannot at present undertake to produce the work. If a hundred subscribers at a guinea a copy could be found, it may be possible to supply them, but I fear the interest at present is not sufficiently powerful to secure the requisite support.

C. BAKER.—Your criticism of Mr. Severn's sketch is unreasonable. If you give a reason why it is "impossible" for Mr. Barnes to have large Causality, your letter will be inserted. As it is at present, it is simply an expression of opinion, and that of a far-fetched and anti-phrenological character. Your "concordance" cannot be accepted as authoritative as you suggest.

INTERESTED.—Co-ordination of movement is the regulation of muscular movement, and the synchronising of such with the dictates of the will. (2) When the "liver centre" indicates poor development, the liver is weak in action, and *vice-versa*. (3) For the phrenological student, possibly, Jaques on "The Temperaments" 6s., is the best work. Post free from this office, 6s. 3d.

A. H. ELLIS and others. Thanks for your approval of my "Marriage Registry." It may interest you to know that, up to the time of writing this, I have had but one adverse criticism.

GERMAN METHODS.

In Germany it is the custom in matrimonial advertisements for a third party to figure. Thus in a recent number of the *Neue Freie Presse* the parent of the damsel steps in and appraises the charms and attractions of Gretchen: "She is twenty years of age, of rare beauty, can speak several languages, is an accomplished musician, and trained in domestic ways." To add to these allurements, there is a *dot* of 10,000 florins and a complete *trousseau*.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 27.]

MARCH, 1898.

[ONE PENNY.]

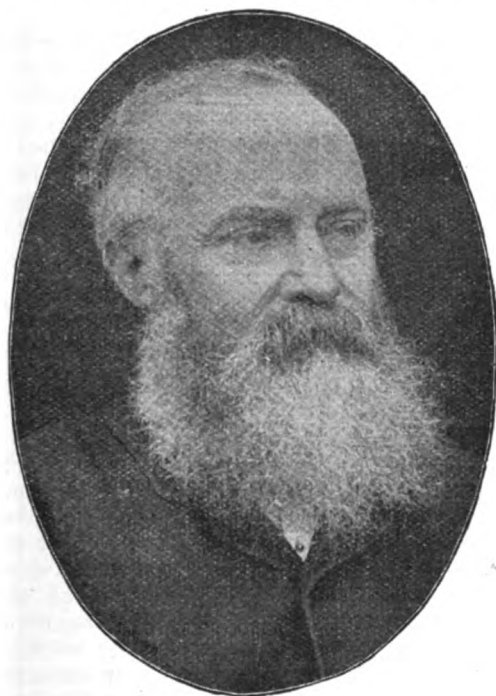
OUR CONTRIBUTORS.

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JAMES WEBB, Esq., F.B.P.A.

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Past President British Phrenological Association.



If one were asked, who of all the active present day Phrenologists had done the most to advance a knowledge of the truth as it is in Phrenology, the answer would be—Mr. Webb. The reason is not far to seek. Is there a lecturer required for a large meeting or a small? Mr. Webb is the man. Are articles required on Phrenology for paper or magazine? Mr. Webb supplies them. Are opponents to be met? Mr. Webb's challenges stare them defiantly in the face. Do you want a clever delineation of your character? Mr. Webb will give it. As a lecturer, writer, examiner, debater, interviewer, or committee worker, Mr. Webb stands easily first. This is the more noteworthy in that he is not a professional Phrenologist, but an advocate of a subject which has successfully appealed to his reason and common sense. So deeply rooted are his convictions, that the

necessity for his action on behalf of Phrenology seems to him paramount; and regardless of personal convenience or monetary considerations, he gladly goes forth to champion its claims.

The readers of the "P.P." have been favoured from the first number with a series of articles on Phrenology such as have never before during the history of the subject, been presented in any periodical. They have been, in a sense, of so elementary a character that even the merest tyro could comprehend them, and follow the philosophy of his teaching, yet their style has been equal to the best which has yet been written by phrenological authors. I will not insult the taste or intelligence of my readers by suggesting that they have wilfully neglected these "lessons." If, however, lack of opportunity has hitherto prevented them, by all means let them at once apply themselves to the agreeable task of "assimilating" the knowledge conveyed in them.

Mr. Webb is the head master of an important school in the suburb of Leyton, where he has resided for the past twenty years, and here he is appreciated so highly that the chief men of the place, vicars of parishes, nonconformist ministers, schoolmasters and mistresses, members of local authorities, magistrates, and other magnates have associated themselves with him in the formation of a local Phrenological society, which is in itself a tribute of no mean order to his courage, his consistency, and his faithfulness. One of the founders of the British Phrenological Association in 1886, he was elected in succession to those two splendid veterans, L. N. Fowler and E. T. Craig, as its President, which office he held for two years, though his retirement has in no way diminished his enthusiasm, or the energy he is constantly displaying on behalf of the science he loves so well. In this number begins a series of "Lessons" on Conscientiousness, the production of which has cost him much thought and labour, and to those who read them the pleasure will be correspondingly great.

BRAIN WEIGHT OF MEN AND WOMEN.—Sir William Turner shows that among civilized races men have the advantage over women in internal capacity of the cranium, and in weight of the brain itself. While the average brain weight of the European male is from 49 oz. to 50 oz., in the female it is only from 44oz. to 45oz. The difference in size and weight begins at birth. Nor is the inequality confined to European races. It is observable among savages, though in a lesser degree. Man is not only the larger and stronger animal, but is fitted with a larger and more powerful supply of brains.

PHRENOLOGICAL STORY.

—:O:—
LOVE AND FAME.
—:O:—

"I WILL be the wife of no man who owns a name which he has not made famous; you now know how utterly impossible it is for you to be to me other than you now are."

Will Laurie dropped the hand which up to now he had persisted in holding, and without another word went out from the presence of Alice Le Garde. Out into the half-deserted street, where the passers by appeared to shun him, and the far away stars cold and passionless seemed to chide him for his hopeless longings and misplaced zeal.

For years he had adored Alice Le Garde, and from her host of admirers she had apparently selected him as the most acceptable, and he looked forward naturally to the time when she would be his own, his very own. And now when he had fondly hoped to realise his great desire; to have the truth thrust upon him so heartlessly, so cruelly, was awful.

"She does not love me,—she does not love me"—were the only words he could utter, until the great pent up agony of his soul shook his strong frame, and his emotion found relief in passionate sobs. It may be said that it is unmanly to cry; I would not however, give much for the love of a man who cannot weep under circumstances such as these. He reached home and tried to think—to think of her cruelty, her callousness, her worthlessness? No. He saw none of it. He only remembered her condition; that the name of the man she would marry must be a famous one. He thought of his past, his present, his future. How was it possible for him a poor commercial clerk to think of making himself a celebrity? What earthly chance for him to ever attain a position of fame or honour, or dignity? He was dazed, crushed, despairing; the iron had entered his soul.

His married sister Emily lived near his employment, and it was his custom by arrangement, to take his mid-day meal at her house. On the morrow as usual he was there; not that he required lunch, he had no appetite for food; but he had resolved to take Emily into his confidence, and during the visit, he told her all. She wisely refrained from condemning Alice Le Garde. Her quick woman's wit saw how impossible it would be just then to check his infatuation, but she talked earnestly with him on the subject so important to him just now, as to how he should become famous. She really believed that her brother was clever and capable, though her knowledge of the avenues to fame was limited; but in discussing his chances of success she mentioned that James (her husband) had taken their two little ones to Professor Dello, the Phrenologist, so as to secure their right education in accordance with their capacity.

"What a pity" she said "you were not so trained, if father had only seen the necessity of a phrenological examination, it may have been different."

"Ah!" said Will, his eyes lighting up, "Is it yet too late? I am but a young man, I have ambition, and for Alice's sake I would do anything. I feel as though I am capable of something higher and better, than the routine duties of an office. Emily, I will go to the Professor, and I thank you for the hint."

Wishing her an affectionate good day he returned to the office, only to wait impatiently until six o'clock when he should be released.

At a quarter past six he was in Professor Dello's consulting room, and somewhat surprised that gentleman by abruptly saying:—

"Circumstances have arisen in my life which renders it necessary for me to become famous, and I am come to consult you as to the method I should adopt to that end. I am determined to succeed in something."

"That" said the professor smiling, "is the first element of success—Determination. I presume you wish me to indicate to you the direction in which your natural capacities point?"

"Exactly, and how I must exercise them to become famous" replied Will.

"I cannot promise you fame but if you will follow my advice you will find yourself on the road to success," said the professor, who then ran the tape around Will Laurie's head, and with hand and eye took in the full measure of his development. It is not necessary to give the whole of the Professor's delineation, but in summing up he said:—

"Your capacity specially suits you for a combination of constructive and artistic work such as Sculpture or Architecture. To test your capacity, I recommend you to at once put yourself through a course of clay modelling, and with persistent effort and strong ambition to aid you, success should be assured."

After paying Professor Dello his fee, Will Laurie left the room with new and anxious thoughts. For the time Alice was forgotten, and sculpture usurped her place. What if after all he could become a sculptor. He would try, and may-be he would become famous, and then—Alice. He thought too of the wonderful power possessed by the professor, and determined that as opportunity occurred he would learn something of the marvels of Phrenology.

On reaching home he wrote to his adored one; he dared not trust himself to visit her. He told her that he had resolved to leave Westhampton, and in pity begged her to remember him lovingly till he returned famous to claim her for his bride.

His employers regretted when they heard of his decision to move to the metropolis, but gladly used their influence in securing him a desirable situation in a first-class house.

In accordance with his resolve Will joined an evening art school, and worked hard and long. The models in clay at the school were changed for the mallet and chisel at home; and after two years hard work, the shelves of his room were graced with several fine figures, but the fame for which he longed seemed as far off as ever. In such moments of leisure as he allowed himself, he studied Phrenology; he saw its value in sculpture, in the necessity for putting the correct form of head to the ideal characters which he was constantly aiming to produce. During all this period thoughts of Alice came to him. He pictured her to himself, with eyes more radiant, with cheeks more lovely, with form more angelic, and perfection more nearly divine than that of any human being who had ever lived; and he longed for the time when he should see her once again.

It was Jubilee Year and the Westhampton Town Council had resolved to celebrate the event by the erection of a piece of statuary in the market place representing allegorically the national progress during Her Majesty's reign. The design was to be competed for, and the Council's decision publicly declared at noon on Jubilee day. All competing designs to bear a *nom-de-plume* so as to exclude favouritism; but each design to be accompanied by the name and address of the artist in a sealed envelope. The winning artist to execute the work, and be presented with the freedom of the borough.

Will Laurie seeing the advertisement resolved to compete for so alluring a prize, and at once commenced producing a design in clay which had previously suggested itself to him. Into this he placed all his best work. Human figures were

introduced, and his knowledge of Phrenology was well utilised. At last the work was done, and despatched to the appointed place under the nom-de-plume of "Angelo."

Among the admirers of Alice Le Garde was a Charles Boyce who had not long been at Westhampton. He too was a sculptor and resolved to enter the competition. By some strange fatality he also selected the name "Angelo" to accompany his design. Being of a vain and boastful nature, he assured Alice that he was bound to be the successful competitor, and urged her to accept him as her husband. So earnestly he pleaded, that at last she said,—

"Well Charles, if you prove to be the winner I will marry you as soon as the fact is known."

Boyce was delighted, and told her that before the day of the announcement he should procure a marriage licence, and have everything in readiness for the ceremony. She made no demur to this, and so it was arranged. She had no thought for the absent lover; she knew but little and cared less, and for many months his memory had completely passed from her life.

On the evening previous to Jubilee day, it had leaked out, and the *Evening Argus* published the news that the winning design bore the name "Angelo." Eagerly Boyce with a copy of the paper hurried to the home of his lover, and claimed her for his bride. In anticipation the license had been procured, and with Alice's consent he went off to arrange for the wedding on the morning of the morrow.

When Will Laurie walked out from Westhampton Station on Jubilee day, he was greeted with the merry sound of wedding bells, but was in no mood to yield to their inspiring charm. He knew nothing of the announcement in the local paper, and although scarce daring to hope that he could have wrested the prize from over forty competitors, yet he felt anxious and nervous. He had just travelled from London to hear the public declaration at the Town Hall at noon, and made his way to that building through a bye street, as he did not wish to be recognised. He gained the hall and sat in a back seat, waiting for the fatal announcement.

The hall speedily filled, and some little excitement was caused by the entry of a gay party of young men and women. He did not trouble however, to look over the heads of those standing around him, and knew not that it was Alice and her husband come to have the seal set upon their greatness.

Precisely at 12 o'clock the Mayor and corporation accompanied by many of the neighbouring nobility and gentry mounted the platform. At the end of a long and patriotic speech, the Mayor said their chief duty that morning was to announce the winner in the Jubilee Design Competition. After much consideration, and with the help of two eminent artists, the Council had unanimously awarded the honour to a design bearing the nom-de-plume "Angelo." Strange to say, however, there were two competing designs labelled "Angelo"; the envelope he held in his hand contained the secret as to the personality of the winner, and he would now reveal it.

All eyes were expectant as the seal of the envelope was broken and its contents scanned, and all sounds hushed as the Mayor said,—

"The winner I am delighted to know is a native of our own town, his name is William Laurie."

A scream from the centre of the gay party turned all eyes in that direction, and a fainting woman at the Mayor's suggestion was taken by her friends to a room near the platform.

After the commotion had subsided, the Mayor asked if Mr. Laurie was present, if so would he kindly step to the platform; and amid the plaudits of the audience, Will walked up, nervous and trembling. The Mayor with a cordial grasp of the hand welcomed him, and congratulated him upon his well deserved triumph. More speeches and more congratulations followed, and the meeting closed; while the ladies and gentlemen pressed forward to shake the hand of Will Laurie, the hero of the day.

Politely refusing the offer of the Mayor to luncheon with him, being quite unprepared for such an honour, he descended from the platform, and desiring to escape further embarrassment by quitting the premises through a private exit, he by mistake opened the door of the room into which the bride was taken when she fainted. To say he was astonished,—startled,—at what he saw would be to inadequately express his amazement. Alice—his Alice—was lying upon a couch, her face tortured into a frightful sneer, and she was uttering imprecations on the head of a man who was trying to pacify her by calling her his angel, and his darling.

A fearful revulsion of feeling took possession of him as unnoticed by Alice he watched this demonstration. In a moment the scales fell from his eyes. Was this the woman for whom he had struggled and triumphed? How unlike the ideal he had been treasuring in his mind, and worshipping in memory. Was this Alice? The low narrow forehead, the high crown, the selfish side head, the unloving occiput. How blind and ignorant he had been. The realisation of all this came to him with a terrible suddenness, but his dream was over, his idol was shattered.

He quietly retired from the room quickly followed by one of the bridal party who had recognised him. He asked for an explanation of what he had seen, and was told the whole story with which his informant was well acquainted.

Mrs. Boyce never knew how nearly she missed the famous name, whose owner, the stately, serious, sculptor Will Laurie, bids fair to become one of the many great artists of whom Britain has so much reason to be proud.

CRANION.

NEWBURY.

Professor Golledge lectured at the Temperance Hall, on February 7th, to a large audience. He dealt with the utility of Phrenology and the importance of the quality of organization. He instanced the case of a blacksmith, who was anxious to know if he was obliged to work all his life. The phrenologist found that he had extraordinary powers of invention, and advised him to see what he could do in that direction. The blacksmith took the hint, and eventually took out as many as 33 patents, finishing up with employing 500 men. The public examinations appeared to give satisfaction, and the wife of one of the subjects observed "Quite correct," as her husband's characteristics were enumerated. This man was declared to have inventive ability, and admitted that it was his hobby. Another was informed that he had an ability for public speaking, which the audience knew to be true, but when the subject was told he was fond of opposing, and subsequently rose to dispute one feature ascribed to him, the audience laughed rather heartily.

NOTE.

In consequence of the great pressure on our space, many Articles, and all Correspondence, has been held over this month.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

In looking over the articles by correspondents one or two have attracted my **Incompetent Phrenologists.** attention from the diversity of opinion in regard to the points from which to accurately measure Brain development. The ideas of most phrenologists are gloriously vague and misleading; they don't appear to have studied a real standard work on the subject before becoming full-fledged Professors. I have often wondered at the assurance with which some people assert their opinions, and very often the most ignorant are the most dogmatic in both Manner and Language.

* *

The first rule for young students to attend to is the formation of the skull, and to do this **Find the Moral Organs.** scientifically they must master certain points in anatomy. Take for the first definite landmarks the centre of the parietal bone and the centre of the frontal bone. These are easy to distinguish, and, like the North Pole Star, are practically fixtures. Now draw a straight line from one point to the other and you have an infallible guide from which to estimate the moral brain; the moral faculties being always above the line and the propensities always below it. There is no guess work here, it is a scientific fact upon which you can challenge the world.

* *

Rule No. 2:—Find the most prominent portion of the Zygomatic arch, and you will **Then the Intellectual.** notice that it corresponds closely to the fissure of Sylvius, which divides the middle lobe of the brain from the anterior lobe, the seat of the Intellectual faculties. This anatomical sign corresponds, in the living subject, to the most prominent part of the cheek bone; all in front of a line drawn at right angles to the above line is Intellect, behind it are the propensities. This again is a scientific fact which is incontrovertible. There is no person with a large Intellect but who also has a long head in front of this point.

* *

Rule No 3:—Learn the situation of the Mastoid Process, and draw another line from **Next the Social.** this point to the centre of Ossification of the parietal bone, and you have another landmark from which you can estimate the size of the social faculties.

* *

Next note the two frontal eminences which **Lastly the Propensities.** correspond to the organs of Casuality, and draw two parallel lines directly backward; you at once see the lateral development of the propensities. These points are definitely fixed in Nature, never vary, are easy to find, and are of inestimable value in diagnosing character. All other points laid down by persons ignorant of anatomy are misleading, they hamper young students and bring disgrace on Phrenology.

The student who can utilise these points **The Value of Knowledge.** has a scientific grasp of the subject which is incontrovertible, and forms the basis of a true phrenological education. At a future time I may have something more to add to these rules.

LEYTON PHRENOLOGICAL SOCIETY.

On January 28th, a Lecture was delivered by the Rev. Geo. Freeman, on "The Use and Value of Phrenology." Speaking of responsibility he said it must be owned that a study of the science would certainly modify the ideas which most people had of responsibility. But whilst it modified his ideas, it would also emphasize responsibility. The Rev. Hy. Moulson raised some technical points regarding the difficulties to be met with in a practical application of the science and gave rise to quite a bright and racy discussion. The Rev. C. Edmunds, M.A. occupied the chair.

The above Society held its third Annual General Meeting last Friday evening. The chair was taken by the Rev. Chas. Edmunds, M.A., Vicar of All Saints, Leyton, the retiring President.

The President elected for the coming year is E. H. Kerwin, Esq., J.P. The Committee is as follows: Mrs. Laurie, Mrs. Lewis, Miss Lee, and Messrs. Beadle, Stacey and Thornton. It has been decided in addition to the lectures, social evenings, and other work of the Society there shall be elementary lessons in Phrenology for the benefit of members desiring it. Mr. James Webb has already consented to assist in this way. Mr. Webb's name as a Phrenologist is well known, and as he is at the same time an experienced schoolmaster no one who has the time need be without some amount of practical knowledge of this interesting subject.

The Society loses a splendid President in the Rev. Chas. Edmunds. He has done much for the Society during the past year. He is one of those clergymen who are not afraid of stepping a little in advance of others and continually recommends the study of Phrenology to those engaged in ministerial work. He will still remain an active member of the Society.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

On February 1st, Mr. J. Davis gave a lecture on "Love, Courtship and Marriage." The lecturer dwelt on the necessity—for physiological and social reasons—of carefully taking into consideration the choice of suitable partners. He believed the "accidental" method of choosing, was responsible for most of the unhappiness in married life. After the lecture, one lady and one gentleman came forward for delineation by the lecturer. The characters given were confirmed by friends present as correct.

On February 7th, Mr. E. H. Carlyon led the study on Phrenological faculties, dealing with the primary functions and positions of Order, Calculation and Locality.

"WHAT shall we do with our daughters?" inquired Mrs. Livermore, and a Yankee editor, an inhuman wretch, replies, "If they are like their mothers—wear false hair, corsets, and high-heeled shoes, powder and paint—wring their necks at once."

FORTHCOMING MEETINGS.

—o—

LONDON.—March 1st. BRITISH PHRENOLOGICAL ASSOCIATION, 63, Chancery Lane, W.C. Annual General Meeting, Members only, 7.45 p.m.

„ March 9th. FOWLER INSTITUTE, Imperial Buildings, Ludgate Circus. Lecture by Mr. G. B. Coleman, 7.30 p.m.

„ March 23rd, Mr. J. B. Eland, 7.30 p.m.

BIRMINGHAM.—March 1st. BIRMINGHAM PHRENOLOGICAL SOCIETY. TEMPERANCE INSTITUTE, Corporation Street, Lecture on "Phrenology and Education" by W. E. Parish. FREE. 8 p.m.

„ March 8th. "Causality and Comparison," Mr. E. W. Davies.

„ March 15th. "Questions and Answers," Members and Friends.

„ March 22nd. Lecture by Mr. Jas. Davies.

„ March 29th. Delineations by Students.

Lectures by Mr. C. Burton, every Wednesday evening, at 11, County Chambers, Corporation Street.

BRIGHTON.—Brighton and Hove Phrenological Association, Goldstone Villas Church Lecture Hall, Hove, and Oddfellows Hall, Queen's Road, Brighton. Lectures in each Hall on alternate Thursdays. At Brighton, on March 3rd, 17th, and 31st, and at Hove on 10th and 24th. All at 8 p.m.

KEW.—Every Wednesday, Saturday and Sunday evenings at Station Parade, Kew Gardens, S.W. Stackpool E O'Dell. Admission Free. 8 p.m.

LEYTON.—March 11th. Leyton Phrenological Society, Lecture Hall, Grange Park Road.

NEWCASTLE.—March 3rd. Newcastle Phrenological Society, Bible House, Pilgrim Street. Review of the Session by the Members.

TWO INTERESTING BOOKS.

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In the event of an applicant being considered suitable to any person already registered, an introduction, if agreeable, will be arranged, and if it is found desirable not to proceed, other introductions may take place as opportunity arises.

Applicants would do well to insert an advertisement for the kind of person suited to them in the columns of the "P. P." The cost of an advertisement will be 5/- for 60 words or less, and a penny per word over. This would probably facilitate an introduction.

Agencies will be opened in all parts of the country, all applicants to which will be Registered and dealt with at the Central Office as well as at the local Branch, so that splendid opportunities will be presented by introductions between persons all over the land which would otherwise be impossible.

I shall be glad to arrange with recognised Phrenologists in all parts of the United Kingdom to open Branches at their consulting rooms, (on remunerative terms), where similar registrations can be made, the whole forming one scheme.

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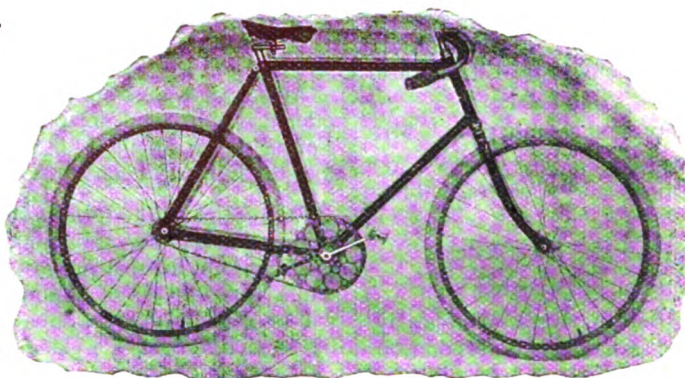
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FOR SALE.—COMBE'S "PHRENOLOGY APPLIED TO THE FINE ARTS," 2s. 6d.; Sidney Smith's "Principles of Phrenology," plates very scarce, 5s. 3d.; Capen's "Reminiscences of Spurzheim and Combe," 4s.; Spurzheim's "Physiognomical System," 8s. 6d. Barker, 188, Markhouse Road, Walthamstow, Essex.

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JOTTINGS OF A PHRENOLOGIST.

BY MARK MOORES.

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OUIDA.

ONE great difficulty in the way of the practical application of Phrenology is the want of knowledge as to the effects of combinations of faculties; yet I have known a person buy a bust and a book for a shilling, and in less than an hour boast of his readiness to read anybody's character from the head. In other sciences, after spending over half a lifetime in their study, men will express themselves with the *greatest care*, yet in Phrenology we find men who have not been acquainted with the subject many weeks' assuming to know everything it can teach them, and palming on to it what it never professed to teach or deal with.

Phrenological development, modified by Temperament and Health conditions, will give us all we require for the study and understanding of human nature. A thorough knowledge of these would help us to solve the difficulties surrounding, and guide us in, that of all the most important transactions of life, *marriage*.

Ouida, one of the most prominent of our novel writers, has shown us the terrible consequences of mismating in marriage. Much as her writings may have been scorned and ridiculed, they are faithful pictures of the results of persons entering into marital relationship with others whose natures are totally unsuited to them, and her teachings are simply "Let people mate with those whose natures are suited to them," and the moral and social vices and sins she describes would be blotted out of civilised society.

Ouida has a good development of the Mental and Vital Temperaments, a finely toned organisation, a well-developed brain in which the Intellectual organs are fully marked. Individuality, Form, Size, Eventuality, Comparison, and Human Nature all being very full and active, giving her a keen, clear, and close observing nature, inclining her very much to the observation and study of human life and character. She has very strong will power and self-reliance, the organs of Firmness and Self-Esteem both being large. Combativeness is also large, giving her a great amount of cool courage, especially the courage of her own convictions. She has the social organs fairly developed, with the exception of Amativeness; she will be fond of home, friends, and animals; Vulgarities she will hate, heart and soul, nor would she spare any means to expose or destroy it.

Approbativeness will only play a small part in her life. She has large imagination, but it is guided by her observation and keen insight into Human Nature. She is naturally a good physiognomist, and intuitively has a keen insight into human character.

She describes *facts* connected with some characters too plainly to please the fastidious, in most instances she describes a class with whom the great bulk of her readers never come in contact. She shows us how rich, lazy, bloated people, governed by their passions, bring upon pure refined natures a hell of misery and suffering; and she further shows us how poor people in the depths of poverty, under the influences of these bright natures bring sunshine and happiness to others, with no other motive, than to do right, she holds the mirror up to a perverted nature and the picture is distasteful. Her wit and sarcasm will be of the most keen and cutting type. She is a great thinker but a greater observer.

The human mind possesses feelings capable of developing strong passions and desires which, unchecked, lead to a diseased yearning for satisfaction, giving rise to an insane state, which never fails to bring misery and wretchedness to their possessor as well as to others; many of these social sores Ouida has exposed unsparingly. Some minds must copy, have an example they must imitate. Ouida is original in her method and writings, daring no doubt, yet how essential it is she should be so, in order that she may be real and true to her convictions and to nature.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

On February 3rd, Mr. Laundry the Secretary read a paper on "Intuition." The subject was an important one, and the lecturer dealt with it in a scientific manner. The results of impressions on the lower forms of life were ranged in comparison with those of human beings and their analogy criticised. In the present state of psychological knowledge, a definite exposition of the term "Intuition" would be difficult. Mr. Severn took part in the debate which followed. The audience was an appreciative one, and Mr. Cowell presided.

On February 10th, the lecturer was the President Rev. F. W. Wilkinson, the subject being "Firmness and Concentrativeness." The lecturer dealt with the primitive functions of these faculties and compared their manifestations in action. The audience was delighted with the lecture, which was interesting and instructive.

On February 17th, Professor Severn delivered a lecture of a popular character, entitled "An Evening with our early Phrenologists." As many of the members of this young Society, were unacquainted with the pioneers of Phrenology, Mr. Severn, whose love of his subject is well known sought to introduce the bygone worthies, to the workers of to-day. The subject was entertaining and altogether a pleasant evening was spent.

BRAINTREE.

On Thursday, February 17th, a lecture on "Phrenology, and what it teaches" was given in the Free Christian Church, by Mr. Thos. Fenton, to a fair audience. Mr. B. S. Wood presided. The lecture was of an elementary character, illustrated by diagrams showing extreme developments. The audience were very much pleased and instructed.

The Popular Phrenologist.

MARCH, 1898.

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A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

—o—

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

WHY PEOPLE DO NOT MARRY?

—o—

By J. MILLOTT SEVERN F.B.P.A.

THIS age may be considered the great business age—the great aim of so many people of the present time being to acquire fame and fortune at almost any price. In the constant pursuit of these things, the finer qualities of their natures become blunted and the domestic and love elements which in their natural manifestations should contribute perhaps more largely than anything else to their happiness and well-being—are ignored, stifled, set at defiance, abused, or very badly managed. Hence, there is a fast growing tendency on the part of the men and women of to-day to

FOREGO, OR DEFER MARRIAGE.

One reason that a great many persons of both sexes remain single is the limited sphere of their acquaintance. It is a frequent saying—"I have never yet met the individual I would care to marry." This, to say the least, is to be regretted and suggests the need of a system such as the worthy "Cranion's" for the introduction of those who honestly desire to meet with suitable matrimonial partners.

There are hundreds of honest-minded, sensible, practical men and women, living single lives who might by marriage enhance their happiness and prospects a hundred fold or more. These are willing and desirous of marrying, but their limited acquaintance and want of confidence and experience, prevent their entering upon so important an undertaking. Some may smile and say such as these are poor things, and possibly, hardly worth the having, who

CANNOT SPEAK FOR THEMSELVES ;

the fact is, they are frequently better by far than those who exhibit more boldness in pushing their suit; for their minds have not been entirely occupied in studying all the best modes of baiting their hooks, so as to obtain if possible,

the finest catch—but have a more solid business, educational or domestic training.

For want of knowledge, and confidential experiences and counsels on the subject, many people whose natures adapt them for marriage, remain single. Some defer marriage because they are of opinion that they cannot afford it; this should not debar happy hearts and suitable natures from participating in marriage; their adaptation should enable them to get along more successfully together than singly, if they are discreet. Others again are

TOO CAUTIOUS; AND SO HESITATE,

and put off to their disadvantage, frequently regretting later in life that they did not take advantage of previous opportunities; and still others refrain from marrying, because they do not care to sacrifice their personal liberty, and having so much thought for themselves, they frequently live and die unblest and uncared for by a single person.

Many men with fairly good incomes, who may have acquired rather careless or extravagant bachelor habits, would be better off as married men, but they are afraid of the extra domestic expenses, which are certainly a matter requiring grave considerations, should they marry persons inexperienced and untutored in domestic management; for

IT MUST BE RECOGNIZED

that though there are very many thoroughly domesticated, practical women who are highly intelligent, ladylike, refined, and companionable—women appear to be becoming less domesticated. Whilst it is right and proper that women should as far as possible, participate in, and acquaint themselves with all that is going on of an intellectual and progressive character, so as to be on an equality intellectually and socially with their husbands, this should not be done at the sacrifice of a practical acquaintance with domestic affairs and management. It seems to me that the equivalent of time and energy that men give to business matters, should by women, be given to domestic superintendence and management. Unfortunately, some women have to perform more than this equivalent while others more independent financially, are apt often to think such matters quite beneath their consideration. Every woman, however well off she may be, ought to consider it a duty and pleasure to devote some of her attention daily to domestic matters; while, of course,

NONE SHOULD BE SO BURDENED

that their domestic duties become sheer drudgery. There are many working women who, having their own (and in some cases other's) living to earn, have not the opportunity to devote themselves largely to domestic affairs; while this is a genuine fact and not pursued for the purpose of avoiding domestic duties, such women demand our sympathy as well as our congratulations for their courage and practicability.

Men, and to some extent women too, have allowed themselves of late years to become so absorbed in business matters, money-making, and

FAME AND PLEASURE SEEKING,

that matrimonial matters in a practical sense have not occupied their thoughts at all seriously. They have treated such matters as beneath their consideration, and when, after a time, their natural instincts, or other selfish requirements may have prompted them to take unto themselves a matrimonial partner, they are apt rashly to conclude that marriage is a failure. Marrying under such conditions is not conducive to happiness, but the reverse.

PHRENOLOGICAL SKETCH OF MISS FLORENCE MARRYAT.

—O—
By PROF. A. HUBERT, F.B.P.A.



ALL Phrenologists have heard of the ingenious contrivance, suggested by the late Captain Marryat, in one of his famous novels, for developing or depressing the phrenological organs at will, by means of an instrument which could be applied to the craniums.

Whether or not Captain Marryat sought to have a little fun at the phrenologist's expense, I do not know; but, I do know that his daughter, whose name is known in most parts of the English speaking world, and, who is one of the most popular lady lecturers in the country, is a firm believer—in the Science of Phrenology and in its practical applications to the affairs of daily life. In her recent lectures on Marriage at St. James' Hall, this eminent lecturer clearly and forcibly expressed an opinion that a knowledge of Phrenology would be of inestimable value to young people who contemplated marriage; for by means of the Science they could ascertain beforehand who would not be suitable to them as matrimonial partners; and to have some guarantee of a reasonable measure of happiness.

The fact that Miss Marryat is publicly proclaiming Phrenology induced me to seek an interview with her,—especially as my curiosity to see her had been excited, some years ago, by reading her very extraordinary work entitled: "There is no Death"; wherein she gives, undeniable evidence that life does really exist beyond the grave.

Her personal experiences, recorded in the book, are so remarkable, that I was desirous of seeing the special brain developments which had enabled her to perceive such unusual phenomena. Miss Marryat favoured me with an interview and allowed me to make a careful and full diagnosis of her mental endowments. She has derived many of her leading qualities from her father, who was a Captain in the Royal Navy, and for some years an equerry to H.R.H. The Duke of Sussex, brother to William III. This hereditary correspondence is readily seen in the size and combination of certain of the mental organs and the facial developments. A large and valuable portrait, in oils, of Captain Marryat, which hangs upon the wall of the dining room also shews many points of resemblance.

Miss Marryat's head measures $22\frac{3}{4}$ in circumference. The brain, which is of good quality, is particularly well

balanced, the forehead being especially broad, high, and full in development. Her temperament is Nervous-Lymphatic. She is especially characterized for firmness, determination, keen power of observation, great intuition, courage, independence, candour and imagination. She has an almost marvellous memory, for words, faces, places, events; and her mind being so well stored with a knowledge of facts and general experience, with a strong faculty of Language, enables her to speak and write with much ease and fluency; and to judge with great quickness concerning matters which are submitted to her for consideration. Her range of knowledge is very extensive, and she can with ease utilize the information of which she is possessed. Her gifts are varied, but first in order is that for literature as clearly indicated by the height, breadth and fulness of the pre-frontal region of the brain, with Language, and activity of the organs of the emotional faculties. She is also specially qualified to hold the position of a literary and dramatic critic, although at times she might be tempted to be a little partial in expressing judgment; for, notwithstanding that she is naturally bold, daring, and perhaps a little severe, she has also very strong sympathy and an intense semi-emotional nature; and when she sees true worth she can be very effusive in her expressions of admiration and approval. She very highly appreciates the love and esteem of her friends, and is by nature affectionate, although very unceremonious.

She is fairly self-reliant, but not self-satisfied, for she has always had a strong desire to *know*, and has capacity to study and investigate subjects of a comprehensive and abstract character. At the same time, she is very practical, and, notwithstanding that she is a highly developed Spiritualistic medium, it would take an exceedingly clever person to deceive her.

The organ of Spirituality, which is sometimes supposed to be abnormally large in Spiritualists, is well developed, although not any more so than Conscientiousness and Veneration; Ideality is one of the largest of the mental organs. She has strong powers of imagination, although the brain is sufficiently well balanced to ensure healthy mental action. There are no small "organs," and the groupings indicate not only intellectual ability and talent of a high order, but considerable will power.

Phrenologists should note that Veneration is decidedly full and, notwithstanding that Miss Marryat is one of the most prominent Spiritualists in the world, she has not altogether dissociated herself from the section of the Christian Church of which she is a member. She is fond of work and is very energetic; fond of travelling and likes to have big schemes on hand. She is not particularly constructive in intellect, but she has special aptitude to examine facts, to perceive right and wrong, and most fearlessly, with considerable eloquence and force of argument does she express her views; and she holds firmly to them until she is shewn to be in the wrong.

In a sense Miss Marryat as a Spiritualist stands alone, for whilst she firmly believes in and publicly advocates doctrines, which are generally understood to be Spiritualistic and is in a measure democratic she is, in consequence of heredity and unusual experiences, very much of an individualist. She is a lady who is able to do a considerable amount of good in the world, but to enable her to work for any length of time with others, it is necessary that they have broad and well informed minds and a mental and moral organization that is in harmony with his own. There is little doubt but that the world will hear a great deal more than they have already done about by Marryat and her work.

LESSONS IN PHRENOLOGY.

—: o :—
BY JAMES WEBB, F.B.P.A.
—: o :—

THE ORGAN OF CONSCIENTIOUSNESS.

PHRENOLOGY is not generally studied by the great body of our public educators. Some express their opinions of the Science; but, when they do, it is found that such opinions are favourable or adverse according to their knowledge of it. And yet, this Science throws a light on the nature and operations of the mind so clear and searching, that, all who study it, must admit its moral and religious value to be incalculable. With its aid, all the known remedial agencies religious instruction, temperance education and legislation may be brought into agreement with the requirements of human nature. Without its aid, chaos will continue as long as human nature lasts. In elucidating this statement, the notions of a few otherwise intelligent leaders of thought will be given.

It cannot be denied that the education of what is generally called *the conscience*, and the desire to obey it, or not to obey it, are of the highest importance. It is a recognised belief that men should do to others as they would have others do to them. But, how can they fulfil this duty, unless they know what they ought to desire that others should do? Yet, this knowledge is a rare possession.

Dr. Temple, Archbishop of Canterbury says that "of all the faculties, the highest and most important is the conscience"; that "man has the divine power of distinguishing between right and wrong"; that "the teachers must awaken the conscience of his pupils"; that he must "touch the conscience"; that "the faculty is educated by being used" etc. These remarks were made at St. Saviours, Southwark on the 17th January last. Whilst lacking in precision, Dr. Temple has clearer ideas than many others. For instance, Dr. Paley thought that people do right because they want to go to heaven; that the sense of right is dependent on the "hope of eternal reward."

Dr. Johnson thought that conscience is the "faculty by which we judge of the goodness or wickedness of ourselves." Adam Smith thought that conscience is "reason," "principle," "the inhabitant of the breast, the judge and arbiter of our conduct," "the love of the honourable," etc. The "Professor of Biblical Literature and Exegesis, Richmond College," the Rev. W. T. Davison, M.A., defines conscience as "the faculty or organ of moral judgment," and "a power universally possessed by men, though in widely different stages of development which judges intuitively of the moral worth of a man's own actions."

Conscience is not a faculty, neither can it judge. Conscience is *Knowledge*, and knowledge of right and wrong only in proportion to its accuracy and extent. The intellect gathers knowledge, reasons and judges. Men cannot always distinguish between right and wrong. This is an important statement. Is it correct? The sequel will tell us.

Man can decide to do or say what he believes to be right or wrong certainly. But this decision depends on his development; and men's developments are "widely different." What Dr. Temple should have said, and, no doubt what he would have said had he had a passable knowledge of Phrenology, was: (a) Teach what you believe to be right after careful investigation as to what is right. (b) Train your pupils to a desire to do right; that is, to do what they believe to be right. Now let us see what is the teaching of Phrenology on this matter: and in doing so we

shall find out why so many contradictory ideas have been held by men otherwise very intelligent.

John the Evangelist used the word conscience correctly where he said, "They, being convicted by their own conscience, went out one by one." Their knowledge, that is their conscience, convicted them.

It is the phrenological faculty of Conscientiousness that (after the intellect has come to a conclusion) desires to do or not to do what is believed to be right.

Hence, Conscience and Conscientiousness are not synonymous terms. And this desire to do right, or not to do it, depends on the relative size of the organ of Conscientiousness, rather than upon its absolute size. A person with selfish instincts largely developed will, other things being equal, require a relatively larger organ of Conscientiousness than a person with those instincts but moderately developed, to appear as conscientious as the latter.

That persons vary from each other, and even from themselves at different times, is easily proved. The apostle Paul was a striking example of a person varying from himself under different circumstances. He was as zealous for God, when he thought he ought to do things contrary to the name of Jesus of Nazareth, as he was when he determined to know nothing among men save Jesus crucified. He supported the murderers of Stephen quite conscientiously; his judgment—his knowledge approved. This is his own statement of the case: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." That Conscientiousness without knowledge is blind was expressed by Jesus himself in these memorable words: "The time cometh, when whosoever killeth you will think that he doeth God service," and again: "Father, forgive them, they know not what they do."

Hence Paul, standing by at the stoning of Stephen, was no less conscientious than he was when, through the influence of the heavenly vision, he found that he must adjust his conduct according to his conscience, that is according to his knowledge.

Guided by his knowledge or conscience, his Conscientiousness urged him to breathe out threatenings and slaughter against the Christians; and afterwards impelled him to face imprisonment and death on behalf of the doctrines he had previously despised.

The organ of Conscientiousness is situated in the Postero-central convolution, between Caution and Firmness, before Love of Approbation and posterior to Hope. When well developed as in Humboldt, Sir John Lubbock, Sir Walter Scott, Dr. Gall, Canova, it gives a rounded appearance to the crown of the head, like a Norman arch, to use the simile of Dr. Donovan, whereas when badly developed, as in the heads of criminals generally, the parietal arch is like a Gothic arch—Firmness being the apex. With Firmness also small the head appears squat at the crown.

This Gothic arch is seen in Steventon, Palmer, etc., well-known murders, in the forger, Mr. Dodd, and in all those who appear unwilling to do right when passion or fear impel them to do otherwise.

MAGISTRATES CHOOSE A BRIDE.—Lord Bute offered a dowry of £18 every year to any maiden of the town of Rothsay stopped at the portal of connubial bliss by the lack of means to set up a house. The Rothsay magistrates have had to select the first recipient within the last day or two. They have found her in the person of a Miss Mackay. —"Westminster Gazette."

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The Influence of the Nervous System on the body, in Health and Disease.

—o—
BY H. DAVIES, M.D.

—o—
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THE health of the brain depends upon the properly regulated exercise of the mental faculties, and the general bodily health is largely influenced by the state of the brain. Thus, though outside the sphere of the dominance of will, the involuntary system is plainly subject to changes, dependent wholly upon causes operating, in the first place, upon the brain itself. That this is so, is readily demonstrated by observing the organic excitations or depressions resulting from mental disturbances—excitations and depressions that affect the heart, the lungs, the stomach, and—more or less appreciably—the whole organism; and disturbances induced, too, by such emotional causes only. It does not seem to be sufficiently realized that the brain influences the whole body and determines its condition to an extraordinary extent. This being so, consideration as to its manner of operation, and the conditions that may render it most beneficial to health and happiness, becomes obligatory on all to enter into.

What is generally spoken of as "nervous energy, nerve fluid, nerve conduction, nerve force," has been the theme of many a philosophy and many a hazard. The most common notion is probably that which identifies it with electricity, a notion warranted to this extent, that many of the results obtainable by nervous action, such as muscular contraction, etc., can be also produced by the application of electricity. I am not going to attempt to define the exact nature of nervous influence, nor those conditions indispensable to its manifestation, nor indeed the precise manners in which its results are produced. It will be sufficient for my present purpose if it be clear—First, that the nervous system brings an active influence into operation—Second, that this influence is conveyed and distributed by the nerves throughout the body from the brain in just such manner as blood is conveyed by the blood-vessels from the heart, viz:—distributively,—nerve power, like blood matter, being quite an essential to life—Thirdly, that upon the brain and the extent of its exercise depend the effects induced by it upon the organs and functions generally. It is demonstrable that interference with the transmission of nervous influence has an immediate effect in modifying organic function; thus, the division of any nerve between the brain and, say—the lungs or stomach, induces cessation of the respiratory or digestive function, no matter how deep be the mental effort to excite it. Although the organs themselves may be severally healthy and capable, the interception of mental stimulus renders them lifeless and useless. As with total interference with mental stimulus, so, in proportion is the result when the necessary amount of mental force is modified or its quality lessened. In mental distress we find a peculiar depreciated state of the brain induced; hence, the body in general will partake of the derangement. Of course, the influence may be other than depressant—it may be accelerant, as in the case of sudden joyous excitement, when, nervous stimulus, receiving excitation, increases, and induces a corresponding activity in the bodily parts. For many years, the occurrence of vomiting, bowel, and other disturbances after the reception of grievous news; inordinate passion, or sudden alarm, was regarded as most mysterious,

but is now known to be only a testimony to the effect of mind on body. It is certainly reasonable to infer that, as it affects one organ it affects another. The same remarks are analogous to the muscles;—receiving stimulus from an active, decided mental condition, they act in like manner to it; receiving stimulus from a depressed mental condition, they become slow, inert and lax; receiving the stimulus from a passionately excited mental condition, they become excited, powerful, and, at times, when the mental excitement is extreme—as in lunacy or extreme rage, their exercise, passing the limits of will, becomes convulsive and abnormally excessive. Space forbids observation of the many effects of nervous influence, they vary according to the faculties in greatest action at the time of its exercise. If what are understood as the lower feelings be predominant, the stimulus they originate must be prejudicial. If the higher feelings be in the ascendant and balanced by a proper and reasonable exercise of the selfish propensities—that moiety necessary to impart force to character—then the nervous influence is one most capacitated to be efficient in inducing and sustaining healthy bodily conditions.

Now, a standard of mental equilibrium is what we should all strive to attain unto, and, it is in the labouring forth is, that we recognize the need for culture of those faculties in which Phrenology is able to demonstrate our deficiency, and the necessity for withstanding those deterrent influences that we may be naturally prone to, and which Phrenology, with no less certain hand, can point out to us. There should be a symmetry, an equilibrium of intellect with feelings.

It is very striking, the number of people who locate the seat and cause of indigestion and kindred ills in the stomach. Indigestion results from insufficient mastication and insalivation, inadequate stomach action and insufficiency or excess of pancreatic, bile, and intestinal secretion, but, it also results from inattention to mental condition. People are not necessarily lazy who suffer from the last named cause. Over-concentration of mind, unbalanced by the necessary proportion of exercise of the feelings, often induces this. The stomach and other organs are unprovided with a sufficiency of nervous stimulus, they become impaired in their functions, and there follow the dyspeptic and hypochondriacal symptoms which so often render life itself a burden to *litterateurs* and lead to those strange and otherwise unaccountable actions which are so frequently recorded in the daily papers. Many people may find the key to a healthy heart condition, a healthy lung condition, a healthy stomach condition, a healthy muscular condition—in attention to the mental condition. That fear is parent to disease, I am assured, and a bright vigorous mind and well balanced, is the best provocative of health. We see on every side testimonies to the harmony existing between the moral and physical world, and it is often in the franchising of the orbit of this harmony in our own persons, that is to be found the explanation of the deficiency of our terrestrial happiness. Every medical man knows that the apprehension of ailments is an obvious predisposition to them. The efficacy of a hopeful and cheerful state of mind is, to say the least, extraordinarily great. Who has not heard of "Faith healing"? the words "Faith healing" are unfortunate in their choice, for it is not so much faith as mind that is involved in the exercise. What is Mind Healing other than a natural result? It is not at all necessary to designate it either miraculous or supernatural. The nervous system, which is the monitor, the governor, the conductor, the reins of the body, is stimulated, endowed, strengthened, and invigorated; its functions act upon the organs and parts in just the same

additionally efficacious way, with the glad results not infrequently met with.

How is this mental condition to be approximated. Often by deceit of one or more of the senses—it is useless for me to enumerate instances. It does not matter how the result be obtained, or by what methods, as long as it is obtained. The plan, however, most to be recommended, is that of so informing the mind and educating it, that it shall realize the importance of its office, and strive to reach an altitude in the discharge of it. In comprehending these statements, a few words of caution are necessary to warn against any sweeping sort of belief that *all* bodily ills are curable in this way. Unfortunately this is not so. There are diseases which are amenable to professional skill alone, though in these the mental condition is, of course, of very high indication; and there are other diseases and afflictions which these two combined in the highest degree can do no more than, as auxiliaries, ameliorate; still, if they do that, life will be cheered and rendered brighter, and the couch which one is destined never to vacate, except when taken to that rest oblivion, which we all must sooner or later enter—even such an one may have affliction rendered less burdensome, and obtain, if but fleeting radiant glimpses of a peace and hope which would have otherwise been denied.

BRIGHTON.

On February 14th a lecture on "The Truthfulness and Usefulness of Phrenology" was delivered before the Oxford Street Mutual Improvement Society, by Mr. Henry J. Barker. The meeting was well attended and the audience most attentive and enthusiastic. After the lecture Mr. Barker demonstrated practically the truthfulness of his Science by examining two heads with remarkable correctness. In thanking the lecturer, several gentlemen testified to the pleasure and profit with which they had listened to the lecture. The chair was taken by R. J. Stitt, Esq.

HOOK.

A very interesting lecture was given in Hook Board Schools by Mr. R. W. Brown to a large and attentive audience. The lecturer endeavoured to impress upon all present the importance of proper moral, mental, and physical culture, and explained that the causes of the defects in the body or mind (or brain force) were not the result of Divine oversight or incapacity, but resulted from moral corruption on the part of men and women. A gentleman was examined and publicly certified to the accuracy of the delineation.

THE "MORGAN" FUND.

The secretary of the Fund Mr. J. Rutherford, of the *Daily Leader*, Sunderland, desires to thank the many friends who have kindly contributed to the fund. He wishes to give special thanks to Messrs Wm. Brown (Wellingboro'), G. B. Coleman (Hendon), G. D. Stewart (Edinburgh), J. Allen (St. Ann's-on-Sea), J. Thompson (Scarboro'), J. G. Addison, W. Glass, the Revs. E. W. Jenkins, and T. B. Angold, Dr. Withinshaw, Misses E. Penn-Gaskell (Kensington), S. H. Maxwell (Brixton), and others. It will interest the subscribers to know that the veteran phrenologist through the help rendered, has been comfortably located in Sunderland, since August last. Although now in his 76th year, Mr. Morgan is in fairly good health, and is as enthusiastic as ever in the defence of Phrenology. The Secretary will be glad to hear from those who have not yet contributed to the fund which at the present time stands in need of assistance.

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE ordinary meeting of the above took place on Feb. 1st at 63, Chancery Lane, when there was a very good attendance of members and friends. The President occupied the chair.

By way of opening the proceedings, a test examination of a gentleman was given, Mr. Webb first delineating the character, in the absence of Professor Hubert from the room, the Professor then being requested to examine the same head, the object of such examination being to test the accuracy not only of the examiners, but of Phrenology. Mr. Overall (the subject) declared that the examinations were in accordance with his known character.

The minutes were then read by the Secretary, and two new members admitted, after which the PRESIDENT said he had great pleasure in calling upon Mr. Burton to deliver his lecture. The lecturer, he knew, had a high conception of his calling as a phrenologist, and was credited with a good reputation; he was sure, after listening to the lecture that evening, they would be wiser and consequently better men and women.

Mr. BURTON said it was a moot point as to whether a provincial member could attend the headquarters of any institution, and presume to tell those who assemble there anything with which they were not already acquainted.

Phrenology and character-reading are often confounded; are they the same thing? If not, which should occupy the first position, a knowledge of human character, or the appreciation of Phrenology. Many phrenologists seem to accept Phrenology as a religion, a faith to hold in the face of everything, and in applying Phrenology they show that the head is paramount, in that certain shapes have certain qualities. In his opinion, character should be placed first. Phrenology must suffer through being put before everything else. If, however, we use it for the purpose of aiding our knowledge of humanity, that would be to put it in its accredited form. We profess to be dealing with character, yet we represent Phrenology and not character. If we read the character, the assumption is that we know something of the nature of man. Some men who have known nothing of Phrenology have been able to describe character correctly, notably our great writers as Dickens, Thackeray, and the genius Shakespeare. If we cannot describe character without Phrenology, we cannot with it. We must know what Nature has made men to be. We find men whose minds seem to manifest the wisdom of a God, they are able to do everything and are successful in everything. Others there are who seem to know nothing and are not even conscious of their existence. How can we know these differences? It is plain that we must gather all the facts relating to man's development and all the possibilities of his nature. If we attempt to describe that which we do not know, and of which we cannot conceive, we are doing wrong. Man, in the course of development, asks, Why am I here? What is the object of my existence? We are told there is another state of existence. How does that effect us? If we deal with man, we must recognise and account for these longings, they are factors in the case. We must find all the conditions beginning with existence. Take the markings on the bust, search them up, examine into each, see if they exist in humanity, and if so, what is their nature. With all our faculties use increases their power, non-use decreases it. If men were placed in a dark cave their eyes would eventually

go blind, and in the course of generations the organ itself would vanish, this is in accordance with natural law. All organs grow because they are wanted; they evolve because they are necessary to the nature of man. The whole of the powers man possesses, exist to put him into relationship with the world around him, his environment. His faculties are primarily and solely to put him into relationship with the objects of their functions. Man grows in accordance with the law of necessity, and every change of condition means a change of direction of growth. If we desire to grow in a musical direction we must place ourselves under conditions where we shall be subject to musical influences, and so with every other power. The people of London have a different method of expressing themselves, and have different faces to the people of Birmingham. Why is this? Because we have each grown into harmony with our surroundings. When, by observation, we note similarity of growths, we know the conditions from which they have resulted; as is the character so is the body; as is the mind so is the head. If character alters, it reports its alteration in the body.

What is Mind? Have we no conception of its nature? Thought affects us and alters our conditions, hence, mind moulds the body. The body is simply the representative of the mind. It was at one time a difficulty for him to believe that mind was of itself a distinct entity, but, the study of human nature had taught him that mind is everything, and the body nothing. As a man thinks, so is he. When one is ill, depressed, in pain, the sight of a friend will often act as a charm, and, secure for a patient a good night's rest. What is it which performs the act? The Mind. The will commands, the physical obeys. Many phrenologists never isolate the faculties, and, never define individual or primary powers, they often ascribe to one faculty, the function of another, for want of this power of distinguishing the distinct functions of each. We are not sufficiently exact in our definitions and statements, that is one reason why other scientists will not accept our teachings.

It must, however, be borne in mind, that, although present day scientists boast of their exactness and their wealth of knowledge, time was when their subjects were in a condition of great indefiniteness; they were in no better position than are the phrenologists of to-day, until their professors awoke to the necessity for change, then, the incompetent were kept out of their ranks, and the road was narrowed till they arrived, where they stand to-day. The British Phrenological Association is moving in that direction, but, we must have charity for the ignorant professors who have been denied hitherto the necessary educational facilities.

If we can rely upon development, we can ascertain the measure of any power. It is wise in studying Phrenology to take a single mental faculty, find what its nature is, what it means, in fact, exhaust every source of information available. There are gradations of development; we recognise that a large head represents a large mind, but the lesser cannot comprehend the greater, although the greater can comprehend the lesser. The man can comprehend the child, but the child cannot comprehend the man. The small headed phrenologist cannot comprehend the man with a large head, and, it is unwise for him to pretend to do so, no man with a small head should be a professional phrenologist, because of this incapacity. What is the use of a blind man dictating about light to a man who can see; it would be absurd. In examining character how do we proceed? We have to use our knowledge of human nature, and the facts which we have acquired in our observations.

In the first place, man begins to live, the brain grows from the base up, and from the back up towards the crown, and onward to the front. Growth begins with the body, this harmonises with the base of the brain, which is the first to develop, and the functions of which are purely physical, dealing with the body. When this portion of the brain is well developed, the bodily functions are good and *vice versa*. As we go higher up, the next tier of organs represent the active condition of life in our relationship to each other, to business, family, etc. The next higher tier gives improved conditions of Social life, and the organs on top relate to the highest and spiritual.

Height of brain as well as breadth at base is a condition of power; the large base represents the strength of the animal powers, and the vertical line, strength of character. To have a high head, is therefore a basic condition which it is necessary to take into consideration.

A discussion ensued which was contributed to by Messrs. A. Hubert, Donovan, Cox, Morrell, Webb, Durham, and Withinshaw. Space prevents a report appearing. A vote of thanks to Mr. Burton concluded the proceedings.

BLACKPOOL.

Since the refusal of the Corporation to allow phrenologists on the sands, the peripatetic gentlemen who pose as professors have been pitching their tents, not only metaphorically but actually, on the South Shore Fair Ground. Messrs. Ellis and Outhwaite have now procured a lease of this ground, and Mr. Albert Ellis (of the Ellis family) has decided to permit none but reputable practitioners of Phrenology to utilise the place. It is to be hoped that an end has come to the many objectionable practices which have, unfortunately, hitherto disgraced the subject we all love so much.

THE FOWLER INSTITUTE.

On Wednesday, February 9th, Mr. P. K. Zyto gave a lecture on "Phrenology, Phrenologists, and Experimental Physiologists, past and present," at the Fowler Institute. The lecture was of a purely scientific character, and the arguments brought forward were clear and forcible, shewing the lecturer's thorough grasp of his subject. The lecture was listened to throughout with marked attention and interest, and at its close an interesting discussion followed, after which Mr. Zyto gave a practical demonstration of the Science.

Mistakes of Marriage.

Miss Florence Marryat lectured on February 11th at St. James' Hall on the "Mistakes of Marriage."

Reviewing them in order from the hasty courtship and prolonged honeymoon onwards, Miss Marryat said the proverb, "Familiarity breeds contempt," applied especially in marriage. She would advocate greater care in the choice of life-partners, more individual privacy, such as prevailed in French households, and a limitation of the number of children. After a good word for the much-maligned mother-in-law, Miss Marryat concluded by saying that when more trust and freedom prevailed, marriage would be happier.

Meantime, she was not sorry that women no longer considered marriage as a profession, but were striking out for themselves.

GRAPHOLOGICAL CHARACTER READING.

By RICHARD DIMSDALE STOCKER,

Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.

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XIII.—SIR SQUIRE BANCROFT BANCROFT.

SIR SQUIRE BANCROFT, whose signature is reproduced herewith by his kind permission, has a particularly interesting personality, which is well indicated by the graphological signs which we are about to consider.



His handwriting, we notice, is (1) graceful; (2) cultivated—not in any degree approaching "copper-plate" or round-hand—without either *vulgar* or *extravagant* pen-movements; and (3) has been very quickly delineated, and traced upon the paper. And these facts assure us that the organic quality and mental grade of Sir Squire Bancroft is high—also that he has a quick intelligence, and excellent powers of comprehension. His *artistic* capacity is illustrated in the curved formations of many of the letters—notably of the "S," "q," "e," "B," and "a."

The perceptive powers preponderate—as the signs for Individuality (acute, definite outlines to most of the letters), Form (compact, elegant shapes to capitals), Size (margin—of letter—even, lines and letters equi-distant), Weight (equality in slant of letters), Order ("i" dotted, stop placed after signature), Language (*very* fluent style, names joined), and Time (even, regular flow in motion of handwriting, &c.) which are larger than those for either Causality or Comparison (capital letters not united with the rest, and but few unconnected, in signature)—indicate.

Hence our subject will be noted for his ability to observe correctly—to note the outlines, contours, bulk and magnitude of objects—to perceive and apprehend the laws of gravity and motion—to notice whether things are put in their proper places and to himself pay attention to the law of order. Form and Size, too, give the capacity to picture in the mind's eye the character portrayed and a sense of fitness—both necessary in dramatic representation—while Sir Squire Bancroft's large Language—added to his well-defined Comparison, large Human Nature (letters often unconnected in body of letters, besides being often of angular forms, and nearly always at equal distances apart), very strongly indicated Wit, (brisk, hasty and buoyant movement of writing), exceedingly influential Ideality (refined style, "e" Greek-shaped, final of "d" usually turned back or over letter, among numerous other signs), well-represented Sublimity (rather large letters of handwriting), and Agreeableness ("u" shaped "n"), shows us, in an unmistakably plain manner, the source from whence histrionic talents are mainly derived.

His fine sense of humour, tempered by deliberation and judicious restraint (shown by the temperate final strokes), in combination with taste, imagination, power of "sensing" character, lucidity of intellect, and the faculty for interesting and amusing others spontaneously, reveal, at once, the leading gifts of Sir Squire Bancroft.

As regards his other characteristics,—which are numerous, on account of the interesting developments and combinations of the organs,—it may be observed, that a good degree of Force, Executiveness, and Resistance (shown by the thick bar to the "t" and the strongly marked line which sweeps to the left under the autograph) coupled with large or full Firmness (blunt terminals), Conscientiousness (letters set running in a level-line—non-complicated strokes, etc.), Continuity (names, and words often—united—unmistakable signs of thoroughness—not much variability in methods employed in forming letters), and Ambition (ascendant lines of writing) give, to a great extent, the incentive to utilize his endowments to advantage.

In the slope of the writing, moreover, and in the very wide spaces between the letters (they are more crowded in the signature than in the rest of the specimen of handwriting), we are shown the signs for Benevolence and Friendship—which,—giving a generous, kindly instinct,—tell us that Sir Squire Bancroft has others, besides himself, whom he desires to befriend—and this, I think, has been fully demonstrated in his thoughtful and liberal aid in behalf of the hospitals.

NOTICES ON PUBLICATIONS.

—o—

PWYLLWYDDEG (Phrenology). *L. N. Fowler & Co.* This is a treatise on Phrenology, and chart or register combined, in Welsh. Strange as it may appear to us there are still large numbers of persons who speak and use the Welsh language, and who know no other. For these, hitherto, phrenologists have made little provision, and Mr. W. A. Williams is to be congratulated in his work. I am sure the following, which I quote, will be interesting to all my readers:—

"Williams da gloddia goluddion—au hawdd
Ymenyddiau dynion
Fel dewr GALL fil dirgelion
I wella'r byd oll o'r bôn"

SELF INSTRUCTOR IN PALMISTRY. Price 6d. *L. A. Fowler & Co., London.* This is an attempt to provide a register for marking the "developments" of the hand similar to the chart of the phrenologists, and, although we have no faith in any species of fortune telling, yet Mr. J. Allen, the author, has, we acknowledge, shown considerable ingenuity in compiling and arranging the doubtful details at his command.

RECEIVED:—*South-Western Gazette, Cadets' Own, Vegetarian, Human Nature, &c., &c.*

The Human Hair Harvest.

It will doubtless surprise many to learn that the dealers in human hair do not depend on chance clippings here and there, but there is a regular hair harvest that can always be relied upon. It is estimated that over 12,000 lbs. of human hair is used annually in the civilized world for adorning the heads of men and women, principally the fair sex. The largest supply of hair comes from Switzerland, Germany, and the French provinces. There is a human hair market in the department of the Lower Pyrenees, held every Friday. Hundreds of hair traders walk up and down the one street of the village, their shears dangling from their belts, and inspect the braids which the peasant girls, standing on the steps of the houses, let down for inspection. If a bargain is struck the hair is cut, and the money paid on the spot.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 28.]

APRIL, 1898.

[ONE PENNY.]

UNHAPPY MARRIAGES: THE REASON WHY?

—o—
BY J. MILLOTT SEVERN, F.B.P.A.

IT is very evident that there is considerable inadaptation existing amongst married people which is the cause of much unhappiness and misunderstanding. Phrenology throws much light on these matters, and if consulted, offers invaluable advice. Unsuitability, lack of adaptation, misunderstanding, selfishness, and want of thought and consideration, are

THE PRIMARY CAUSES OF INHARMONY

and unhappiness in married life, and the remedies are more largely in people's own hands than is generally supposed. There are some mental and physical conditions in men and women which are entirely *en rapport*—there is that in each which, when brought together, is found to harmonize. Such favourable conditions in individuals of opposite sex tend to bring about intense love and admiration for each other, and are naturally productive of the desire and ability to make each other happy in wedlock, should it be consistent with other conditions,—as business circumstances, social status, etc. Others are less favourably constituted for this purpose, yet there may not be so great

A DISPARITY IN THEIR NATURES

but that they could cultivate and restrain such qualities as do not quite harmonize, and live fairly happily together. There are others whose natures are so entirely antagonistic, —one possibly possessing a high degree of quality of organization, intelligence, refinement, and culture—the other lacking in intelligence, unsympathetic, vulgar, coarse, and low, that it would be quite impossible for them ever to agree or to be in sympathy with each other. Frequently, for want of Self-Esteem and courage, men, and women, too, will marry beneath them. In these cases the lady may become disappointed, and even after a time disgusted with the habits and conduct of her matrimonial partner; while

MEN WHO MAKE THESE MISTAKES,

if they do not soon lapse into indifference, or allow themselves to be brought down to the lower level of their partners, are apt, after a time, to treat their wives as menials rather than equals. Such cannot be very happy. Many marry very indiscreetly; they do not know, nor do they seem to care, whether they are doing the right thing, or whether they are adapted to marry, or are suited to their partners or not; and thus recklessly taking the risk, there is little

wonder if marriage with them proves to be a failure. Marriages between persons who are each excessively firm and inconsistent, very avaricious, unsympathetic, of weak moral qualities, or weak intellect; who have each excessive social natures, strong passions or tempers, who are excessively imaginative, sentimental, extravagant, improvident, despondent, reserved; or who are each of the same

EXTREME DEVELOPMENT OF TEMPERAMENT;

or have similar excessive or extreme developments, mental or physical, should be avoided; as such inadaptations are decidedly unfavourable to happiness in marriage, as well as to offspring, should there be any. Men ought to know more decidedly the kind of women who will make them suitable and good wives, or seek the aid of Phrenology and not be lured into marriage by impulse, passion, frivolity and display; and women ought to make it their duty to be out and out wives—helpmates for their husbands, and instruct themselves in good time in a knowledge of the maternal and domestic

DUTIES OF WIFE AND MOTHER.

This would not alone enhance their own comforts and happiness, but the further love and respect of their husbands. For though men may be considered strong-minded and practical in business and many other matters, they are generally the greatest ignoramuses possible in their domestic and love affairs, and in judging of their own needs and requirements in these particulars. In fact, women ought to be very guarded respecting those men who can do their courting otherwise than awkwardly.

A Marriage Examining Board.

A reformer in the Ohio Legislature has introduced a Bill requiring persons applying for marriage licenses to pass a medical examination. The Bill forbids the issue of a license to any person suffering from dipsomania, insanity, or tuberculosis. It provides for a marriage examining board of three physicians in each county. I fear the restrictions will fail to effect their purpose; as with license or no license, marriages will be consummated. It is, however, desirable that candidates for matrimony should not be kept in ignorance of the mental and physical condition of their contemplated partners, and, it should be rendered compulsory for each person contemplating marriage to be examined by a public officer, and the result communicated to the proposed partner before the marriage ceremony could be legally enacted, so that none may be married in ignorance of facts which should be known. If, after this, the parties still preferred to link their fortunes, the responsibility would be their own. Cranion's Registry is in the right direction.

PRIZE PHRENOLOGICAL STORY.

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SAVED BY PHRENOLOGY.

The following story has been awarded the Prize, and a Half Guinea has been sent to its author—

MR. T. W. ALLEN,
38, Prospect Hill,
Leicester.

EARLY in the present year, I chanced one evening to be sitting in the waiting-room at one of our provincial railway stations, awaiting the arrival of my train which was due in a few minutes. In order to occupy the intervening time, I withdrew a copy of the current issue of the "Popular Phrenologist" from my inside breast pocket, and glanced cursorily at its contents. I was about to return the journal to its former receptacle when I caught the eye of a gentleman sitting some short distance away. He appeared greatly interested in me, I knew not why, and there was a look upon his face which plainly said, that he would like to make my acquaintance. Almost immediately he came to me, and said: "Excuse my impertinence in thus addressing you, but observing by the paper you were just reading, that we are both interested in the science of Phrenology, I could not resist the desire I had to speak to you."

Of course, I assured him it was no rudeness on his part, and expressed my pleasure in meeting with a gentleman who took such a deep interest in Phrenology. The ice thus being broken, we fell into conversation, our discourse naturally embracing many side issues and subjects collateral to Phrenology. During a pause in the conversation, my interesting phrenological acquaintance suddenly remarked: "What do you think of 'Cranion's Marriage Registry'?"

"What do I think of it," I replied, "I consider it is a move in the right direction, and commend the courage of the gentleman with the very apposite *nom-de-plume*, and trust the venture will meet with the success it deserves." I then expatiated somewhat upon the many vices which resulted from the union in marriage of persons temperamentally and phrenologically antagonistic to each other, citing the common vice of drunkenness, which in many instances is but the effect of a cause, the cause being an inharmonious alliance. I also endeavoured to show how marriages on Phrenological lines would obviate all this wedded wretchedness, and result in harmony and consequent happiness to those persons who are adapted to each other according to Phrenology.

When I had ceased speaking, my acquaintance readily acquiesced in all I had said, and, if possible, evinced more enthusiasm and warmth on this phase of the science than I had done. I remarked upon his ardour and extreme optimism upon the subject of Phrenological marriages.

He instantly replied, "I have reason to be enthusiastic on this subject of Phrenology, and when you have listened to a personal reminiscence, which I will relate, I think you will admit I have just cause, not only to be enthusiastic, but also extremely thankful for its applications." As a youth I was of a restless and roving disposition, and would not settle down to any trade or profession, and, consequently, when I reached manhood's estate, I had no fixed calling on which I could depend for my livelihood. About this time the emigration craze to South Africa was just reaching fever heat, and thinking, perchance, I might be more successful in a strange land, I determined I would try my fortune and emigrate. In course of time I arrived at South Africa, and did try my fortune, but it turned up no better than it had

done in my native land. I just managed to eke out a bare existence and that is all, and I always say that if a man cannot succeed in his own country where he is thoroughly acquainted with the trade and commerce, he has a very small chance in a foreign land.

Well, after I had been there a few years, I had had quite enough of it, and longed to return to the land of my birth, but my desire could not be gratified, as I was almost without a cent. Things went on in this manner for, perhaps, five or six months longer, and every day I became more dissatisfied with my surroundings, when at last I had a stroke of good fortune in the form of a small unexpected legacy from a distant relative. On receipt of the good news, you may guess I boarded the first steamer bound for England, as the solicitor had enclosed sufficient money for my present needs. On my arrival in dear old England, I became possessed of a certain sum of money, not a large amount, but still sufficient to enable me to make a fresh start in life. My experiences in South Africa had knocked some of the nonsense out of my head, and I decided I would marry and settle down to a business life. Well, the question I had to solve was, how could I meet with a suitable partner in marriage? As consequent upon my sojourn in Africa, I knew scarcely any lady among my limited circle of acquaintances eligible for the post.

Whilst in this dilemma, one morning in glancing down the columns of my morning paper, I saw an advertisement which ran somewhat like this:—"Young lady, 26, well educated, refined, musical, domesticated, small capital, wishes to meet with gentleman with similar tastes, a good income, with view to matrimony. Address, "Integrity," office of this paper."

Thinking, perhaps, that the lady might be similarly situated and in the same difficulty as myself, I replied to the advertisement and was referred to a certain office in the city, where I then resided. I thereupon repaired to the address as directed, and, although I suspected I was in communication with a matrimonial agency, I put aside my scruples, and asked for an introduction to the lady advertiser. A day or two later, as arranged, I received an introduction to the lady who answered to the description, as far as I could judge, of the wording of the advertisement, in every detail.

The interview ended very satisfactorily, and I thought the lady would answer my requirements exactly—you see I am an exceedingly practical man,—but, I did not intend to do anything hurriedly, so I suggested we should occasionally have the pleasure of each other's company, and in that manner, discover whether our tastes were similar or dissimilar. At this the lady demurred a little, though in a very courteous manner, and appeared to want to bring matters quickly to a climax, but eventually, she consented to my suggestion.

By her not readily accepting my proposal, my suspicions were aroused, and, although having nothing further on which to base my mistrust, I began to doubt the honesty of her intentions. How to prove whether my suspicions were justified or not, and really test that integrity which her *nom-de-plume* indicated, at first, I did not know, until I remembered having read some time previously the utility of Phrenology in the choice of a wife. I immediately decided I would see if this science could in any way assist me in my difficulty, and at our next meeting, I asked the lady if she would accompany me for a short walk. Skilfully steering in the direction where I knew a professional Phrenologist could be found, I laughingly suggested we should both consult him. I was extremely surprised how readily the lady

acquiesced in my suggestion, and I began to fear I had distrusted the lady, and misjudged the motive which prompted her to seek my acquaintance. Evidently, she knew nothing whatever of Phrenology, or entirely disbelieved in its teachings, or, she would not have consented so willingly to submit to a Phrenological examination.

Before the examinations, I informed the professor I had read that Phrenology might be of great service in showing how far two persons were adapted to each other in marriage, and told him it was on that point especially I wanted advice. When he had delineated both our characters, mine with surprising accuracy, and the lady's, I thought, not very flattering to her, he turned to me and said firmly and deliberately—and how well I remember his words, “your natures do not harmonize at all, you are not fitted for each other, and, if you marry, life-long misery and unhappiness will be your lot.”

“When we again reached the street, the lady commenced to ridicule, banter, and treat the matter as a huge joke, doubtless, expecting me to do the same. But I had received further confirmation of my suspicions, and the whole affair with me at any rate began to assume a serious aspect. Leaving the lady as soon as consistent with courtesy, I hurried back to the Phrenologist to gain, if possible, more explicit information. On my arrival, he expressed his pleasure at my return, saying he really had desired to say more during the delineations, but could not do so in the presence of the lady. He then plainly unfolded to me the real character of my lady companion, saying she was intellectual, refined, but cunning and dishonest, and lamentably deficient in morality. I then told him how I became acquainted with her, thanking him warmly for his timely advice and warning. On arriving home, I immediately wrote a short epistle stating that having discovered that our natures were so incompatible, I desired that our acquaintance should terminate; of course, saying I regretted being compelled to take the step I had, but it was not to be avoided. In reply, I received a letter full of the foulest abuse, and with threats of the penalties I should incur did I not make some recompense; and not till then did I fully comprehend the immense benefits I had received from my visit to the Phrenologist. I handed the missive to my solicitor who quickly silenced the writer, and, for a time, I heard no more of the lady fortune-hunter. In the meantime, I formed the acquaintance of another lady, and conscious of the aid I had received from Phrenology on one occasion, I determined I would abide by its decision again. The lady and myself repaired to the self-same Phrenologist, who on this occasion, assured me of our suitability to each other, congratulating me on my happy choice. I have now, I am proud to say,—next to yours, of course—(and smiling at me) the best wife in England.

A short time after my wedding had taken place, and whilst upon our honeymoon, I read in my morning paper, that my former lady acquaintance, under several aliases had been in connection with another male, doubtless, her husband, convicted of attempting to levy blackmail, and both were sentenced to a term of imprisonment. Truly, I can say, I was saved by Phrenology.”

The railway porter now announced the arrival of my train, and shaking hands heartily with my loquacious acquaintance, I stepped into an empty compartment, and whilst speeding homeward pondered upon his lucky escape.

FINGER-NAILS grow at the rate of rather more than $1\frac{1}{2}$ in. in a year.

GRAPHOLOGICAL CHARACTER READING.

By RICHARD DIMSDALE STOCKER,

Author of “The Human Face as Expressive of Disposition,” “A Concordance of Graphology,” etc., etc.

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XIV.—MR. WILLIAM S. GILBERT.

IT has most truly been said that the capacity for taking “infinite pains” constitutes *Genius*, and Mr. W. S. Gilbert's autograph (reproduced herewith), if it proves nothing else bears testimony to the assertion.



Everything about it shows—not merely cultivation and talent—but *carefulness*, deliberation, and thoroughness: there has been no undue hurrying over the process of forming the letters—which, whilst being uttered by a ready, quick motion of the hand, are all thoroughly legible and plainly delineated.

Mr. Gilbert's gifts are many, and of a varied description, as everybody knows. He is, at once, an excellent draughtsman and the most skilful humorous verse-writer we have.

His Form and Size—shown by the proportional and well-shaped letters—are largely responsible for his talent in the former direction; whilst his well-indicated Time, Language, Mirthfulness, and Ingenuity—shown by (a) the measured flow and (b) general connection of the letters, and (c) the “throw-off” of the (d) uncommon *G*—contribute towards his powers in the latter.

Human-Nature (*G* separated from *i*) and Order (*i* dotted, methodical style) are both very well denoted; and our Subject's Conscientiousness (letters evenly set down upon the paper in a row) and Firmness (*i* strongly barred and *G*'s terminal finished bluntly) both assist him in bringing forth the “fruit”—which readers of the inimitable “Bab Ballads” and such as revel in the “Gilbert-and-Sullivan” Savoy Operas enjoy so much.

There is more quiet dignity about this specimen than love of display. There is, truth to tell, very little showfulness implied. Discretion, reticence and caution in acting are all well represented in the compression of the letters.

Mr. Gilbert has stated, in an interview, that he is about as unmusical as any man can be—and it will be observed the down-and up-strokes of his signature do not round out.

Of course, it is unnecessary to enter into “negative” qualities—but, as the sense of “Rhythm”—of which nobody probably ever had a better development than Mr. Gilbert—has been confounded with “musical capacity,” it is as well, in this particular case, to draw special attention to the above fact.

The truth is, that *Rhythm* is—as all phrenologists are aware—one of the functions of Time—and, as such, proves to be one of the leading factors in Mr. W. S. Gilbert's interesting personality.

ACCORDING to an eminent physician, in going upstairs one has to exert eight times the strength that is required to traverse the same distance on the level.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

On March 3rd at the Oddfellow's Hall, Brighton, Mr. A. Laundy, the hon. secretary, gave an interesting paper on "The Influence of suggestion on the faculties of the mind"; the president in the chair. The lecturer spoke of the influence of mind upon mind, mind upon brain, and mind upon body. He illustrated by the influencing of Hope how faculties could be trained and controlled by suggestion. He spoke of the advantages of therapeutic suggestion. Suggestion was helpful in educational matters—it would kill or give life. An interesting discussion followed.

On March 10th at Hove, Prof. Severn gave a paper on "Cautiousness"; J. Turner, Esq., in the chair. The lecturer dealt with the faculty as it was manifested in normal, deficient, and excessive developments, especially dwelling on its bad effects when excessively developed, producing procrastination, and being injurious both to health and spirits. The necessity for cultivation of promptness, resolution, and decision was shown when we desire to make the most of our natural abilities. The chairman considered the lecture "a wonderful one," from which everyone could learn something. Many took part in the subsequent debate.

March 17th: this meeting was devoted to short papers by the members, and the reply to questions on the general subject.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

On March 1st Mr. E. Parish lectured on "Phrenology and Education." He dwelt on the question of education, apart entirely from what is commonly implied by the term, and, to more forcibly bring before the audience what he wished to teach, he defined Phrenology as the science of mind, and education as the "Method by which material is exercised or trained to allow of the fuller manifestation of mind." The Lecturer also called attention to the fact that education of some kind must always go on, but regretted that parents were content if their children had acquired the art of successfully striving for this world's goods, and exhorted those parents present to see that the intellectual and moral faculties possessed by their children—and themselves too—were given their due share of training.

At the close a lady and a gentleman were examined by Mr. Davis and the lecturer, the delineations being confirmed by friends present.

On March 8th Mr. E. W. Davies led the continued studies on the phrenological faculties, dealing with the localities and primary functions of the reasoning faculties, "Causality and Comparison." The usual discussion ensued, and one gentleman was examined.

ACCRINGTON PHRENOLOGICAL SOCIETY.

This society is making good progress. Meetings are being held fortnightly, at which lectures are delivered or papers read. Amongst the recent lecturers may be mentioned Prof. Williams, Messrs. Boyd, Horner, Green, Fielder, Haworth, Stanesby, Taylor, Allerton, and Andrews. The Secretary (Mr. Taylor, 53, Lodge Street) would be glad to hear from any friends willing to help at the meetings. It is to be hoped that any who can render assistance will put themselves in communication with Mr. Taylor.

PORTSMOUTH.

Mr. G. H. Gapper gave an interesting and instructive lecture on Phrenology on March 3rd, to the young people at the Temperance Institute, Buckland. There was a large attendance, and many went away highly delighted.

CULLYBACKEY.

On 24th ult. a lecture was delivered at the Hall of the Y.M.C.A. by H. Oughton on "Heads and Faces and how to read them," illustrated by lantern views. The attendance was good, and a decided interest in the subject was aroused.

KINGSTON-ON-THAMES.

Mr. Richards Gray, F.B.P.A., delivered a lecture on March 1st in the Congregational Hall on "Our Boys and Girls," the Rev. J. Onley presiding. The audience was an interested and appreciative one.

NEW MALDEN.

On March 8th a lecture on "Is there a Science of Education?" was delivered by Mr. Richards Gray, F.B.P.A. The audience enjoyed the illustrations and were interested in the explanation and enforcement of phrenological principles. The Rev. Geo. Mannington presided.

NEWBURY.

Prof. Artemas Gollidge lectured in the Temperance Hall on Monday evening. He gave some practical instruction in character reading, caused considerable amusement, and communicated some interesting information, and was at different times applauded. In connection with nearly everyone of the individuals who were descanted upon some one present spoke in favourable terms of the description.—*Newbury Express*.

MANCHESTER.

A lecture was delivered at the Boy's Refuge, Strangeways, by Mr. Palmer on the 9th ult. Delineations of some of the inmates were satisfactorily given at the close.

Cranion's Marriage Registry Saves you from this.

In the year 1670, this curious Act of Parliament was passed:—"That all women, of whatever age, rank, profession, or degree, whether virgins, maids, or widows, that shall, from after the passing of this Act, impose upon and betray into matrimony any of his Majesty's male subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes, or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery, and such like misdemeanours, and that the marriage, upon conviction, shall stand null and void."

To Make Hypnotism a Crime.

The practice of hypnotism will be a subject for discussion in the Legislature during the present session. One of the leading law-makers is drafting a Bill which will limit the lawful use of hypnotism to licensed physicians.—*New York Tribune*.

FORTHCOMING MEETINGS.

- LONDON.**—April 5th. **BRITISH PHRENOLOGICAL ASSOCIATION**, 63, Chancery Lane, W.C., at 7.45 p.m. Presidential address by G. Cox, Esq. Consideration of further amendments to the rules.
- " May 3rd. Lecture by Dr. H. Davies on "The Cerebellum: Personal experiments upon it, and observations respecting its function."
- " April 13th. **FOWLER INSTITUTE**, Imperial Buildings, Ludgate Circus. Lecture by Mr. D. T. Elliott, 7.30 p.m. Free.
- " April 27th. Lecture by Miss E. Russell, 7.30 p.m. Free.
- BIRMINGHAM.**—April 5th. **BIRMINGHAM PHRENOLOGICAL SOCIETY**. **TEMPERANCE INSTITUTE**, Corporation Street. All meetings at 8 p.m. Lecture on "Phrenology," by Mr. J. Davis.
- " April 12th. "Human Nature and Agreeableness" Mr. R. E. Hadley.
- " April 19th. "How to determine the degree of development of Organs." Mr. E. Parish.
- " April 26th. "Questions and Answers," Members and Friends.
- " Lectures by Mr. C. Burton, every Wednesday evening, at 11, County Chambers, Corporation Street.
- BRIGHTON.**—Brighton and Hove Phrenological Association, Goldstone Villas Church Lecture Hall, Hove, and Oddfellows Hall, Queen's Road, Brighton. Lectures in each Hall on alternate Thursdays. At Brighton, on April 14th and 28th, and at Hove on April 7th and 14th.. All meetings at 8 p.m. FREE.
- KEW.**—Every Wednesday, Saturday and Sunday evenings at Station Parade, Kew Gardens, S.W. Stackpool E. O'Dell. Admission Free. 8 p.m.
- LEYTON.**—April 8th. **Leyton Phrenological Society**, Congregational Lecture Hall, Grange Park. Lecture and debate 8 p.m. FREE.
- April 22nd. Lecture by a prominent Phrenologist. FREE.

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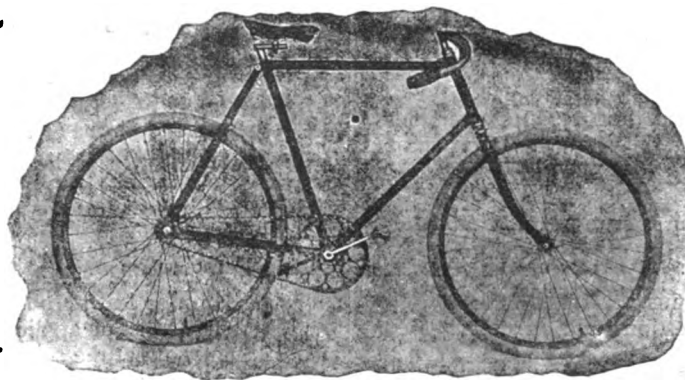
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OUR CONTRIBUTORS.

MARK MOORES, Esq.



ALL readers of the "P.P." are acquainted with the series of articles which have appeared for some considerable time under the title "Jottings of a Phrenologist," the author of which is the subject of our sketch. But few men in the phrenological profession have had the same experiences or the same opportunities for observing human nature as he, during his 26 years of professional life. Mrs. Moores has kindly (at my request) furnished me with some particulars of his early life and progress. It will be interesting to know that Mr. Moores was born in Oldham on April 3rd, 1850, so that many will read this in time to send him congratulations on his 48th birthday anniversary. His first explanation of Phrenology was obtained from his mother, when he was only nine years of age. Left without parents at 13, he had from then to fight the battle of life alone, a fight in which he has not been unsuccessful. At 14, while residing in a little Yorkshire village, he started on his own initiative, and at his own expense, the first distribution of religious tracts; following this up by the opening of a Band of Hope, and later a Temperance Society. At 18 he was a Sunday School Superintendent and a fully accredited Wesleyan lay preacher. During this period of struggle he had taken the advice of Prof. Hagarty, who had urged him to study Phrenology. Having decided to enter the Wesleyan ministry he utilised his knowledge of Phrenology by delivering lectures on it as a system of mental and moral philosophy, thus the better preparing himself for his chosen calling. His lectures were, however, so well received that he was urged by friends, and particularly by the Rev. J. Swinbourne (Swedishborgian), to make the phrenological profession his aim. To these requests he acceded; and having taken practical lessons

from Prof. Hagarty, and given further time and attention to the study, he in 1872 entered upon the career of public lecturer and practical phrenologist, taking up his summer quarters at Morecambe, where he rented rooms the whole year round, and had his Phrenological Museum up to 1st of May last. Touring the towns from September to Whitsuntide, lecturing almost every night, he has not been off the platform 120 nights during the whole of the last 26 winters.

His courses of lectures are arranged from two to six weeks, and have been given in the large halls of Birmingham, Leeds, Sheffield, Bradford, Manchester, Huddersfield, Preston, Newcastle-on-Tyne, Blackburn, Leicester, Liverpool, Nottingham, Worcester, Gloucester, Cheltenham, Bolton, and almost every large and small town of Lancashire, Yorkshire, Westmoreland, Cumberland, and throughout the whole of the Midland and Northern Counties, and some parts of Scotland.

This continued work he has been enabled to perform in consequence of his strong physique and careful living, being a life-long total abstainer. He is a lover of his work, and is never so happy as when busily engaged in the details of his professional duties, but though fond of the platform, he has a dislike for writing, and but little desire to be known as a writer. Phrenologically he has good Constructiveness, which, with his large perceptive, enables him to devise and construct. He also manifests much skill in painting and drawing, having produced an immense number of sketches. He is fond of the camera, and spends many hours in his dark room, but all his work must be for Phrenology. Of the 1500 slides he uses for his lectures, the most of them are his own production, and even the lime-light lantern which he uses is of his own construction. His workshop is equipped with every kind of joiner's tool and mechanical appliance a skilled workman may require.

With large Firmness, Mr. Moores brooks no interference with his will. His purpose once fixed nothing is permitted to prevent the carrying out of his plans. The greatest pleasure of his life to-day is to hear of, or meet with, men and women who, through his examinations, have had happier and more prosperous lives than they otherwise would have done. There are many successful clergymen, doctors, lawyers, engineers, actors, and others who having in early life sought his advice, now express gratitude and pleasure for the benefit received. I cannot possibly close this brief record better than by quoting the following from the *Workington Star*, showing the impression conveyed to an unprejudiced observer by Mr. Mark Moores's style and method:—

"The point that specially struck me was the entire absence of the clap-trap, and grey-bearded anecdotes, that one too often meets with at this class of entertainment. Mark Moores shows the peculiarities of different people without being offensive, and without holding any class of men or women up to ridicule. He does not attempt to raise a laugh by ridiculing a person because he, or she, happens to be moulded on different lines to other people. He points out their weak points in a kindly manner, and gives advice how their shortcomings may be overcome. It is true that his lectures are interspersed with laughter-provoking anecdotes, and illustrations of various phases of character, but there is never the slightest effort on his part to force a laugh—and that is one of the points in which he is head and shoulders above some gentlemen in his profession."

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—O—
All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION S OPINION.

—O—
The press and private opinions expressed about the 1898 YEAR BOOK are most favourable; the general verdict appears to be that by its means Phrenology will move another step forward. Everyone who desires to know what the aims of phrenologists are, should read this latest and best modern Phrenological production. From this office, stiff paper cover, 1s. 2d. post free; bound in cloth, 1s. 9d. post free.

* *

Mr. Oughton, of Cullybacky, makes a proposal, that persons interested in Phrenology should present a copy of the "P.P." to the public reading rooms in their localities, and as a practical demonstration of his method sends me 1s. 6d. to enable me to send a copy monthly by post to the reading room of the Y.M.C.A., Belfast. I trust others will follow this good example.

* *

There is still room for effort in the matter of pushing the sale of the "P.P." Hundreds of people you know, are altogether ignorant of its existence. Will readers kindly mention it sometimes? I am still willing to send parcels of back numbers to any who will distribute them carefully.

* *

Take a sheet of foolscap paper and write at the top these words "The April number of the POPULAR PHRENOLOGIST has been introduced to me by"; then write your own name. When you have prepared the paper take it round to your friends, show them this number and ask them to sign their names with their addresses. To the person sending me the longest list of names and addresses I will send a postal order for 5s., and to the sender of the second longest list 2s. 6d. All lists to be received by April 21st at the office of the P.P., 64, Chancery Lane.

THE FRONTAL SINUSES.

—O—
BY DR. H. DAVIES.

THERE have been so many private questions put to me upon the subject of the Frontal Sinuses, that I think it wise to state in a few words my opinion respecting the value to be placed upon their conformation and extent.

The frontal sinuses are irregularly-shaped cavities found between the internal and external osseous layers of the skull. These sinuses are anterior, they are two in number, separated from each other by a bony septum, and they approximate the base of the nose. In respect to their development, this takes place between the sixth and twenty-first years. No satisfactory explanation has ever been advanced accounting for the delay in their development during the first six years of life. However, it is evident that, after this age, there is a general increase of most of the bones of the head, and, co-existent with this increase, is the formation of these cavities. The surrounding walls of the sinuses are of varying thickness,—the part immediately over the eye being the thinnest, and the part to the front of the skull being the thickest. The sinuses, like the nose passages, are lined with mucous membrane, and there are connections between the sinuses and the nasal fossæ which are called the infundibula. These connective passages are very irregular, and they open into the anterior portion of the middle meatus. It frequently happens, though, that these passages vary as to the location of their extremities. A recapitulation of these places would, however, be of no advantage to the Phrenologist. Suffice it to say that there are diseases of, and associated with, the frontal sinuses which are not infrequently met with, and there are times when a diseased condition induces distension of the sinuses,—a distension that may be either anterior, posterior, inferior, or general. It is to be expected that any outward pressure would be most extensive and appreciable at the thinnest portion of the bony walls, that is to say, inferiorly, and this usually is so. It even occasionally happens that the anterior bony parietes have to be removed, thus causing elimination of the sinus, or sinuses. Between the frontal sinus and the cells of the ethmoid, but not communicating with them, are a series of from four to seven cells. These cells are found at times to be so much developed that their projection into the sinus materially decreases the size of its cavity.

The sizes of the sinuses vary extremely, in some instances they are exceedingly small, in others very large. It is quite possible to find the sinuses entirely absent, or, present on one side and absent on the other, or large on one side and small on the other. I have never seen them symmetrically alike, and the right, as a rule, has been larger than the left.

Immediately behind the frontal sinuses are phrenological locations of functions. Now, the determination of the size of the sinus is absolutely necessary for a right understanding of the shape of the internal bony layer. If this be so, can such determination be accurately made? If the manner of such determination cannot be explained, the particular cranial region I have referred to, must remain under the designation "unproven."

—O—
"What can I do to make you love me?" asked a youth of his girl the other evening.—"Buy me a ring, leave off eating onions, and throw your shoulders back when you are walking," was the immediate reply.

PHRENOLOGICAL SKETCH

OF

T. P. O'CONNOR, Esq., M.P.

—o—

By J. MILLOTT SEVERN, F.B.P.A.



From Photo by Messrs. Russell & Sons, Baker Street, W.

MR. O'CONNOR possesses, mentally and physically, a manly organization. He is tall, dark, broad-shouldered, stalwart, muscular; possesses breadth of thought and understanding, and a very practical intellect. His presence impresses one at once that nature has not been at all stinting in his mental and physical endowments. Intellectually and physically he gives one the idea of a man possessing strength, manliness, practicability and tenacity of purpose in no ordinary degree.

Mr. O'Connor's head is fairly large, being in circumference twenty-two and a half inches full. He will, however, with his particular developments, manifest considerably more power of mind and intellectual strength and vigour than many with a much larger brain measurement.

Each group of organs are well-represented; especially is the side head, Conscientiousness and Firmness, well marked; giving great energy, force of character, executiveness of purpose, steady determination and a keen sense of duty. He is thoughtful and deliberate; will give all matters that come before his notice due and careful consideration; and, once his mind is made up, it is no trifling matter which would prevent him accomplishing his purposes. He is no seeker after fame from a personal love of it. In all his motives, he is governed almost solely by a sense of duty, and stirring love and interest in his fellow-men. To know he is appreciated, may give him a certain amount of assurance, but, you cannot flatter a man of his temperament, or throw him off the balance by praising him; he has a too practical acquaintance with, and is a too close student of, human nature, and is too levelheaded for that.

Having a slight tendency to the Lymphatic, combined with

fairly large Cautiousness, he may be a little given to procrastination, but he would not readily forgive himself, should he allow such feelings to overcome him even for a short period. He is very persistent, and should be known as a steady, thorough worker.

The Perceptive and Reasoning faculties are large; he is therefore, very thoughtful, reflective, broadminded, studious, observant, and reasonable; will take broad and comprehensive views, and is logical in his conclusions. He possesses great penetration of mind, is very intuitive, a keen reader of character and motives, sees beneath the surface, and is not easily deceived or imposed upon by humbug, sham or artifice. Is very keen and critical in his judgment, possesses large Comparison, and on the whole a most retentive memory. Language is rather large, giving him excellent ability to express his ideas, especially in writing. As a speaker he is clear, forcible, impressive, convincing, and inspires his hearers with confidence and enthusiasm. As a writer, he is broad in his views, far-sighted, intuitive, outspoken, critical, clear, descriptive, concise and withal very sympathetic.

He has great self-possession in times of danger or emergency and possesses much tact, diplomacy, cautiousness and prudence. Opposition acts as a spur, and shows his character and abilities to advantage.

He possesses a good degree of Ideality which, with other organs, gives him a fair amount of imagination—there is life and vividness in his ideas, yet he will not deviate much from that which is practical. Hope is fairly active but not large, he may thus get a little despondent at times, and requires urgent motives and some degree of excitement to keep himself up to his best.

The moral organs are large, especially Conscientiousness and Benevolence; he therefore is very sympathetic, kindly and considerate, but he dislikes much formality and display. Spirituality is fairly large, yet he will desire to bring matters to the test of his reason before accepting them as true; and Veneration is such that he is capable of much devotional feeling and reverence. Whatever religious principles were instilled into his mind when young, he cannot well get away from, though he reasons for himself. Seriousness is a somewhat marked characteristic, yet he is capable of manifesting considerable wit when the reason is appropriate, and he can appreciate music, for which he has very fair natural talent, though he may not use it.

His social and domestic organs are strongly marked. He possesses a good degree of Friendship, is constant and sincere in his attachments, yet not disposed to make great display. He will like travelling, having the Perceptive faculties, Ideality and Sublimity large, yet his large Inhabitiveness gives him great love of home, place and country. Memories of his childhood's home and the land of his birth are deep-seated in his affections; he is zealously patriotic, an Irishman to the backbone, very warm-hearted and affectionate, and possesses large Philoprogenitiveness—fondness for children, and animals.

Besides being excellently adapted, for political and literary work, he has a good head for financial and business calculations, organizing and planning. Would have made a splendid advocate, or a specialist in some branch of medical science. Is very analytical, and is besides inventive, or rather creative; is capable of carrying out great projects; yet in all his actions he will be governed more by reason, judgment and sense of right, than by momentary impulse or sentiment. In championing the cause of Ireland, but few men could have the welfare of their country and fellow-men more sincerely at heart.

LESSONS IN PHRENOLOGY.

—: o :—

BY JAMES WEBB, F.B.P.A.

—: o :—

THE ORGAN OF CONSCIENTIOUSNESS.—CONTINUED.

IT is the object of the writer to discover the truth concerning "the conscience," seeing that so much confusion exists in the minds of otherwise intelligent persons on this subject.

It is not clear to those who have given little thought to the meaning of the terms used, that *conscience* is not *conscientiousness*; that the terms have a clearer definition when differentiated as they were in the last lesson.

Conscientiousness is an innate primitive faculty. So late as 1876, when George Harris published his philosophical treatise on the Nature of Man, writers ignorant of Phrenology denied this innateness of Conscientiousness. That voluminous writer asserted: "There is no ground to conclude that the conscience is an independent innate faculty such as has been imagined." He believed, however, that "the exercise of reason is both sufficient to guide us when we cultivate it aright, while it is liable to be perverted by error or superstition." Mr. Harris believed that Reason is "the leading element in the constitution of Conscience," and that Conscience is not an Intellectual or Moral Instinct, and he even goes so far as to say "that there appears, as far as our information on the matter will enable us to judge, to be no occasion whatever for any such endowment as this supposed instinct in the economy of our moral system." Why does he come to this conclusion? Because, having reasoned himself into the belief that Conscience largely depends on Reason, or, as he puts it, "the moral sense is therefore, in reality, no independent or separate faculty or endowment by itself, but consists only in the application of the reason,—which is qualified to discern the difference between, and the relative merit and value of, particular subjects,—to questions of morality and of practical conduct."

On the other hand, Phrenology points out that there is a faculty that, though in itself quite unable to distinguish between questions of morality, does incline a person to act more or less righteously according to the development of its cerebral organ.

Dr. Gall himself did not grasp the fact that Conscientiousness is a primitive faculty, regarding it to result from the activity of Benevolence, quite forgetting that many benevolent people are unjust. We owe a knowledge of this faculty and its localisation to Dr. Spurzheim, the accuracy of his discovery being confirmed by thousands of others who have given careful attention to the matter. That at times Drs. Gall and Spurzheim disagreed in their philosophy, and that Dr. Vimont occasionally differed from both, only proves their honesty of purpose. They were human. That Dr. Gall did not discover everything concerning the human mind, does not prove culpable ignorance on his part. To have built up a Science in a lifetime (and a Science like Phrenology!) would have proved him to be a god.

To digress for a moment, let us look at the words "and a Science like Phrenology." Does not the reader see that, when that happy era shall come when Phrenology is known and practised by all, when the gift is given us to see ourselves as others see us, when we shall see others as they see themselves, or, rather, better than they see themselves, that deception will cease, and dishonesty will rapidly

decrease? Will it not then be useless to attempt to deceive those already forewarned? The writer fears he may be somewhat too sanguine of the moral value of Phrenology, but he cannot be wrong in contemplating the time when men shall turn from evil and learn to do well. He has seen many such cases in his own experience, and as the true science of character becomes general such cases must increase in like proportion.

It was pointed out in our last, that people vary in their ideas of right and wrong at different periods of their lives, owing to an increase of knowledge. People also vary from each other. One criminal may express disgust at the conduct of a fellow criminal, whilst the latter would disdain to do the wrong the other had done. This is owing to differences in brain development. A thief with large Love of Children, will hesitate to steal from a child: one with large Veneration, will hesitate to steal from a church: one with large Benevolence, will give away part of the proceeds of his larcenies to a distressed beggar, another, with large Alimentiveness, will spend all his illgotten gains with the publican.

It was not, at one time, thought to be wrong to torture the Jews, and extort their possessions from them; at the present time, conscientious Turks and conscientious Christians have exactly contrary ideas on the question of polygamy; some foreign nations see no wrong in infanticide; the Spartans taught their children to steal; not many years ago, it was thought right and proper to burn old women, (even in England) believing they had dealings with Satan. I have seen the son of a friend playing at lawn-tennis in Rome on a Sunday, though, in Essex, he would have thought it wrong to do so. To take part in a bull-fight in England, would be to abet a cruelty—in Spain, it would be to assist at a manly sport. As civilization advances, which is the same as saying as pure religion increases, there is a continual evolution in regard to what is right. In Dr. Maudsley's *Physiology of Mind*, we read that "within comparatively recent time, such words as liberty, honour, right, and the like, have gradually undergone perceptible changes in meaning, and it is probable they may continue to do so in the time to come; for words, like creeds and laws, grow, change, decay and die."

Again: the King of Burmah believed it to be a damnable offence to shed blood, but he allowed others to commit the offence for him. Some religious fanatics, perhaps it would be more correct to say some bigoted fanatics have thought it sinful to behead those who differed from them, as that would be shedding blood, but they did not scruple about burning them. It was not through lack of Conscientiousness that they differed from each other, but in their *knowledge* of what was right. Paul speaks to the man "which hast knowledge" (1. Cor. viii. 10-11.) to warn him not to lead his weaker brother astray by means of that "*knowledge*." And he further objects to the notion that any one's liberty should be judged by "another man's conscience." In fact Paul reiterates his opinion time after time that no man is to be judged but according to his own conscience. He seemed to be constantly saying: Brother, your conscience must be your guide, for me, my conscience shall be my guide: convince me you are right, and that I am wrong, and I will enlist myself on your side.

From this it cannot but be seen that there is no standard of right and wrong. Every one has his own standard. How necessary it is then, that this standard should be the result of cultivation confirmed by good examples and used in the Cause of Right by large Conscientiousness and Fortitude!

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
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BRITISH PHRENOLOGICAL ASSOCIATION.

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THE annual general meeting of members of the above was held on March 1st at 63, Chancery Lane. The president (Mr. J. P. Blackford) in the chair.

The minutes of the last general meeting were read and confirmed, after which the President said that all present knew the purport of the meeting. It was the time when the business of the Association was taken in hand by the members, and when they, by resolution, gave their instruction to the council for the ensuing year.

Failing any proposal, the President nominated Messrs. Overall and Triggs as scrutineers, and the ballot papers were passed to them for counting.

The SECRETARY had prepared no written report, but gave a short *resume* of the work done during the year, particulars of which are given in the YEAR BOOK, 1898. He drew special attention to the work of the office and its value as an aid to the operations of the Association, and spoke of the efforts of the Council to raise the standard of examination for the certificate.

The TREASURER's report was encouraging, showing that, although we had spent all the money received toward the General Fund, in carrying out the objects for which it was designed; yet the special funds for the Office and Incorporation left the Association with £100 in hand.

The LIBRARIAN reported that, during the past year, the number of borrowers of books from the library had nearly doubled, a result due to the facility with which books can now be obtained in consequence of the office being open daily for the purpose. The library had also increased during the year by gifts from some members, and by purchase of works by the Council. The Librarian urged all members and friends who were able, to hand over to the Association phrenological and other works; as well as casts, busts, skulls, or other articles which they could spare, so as to make the B.P.A. collection the finest in the world.

Mr. MORRELL proposed, and Mr. SAMUEL seconded a vote of thanks to the Treasurer and Librarian for their reports, also, to the Secretary for his statement, which was carried with applause. A vote of thanks to Mr. D. E. Samuel for his generous gifts toward the expenses of the Office, which, in fact, enabled the Association to have an office at all, was heartily accorded him, though Mr. Samuel modestly disclaimed any special grace for his action. He had simply done what he could as had many other members, though, possibly, his service came in a form which others were unable to render.

Some alterations of rules were then proceeded with, the purport of which are as follows:—

That in future, all past presidents are to be recognised as having the right to attend and vote at all Council meetings.

That persons may become life members of the Association by paying an immediate Subscription of £10 by gentlemen, and £5 by ladies.

That the funds of the Association shall be deposited in a bank to be approved by the Council, and be withdrawable only on the joint signatures of the Secretary and Treasurer.

Power was given to the Council to elaborate and carry into effect a scheme of examination for the Diploma, and Bye Laws III and IV were amended in some particulars.

The PRESIDENT then announced the result of the voting for Officers and Council as follows—

President	...	Mr. Geo. Cox, F.B.P.A.
Secretary	...	„ F. R. Warren, re-elected.
Treasurer	...	„ E. Durham, F.B.P.A.
Council	...	Dr. Withinshaw.
„	...	Mr. J. M. Severn, F.B.P.A.
„	...	Rev. Geo. Freeman.
„	...	Mr. C. Morgan.
„	...	„ W. Crouch.
„	...	„ E. Bailey.

Of whom Messrs. Withinshaw, Freeman, Morgan and Bailey are fresh members.

After announcing the above, the chairman retired; and amid applause, the New President, Mr. Cox, assumed the position, thanking the membership for the confidence they reposed in him by electing him to the honourable and dignified position of President of the British Phrenological Association.

MR. MORRELL moved a vote of thanks to the retiring president Mr. J. P. Blackford, for his services to the Association during his term of office. Dr. Davies seconded the proposal, which was spoken to by Messrs. D. Samuel, A. Hubert, and F. R. Warren, and adopted.

MR. BLACKFORD in responding, thanked the members for their expression of good will. He had done his duty to the best of his ability, and intended still to work in the interests of the Association.

A Resolution was next submitted from the Executive asking for powers to enable them to proceed with the application for a certificate of Incorporation, which was unanimously granted.

MR. WARREN proposed a resolution which was also carried, giving the Council power to make such necessary alteration in the rules as may be required by the Board of Trade for the purposes of Incorporation.

A final resolution making a new by-law,—that the rules of the Association may be amended at a special meeting of members called for the purpose after 14 days' notice, was also carried. There were other amendments to the rules to be considered, but the hour was too late to proceed, and the meeting terminated.

LEYTON PHRENOLOGICAL SOCIETY.

The ordinary meeting gave place on Feb. 28th to a popular conversazione, such as the Leyton society know how to organise. The programme was chiefly musical, the artistes being Miss Baskett, who gave two pianoforte solos; Miss Pringuer, who sang "The River of Years" and "When Daffodils unfold"; Miss Harrison, who gave the "Venetian Song" and "Killarney"; and Miss Webb, whose charming rendering of the "Cuckoo Solo" on the violin was the chief item of the evening. Mrs. Gower and Mr. T. Jones also sang, and Mr. Wait gave one of his humorous recitals "No. 1." Mr. Webb delineated the character of a lady, and Mr. J. P. Blackford that of a gentleman. In the absence of the president Mr. Webb occupied the chair. On March 4th, a lecture was given by Mr. J. Webb on *Size of Brain a Measure of Power*. Mr. Miles presided. After the lecture (which can be read in the "British Phrenological Year Book" recently issued), there was an interesting discussion. A vote of thanks was given to the lecturer on the proposal of the Rev. C. Edmunds, M.A., seconded by E. H. Kerwin, Esq., who expressed their high estimation of the value of the lecture. A vote of thanks to the Chairman concluded the meeting.

OUR NEW COUNCIL MEMBERS.

THE British Phrenological Association is to be congratulated on the admission to its Council of some new men of exceptional ability and worthiness. As so many of our members are not personally acquainted with the successful candidates, I have great pleasure in giving particulars of each of the four new Councillors, and have been especially fortunate in being able to present to my readers faithful portraits of them all. With these additions to our staff it should be possible for the Association to do some really excellent work during the coming year; may it be so.

Rev. GEORGE FREEMAN,

Pastor-elect of Westbourne Grove Chapel, W



Foremost amongst these stands the Rev. Geo. Freeman, whose splendid phrenological development indicates a rare mental vigour and capacity. Devoted to the duties of his profession and all that pertains to the uplifting of his fellows, he anxiously seeks service in any department of moral or religious effort which will enable him to use his powers to that end. My phrenological readers will better understand the force of his character when I explain that his head measures $23\frac{1}{2}$ inches in circumference, which is at least one inch over the average, the coronal region from the root of the nose to the occipital process being 13 inches, and the line from ear to ear over Firmness 15 inches. The part of the brain called by Dr. Ferrier the prefrontal region, as well as the anterior region generally, is very large. The temperaments which predominate are the sanguine and nervous.

There is no doubt that Mr. Freeman's mental capacity is very great, I had nearly said prodigious, and it is equally evident that he possesses very strong domestic instincts, especially Love of Home. He is aspiring, hopeful, ambitious, though his ambition is very much influenced by his large organs of Benevolence, Veneration, and Conscientiousness; and seeing his ambition with the eyes of a phrenologist it is plain that his highest aim in this world is to uplift his fellowmen, to seek their moral and religious good and to be just towards all. Had he possessed the

moral organs just named in a lesser degree, there would have been a desire for fame and a love of property, but with them large he wishes to acquire greater opportunities for usefulness, and a larger spiritual insight. His Benevolence and Veneration urge him to do great things for his fellowmen, especially in giving them encouragement to seek after holy things.

With large Acquisitiveness, Constructiveness, and Perceptives, he would have been a great success as a business man, especially if in a controlling position; his power of effectively organising forces or men being of a peculiarly valuable nature. But surely even as a minister this power should be of no mean advantage to him, the most effective work being often the result of the completeness of the methods adopted; the value of organisation being, in the ability it affords to aiming direct at the point without waste of effort. But of his power of organising Mr. Freeman adds fervour, ardour, and enthusiasm. To him, his duty is no mere daily routine, but a living reality which demands the whole force of his nature, and the employment of all his energies. In the direction of his moral and intellectual faculties he is vigorous without being wasteful, impulsive without being wild; his Caution restrains him, hence he becomes discreet and politic. His Language is one of his largest organs, and consequently his ability to give expression to his thoughts is of a high order, his memory of words is unique, and his ability to call up the right word at the right moment, must be of great advantage to him. With large Sublimity, and his almost limitless conceptions of grandeur, his revellings in the realms of imagination,—an imagination peopled with creations of the holy, the true, the spiritualized ideals of a poetic nature,—he should have power to reach a very high standard of oratory, owing to this readiness and freedom of his Language. This will be the more noticeable when his subject is a congenial one and "he warms up to it." Comparison is good; hence, as a speaker, he will reason from comparative cases, and be fond of illustrating his addresses by means of metaphor and parable. His sense of the good opinion of others, his Justice and Caution lead him to abominate tale bearing and slander generally. He is always unwilling to give up his good opinion of his friends. He loves them too much to hear their faults from others. His rather large Approbativeness renders him extremely sensitive to either praise or blame, and his great Benevolence and Conscientiousness makes him mindful of the sensitiveness of others. In him the desire to deserve is strongly marked, he seeks to merit approval, and, when met by encouragement from others, he will work unflaggingly. Though capable of working alone, he does not prefer it, but is happy when he is surrounded by, or one of, a band of sympathetic workers. He has ability and enthusiasm enough to lead, where others are willing to follow. Space will not permit a full phrenological description, but enough has been said to indicate the nature of the man whose services, though being claimed by the church, of which he will, some day, be a conspicuous ornament, yet, will in some measure be available for the work of the Association, on the Council of which he has so recently been elected. His interest in Phrenology and his reputation as a lecturer gained by a recent visit to South Africa as well at home are well known. The writer of this sketch had the fortune to hear of Mr. Freeman's visit to South Africa, and the esteem he gained there from a person who heard some of his lectures. The Mayor of Port Elizabeth considered Mr. Freeman's lectures some of the most eloquent orations he had heard in that country.

Dr. C. W. WITHINSHAW.



Dr. C. W. WITHINSHAW had the honour of being placed at the top of the poll at the recent election of members for the Council. For some years he has been interested in the subject, an examination of his head by "a master of the art" during his youth having awakened his interest; an interest that has increased with his years, and has now reached a degree of fervour which reminds one of the palmy days of Phrenology, when its chief students and most earnest supporters were of the medical profession. Dr. Withinshaw is not merely a believer in, but a conscientious student of, Phrenology. He has sought the chief exponents of the subject again and again for their opinions, and at great inconvenience to himself has gone to lectures far and near, attending, and taking part in, meetings of the British Phrenological Association and other Societies. Books on every phase of the subject have been sought for and obtained, and their contents assimilated by him. Hence the Council will be materially strengthened by the presence of another sincere and devoted lover of the subject for its own sake. Possibly, to phrenologists, Mr. Withinshaw may be better understood by a reference to his portrait, which I have the good fortune to be able to reproduce. His splendid front head—with its wealth of perception, memory, reflection, and imagination; its breadth and fulness—is sufficient indication that we have in this gentleman a man of no ordinary ability and intelligence, and one who in counsel will be a safe as well as a sagacious adviser.

Mr. C. MORGAN was attracted to the study of Phrenology through an examination of himself in 1881 by the O'Dells. The wonderful power which a knowledge of Phrenology seemed to confer was to him something to be sought for and possessed. His first books were O'Dell's "Truthfulness and Usefulness of Phrenology" and Fowler's "Self-Instructor." As opportunity offered he consulted other exponents of the science, and in 1887 had a chart of his development marked by Mr. E. Crothall at Hastings, and as this well represents Mr. Morgan I will give its substance.

Mr. C. MORGAN.

Mr. Morgan is of fine organic quality, with splendid health and good physical power, a head of more than average capacity intellectually, yet not deficient in the regions of self-preservation and domestic ties. Splendid perceptive and equally good intuitive and reasoning power. Combative yet discreet, sensitive yet defiant, such in brief is the character given. Soon after this he obtained Spurzheim's "Physiognomical system" and Combe's "System of Phrenology." These works were strong mental food, but he digested them, and as a result sought to apply the knowledge gained in delineating the characters of friends, preferring to write his conclusions. This practice he continued in a quiet way during the next few years, his interest in Phrenology being strengthened by Professor Penn at Ramsgate in 1889-90, and by Professor Durham at Great Yarmouth in 1892. The existence of the BRITISH PHRENOLOGICAL ASSOCIATION was brought to his notice in 1896 by the Association's first Year Book, and on presenting himself at the next monthly meeting an old acquaintance of his at the Regent Street Polytechnic (Mr. John Melville) most willingly proposed him for membership. Since then he has shown a lively interest in the subject of Phrenology and he is now glad of the opportunity offered by his election on the Council to assist in the furtherance of phrenological principles. He was born on the 27th Sept., 1860.



Mr. ERNEST BAILEY.



Mr. ERNEST BAILEY has had a five years' experience of Phrenology. Coming from Wiltshire to the great Metropolis he was naturally desirous of "seeing the sights," and amongst other places he paid a visit to the Royal Aquarium, where the chief object of attraction proved to be the phrenologist Mr. Cross, to whose skill his experience bore testimony. Two years ago he commenced attendance at

phrenological meetings and became interested in the special study of the subject. His eyes are always open, he is an observant and critical student, and with a strong wish to master the intricacies of the science, and spread a knowledge of its truth, he will seek to justify the selection of the members. Mr. Bailey's phrenological endowments are excellent perceptive powers and good reflectives; an enquiring mind and ability to form sound judgments.

CORRESPONDENCE.

—o—

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

CRITICISM.

DEAR SIR,—In reading over the account of the B.P.A. meeting, and the abbreviated report of Mr. Brooks' paper, there appears to have been an attempt to sit on Mr. Brooks. Being a free lance myself, I hope you will allow me to say I should be sorry to see medical ethics prevail at the B.P.A. meetings. Phrenologists have an equal right to dabble in medicine as so-called "regulars" have to dabble in Phrenology, and if I were to venture an opinion I should say, if we had a good band of amateur doctors, the "profession" would soon begin to look to its laurels, and keep pace with the times; whereas it is a well known fact that medical practice (apart from surgery and homœopathy) has not made any real advance during the last two hundred years. I have no sympathy with blatant ignorance, but feel some towards Mr. Brooks in regard to the arrogant tone adopted towards his paper. One would almost infer that all medical knowledge was locked up in universities, whereas the opposite is the fact. The universities embody knowledge gleaned from the public in matters medical, and no doubt will at some future time wish to have the entire control of Phrenology as they did with Animal Magnetism a few years ago.

Phrenologists are many sided people with latent brain force which must be expended on some intellectual subject, and why, may I ask, should Health and Health Laws be debarred.

Phrenology is limited to the physiology of the brain, which must go hand in hand with the physiology of the body, so that Health and Disease come within the scope of scientific observation, free to anyone who has time to devote to the subject. Mixing with all classes of the public as I do, I find increasing confidence in phrenologists, and a growing want of faith in trained university men whose knowledge is not practical.—Yours truly,

CRISPI.

CONSCIENCE.

DEAR SIR,—While grateful to Mr. Webb for his article on this difficult subject, yet, I find myself unable to agree with him on two very important points, viz.:—"Conscience is not a faculty, neither can it judge," and Mr. Webb's implication that Conscience can be educated.

It is true that Conscience has to do with knowledge and not feeling, yet, Conscience must not be confounded with it, as it is by Mr. Webb. Conscience is not knowledge, or else the most learned would have the tenderest consciences which is not the case. Yet, if Conscience were knowledge, then, the faculties for acquiring knowledge, would be the faculty or faculties of Conscience.

Mr. Webb is quite right in distinguishing between Conscience and Conscientiousness; as the soul's perception that a thing is right, and the desire to do it, are two different things, the latter depending on the individuality of the person, but, everybody knows whether their motive is right or wrong. This view is not incompatible with the fact that men like Paul vary in their actions under different circumstances, because, the intellect discovers the true by reasoning, and its judgment must vary according to the data upon

which it rests, whether it is complete or incomplete, but the motive may be perfectly pure, although the mind has arrived at a wrong decision.

Conscience from its very nature cannot be educated; one may as well talk of educating a man to perceive the difference between his right hand and his left—the thing is self-evident.

It is not Conscience that needs education, but the intellect that needs enlightenment, and the will that needs to be submissive to Conscience, and also to be above the bias of personal desires.

Excuse my apparent boldness in writing upon such a question, but, one can expect that some good can come from such subjects when opened up by men like Mr. Webb.

Thanking you, dear Sir, in anticipation of insertion.—
Yours truly, WALTER BROOKS.

Why not this in London?

John Ward Ellis and Miss Mattie Weaver were married recently after an acquaintance of less than an hour. Both were present at a lecture at Scranton by Prof. McShane, on "Love, Courtship, and Marriage." The professor's contention was that men and women pay too little attention in choosing life partners, to similarity of temperament, taste, and education. He urged that these considerations be made paramount in the selection of husbands and wives. To illustrate his theory, he picked ten young ladies at random from the audience, defined their characteristics, and explained why they should wed husbands of such and such dispositions and habits. Then he made selections for them from among his male hearers. Ellis and Miss Weaver were among the ideal couples pointed out thus. Neither had ever seen the other before, but so deep an impression did the Professor's words make on them that a brief consultation between them followed immediately after the lecture, at which [they determined to act on the speaker's suggestion. It was already so late that it was necessary to drag the Clerk of the Court and a Justice of the Peace from their beds to issue the license and tie the hymeneal knot. Professor McShane appeared as a witness at the ceremony. Ellis is a young farmer near Scranton. His bride is the twenty-two-year-old daughter of a merchant of the town.—*Minneapolis Tribune.*

NOTICES OF PUBLICATIONS.

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PHYSIOGNOMY MADE EASY. *L. N. Fowler & Co., price 1s.* The authoress of this book, Miss A. I. Oppenheim, is a physiognomist of some repute, yet we feel that the subject of which she treats will require more basal facts, and more logical arguments, than are advanced in this work, ere it can be recognized as a science in the manner claimed for it. When dealing with the forms of heads, the authoress is fairly, but not absolutely correct, but when she tells us that bone is next in importance to brain, that it indicates "intensity" and "executiveness," and, further that without "high and well developed facial bones," even an enormous brain is like a "ship with no rudder to guide it," well, she descends to the utterly absurd. If half the idiots in our asylums had less bone and more brain, their mission in life would have been very different. The book deals with indications of character in the various features, and will doubtless prove attractive to readers of the curious in literature; but we would earnestly entreat students to look elsewhere for their facts.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 29.]

MAY, 1898.

[ONE PENNY.]

NOTES BY THE WAY.

BY SIGNOR CRISPI, F.B.P.A.

Brain Weights Unreliable.

The students of phrenological science who master the location of the land-marks of Phrenology, as laid down in my "notes" in the March issue, will at once perceive their importance in estimating cerebral capacity in its relation to brain weights. They will also be able to see the absurdity of the methods of anthropologists who seek to estimate character value by taking brain weights as a whole. Presuming the average weight of brains of any race to be 3lb. 4 ozs. (Troy)—the propensities may be 20 ozs., the intellectual 10 ozs., and the moral 10 ozs.; total equal 40 ozs. Or the division may be:—propensities 30 ozs., intellectual faculties 5 ozs., moral sentiments 5 ozs. This example has the same weight in total as the other, but the character is entirely different. Take another case typical of higher developed brain with the propensities 15 ozs., intellectual faculties 10 ozs., and moral sentiments 15 ozs. This, whilst having the same brain weight as the criminal, or savage, would differ remarkably in character from that of the latter class. Thus Brain-weight as a whole is altogether unreliable as a guide to mental capacity.

* *

Groups Must be Measured.

I have often had great difficulty in making this plain to an opponent who is ignorant of phrenological science. Thus a perfect knowledge of the natural divisions of the brain is of inestimable value in delineating character, for it is a self-evident fact that the Carib with his small anterior lobe of the brain, is no fit comparison with the European, whilst the gentle hind surpasses him in moral and intellectual power, just in accordance with his superior development of brain in the intellectual and moral part of his nature. Thus it is that the axiom "All else being equal, size is the measure of power," is consistent with the logical deduction of invariable connection between the development of any given portion of brain with its appropriate function. Each of those brain groups of organs measured from the land-marks, is definite in its development, and in the corresponding characteristics which accompany such development.

Brain Cells Vary in Form.

The greater anatomical divisions of the brain localised by the fissures of Sylvius and Rolando are distinct, and it is probable that the divisions between the organs are equally distinct if only our knowledge was more perfect in the matter of distinguishing the places where one set of cells belonging to a particular organ intersect those of another. Unfortunately, the limited field of the higher powers of our microscopes, makes it a gigantic task to map out these divisions. It is, however, a well-established fact that the brain cells differ in shape, and are grouped in raceme form connected together by the white fibres. These fibres are conclusively tubular and similar to the spinal cord, the grey cells lining the interior of the tubes. The mystery is, how dissimilar cells generate their separate functions; this is a chemical enigma not easy to solve.

* *

What Causes Brain Action.

The plausible theory that the ego, "man," permeates the body, and works from a central portion of the brain as pointed out in my lecture on "Brain Health," is the most reasonable hypothesis. Then arises the abstruse question, are all egos, or souls, alike at their commencement, and developed by their surroundings? Or must we take the ego as perfect, and in its path through Earth-life doing its best to develop higher brain cells, thus building up a super-structure worthy the true soul of a man or woman?

* *

Is Man Responsible?

Then arises the question of responsibility. In regard to the higher ego, it is naturally good, and consequently has no credit to take to itself for its goodness seeing that it could not be otherwise. The real credit for goodness remains with those poorly-developed brains which, at considerable pain to themselves, subdue their natural instincts in favour of a higher life, more congenial to true manhood. This touches the profound question of responsibility, and in a study of man's environment, Phrenology inculcates what is the true nature of sin, and points out the direct obedience to God's Laws. In the light of this science, how hazy are some of the views of theological teachings. Whilst all are at one in viewing man as a religious and moral being, Phrenology alone points out the true objects of worship, and the direct punishment for infringement of divine law.

MEN are said to weigh on an average 20 lbs. more than women.

PRIZE PHRENOLOGICAL STORY.

— :O: —
"PAT MURPHY."

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

MRS. H. DAVIES,

Castlenau Gardens,

Castlenau, Barnes, S.W.

PAT MURPHY was an Irishman, and old at that, but there wasn't one of us in the village of Curragh, County Kildare, that did not respect him as a man and a gentleman, a respect, indeed, borderin' closely on riverince. Oi was quite a little girl when Oi first saw him, still, for that many years have passed since thin, Oi can see him in the eye of my mind now exactly as he thin appeared. He was an Irishman out and out, tall and powerful, with kindly face, and dape blue eyes burnin' like coals of fire, and standin' out of their sockets in jist that way that all Irish eyes do. He had a high forehead, beetling brows, and was clane shaved. One thing that struck me as curious about his head was the back, which was as flat as an iron, and looked as if it had been shtruck off with a mate slice. Pat lived alone in a t'meworn, tumble down, thatch hut, and his fare was of no more sumptuous kind than his lodgment. He doesn't same very altered now. The same cottage, the same clay-pipe, the same clothes—are doin' sarvice, and he doesn't 'iver appear to suffer much from overwork. But, begorra, you must not be thinkin' from this that he was either onintelligent or depraved;—not at all, at all. He loiked his cratur' as many rale out an' out gintlemin have done before him and since, but no one had iver seen him the worst for it. I know, and mind me it was whispered be some avil minded people in the town that he was often "too shtrongly ashlope," but, indade, Oi noticed none of them iver attempted to dishturb him whin he was slumberin'. Sure, they'd be quicker and merrier in wakin' the dead than they would old Pat Murphy, for, though he was too old to make the shillelagh shpake, he was wid ye with his lip and would talk them all to a shtrandstill. Of course, he was a centre of attraction, and interist to all trav'lers who found thimselves in this village, a good fortin for us that it happined pretty oft. 'Twas thin, Pat shone at his best, and, as people pay more for shmiles than tears, unless they be tears of joy, Pat was by no manner of means forgot. He rayther took to me. I don't know exactly why, unless it was that Oi was so persuasive and detarmined with the buoys. Still, winiver Oi used to go by his fince, he usually unburdined himsilf of what for him were fulsome compliments about mesilf in ginerall, and this called out on me part, jist that daygree of repartey naded to maintain good timper.

It is two years now since Pat was shtruck down with the fayver, through which mesilf, in the neighbourlike way, nursed him. We Irish, you know Sor, are nothin' at all if not neighbourly. Sure, why nearly all the shindies, an Irishman has are on behalf of someone ilse, and oftin people he has niver shpoken to before at all. Well, it was whin Pat was well nigh better altogether that he had a long talk to me about mesilf.

"Kathleen, Macree" said he "Its niver a drop I'd be after havin' if it 'ad not been for your swate kindness, the saints be praised. It's an angel ye are, an' a soul above the world, an' hadn't it been for yer purty face and shmilin' heart, I'd be now as that Englishmin said last yere—in the burn whence niver a man returnith—it's yersilf an' St.

Patrick be blessed for good luck. Oi can niver thank ye enough. Oi am an old man now, an' ye won't be vexed with Pat at givin' ye a little advice, it's all because Oi love yer now, Cushla. Now do try and be a little more cautious, an winiver yer feels yer must do somethin' thats rash and dangerous, its careful ye will be isn't it, and don't let yersilf be a doin' it, darlint? "Now thin, promise me, Eileen" said old Pat as he put his hand on me shoulder.

Oi could see what Pat meant for, as a rule, Oi was a divil of a cratur'. "Don't be after talkin' like a praist" said Oi as Oi laughinlike shook his hand away. "Tis yersilf sure should be careful that the fayver doesn't pay ye another visit."

However, Pat was not so aisily subdued. He said he knew what the Englishman had told him was right—he could see it was. As, however, he didn't till me what it was, "Its draimin' ye are for a fool, Pat" said Oi, "And ye'll be seein' blue divils soon, ye will." We thin said no more. Shortly afterwards, bein' able to git about for himsilf, Oi wint home and forgot all that had been said on the matter. It's a dale aisier to forgit than 'tis to remember things ye don't understand.

Troubled times were in shstore for us before long, and, as a bad yere meant more to ivery one of us than Oi can say: rint to be paid and nothin' to pay it with; food to be got and nowhere to git it from, nor anythin' to git it with,—these were sore times. If we failed in the first, what little we had to cover our heads was like to be burnt from above us; if we failed in the second, there was nothin' to do but lie down and die with sorrow in our hearts, and nothin' more feedin' in our stomachs. May as well ask for the say as a praty. The yeres for some time had been bad and this one was awful, rint was long in arrears, and the landlord wouldn't wait—bad luck to the spalpeen. One day there come the news that the agent was comin' to collect the money due. He came. He was a young, pleasant-faced broth of a buoy with dark brown eyes and black hair. Said he "I am sorry to have to make this request, but it is most imperative that some reasonable payment be made, and I am directed to allow ye twenty-five per cent reduction on account of the potato crop failure."

"Pat, who was shpokesman, said we were all shtarving, and paymint of rint was out of the question; as well ax for the moon for we couldn't muster up a spud belay a quid."

This seemed to worry the young fellow, who mentioned somethin' about orders must be obeyed. The words were scarcely out of his mouth when I saw three guns raised and pointid at him from Mike Coolun's window. Old Pat's words "Be cautious" recurred to me for jist one short sharp second as Oi threw mesilf in front of the young man—but too late. Three shots rang out whin Oi remember no more. When Oi come to mesilf, the kindly face of Mrs. Moriarty was lookin' at me, her eyes were red, and tears were fallin' down her face like a strame.

"Och, begorra now, an' the divil chate me for a place if the Phrenolygist wasn't right after all, I'm a thinkin'. An' Oi was sure of it meself, an' she'll niver get well at all, at all," muttered old Pat Murphy as I closed my eyes from the light which was painful.

But Oi did, and though now it's but one leg Oi have ro walk on, it's meself will take care that Oi don't be after losin' that for want of caution.

An agricultural society offered a premium for the best mode of *irrigation*, which was printed *irritation* by mistake; whereupon an honest farmer sent his *wife* to claim the prize,

GRAPHOLOGICAL CHARACTER READING.

By RICHARD DIMSDALE STOCKER,

Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.

XV.—"CHEIRO."

CHEIRO, who has earned an enviable reputation as the greatest male palmist of the day, writes a rather cramped-up, thick "hand," which leans in the "wrong" direction. The faculties which are in a high state of development, or activity, with him, are the Perceptive group, along with Comparison Human Nature, Agreeableness, Wit, Imitation, Ideality, Sublimity, Caution, Marvellousness, Approbateness, Force, Secretiveness, and Amativeness. The heavy appearance of the writing, and the shapely forms of the strokes, will make him appreciative of all kinds of pleasures—of all things that appeal to the senses, and which give enjoyment. He is fond of the beautiful—has a good memory for faces, and this, added to his innate intuitive conception of character, aids his palmistic judgments.

As a rule (although itself certainly not the specific sign for the trait), this back-handed style is usually seen with persons who are interested in the occult and supernatural; the sign for "Belief," or "Wonder," love of and faith in the extraordinary and out-of-the-way matters, I have located in the *wide curving* of the bases of the letters (of the "C," particularly in the case before us), and in the exaggerated "heads" of the letters—as, for example, in the large upper section of the "C," and the inflated loop of the "h" and "C."

Cheiro's large Approbateness (flourish below name) in conjunction with well-marked Secretiveness (letters narrow—restraint manifested in tracing down strokes), makes him capable of exercising a good deal of *finesse*, tact and management with others; hence, in giving readings of character from the hand, he is able to put even disagreeable truths in such a way as not to wound the feelings of his clients. He has rather small Friendship, but large Agreeableness—as the huddled-up letters and wide curve of the *second* up-stroke of the "h" respectively show.

Thus, although he is not fond of society in general, he is not without the capacity for making himself very amiable and bland when in the company of those around him. He is timid, naturally,—as the dot of the "i" shows, by being placed in the *rear* of that letter,—and very anxious to be thought well of, has not so good an opinion of himself as he desires other people to have of him,—and is rather apt to be dreamy and morbid.

His will, however, is strong (thick, blunt terminals), and he is not without energy or the power of bringing to pass what he wishes (line under name thick and long); and these facts will modify the more impractical side of the character. Allied with those long up-and-down strokes, I generally find a great love of travel—and, as Cheiro is observant (upper part of "body" of "h" angular, among other signs), it may be assumed that he is fond of "seeing the world."

INFANTILE TIPPLING.

The French are declared by some of their own most eminent medical authorities to be undergoing a rapid process of degeneration, brought on by the reckless consumption of brain-paralysing, blood-poisoning liquors. Dr. Brunon, director of the Medical School at Rouen, and a student of his, M. Tourdot, have just published the results of their studies on the subject. They say that workmen earning 4d. an hour spend their money as fast as it is earned in drinking the most pernicious alcohol. Also coffee is never taken without alcohol, and this poisonous stuff is constantly administered to the children—actually brought to their cradles in little bottles by the affectionate mothers. At the tender age of seven years the unfortunate children are no longer given coffee with spirits, but alcohol neat.

A schoolmaster lately inquired of his pupils—all boys under nine years—how many of them abstained from these drinks, and he found that among his 63 little pupils 24 were accustomed to partake of "la goutte" every day of their lives. The mystery is that they live as long as they do. He estimates the proportion of boys and girls thus infected with alcoholism in Normandy at from 40 to 75 per cent. At 10 or 11 years, the boys add the nicotine poison to the alcohol, and are decimated like flies, or contract incurable diseases.

ADVANTAGES OF A FRESH WIFE.

We have known some very mean men in our time (says an American contemporary). There was Hugo Himmelman, who made his wife dig potatoes to pay for the marriage licence. When he was going to be married to Gretchen Kolb, he went down to Parson Rogers, at Digby, to get a licence. "Parson," said he "what's the price of a licence?" "Six dollars," said the parson. "Six dollars?" said Hugo. "That's a dreadful sight of money! How much do you ask for publishing in church then?" "Nothing," said the parson. "Well," said Hugo, "that's so cheap I can't expect you to give no change back. But three Sundays only make a fortnight, after all—two for the covers and one for the inside, like; and six dollars is a great sum of money for poor men to throw away. I must wait." So off he went jogging towards home, feeling as mean as a new-sheared sheep, when all at once a bright thought came into his head, and back he went as fast as his horse could carry him. "Parson," he said, "I changed my mind—here's the six dollars. I've been cipherin' it out in my head, and it's cheaper than publishin' banns after all. You see sir, it's potato-diggin' time. If I wait to be called in church, her father will have her work for nothin'; and, as hands are short and labour dear, if I marry her to-night she can begin to dig our own to-morrow, and that will pay for the licence, and just seven shillin's over: for there ain't a man in all Clements that can dig and carry as many bushels in a day as Gretchen can; and besides, fresh wives, like fresh servants, work like smoke at first, but they get saucy and lazy arter a while; so I may as well make the most of her."

A FIVE-POUND HUSBAND.—A lady promised to give her maid five pounds as a marriage portion. The girl got married to a man of low stature, and her mistress on seeing him, was surprised, and said, "Well, Mary, what a little husband you have got!"—"La;" exclaimed the girl, "what could you expect for five pounds!"

PECULIAR PHRENOLOGICAL CUSTOMERS.

—O—
By J. MILLOTT SEVERN, F.B.P.A.
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I HAVE been asked to relate some of my peculiar phrenological experiences. Well, Mr. Editor, I must tell you that I feel somewhat reluctant to do so, for this reason, that I have always regarded the phrenologist's practice as indeed private and confidential. The phrenologist has no more right to divulge the confidences entrusted to him than the physician, lawyer, or minister. Prudence and professional etiquette demand that many peculiar and valuable experiences must remain for ever a secret between the phrenologist and his client. However, I do not think I shall be committing a breach of faith by relating just a few.

In my early practice, I remember a very precise, maidenly old lady dropping in for an examination, accompanied by her maid. Seating herself comfortably, she said, "Now, I know something of Phrenology myself, and I want you to read my character, and mark me a chart, and it must be very exact, please: if it is any advantage, I can take off this," placing her hand on a closely-fitting, dexterous piece of workmanship in the form of a wig. "Oh! no, thank you," said I, instantly, "it is not at all necessary." Just then my attention was drawn to another client in the waiting-room. On my return, in the space of a moment only, lo! and behold *it was off*—the lady had removed that wig. Startling, sir! that's not the word; if you have never seen a bald-headed lady, may you be spared the ordeal. Posing with womanly dignity and statelyness, she sat; and fresh and even as a newly-polished billiard-ball, that massive dome of thought appeared towering up before me. For the moment, indistinct ideas came into my mind about lines of demarcation; why not chalk the divisions on it, as seen on the phrenological busts? What a splendid opportunity for a young phrenologist? There was not one single hair on the old lady's head; and a shinier pate I never saw. I cannot vouch for the accuracy of that lady's statement, for my usual seriousness and contemplative habit of mind was much disturbed. To add to my embarrassment, I observed a roguish sparkle in her maid's eye. She had evidently seen that wig off before; but to me it was a sight never to be forgotten.

The fact that it requires a really good intellect to become a successful clown, is not usually recognised. Summing up a man's character many years since, I concluded by saying: "had you the opportunities afforded for entering the profession, you would have made a first-rate clown, and you should be known to possess considerable cleverness in other artistic lines. His face lighted up instantly, and, with an animated expression, and a serio-comic look, he said: "Yes, they all knows Tommy the clown." During the examination I observed him manipulating in his hand a piece of soft substance to which he now applied his pocket-knife with a few skilful touches, in another moment he held up before me a perfect model of myself in clay; rolling up the clay again, in a few moments more he produced a model of Mr. Gladstone, following on quickly with Disraeli, and several other celebrities. He had been a clown, he said, most of his life; had brought up his family to the acrobatic profession, and the tears came in his eyes as he spoke of how one of his daughters had been crippled for life by a fall from a tight-rope. He was getting on in years now, and not being able to command a regular post as clown, he

was making a "bit" at fairs and other public gatherings by his instantaneous model portrait exhibitions.

On another occasion, when examining a gentleman, I remarked: "I don't know whether you will take it as a compliment, but I have examined only one other person who would make as good a clown as you." "Sanger's A 1, sir; Sanger's A 1," he promptly remarked. He was, he said, Sanger's principal clown.

A comfortable old country couple (man and wife) evidently strangers in the town, and with half-an-hour to while away, came in one day. The man wished to have his "head seen to," he had "never had such a thing done before." He was, I told him, a typical dealer, good natured, but a keen bargain maker, would have very practical judgment of the value of old materials as they appeared in bulk, and might have done well as a dealer in, and buyer of old railway or other plant comprising old and bulky materials. "I be come down now," he said, "to give an estimate for the Old Chain Pier (Brighton), and I bet I can judge to a very few pounds how much old iron is in each foot of it. I've contracted for, and bought some of the biggest old railway plants that's been for sale lately, and I seldom makes mistakes except as benefits myself like."

Expatiating on the weak moral qualities of a young man a little while since—how he needed more courage to help him to resist the persuasive influences of others, and pointing out also that he was prone to appropriating things to his own use which did not belong to him, he said: "Quite right, sir. I have only just come out of Lewes from doing a week for stealing a bike, though I did not mean to steal it at the time."

A few weeks since, I told a client he had abilities for a first-rate detective. He said that he already was one, and, raising his hand, he showed me where a noted criminal had recently bitten off one of his fingers when being arrested by him.

All sorts of tricks have been played on phrenologists, but nature is truer than artifice, and the science of Phrenology will never deceive us, though men might try to do so. A parson will sometimes button over his choker, make a long face, and look abject and miserable when visiting the phrenologist, with the idea of deceiving. He may be all that without assuming it, and quite unsuited to his avocation; but, if he has it in him to be a parson, we shall soon tell him. Persons may deceive themselves, but not the phrenologist, easily. A man in a soldier's uniform observing that I had said nothing in my statement relative to his profession, asked if he would not make a good soldier. I told him he was not at all suited to that profession. "Quite right," said he, "and if you had said I was suited for soldier life, I should have told you at once that your science was all humbug. I am a tailor, and have put these things on purposely to deceive you."

ANOTHER WEE WIFIE.—A couple belonging to one of the coast towns of Fife, who had been but a few months married, recently took advantage of the railway to Edinburgh to see the ceremonial at the laying of a foundation-stone. The young wife proposed staying a few days with her friends in Edinburgh, but it was necessary that her husband should proceed homewards by the boat on Saturday morning. To try the strength of his helpmate's affection, he remarked that he "doutit the boat would be sae heavy laden that they wad a' gang to the bottom." "Dae ye think sae?" responded his affectionate partner. Then, John Anderson, ye had better leave the key of the house wi' me,"

JOTTINGS OF A PHRENOLOGIST.

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[Illustrations, &c., Copyright.].



WHEN we come to deal with the inner lives of men and women, we find how easy it is to fall into the greatest possible errors in judging them. It is very easy for those who have learned to read signs of character and have ability to read off what they see, but, as we look upon a man who has passed over seventy years of life and attained to a good degree of excellence, how few can know through what he has passed to reach it.

We applaud the man of wealth, never asking whether he has gained it honestly, by steady application, or by cunning due to great intellect uninfluenced by the moral faculties. Is it the result of honest toil? Or, has it been gained by degrading, or by bringing suffering and sorrow to others?

A face may speak of energy, force, tact, and great intellectual ability, but do these indicate peace, happiness, and contentment?

These thoughts were suggested to my mind last week, when I went to fulfil a promise, made to a clerical friend, to give his people a lecture, far away from the busy hives of trade and commerce—many miles from any railway, amongst the hills of North Lancashire.

Arriving at the village, my wife and I met my friend, a man about forty, possessed of a mental-vital temperament of a very refined type; one who chose the ministry not for its pomp or pay, but to lift up, and bring comfort to, men and women—to lead them from wrong doing, because it would make *them* happier.

Whatever this man misses, through being shut off from many of the advantages of life, in our large towns and cities, he gains in peace and the knowledge that he is loved by those into whose lives he comes like sunshine in dark times.

If a man cannot be happy without the possession of *physical* comforts, and will not try to be, then he must, to a very great extent, leave all those things alone which appeal to, and satisfy the higher feelings. He must, however, take the risks and disappointments; and not grumble, or envy those who are more successful than himself.

Circumstances may be such that, after gaining the things he sought, he may lose them. If this does occur, he will find his misery greater by far, than he ever expected. How often do we see or hear of men whose only object in life is the attainment of physical enjoyment and comfort, ending

their lives when these are lost. I am writing of those men only, who live to satisfy excessive Acquisitiveness alone, in a physical direction. Add to this type of being very large Approbativeness, there then comes an excessive desire to display what they possess, which gives vanity in relation to display. Amongst such people, will be found the very worst of *bad tempers* and unscrupulousness. My illustration is one of a person with excessively large Approbativeness, Combativeness and Self-esteem. The whole system is made up of those conditions which give activity, energy, excitement and temper. It realises pleasure, disappointment, and misery to their fullest extent. Such people live as much in a day, as most do in three, and by their quickness, brightness, and impulsiveness, seem to get out of life all that is worth living for; but the reckoning time comes, when the energy and vitality have been spent; the results are—extreme sense of pain, suffering, and misery.

“What ye sow, that shall ye reap,” is worth remembering and acting upon, so that, as old age creeps upon us, there may be that peace and happiness of mind, as well as freedom from great suffering of body, which shall make us feel, as we pass away, that our lives have been like a pleasant visit to a realm where we have found pleasure and happiness. My old grandfather taught me, when a small boy, “When you suffer physically, remember always, *you have done something wrong*.” Phrenology and physiology teach us what is *right* and what is *wrong*, mentally, morally, and physically.

MARRIAGE MEMORIES.

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What the father says: “Which side must I stand on when I have to give her away?” What the mother says: “I am sure the ices will be late for breakfast.” What the sister says: “I flatter myself I am the best looking of the eight bridesmaids.” What the brother says: “Of course the best man is behind his time—just like him!” What the pew-opener says: “This way, my dear young lady.” What the beadle says: “They are sure to be in time, sir. I will motion to you the moment I see ‘em coming.” What the clergyman says: “Have you got the ring?” What the crowd says: “Hooray! That’s ‘er! Oh, ain’t ‘e a guy!” What the old friend of the family says: “I have known him, too, since he was so high, This was nigh on forty years ago!” What the funny man says: “You can see from my face that I am just the man to be associated with the bridesmaids.” What the best man says: “Unaccustomed as I am to public speaking.” What the bride says: “Good-bye, my own darling mamma and papa; and Emmy, dear, please do see the things are all right before we start.” What the bridegroom says: “Thank goodness it is all over!”

COMPARATIVE HEIGHTS OF WOMEN.

— o —

Observant doctors have been taking measurements of the height of women in France, England, and America, and announce that the English woman is the tallest and the American next. The average height of the French woman is 5ft. 1in. The American woman is nearly 2in. taller, and the women of Great Britain $\frac{1}{2}$ in. taller than they. But American women weigh slightly more than either of the others, and it is said that their average weight is about 117lb.

The Popular Phrenologist.

MAY, 1898.

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CRANION'S OPINION.

I AM pleased at the continued references in letters to the satisfaction expressed by readers with our journal, and although I am unable to reply personally to all the friends who write, yet I am none the less gratified to receive commendations. I trust that those who take so great an interest in the paper will help to secure for it a wider circle of friends.

In these enlightened days it is quite refreshing to find a public print still eager to show its ignorance of things phrenological. Of course, my readers must be forgiven for momentarily doubting my suggestion; yet it is a fact that away somewhere, "far from the madding crowd," there exists a benighted locality named Barnet which possesses a print of this description. In a comment on the sketch given in April *P. P.* of the Rev. George Freeman, it holds up its hands (metaphorically, of course) in horror at the thought of a minister of the Gospel daring to believe in Phrenology.

Its editor's knowledge of Phrenology, as well as of its supporters, must be very weak, or at times prejudice usurps the place of knowledge. Has not our contemporary ever heard of the Rev. H. Ward Beecher, Rev. Prof. Hitchcock and Archbishop Whately, amongst those of a past generation, and to-day of Canon St. Vincent Beechy, Dr. Parker, Revs. W. T. H. Wilson, Vicar of Leyton, C. Edmunds, Vicar of All Saints, Leyton, H. Moulson, F. W. Wilkinson, &c., &c., who are all earnest and conscientious phrenologists?

Of all places where a knowledge of Phrenology would be useful, the pulpit is undoubtedly the first. No man should

have a truer and deeper knowledge of the people with whom he is brought into contact than the minister. He, of all others, should be able to read the character, the inner thoughts and feelings, so as rightly to apply the truths he has to teach; he should know where it is right to tell one man to yield and another to stand firm. The minister should be the phrenologist.

The Marriage Agency I recently established on phrenological lines is a source of much comment by the press. The *Daily Mail* led off with a half-column article, and the provincial press has followed closely in its wake, but as much of the matter was evolved from the inner consciousness of the "special representative" of the former paper, its reliability is of a questionable character.

When my idea was first mooted, I was informed that the thing would be quite unworkable, as it was probable I should get an overwhelming preponderance of lady applicants. I had previously supposed that the ladies may be slightly in excess of the gentlemen, because of their preponderance in the community, but the predictions of so many of my friends, as stated, almost converted me to their pessimistic views. What, however, has been the result? Surprising indeed to me, as it will be to the prophets of evil. My gentlemen applicants outnumber the ladies by four to one.

Why is this? I cannot tell. It is probably the fact that they have to undergo a phrenological examination. The "form" supplied is no mere "matter of form"; it is a serious document meant to provide for all possible contingencies as to appropriateness of character for harmonising with a possible partner. Whether ladies fear, after perusing the form, that they would fail to pass so trying an ordeal, I know not; certain it is they hesitate to "tempt fate."

We must all recognise that we are none of us perfect, and it were well for us to have our imperfections pointed out, that we may remedy them. Instead of shirking, we should all, male and female alike, court investigation, and seek to profit by the knowledge gained. Another point I have been careful to notice is, that the curious and the adventurer have been conspicuous by their absence, all applicants being serious in their intentions.

I have been written to by Mr. Gallettie, drawing attention to the advertisement of the Morgan Bust in the *P. P.*, and stating that a similar bust had been devised by our friend and contributor, Signor Crispi. Of this I had no knowledge previously. I desire, however, that honour should be given where honour is due. I think it would be interesting to know which of the two Busts was first produced. Will any of my readers throw any light upon this matter?

Don't forget the lecture by Dr. Davies on May 3rd. You should make every effort to attend.

OUR CONTRIBUTORS.

—o—
PROF. J. MILLOTT SEVERN, F.B.P.A.

ONE of the most valued and consistent of our contributors is the subject of our present sketch. From the first number of our Journal to the present, Mr. Severn has given us from his stores of knowledge, some choice morsels, varied and attractive, dealing with the phrenological organs and their manifestations in practical life. One of the chief charms of his articles lies in his unconventional method of dealing with facts of every-day life, the prompting motives and inner feelings which influence us for good or evil. His wise reflections on these matters stamp him as a philosopher. Though a professional phrenologist he is no mere "money maker." He loves Phrenology with a devotion only too rare amongst those similarly situated; and no sacrifice is too great, no labour too hard, for him, if the labour or sacrifice is for his dearly loved Phrenology. Of indomitable energy and untiring zeal, he may be reckoned amongst the few, the very few, who are rearing the structure of phrenological science and philosophy upon the foundation laid by Dr. Gall. I say this advisedly, as though there are hundreds who call themselves phrenologists and seek to profit by their connection with the subject, yet the number of those who actually labour for the advancement of a knowledge of its truths for its own sake is indeed very, very small. Mr. Severn is one of this number, and when the fighting is over and the victory won, he will be recognised as a stalwart and a champion.

Born on the 20th May, 1860, Mr. Severn will be thirty-eight years old on the 20th inst., and is hence a comparatively young man. It is, however, nearly a quarter of a century since, when a boy, he first thought of Phrenology. His mother endeavoured, and with success, to impress upon his youthful mind the value of its teachings, she having gained information from a friend,—Dr. T. Spencer Hall, a pioneer of medical mesmerism, and well known phrenologist. A discussion on Phrenology at an Improvement Society's meeting naturally excited his interest and roused in him a desire to master the details of the subject. From the village where he lived, he, as opportunity served, tramped to the nearest town to buy cheap pamphlets to the full extent of his pocket money, and these he read and re-read till they

were quite worn out with handling. As his means increased he procured other works, and many a time has spent his last shilling on phrenological literature. When twenty years of age, he migrated to London to secure larger opportunities for prosecuting the study of what was now to him the one engrossing subject of his life. After many difficulties, he became a student of The O'Dells at the London Phrenological Institution. And, as the result of a systematic course of study, he succeeded in obtaining the Institution's Certificate in March, 1888. It was thus, after six years study in the village, and eight years in London that he was declared efficient as a phrenologist. What an object lesson is this, to those who, after scanning one or two books on the subject, and looking at the bust, consider themselves competent to read character. Mr. Severn was not, however, yet satisfied; there were other successes to be achieved, other heights to be won, and nothing short of the utmost attainment would satisfy him; hence, he continued his studies, though now practising as a professional phrenologist, until in 1892 he passed the examination, and obtained the Diploma of the British Phrenological Association, thus securing the highest credential possible to the phrenologist;—the Fellowship of the B. P. A.

Professor Severn has visited most of the large towns in the Midlands, and has met with considerable success, but, for some years he has been located at Brighton, and now confines his professional duties to that town. When travelling, he did no lecturing, his time being fully occupied in consultations; his fame being such as to secure thousands of clients in some of the towns visited during his stay of six or eight weeks. This constant occupation also prevented him from doing much literary work. Since his settlement at the "Queen of Watering Places," he has done much to remedy this, and articles from his pen may be seen in most of the Magazines, Annuals, Year Books, etc., published during the past few years. In addition to this, he has been doing his best to impress lastingly the value of phrenological truth on his friends and neighbours, and, in conjunction with others, (but mainly as the result of his own labour and energy), he has helped to establish a useful and promising Society called the Brighton and Hove Phrenological Association, which holds weekly meetings, to the success of which Mr. Severn's lectures have helped largely to contribute.

In connection with the *P. P.*, Mr. Severn has been more than a contributor, and possibly, it may not be considered a breach of confidence for me to say that he stands first amongst phrenologists in disseminating truth by means of circulating this Journal. Mr. Severn takes 650 copies of the *P. P.* monthly, a standing order, summer or winter, and in addition occasionally, has an extra 1,000 or 2,000 copies. Who will emulate so worthy an example?

With strong convictions and ardent zeal, a happy and most genial manner and a handsome exterior, Mr. Severn is a brother worker of whom we are proud, and one whose labours will result directly in increased happiness to thousands, and indirectly in a brighter and better life for millions yet unborn.

IS THIS ALL?—There is a bachelor who says that *all* he should ask for in a wife would be, a good temper, health, good understanding, agreeable physiognomy, figure, good connection, domestic habits, resonances of amusement, good spirits, conversational talents, elegant manners, *money*! The unreasonable rascal! Isn't there anything more he can think of?

LESSONS IN PHRENOLOGY.

—: O :—
 BY JAMES WEBB, F.B.P.A.
 —: O :—

CONSCIENTIOUSNESS. (*Continued.*)

DR. RALPH WARDLAW, in his *Christian Ethics*, writing of conscience, says:—"In thinking of this subject, I have been at a loss to conceive what conscience can include in it beyond the exercise of the judgment." Dr. Harris and many metaphysicians (see March *P. P.*) consider that the moral sense is no independent faculty, but is the application of reason—that "reason is the leading element in the constitution of conscience." And Cardinal Newman, wise, amiable and good, on the other hand, says that religious men "practically acknowledge a broad distinction between their reason and their conscience, and that they feel the latter to be their safer guide, though the former may be the clearer—nay, even though it be the truer. They would rather be in error with the sanction of their conscience than be right with the mere judgment of their reason." Sir James Mackintosh uniquely gives his view:—"The man decides; conscience is but a word."

Who unravels this word tangle? The Phrenologist. He points out that, around the word *conscience*, there has grown a confusion of thought that cannot be cleared up except by his invaluable science. He begins by pointing out that the intellectual faculties observe and reflect—the perceptive group perceive existences, their qualities, their phenomena, etc.; the reflectives their relationships, differences, adaptabilities, etc.—and that they lie in the prefrontal region of the brain. He proceeds to show that the superior part of the head is the part whose function is to feel the higher or moral emotions and sentiments—Benevolence, Faith, Veneration, Fortitude and Justice. Other things being equal, a person experiences these emotions with less or more intensity in proportion to the size of their organs, and though these emotions are distinct from the intellectual faculties, they act with them.

The editor of the *Phrenological Journal* illustrates this point so well, that a summary of his method will help us to comprehend it. He says: "If we see a man held down by force in a chair, and another drawing a tooth from his head"—e.g., a Jew whom a tyrant is in the act of robbing, his teeth being taken out one by one to cause him to disclose where his property may be found—"the intellect perceives the victim and his tormentors, and comprehends their motives and designs, but there its functions stop. The sentiments of Benevolence and Justice, however, start into action; they pity the sufferer and condemn the tyrant and his ruffian instruments. The force of perception is in relation to the size (other conditions being equal) of the intellectual organs, and the intensity of the emotions in relation to the size (*ceteris paribus*) of the moral organs. An idiot deficient of the former might not be capable of clearly understanding the object and motives of the operator, and so might fail to perceive the injustice of the proceeding, and to experience the corresponding emotion, even although the organ of Conscientiousness were large. A man of genius, on the other hand, might comprehend the whole transaction very clearly by means of powerful intellectual organs; but if he were very deficient in the organs of the moral sentiments, and possessed large organs of Acquisitiveness and Destructiveness, he might secretly approve of the proceeding as a clever and convenient way for a sovereign to obtain supplies. Or, if the very same acts were perceived

by the intellect, but if the spectator were told that the individual in the chair was a victim, not to a tyrant, but to the toothache, and that the extractor of the teeth was a very humane and skilful dentist who was relieving him from torture, the moral feelings would here also start into activity, but with very different results. Benevolence would feel compassion for the sufferer, and both it and Conscientiousness would be agreeably affected towards the operator; in other words, Benevolence would love him, and Conscientiousness approve of his conduct."

It is clear that there is an organ that produces the feeling of justice and injustice, and that the power with which the feeling acts in each individual bears a relation to the size of the organ. In those who have this organ large, Conscientiousness, (commonly called *conscience*—a very misleading term, because misapplied) instinctively feels the existence and power of this organ. Those in whom it is deficient seem incapable of comprehending either its nature, its power, or its use. But let anyone who has this organ largely developed visit an asylum containing persons with this organ in a diseased state, and let them hear their self-accusations, their remorse, their agony, believing they have done a wrong; they will there see that it is neither reason nor judgment that is diseased, but an innate principle called Conscientiousness by phrenologists.

In his "Apologia pro Vita Sua," Cardinal Newman discusses the question of Lying and Equivocation somewhat fully. He points out that men of great eminence have taught that under extraordinary circumstances "it is allowable to tell a lie."

Jeremy Taylor says: "To tell a lie for charity, to save a man's life, the life of a friend, etc., hath not only been done at all times, but commended by great and wise and good men. Who would not save a father's life, at the charge of a harmless lie, from persecutors or tyrants?"

Paley says: "There are falsehoods that are not lies—that is which are not criminal."

Milton says: "What man in his senses would deny that there are those whom we have the best grounds for considering that we ought to deceive, as boys, madmen, the sick, the intoxicated, enemies, men in error, thieves? I would ask, by which of the commandments is a lie forbidden? You will say, by the ninth. If, then, my lie does not injure my neighbour, certainly it is not forbidden by this commandment."

Johnson says: "The general rule is, that truth should never be violated. There must, however, be some exceptions. If, for instance, a murderer should ask you which way a man has gone."

Cardinal Newman judged that the Greek Fathers thought that, when there was a *justa causa*, an untruth need not be a lie. St. Augustine took another view, though with great misgiving—that all untruths are lies, and that there can be no just cause of untruth.

Just causes for equivocation have been held to be: Self-defence, charity, zeal for God's honour, the good of others, mental reservation. "A still tongue makes a wise head," "Silence is golden," and similar proverbs, would indicate that men generally look upon mental reservation and evasion as allowable in cases of impertinence, inquisitiveness, and questions indicating a desire to obtain an advantage or aid in perpetrating a wrong. In political warfare these evasions are current coin. In the diplomatic service, evasion amounting to deception is understood to be honest diplomacy.

(*To be concluded.*)

NATIONAL NOSES.

—o—
BY ANNA LEY.

—o—

EVERY nation has a characteristic nose ; and the less advanced the nation is in civilization, the more general and perceptible is the characteristic form. While nations are in their infancy and the mass of people are uninformed, the features, receiving no impressions from within, take the form impressed from without and follow the national type. If one uniform state of things—of government, climate, and habits—continues, without education, generation may succeed generation, and the original facial type of the race remain. If, however, the national circumstances alter (still without general education), the national features follow the type impressed by those circumstances.

When education becomes general, nations lose their national typical features ; for the physiognomy becomes so variously impressed from within, according to the different bias and affections of men's minds, that it ceases to receive those impressions from without which generate national types. At present, however, there are still to be found in all nations the typical features of the race. On the tomb of Osiris, father of the Great Rameses, are represented the "dwellers upon earth, those of Egypt as well as those of foreign countries." Four figures are given in each group, and are coloured to represent the tawny, the yellow, the black, and the white races respectively, with features corresponding to those of the same races at the present day. Such facts should teach us that the laws which regulate the generation and production of species and races, are very different from those which regulate reproduction and succession, and that, while we endeavour to explain the laws of origination by the laws of reproduction, we shall never arrive at the solution of the origination of types. But, at whatever period impressed, certain it is that many nations have a typical form of nose, together with other peculiar features ; and it concerns us now rather to regard the fact as it exists, than to enquire how it happened.

The present European nations are the Gothic, the Celtic, the Slavonic, and the Finnish. The Gothic has been subjected to so many varying circumstances, that it is now perhaps impossible to assert, with confidence, its original natural form. Where a uniform dull system of despotism, political and religious, has for centuries bound down these nations in abject servitude, the nose is sharp, devoid of Cogitateness, and Roman-Greek in profile. The Spanish Goths and those of France and Italy (especially the Spanish) were so long held in mental thralldom that they ceased to cultivate cogitative powers which it was dangerous to use. With the cessation of the cogitative powers, the Cogitateness of the features will disappear, and the nose will become defective in breadth, thin and sharp. To this want of reflection succeeds, in the naturally higher and more energetic nations, animal passion ; and, if ever the pressure is removed from the national mind, and it obtains the upper hand of its keepers, fearful retribution and sanguinary revenge inevitably ensue, like the French Revolution. It is for this reason that the sharp, thin, unthinking nose appears symbolical of cruelty, not so much because the natural disposition is cruel, as because the mind, when unchained, acts from animal impulse, and not from sage reflection ; and animal revenge is always wild and cruel.

The Germans and the English are pre-eminently deep.

thinking nations ; and in both of them is the nose more decidedly and more generally of cogitative form than in any other Gothic nations.

The Anglo-Americans afford a further corroborative proof that the Cogitative Nose is dependent on the cultivation of the Cogitative mind.

The Slavonics are but little advanced, and, till within the present century, the Russian noble, as well as his serf, led a life of eating, and drinking, and sleeping. The Snubbo-celestial form of the Slavonic Nose stamps its character irretrievably, and accords remarkably with the description of the Slavonic mind given by recent writers, "Inconsistent and unstable—wanting in the creative faculty."

The Finnish race presents a remarkable proof of the variation in physiognomy attendant on variation in mental capacity, occasioned by change of circumstances—as government, climate, and habit. The modern Hungarians, and the Northern Finns and Lapps of the shores of the Bothnian Gulf and the White Sea, are all of the same race ; and yet differ widely from each other in physiognomy. The Hungarians are bold, independent, noble-minded, and highly intellectual, characteristics which exhibit themselves in a noble Roman Nose, and a countenance bespeaking the independence of their mind. Although the Finns and Lapps retain the flat nose—never having emerged from barbarism—they are a mild, gentle, meek-spirited race, presenting few features which seem capable of amelioration.

Perhaps, no nation displays a more universal dead level and generalsameness of features than the Snub-nosed Chinese. The faces may be said to be all cast in the same mould ; and one could wish that Nature, when she made her first cast, had—as she is reported to have done when she made a certain beautiful female, broken the mould before she produced any more casts from it. The form of government is admirably arranged to keep the people in a state of childhood.

The Hindoos have not so general an uniformity in their features, nor so low a formation of their noses. India has been subjected to less uniformity of despotism than China. While to the dominant system of the Chinese we can assign no limit, we find in that of the Hindoos numerous epochs when important changes have taken place. During the glorious period of the power of the Syrian Arabs, the Arab character shone out uncontrolled in its true features, and exhibited itself as it had never done before. The Arabs have the Jewish or the Syrian nose ; they are shrewd, clever tradesmen, enterprising merchants. It is unnecessary to remind the reader of the low development of the Negro mind and his miserable nasal conformation—they are worthy of each other. The Negro-race, as old as the earliest Egyptian sculptures, has never been on an equality with any of the other races.

A discovery is reported from abroad which, if it prove genuine, should afford a solution of a difficult problem. While making experiments with the Röntgen rays, a learned professor discovered certain black rays that issue from the vacuum tube and pass through the human body. The photographs produced by means of these rays, which have been styled "critical rays," are not the same when taken of a living body as when taken of a dead one. Photographs of living hands show the skeleton, as in the Röntgen photographs. A dead hand, however, appears in full, showing all the fleshy integument, whilst the bones remain invisible. It is thought that by means of these rays it can be ascertained whether a person is really dead or not.

BRITISH PHRENOLOGICAL ASSOCIATION.

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ON Tuesday, April 5th, the ordinary meeting was held at 63, Chancery Lane. The minutes were read and confirmed. The PRESIDENT (G. Cox, Esq.), then gave his inaugural address, in the course of which he said :—"We look back to-night over a stretch of phrenological history ; and we see the pioneers of the movement suffer loss, and spend their lives in the most laborious investigations and careful research, confirming their discoveries by hundreds, and even thousands of examples. We follow Dr. Gall in his travels through the countries of Europe in the heyday of his success, as he enjoys free access and a hearty welcome to all the seats of learning, and to the Royal Courts. We see him for awhile received and entertained as a prince, and everywhere encouraged ; but we see also that he, after all, had the misfortune to be a hundred years in advance of his time when the darkness of superstition was dense, and the bitterness of religious and scientific prejudice was hopelessly unrelenting, because his discoveries proved to be so sweeping as to overturn pet theories of science and the foundations of philosophy, and to cause disturbance in the domain of religious thought. His discovery of the fact that the mind is composed of distinct faculties, and that these faculties have their special locations, and manifest themselves by their action on certain nerves set apart for that purpose, is one of the greatest discoveries ever made in science.

If Phrenology, as advanced by Gall, had been followed up on Gall's lines by the scientists of his day, and had been applied philosophically for the improvement and progress of humanity on the lines laid down by George Combe, what would have been the position of society to-day ? Who among us is able to outline the extent of advance that would have been made in the moral and political government of men, in education, and in all-round happiness and prosperity.

The British Phrenological Association has justified its existence thus far, over the past eleven years, by affording a rallying point for lovers of the Science, and by the attention and respect which it has attracted to Phrenology ; but it is committed to far more than it has yet done.

This centenary year should be one of special effort, and should be made to mark a distinct advance. We are in the vanguard of a great movement ; and great issues hang upon the spirit and the manner in which we carry out the trust which has come down to us. During the last twenty or thirty years, changes have been working so that there is a decided change of front on the part of our leading scientists, who now not only concede the plurality of the functions of the brain, but are themselves busy in all the countries of Europe in an endeavour to localize them ; and the old *scientific* objections to Phrenology are thus as dead as their originators. Now, at the close of a century when, from the very imperishable nature of Gall's work, its soundness is beginning to be realized, his awowed opponents are arriving by other means at his results, and are laying claim to his discoveries. While in the current literature of the day, there is a strong infusion of Phrenology ; and some writers of note have come out boldly in its defence. It would appear, therefore, that we have to-day a more substantial foundation in public opinion for the advocates of Phrenology to work upon, than at any previous time since the days of George Combe. But Phrenology still needs to be saved from its friends, and cleared of the great mischief which has resulted from, and

is still very largely caused by, incompetent advocacy. Phrenology has a large number of secret disciples in all classes of society, who will gladly come out on the phrenological side whenever it shall have been cleared of its incubus of ignorance and charlatanism. An important work, therefore, lies in the direction of the dissemination of sound phrenological literature in leaflet, tract, and pamphlet form : plain statements of phrenological principles ; extracts from the writings of able men in its defence ; testimonies to its truthfulness from the works of its opponents ; illustrations of the practical application of Phrenology in the affairs of political, social, and commercial life.

When Phrenology is rightly understood, we shall see a recognition of its value in the arrangement of our school codes, and the coming generation trained with more particular regard to their various individual requirements.

It will then be seen, also, that some improvements might be made in our methods of dealing with our criminals and the insane. When it shall be recognized that an abnormal skull and abnormal impulses go together ; that it is as natural for one to murder or steal (whose natural tendencies have never been diverted), as it is for another to love and worship ; that there is a wide difference between the born criminal and the man who is driven to a criminal act by desperate necessity ; their treatment will then be made to differ accordingly, and will be so adapted as to be remedial and tend to diminish rather than to harden and increase criminal tendencies.

Our Association exists "for the investigation and promulgation of Phrenology." A large field for work is open before it, voluntary work, and of a kind to benefit our fellowmen ; and, if we would see Phrenology free to take its right place among the forces for good, we must work to bring its real claims to the front, to lift it from the mire into which bigotry, ignorance, and superstition have plunged it. Phrenology is one of the eternal verities ; and it will rise above all opposition until all who have to do with the education and uplifting of mankind will acknowledge its value and take it as their guide.

MR. MORRELL moved that the thanks of the meeting be presented to the President for his excellent address. He thought the Association should continue such practical work as was within its power, particularly the delivery of lectures before Societies who would arrange to accept such.

MR. J. P. BLACKFORD seconded the motion in a few words, urging those present to make it possible for the President to accomplish the task which, in his address, he had set for himself and the Association.

MR. HUBERT supported the motion, expressing his sympathy with the subject dealt with, and then put the motion to the meeting. It was unanimously carried.

The PRESIDENT replied, reiterating his desire to work with a high aim for the advance of the subject he loved so much.

Delineations of character were then given ; that of Mr. J. S. Brown, by Professor Duham, and of Dr. Davies, by Mr. Blackford.

The meeting was then resolved into a special one, for the consideration of some alterations of rules, the following being the most important :—

It was resolved that the seat of any member of the Council, who absented himself from six consecutive meetings may be declared vacant.

Also, that six Trustees should be appointed in whom should be vested the property of the Association, to prevent any possible misuse, or scattering of the library and other

property in the event of disruption, or cessation of the Association.

To discontinue the term Hon. Vice-Presidents, and include these gentlemen in the list of Vice-Presidents.

No member to be at liberty to use the name or the initials of the Association for professional purposes, unless possessing the Diploma of the Association.

Mr. Gillespie was elected to the Council in the place of Mr. Durham, who has been elected Treasurer, thus becoming a Council member *ex-officio*.

The proceedings then terminated.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

The usual weekly meeting was held at Hove on April 7th, the Rev. F. W. Wilkinson presiding. Professor Severn gave a lecture on "Hope." The definition and function of this organ as given by Combe, Spurzheim, Macnish, Sidney Smith, &c., was dealt with by the lecturer, who endeavoured to show the advantage of possessing a good degree of this faculty. Life, even at its best, is attended with very much that is disappointing; thus we need Hope to cheer, encourage and brighten our onward journey. Hope is necessary in nearly every situation. Many fail to achieve that which their abilities indicate they could, owing to its deficiency. Some may have Hope too large, and so spend their lives in a world of brilliant illusions, building castles in the air; they speculate rashly in business, and may promise more than they can possibly perform; but the majority need to develop the faculty. An interesting discussion followed, in which many ladies and gentlemen (members) joined. On the 14th inst., at the Oddfellows' Hall, Brighton, Professor Severn again lectured, Mr. H. J. Barker being unable to attend. The subject was "Conscientiousness." The opinions of the early writers were first dealt with, after which the articles by Mr. Webb now appearing in the *P. P.* were considered. The lecturer dealt effectively with the results of an excessive development of the organ, and of deficiency of development. An interesting discussion followed, Rev. F. Wilkinson (president) in the chair.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

On March 29th, the members of the above society spent a very interesting and instructive evening. The first portion was devoted to delineations by students, after which came "Questions and Answers on Phrenological Subjects," each member in turn answering questions which had been written on paper and taken indiscriminately, after which any of the other members were at liberty to speak on the same question. On April 4th, Mr. J. Davis gave a lecture, entitled "Phrenology." The lecturer impressed upon his audience the claims, and also the scientific aspect, of Phrenology. He considered it pre-eminently the best means of accurately judging the disposition and characteristics of persons. A discussion followed, in which many of the members took part. Mr. Parish occupied the chair.

HOOK.

Mr. R. W. Brown has been for some months lecturing in the county of Hants, where he has met with much encouragement. The local press have inserted lengthy reports of his lectures. I can, however, only give a brief extract

from one of the lectures delivered at the above town. Mr. Brown, lecturing in the board schoolroom, remarked that Phrenology was as genuine in its scientific aspects as physiology and anatomy. The latter two were recognised by the opponents of Phrenology, and yet in their opposition, which was often actuated by prejudice, they failed to observe the fact that Phrenology was the key to those two sciences. No subject was fully understood, but they were not all rejected on that account. Phrenology demanded research, but such investigation must be performed from pure motives, and the result would invariably appear with definite success. It was to be regretted that many theologians despised the doctrine of moral and mental culture under phrenological guidance, though they emphasised the need of reform, without expressing clearly the process by which such reform could be accomplished. He was strongly optimistic in his belief that the Christian churches would yet be brought to realise the value of this divine philosophy. He was delighted to know that many prominent ministers and noted laymen of the various churches were firm believers in, and some of them powerful advocates of, these sciences. Mr. Brown's public delineations of character are exceedingly successful. A bright career seems to open out to this young and enthusiastic worker.

LEYTON PHRENOLOGICAL SOCIETY.

This society has made a new departure in its programme this year by devoting one half of the meetings to elementary study of the subject by members. Mr. Webb has undertaken the charge of these meetings, which will be held alternately with the meetings for lectures and addresses. The first of these was held on Friday last, when the phrenological aspect of "truthfulness" was dealt with. By the examination of the skulls and models at their disposal, and the study of such works as the society have in their library, and with Mr. Webb's experience and ability as a demonstrator, there is every hope for those who wish to pursue the study to make good progress.

MARKET HARBOROUGH.

Professor Artemas Gollidge gave a lecture on Phrenology on Wednesday evening, April 20, when he imparted some interesting information. After the lecture, four persons were examined. The examiner's statements were in each case confirmed.

FOWLER INSTITUTE.

At the above Institute on April 13th, Mr. D. T. Elliott lectured on "Practical Phrenology" to an appreciative audience. The lecture was illustrated by casts &c.. At the close, "Practical Phrenology" was demonstrated by delineations being given of the characters of two gentlemen from the audience.

THE HEART IN MEN AND WOMEN.—A woman's heart is not so big as that in the male breast. Men have larger hearts. The average heart of a man weighs from ten to twelve ounces, while the average heart of a woman weighs two ounces less. Nevertheless, in proportion to the whole weight of the body, the woman's heart is greater, for in the normal woman the heart weighs 1.149 as much as all the rest of her, while the man's heart is but 1.169 of his total weight.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

THE VEXED QUESTION OF FEES.

DEAR SIR, — Signor Crispi recently made some interesting references to the low fees charged by many phrenologists, and although I have the greatest regard for S. C. as an individual, I would rather not allow his remarks to pass without criticism. I am writing to defend the methods adopted by hundreds of phrenologists in Great Britain, myself included. In the first place I would like to know in what manner low fees "lower the status of phrenologists in the eyes of the public." I beg respectfully to state that such is not our experience. We have for many years charged the small sum of sixpence for a brief reading of character, and if our financial and social position in Blackpool is anything to judge from we have not a very "low status." But why charge sixpence? To reply to this question necessitates the consideration of circumstances in each case. Let us take Blackpool, the phrenologists' Klondyke. It is certainly best to have a higher fee when there is no competition in the district, but when competition is keen it is best to advocate the reduction of fees so as to counteract the bad influence of charlatans and quacks. Those who know that between forty and fifty phrenologists seek a livelihood in Blackpool during the summer will appreciate my statement. The "lover of the science for its own sake" must either seek "fresh fields and pastures new," and leave his competitor with low fees to reign supreme, or reduce his own fees and thereby combat the new comer with his own weapons. If the science is the noble one we claim it to be, it will never be degraded by cheap delineations, for it can uphold its own dignity, and I consider those persons the most devoted "lovers of the science," who are willing to work for less pay in order to spread the truth, and so do good in the world by counteracting the evil influences of the quack.—Yours truly,

ALBERT ELLIS.

DEAR SIR,—Will you kindly allow me to ask from what source Mr. Moores obtained his knowledge of the late Lord Beaconsfield and Mr Gladstone? What proof has Mr. Moores that Lord Beaconsfield was "deficient in Conscientiousness" and "very large in Secretiveness?"

The terms "deficient" and "moderate" represent a low development of an organ. To use such terms, in reference to men of such eminence, indicates a great want of discriminative judgment. Like your correspondent who signs himself "Interested" in the *P. P.* for February. I cannot understand why Mr. Moores should say that Mr. Gladstone is but "moderate in Veneration."

I have carefully studied the busts and pictures of Beaconsfield and Gladstone, and entirely agree with Mr. Webb in reference to his statement, *re* Gladstone's large Veneration, and larger Benevolence.—Yours truly,

J. W. TAYLOR.

NOTICES OF PUBLICATIONS.

HEALTH CULTURE. The contents of the current issue of this American Quarterly Magazine are varied and valuable. Professor N. Riddell, a noted phrenologist, contributes a useful article on "The Love of Life," showing the supremacy of mind over physical conditions, and the utilisation of this knowledge in the cure of diseases. Another excellent contribution, by Laura M. Wright, M.D., on "Intricate Life Phenomena," in which she endeavours to convey graphically the functions of the cell-germs which constitute the medium through which the life principle demonstrates its existence. The work of each class of cell, as the brain-cells, blood-cells, muscle-cells, nerve-cells, tissue-cells, and a host of others, is separately treated of, and the harmony of their combined action illustrated by reference to the nation, its government, and geographical features. The article would be an attractive introduction to the study of Physiology.

THE PHRENOLOGICAL JOURNAL for April is well up to its average standard. Miss J. A. Fowler gives a short sketch of General Lee, the recent American Consul in Cuba. Dr. Drayton continues his series of Phrenotypes, which are always capital, Mrs. Amelia Barr, the eminent American authoress, being the present subject. "Character Reading from the Teeth" is the title of a novel article by one of our own contributors, Mr. R. D. Stocker, and certainly proves the versatility of that gentleman's genius, and, I fear I must add, the fertility of his imagination. Professor F. Newman and Cardinal Newman, the brothers who have taken front rank amongst the leaders of thought, though differing so widely in their views, are here compared and weighed phrenologically. Jules Buchel continues his article on "Quality," which every phrenologist should read and think about, for, while not possibly agreeing with all Mr. Buchel's ideas, the points advanced will compel thought, and consequently add to knowledge.

HUMAN NATURE. Professor Haddock, in the April issue of this bright little paper, has given us his usual budget of smart and flavoured tit-bits; but the solid articles are not wanting. A character sketch of a noted American is a capital specimen of the editor's style, forceful, pointed, exhaustive, and withal humorous. "Love of Friends" is a splendid production by Professor D. C. Seymour. I wish we could "see more" of his work in England. His writing I always admire, and consider it far and away the most elegant given to the public through the columns of any phrenological paper. Mr. C. P. Holt is argumentative, though somewhat satirical, in his treatment of "Reincarnation," yet even his opponents could not be offended with his racy and clever paper.

RECEIVED:—*The Vegetarian, On the Line, South-Western Gazette, Protestant Standard, Cadets' Own, &c., &c.*

A QUICK ANSWER.—A young man commenced to read a paragraph about a mine to a young lady, commencing thus: "Yuba Mine—" when she interrupted him with, "I don't care if I do, John."

BROWN'S FRIEND.—"What on earth makes you think I am in love with Mr. Brown?" asked one young lady of another. "Because you are always talking about his friend, Mr. Jones," was the 'cute reply.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 30.]

JUNE, 1898.

[ONE PENNY.]

PHRENOLOGICAL HITS.

—O—

By J. MILLOTT SEVERN, F.B.P.A.

THERE is necessity, I think, for a right understanding as to how far the phrenologist should go in making statements. It seems to me that one of the great aims of many, both professional and amateur phrenologists, is to make startling and venturesome statements as to what their client or subject is, or does. I consider this is degrading to Phrenology, and suggests, to say the least, a want of knowledge on the part of the delineator regarding the principles and claims of the science, or an attempt to magnify his own powers and cleverness. Marvellous things can be revealed and related at times in delineating person's characters; but there is a limit beyond which the phrenologist cannot and should not go; and this limit should be strictly recognised. Every statement which the phrenologist makes, if he thoroughly understands his work, should be a "hit" in the sense that it should be the truth and should thus apply correctly to the character which is being dealt with. The formation of the head is an index of mental capacity, character, disposition and talent; and the business of the phrenologist is to interpret the character—to point out the strength or weakness of the mental capacity, character, etc.; and show, if necessary, how weak organs may be cultivated, or excessive organs restrained so as to bring about a more useful and better balance of the mental powers. Having made himself acquainted with the mental and physical requirements of the various occupations, professions and callings, and taken into consideration the physical and temperamental conditions of his client he is able to advise him regarding the pursuit or pursuits he is adapted to follow most successfully. The phrenologist can show persons their tendencies and say what occupations these are likely to induce them to follow, and may thus put them on their guard respecting many things which will benefit them materially; and should they be following the occupation adapted to them, that pursuit will in all probability be mentioned as adaptable to their capacities, but he cannot say positively what individuals will do, or how they will act; and he exceeds his mission should he make the attempt. I am frequently told by clients who have been examined by others that about the first thing "professor" so and so told them, when delineating their characters, was that they were actors, musicians, artists, lawyers, doctors, inventors, or business men, that they were married, had or would have, so many children, or would remain single for life, would acquire a fortune at a certain age, or lose one, would be connected with certain law difficulties, oppositions

from friends, illnesses, and have other experiences equally ridiculous and startling, which, should they by some strange chance prove true, are looked upon as remarkable hits, and the so-called phrenologist is lauded for his cleverness. I am quite aware that these assertions lose nothing in their retailing; that they are frequently wilful exaggerations, or concoctions of the imagination, and hence we must hesitate to accept them as correct statements of professors of Phrenology. The human mind is very prone to the acceptance and exaggeration of whatever is mystical and startling. Should it, however, be a fact that phrenologists, or amateur delineators in their ignorance or wilfulness resort to such unprofessional methods, the practice cannot be too harshly condemned. Phrenology does not profess to tell people's fortunes, or the professions they follow; people frequently from convenience or compulsion, follow professions and businesses, for which they may be very unsuited. Persons may sometimes carry with them outside indications of their professions or businesses, but a statement based on suppositions suggested by these is un-reliable—it is not phrenological, and the qualified phrenologist does not need to resort to such unscientific methods of practice. Phrenology is a reliable science and not a system of guess work.

AN ANALYSED MAN.

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A notable object of interest is among the contents of the National Museum, Washington, showing the ingredients which go to make up the average man, weighing 154 lbs. A large glass jar holds the 96 lbs. of water which his body contains, while in other receptacles are 3 lbs. of white of egg, a little less than 10 lbs. of pure glue, 34½ lbs. of fat, 8¼ lbs. of phosphate of lime, 1 lb. carbonate of lime, 3 ozs. of sugar and starch, 4 ozs. fluoride of calcium, 6 ozs. phosphate of magnesia, and a little ordinary table salt. The same man is found to contain 97 lbs. of oxygen, 15 lbs. of hydrogen; 3 lbs. 13 ozs. of nitrogen, and the carbon in him is represented by a foot cube of coal. A row of bottles contain the other element going to make up the man, these being 4 ozs. of chlorine, 3½ ozs. fluorine, 8 ozs. phosphorus, 3½ ozs. brimstone, 2½ ozs. each of sodium and potassium, 1.10 ozs. of iron, 2 ozs. magnesia, 3 lbs. 3 ozs. of calcium,—*Invention.*

ODD REASON.—A celebrated wit was asked why he did not marry a young lady to whom he was much attached. "I know not," he replied, "except the great regard we have for each other."

PHRENOLOGICAL STORY.

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"A PHRENOLOGICAL JURYMAN."

PHRENOLOGISTS, like other people, have at times strange experiences under which heading may be classed the one I am about to relate. One day when business was somewhat slack a gentleman came in for an examination, and as is my custom, when time permits, I took careful measurement of every part of the head, not necessarily for the delineation of the character but for purposes of comparison and tabulation for a book I was preparing on comparative Phrenology. This gentleman had a most peculiar development, the right side of the head being much larger than the left in the posterior portion, and the left being larger than the right in the frontal and coronal regions. Besides this, the sagittal suture was continued as a frontal suture dividing the frontal bone right down to the root of the nose, and produced quite a prominent ridge the whole way—a most unusual thing. In fact I had never seen such a case before nor have I since. After a pleasant half hour, during which the gentleman corroborated my references to his abilities and inclinations, the entry of a fresh client caused him to leave. I had to write the character out from my notes, and, a week later, his wife, a refined and agreeable lady, called for the MSS. With a little of the curiosity we attribute to her sex she questioned me about her husband and appeared pleased at my remarks.

I had almost forgotten about the circumstances when, some six months later, I was surprised by being stopped in the street by a lady who was in tears. It proved to be the wife of my late client. She told me a sad story. Her husband, an engineer, was, she sadly feared, one of the victims of the terrible gas explosion which had, within the past three days, startled the whole country and in which some fifteen persons had lost their lives. She knew he frequently went to the gas-works but was not certain of his movements on the day of the fatality. She had been to try to recognise the remains, but at least a dozen of the victims were so fearfully torn that it was impossible; she said she felt certain, however, that her husband was amongst the dead but could not prove it. He had been a peculiar man and had never been able to save money, yet with a strange contradictoriness born of his peculiar development he had insured his life for a very large sum for the benefit of his wife and children. She had been to the Insurance office and told them her story but had been informed that unless it could be proved that her husband was one of the victims, of course, they could not pay the £5000 for which he was insured. Hence, her natural grief was intensified by the thought that she was suddenly launched into the direst poverty. I expressed my sympathy with her in her distress together with the hope that she might be in error and that her husband might be yet alive. I shall not easily forget the look of utter incredulousness and sorrow which she cast upon me as I bade her be of good cheer.

That look of hers haunted me. I knew nothing would shake her conviction and possibly her woman's intuition was truer than the sophistries of reason. I felt it was a sad thing for her to be left helpless and poverty-stricken. I purchased the day's newspaper to read the latest particulars and was just going to sit down for the purpose, when the coroner's officer entered and summoned me to take my place as a juror at the inquest on the victims which was to be held at the hospital on the morrow.

Usually I avoid duties of this nature, whenever possible, but on this occasion I felt it my duty to obey the summons

without demur; and so arranged my business as to leave it for a few hours the next day. On referring to the newspaper I found that the bodies, or such parts as had been recovered, gave no indication of the personality of the victims, but the names of sundry workers who were known to have been present at the time of the explosion, were given as the killed, but the list did not include the name of John Gilbert, my whilom client. Amongst the rumours and notes on the calamity, it appeared that many scores of persons had called to view the remains, but without result, and no fresh information could possibly be obtained by that means. The police had received notice that three persons were missing from the town, but there was nothing to connect them with the catastrophe. John Gilbert was one of these. The police and the coroner would feel obliged for any information which could throw light upon their disappearance, or show any possible reason for supposing either of these had been at the gasworks at the time of the explosion. After scanning the paper, I curiously turned up my notes relating to Mr. Gilbert's development, and with no very definite idea as to its use to me, I put it in my pocket. The next morning at ten o'clock I was, with the other good men and true, sworn in as a juryman, and, by direction of the coroner, we proceeded to view the remains. Slowly and seriously we filed into the mortuary where a ghastly sight presented itself. There were six corpses whose bodies were but little injured, and were easily recognisable, but besides these there were a number of bones and pieces of flesh of which no human being could possibly say they belonged to any one man or another. While, however, looking over these gruesome relics of the fearful catastrophe, I was naturally particularly interested in the appearance of the heads, or such portions of them as were left, when one especially struck me. Surely I had had that head under my hands—that ridge along the sagittal suture and down the frontal bone—that difference in development between the two sides of the head, or shall I say skull,—(for the face was shattered, the hair gone as clean as though it had been shaved, and the skin was blackened), of which there was little more than the cranium, or brain-case, left, I drew the attention of the coroner's officer to my discovery, and my fellow-jurors gathered round as I took my note-book containing the measurements of John Gilbert's head from my pocket, and, with my tape, carefully repeated every measurement in their presence. The result was to me convincing, but several of the jurymen were dubious until I applied my tape to two other heads there, showing the results to be very different in each case. Then the opinion was unanimous. I also pointed out that there were skulls and parts of skulls of fifteen persons, whereas there were only fourteen names submitted to whom these parts belonged, hence there must have been a victim at present unaccounted for. On returning to the coroner's court, his officer explained that I should be more useful as a witness than as a juryman, and I was relieved from the latter duty, as there were enough without me (it being usual to summon two or three more men than were required on such occasions, as my readers probably know). The coroner having been informed of the nature of my evidence, requested me to accompany him and the hospital surgeon back to the mortuary, where I repeated my previous experiments, and, although I found they did not recognize Phrenology, they were bound to admit the value of my many measurements and other indications. The coroner, after examining me on oath as to the notes I had taken, and the circumstances under which they were made, amended his list, and included the name of John Gilbert. I need

scarcely say the verdict was "Accidental Death." There was much excitement in the town as the news became known, and for many weeks clients flocked to my consulting-room. Amongst my first visitors during the evening of the day of the inquest was the widowed Mrs. Gilbert, who, stricken with sorrow, tearfully expressed her profound gratitude to me for my services, not only in clearing up the mystery of her husband's death, but in securing for her, through the medium of Phrenology, the insurance of £5,000, which, with accumulated bonus, amounted to no less a sum than £8,750. Three months later, when the money was handed to her, I received a cheque for £100, endorsed and drawn by Ethel Gilbert, "as a mark of gratitude."

CRANION.

NEW COUNCIL MEMBERS, B.P.A.

ONE of the operations of the British Phrenological Association, is the practical union of all societies established for the promotion of phrenological science into one, by a system of affiliation of such societies with itself. One of the chief privileges granted to such affiliated societies is that which enables them to be represented on the Council of the Association, thus giving them a direct and very desirable influence, not only in regard to their own special aims, but also with reference to the general policy and aim of the B.P.A. itself. Among the societies which are thus represented on the Council of the Association, are the Brighton, and Birmingham societies, whose recently-elected representatives we desire to introduce to our readers.

The Brighton and Hove Phrenological Association is not simply a name. It comprises an earnest, growing, enthusiastic body of ladies and gentlemen intent on investigating and examining, by means of Phrenology and its allied sciences, the laws of man's being—the conditions manifested in the minds, characters, and dispositions of themselves and their fellowmen. This association is honoured with the patronage of some of the leading lights of the town, including practical business men, Borough officials, gentlemen of the medical, clerical, and educational profession, etc.; and not the least of these is the Rev. F. W. Wilkinson, pastor of Goldstone Villas Church, President of the Association, and the elected representative of the same on the Council of the B.P.A. Previous to removing to Brighton, the rev. gentleman was located at Leyton, where, for ten years, he laboured successfully as pastor of a flourishing church. When, through the effort of Mr. Webb, the Leyton Phrenological Society was formed, Mr. Wilkinson was one of the first to rally to the standard, and was elected on its first list of vice-presidents. To this society he rendered good service by his lectures and influence, and his connection with the work quickened his own study of the subject. On his removal to Brighton, his enthusiasm was kept alive by association with a kindred spirit in Prof. Severn, and it was largely due to their united efforts that the desire of the Professor to see a society established, was ultimately gratified. What wonder that the Rev. F. W. Wilkinson was elected as the first president of the Brighton and Hove Phrenological Association, or that he was chosen as a fit representative to sit upon the Council of the parent Society. Mr. Wilkinson is an acquisition of whom the B.P.A. will be proud, for his earnestness and ardour in the phrenological field are undoubted. As a student of the subject, he goes below the surface and is not satisfied with the merely superficial; as a practical Phrenologist, he is a careful and thoughtful

delineator. Phrenology will not suffer at his hands. Prof. Severn has favoured me with the following estimate of Mr. Wilkinson's character.



REV. F. W. WILKINSON.

Mr. Wilkinson possesses a very practical type of head, and an active mentality. Each group of organs is well represented, and work well and harmoniously together, producing a favourable combination for the carrying out of active, progressive, educational, religious, scientific, and philanthropic work. His very large Perceptive Faculties and well-developed and active Reasoning powers, give him comprehensiveness of mind, strength of understanding and sound judgment. He takes broad and practical views; is experimental; his mind is open to investigate and receive truths, come they from whatever source. He values facts and personal experiences, is a man of considerable reach and power; a great observer; possesses a good memory of facts, incidents, and occurrences; an enquiring mind; is thoughtful, reflective, fairly imaginative, but practical and studious; expansive in ideas, and adapted to take in and deal with a wide range of subjects. Is a splendid organizer, cautious, prudent, consistent, and self-possessed. He is also very intuitive, an excellent character-reader, and possesses excellent tact in dealing with people.

His moral organs are strongly marked; he possesses a keen sense of justice, of moral obligation, and uprightness; is indignant at injustice of any kind, either towards himself or others; is spiritual-minded, yet broad and practical in his religious views. Possesses large Benevolence, an evangelic, philanthropic, missionary spirit; is highly sympathetic, considerate, disinterested, and of generous motives. Sensitive and aspiring; quietly ambitious, steadily progressive, a leader among his fellows, and capable of considerable enthusiasm when he sees and feels that others are taking an active interest in what is being advanced.

In disposition, he is very warm-hearted, friendly, social, and affectionate; unconventional, unceremonious, adaptable, earnest, impressive, and sincere; capable of considerable attachment and dislikes, narrowness, bigotry, and presumption of all kinds.

MR. ELI PARISH.

Although the name of Mr. Eli Parish does not appear upon the register of Phrenologists in the B.P.A. Year Book,

this gentleman is well known in the Midlands as a sincere worker for the advancement of Phrenology, a love of which science has animated him since the comparatively early age of 14 years, when, through the instrumentality of Prof. Keswick, he became deeply impressed with the value of Gall's and Spurzheim's discoveries.

It was not, however, until about seven years later, that he settled down to a close study of the science, laying a good foundation by passing through a course in Physiology at the Midland Institute, Birmingham, and a similar mode of instruction in Phrenology under Mr. G. H. J. Dutton, F.B.P.A. In the early part of 1892, Mr. Parish commenced his public advocacy of Phrenology by the delivery of free lectures, obtaining very favourable and encouraging reports in the local papers.

Among other places, he visited men's clubs, where Phrenology was so well received as to encourage its further introduction into the Adult School movement in Birmingham, and wherever else, within the borders of that city, Mr. Parish perceived an opening likely to be productive of good results.

That he has not been disappointed, is proved by the testimony received of practical benefits derived from his application of Phrenology to the daily needs of the people.

Earnest and quiet work of this stamp will always do much to advance any cause in public estimation, and our friend is to be congratulated upon his successful endeavours, the more so, perhaps, because his labours are of a non-professional order. As early as the beginning of 1893, he might have been found teaching Phrenology to a small class of students, and this method is still pursued in connection with private lessons of an individual character.

It was, indeed, at the suggestion of one of his pupils, that Mr. Parish, in July, 1897, succeeded in establishing a phrenological society in Birmingham, with only seven members. This organization is now in a prosperous condition, and includes a fair number of capable phrenologists. Its meetings are held in the Temperance Institute, Corporation Street, Birmingham, while, in addition, an open lecture for the public is delivered on the first Tuesday in each month.

The members are thoroughly united in spirit and effort, and Mr. Parish, who fills the position of President, speaks in the highest terms of the noble efforts of his colleagues.

Mr. Parish was born in Birmingham in 1869. We regret our inability to present his portrait to our readers. When the Birmingham Society was recently affiliated with the B.P.A., Mr. Parish was unanimously elected to represent his fellows on the Council of the parent society, where, we trust, he will add to his laurels by assisting nationally the cause he has hitherto laboured for locally.

The Queen's Bench Division has been recently occupied with an action for libel brought by a phrenologist, Mr. John Harrison, against the *Star Newspaper Co.* The offending article was published in the *Morning Leader*, in form of an imaginary conversation, under the heading "Cheap Phrenology."

Mr. Kemp Q.C., appeared for the plaintiff, and succeeded in obtaining a verdict for his client, with damages £100, and costs. The libel arose it was stated out of various personal matters involving the loan of money, and other considerations carrying weight with the jury. We regret to note the plaintiff's admission that he had conducted phrenological examinations in public-houses. Such a method of procedure is not calculated to advance phrenology in the public estimation and will, we trust, be strictly abstained from by all lovers and advocates of our noble science.

GRAPHOLOGICAL CHARACTER READING.

By RICHARD DIMSDALE STOCKER,

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," etc., etc.

—O—

XVI.—MISS OLGA NETHERSOLE.

THIS signature, as any student of graphology will observe, is a very artistic specimen of handwriting.

The *curvation* of the strokes is very marked, and the requisite fine *Quality* of organization is indicated by the delicate "pen-touch" upon the paper.

As a whole, Miss Nethersole's autograph shows great emotional capacity, and a very highly-wrought, exquisitely-constituted organism, with a predominant mental temperament.

Large Sublimity (large size of letters), Ideality (elegant, graceful style), and Language (capitals united with the small letters following them, etc.), as well as Constructiveness (*t* bar cleverly connected to *s*, eccentric forms of capitals), and Intuition (*a* detached, and *r* and *s* separated), are amongst our Subject's best-developed faculties; and these combine to give her a vivid imagination, dramatic talent, intensity of method, and an inclination to follow her own bent, rather than the "beaten track."

The executive ability, which adds *force* to all she attempts, is seen in a marked degree—in the *three separate* lines under the names; and hence we have the *raison d'être* of her *tragic* power.

Miss Nethersole will throw her "whole soul," earnestly, into all she does, and go about her work "with a will." She would be, obviously, much nursed and impressed—according to the type of character she was personating.

She aims very high indeed (ascendant style), and must be desirous of taking rank with the best actresses of the day.

Ardent, enthusiastic, sensitive, tender-hearted, and highly-strung—such is Miss Nethersole—according to her ascending, sloping and soft-looking hand-writing.

REFUSING TO MARRY DRUNKARDS.

In Waldeck, a little German principality, a decree has been proclaimed that a licence to marry will not be granted to any individual who has been in the habit of getting drunk. If anyone who has been a drunkard applies for such a licence, he must produce sufficient proof of reformation to warrant his receiving it.

THE ETHICS OF FIGHTING.

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By G. H. J. DUTTON, F.B.P.A.

JUST now, while the war spirit is so prevalent—not only in Spain and America—but in all countries where armaments are being prepared, it may not be considered out of place to consider what should be the *right* attitude of individuals and nations in the matter of fighting or conflict.

This, it appears to the writer, can only be ascertained :—

- 1.—By a knowledge of our mental and physical powers.
- 2.—By duly considering man's relation to his fellow-men.
- 3.—By an enquiry into the conditions of existence of the parties who wish to fight.

Phrenology being the best system of mental philosophy yet discovered, we cannot do better than to take it as our basis. We find, according to the charts, that man possesses upwards of forty different mental faculties, to each of which is given a special definition, location, and function. These are also classified in groups—the animal propensities being over and round about the ears—the moral sentiments in the crown of the head—and the intellectual powers in the forehead. Among the animal propensities (*i.e.*, faculties men possess in common with the lower animals) we find two, named respectively—Combateness and Destructiveness.

It is these powers of the mind that prompt men to resist encroachments, overcome difficulties, surmount obstacles, engage in warfare. Their action is necessary, whenever, in the execution of a difficult project, any thing is to be destroyed or overcome. They act upon animate, as well as upon inanimate objects, and impart to their possessor that nerve and determination which induce him to grapple with all his undertakings, as though he could and would effect his purposes.

Fighting, it will thus be seen, is a condition of existence, and, without it, men would be as tame as kittens, as timid as mice. We all admire men of courage, men of daring and enterprise, men who are not easily daunted, men who do not shrink from difficulties—but make them a condition of success. We say of such individuals, they had great "force of character"—in other words, they had large Combateness and Destructiveness.

It will thus be seen that all men have a measure of energy, executiveness, endurance, courage, boldness, power of resistance, defiance, resolution, the spirit of self-defence; some in a large, others in a lesser degree. Those who have these faculties small in size, have little or no power of mental or physical resistance, and are exemplifications of that trite, saying "the weakest go to the wall"; while those who have these qualities *large*, are living proofs of "the survival of the fittest," physically and mentally—if not morally.

But, it must be observed, that these faculties seldom act alone. Few men love fighting for fighting's sake. Some fight for honour and position, others for a principle, some for home and country, others to redeem their fellow-men from degradation or slavery.

The ethics of fighting can only be understood properly in proportion as we are well acquainted with the facts of the case. Paul wrote: "I have fought a good fight, I have finished my course, I have kept the faith." Napoleon I. said to his brother Joseph, "I pardon nothing. You will shoot at least six hundred of the insurgents, and burn thirty of the principal houses in each village, distributing the valuables to the soldiers. You will give up to pillage two or three of the smaller boroughs. This will make an example and please the soldiers, and will give them a desire for action." T. H. Robertson wrote, "There is something of combative-

ness in me which prevents the whole vigour being drawn out, except when I have an antagonist to deal with, a falsehood to quell, or a wrong to avenge."

Here we have three examples of force of character—the first seems to indicate the struggle of the spiritual over the animal, the second, the animal over the spiritual and moral; the third, the disposition to fight for a principle or for others. It is the latter direction of the fighting instinct that we will now proceed to examine, viz.: *Man's relation to his fellow-men.*

It is right to assume that every individual should have a fair chance in the struggle for existence. Each has the same number of faculties naturally, and, in England, at any rate, most men have the opportunity of self-culture and progress. True, all men have not an equal chance of success. Some are less favourably endowed both mentally and physically, but, if health is good and the brain clear, a man may overcome a good many of his natural defects. Liberty of thought, and, to a large extent, liberty of action, are the rights of a citizen of a free country, providing always that the said citizen does not infringe the rights of others. If men of wealth and position take advantage of their poorer brethren, starve and deprive them of their just rights, keep them in slavery and degradation, then, it becomes a serious question as to whether other individuals, or nations, should not, by moral suasion, or force, protect the weak, and succour the distressed.

Before we can decide whether war is right or wrong *we must know something, aye, a great deal of the conditions of existence of the parties concerned.*

To subdue nations solely, to acquire fresh territory, is ethically bad—to fight for a people that are downtrodden and oppressed may be a virtuous act. Reason, intelligence and conscience, should be exercised before deciding to commence a war. It should never be entered upon for purely selfish purposes or national aggrandisement.

For Great Britain to be the most powerful nation upon earth may be a worthy object of ambition, but if our own or any other nation should gain power by unscrupulous methods, it would soon become a fading glory, for it is still "righteousness which exalteth a nation." Nations and citizens of such nations should never be solely influenced by feelings—even feelings of patriotism are not always a safe guide. Reason and the sense of right should be the supreme factors in determining the justice, or injustice, of national contracts or developments. The various conditions of existence, the difference in the degree of mental manifestation in the constitution of the statesmen of different nationalities, will doubtless lead to differences of opinion, but, fighting should always be a last resource. When men and nations fight it should invariably be

"For the wrongs that need resistance,
For the cause that needs assistance,
For the future in the distance
And, the good that we can do."

VACCINATION EXTRAORDINARY.

A ghastly announcement reaches us from Thessaly, where in the village of Kanditra (? Karditsa), in the absence of a medical man, the priest undertook to vaccinate all requiring the operation as a prophylactic. The "papao" (or holy father), with a zeal which was not by any means according to knowledge, did not use the vaccine lymph of regular practice, but the actual virus of small-pox. In this way he actually injected the variolous pus directly into the bodies of healthy subjects (mostly peasants) to the number of forty, nearly all of whom have since died. The dismay of the medical man on his return may be imagined. Meanwhile the "papao" is awaiting his trial in a local prison.—*The Lancet.*

The Popular Phrenologist.

JUNE, 1898.

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For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

THE lecture by Dr. Davies on "The Cerebellum" at the B. P. A. meeting in May, in my opinion, marks a new era in phrenological progress. As far as I am aware, Dr. Davies is the only living experimenter who has, by a long and systematic series of experiments, attempted to prove the theory of localisation adopted by Gall not necessarily as a partisan, but for the sake of truth; and that he has justified the faith of Gall's followers by irrefutable facts, carried out on the lines of modern research, is a subject of much congratulation.

* *

I am pleased to be able to announce that I have succeeded in making an arrangement with that well-known phrenologist and author, Mr. John Melville, by which this gentleman will be associated with me in all that pertains to the *P. P.*, and the professional work attached to this office, including the "Matrimonial Registry." Mr. Melville is too well known in the phrenological world to need any introduction by me to friends and students of the Science; but to others, and particularly the casual reader, it may be well to mention one or two facts.

* *

Mr. Melville is a Vice-President of the British Phrenological Association. For a considerable period he was chief examiner for the late Professor L. N. Fowler. He is the compiler of a complete Bibliography of phrenological works; also of the calendar in the "Year Book." He is a frequent lecturer on the scientific aspects of Phrenology at Polytechnics and other Institutes; and is a well-known teacher of the subject, and practical delineator. In addition to this, he has written several works on subjects outside phrenology, which are recognised as of superior value.

* *

As one method of celebrating the Centenary of Phrenology, it has been suggested that a visit to the tomb of Dr. Gall, at

the Père Lachaise cemetery in Paris be arranged for, to take place at the end of September, so as to be in Paris on the Centenary day, October 1st. I should like to know what our friends think of this. If there is any general wish for such an excursion, the *P. P.* will be glad to arrange for the same to be carried out as cheaply and comfortably as possible.

* *

It will no doubt be possible to provide tickets to include travelling and hotel accommodation, at a charge to suit all pockets; but it will be necessary to know what my readers think of it. I should be pleased, therefore, to have your opinions on the matter on or before the 15th June, that I may be able to refer to the matter again in our next issue. The first of October falls on a Saturday. May I suggest a week's holiday from the Thursday following the auspicious date. What do you suggest?

* *

The season of holidays is approaching. Many of our provincial friends have not yet paid a visit to the office of the B. P. A. Any of my readers who are interested in Phrenology, should take the opportunity when in London of calling at the office where every information concerning the Association will be gladly given them. Members of the Association should remember that it is their office, and that they are at liberty to call at any time to write letters, leave parcels, meet friends by appointment, have letters addressed, etc., etc. I trust this hint will be taken by all my readers, London as well as Provincial.

* *

London has been benefitted by the establishment of that ardent and popular expert Professor Hubert, at 23, Oxford Street. For many years, Mr. Hubert lived practically in the provinces, where he won golden opinions; but the needs of London were too great to permit the best men to be away from its life. Hence, the demand for the professor's services were so numerous and continuous that he found it necessary to "settle." Mr. Hubert is a clever and successful character reader.

* *

The O'Dells, ever favourites, still maintain a position in the van, at Ludgate Circus, but their chief work, that of advocacy and propagation is carried on at their Kew office, where every Wednesday, Saturday, and Sunday, lectures are delivered by Mr. Stackpool, E. O'Dell, and his assistants on Phrenological and kindred subjects. As so many people go to Kew Gardens during the summer months, may I suggest a call on the O'Dells as a fitting wind up to a happy day. Meetings take place at 11, Station Parade, opposite "Kew Gardens" Station, and begin at 8 o'clock, all free, and no collections.

* *

Professional phrenologists in all parts are reporting progress. Mr. Taylor of Morecambe, anticipates a good season and doubtless others in sea-side towns will also benefit by the revival of interest in phrenological teaching.

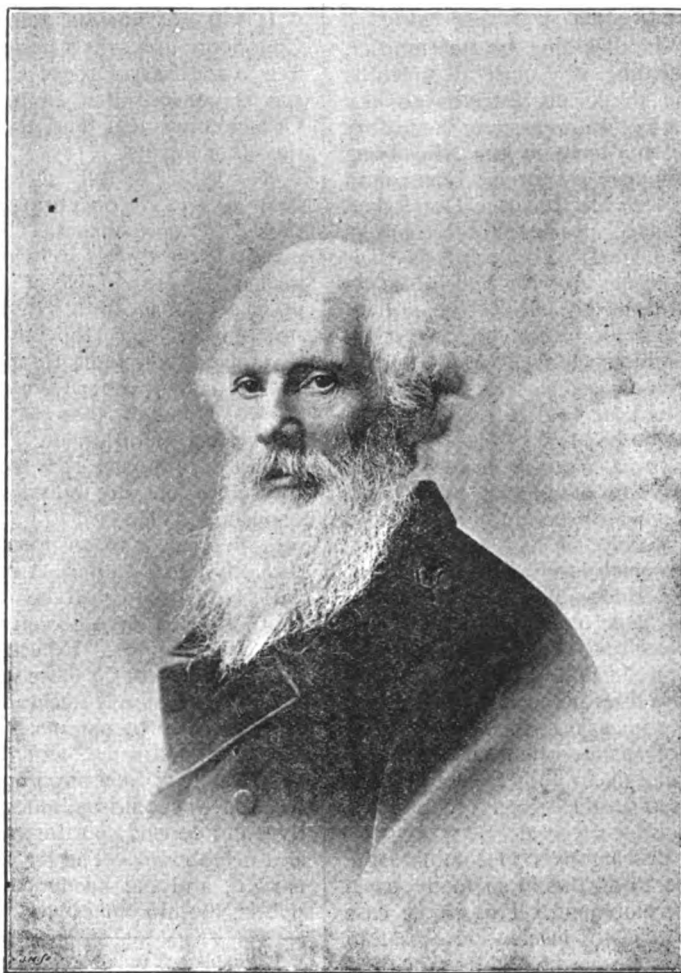
* *

Professor Severn has been elected to the post of Secretary of the Brighton and Hove Phrenological Association. We know that his enthusiasm in this new sphere of usefulness, will necessarily cause an increase in the Association's membership and influence.

OUR CONTRIBUTORS.

MR. NICHOLAS MORGAN, F.B.P.A.

THOUGH there have been many contributors to the *P.P.*, whose contributions have been more prolific, there have been none whose name one mentions with more reverence and respect than that of the veteran phrenologist whose portrait graces our page this month. To the modern student he is scarcely known, yet he still lives and enjoys comparatively good health though his powers are waning. It is now 57 years ago that Mr. Morgan began his study of the subject, and during the period which has intervened up till now he has never grown cold or even lukewarm in his favourite science. His early years were years of hardships and toil, but they well fitted him for the labour of building up the phrenological structure, the foundation of which had just been laid in Britain by Spurzheim and Combe. He was no mere smatterer or pretender to knowledge, but a keen student of nature in her various moods, hence there is much that is original and enduring in his productions. Two valuable books attest his ability, the demand for both of which long ago exhausted the supply; I refer to his *Phrenology and how to use it*, and *Skull and Brain*. The latter work, especially, is considered invaluable to all students of practical Phrenology, and fancy prices are being paid for copies of it. For half a century Mr. Morgan has stood to champion Phrenology and has never lowered his standard. His exceptional ability has been recognised by men of light and leading outside the phrenological world. Medical men of note and other scientists have numbered him amongst their friends in the days of "lang syne"; but these alone do not afford one tithe of the available testimony as to the merits of our aged friend. When in his prime thousands of intelligent and appreciative persons flocked to his lectures and listened eagerly to his teachings, and hundreds to-day are better men because of his efforts. This is grand reward for labour, the satisfaction of a life spent in doing good to others. Mr. Morgan was elected to the Presidency of the British Phrenological Association in the year 1892 and re-elected in 1893, the members thus practically showing their great regard for his worth by bestowing upon him the highest honour they had in their power to give. He has finished his fight, and the rest-time has come. For some two or three years our



veteran friend has been unable to stand the strain which a professional life entails, and enfeebled powers compel him to retire from the field, though his affection is still there. Mr. Morgan has been unselfish, and has possibly placed too little value upon the dross which the world calls wealth; hence, in these latter days, he finds himself unable to alone meet the necessities of existence. It was a false modesty which would keep from those who may be able and willing to render aid, a knowledge of the present straits of our "grand old man." A few friends who know his worth are struggling to obtain for him freedom from care as to his daily needs, that his last days may be peaceful and comparatively happy. I trust that my readers will keep in this laudable effort, and unite with others in securing for him the privilege of enjoying a well-earned rest. The good men of earth are all too few to permit us to neglect one when we have the opportunity of assisting, and when the efforts which have won for him his claim upon our sympathy have been in furtherance of a truth which we hold to be dear, then the demand is one which seems to be imperative.

Mr. Morgan was born on April 10th, 1822, and is consequently in the 77th year of his age.

His temperament is Mental-Motive. The circumferential measurement of his head, $22\frac{1}{2}$ inches; its length from Philoprogenitiveness to Individuality $7\frac{3}{4}$ inches; from ear to ear over Self-Esteem, 15 inches, and from Caution to Caution, $5\frac{7}{10}$ inches.

Any subscriptions to the "Morgan Fund" may be sent to the Editor of the *P.P.*, or to the Treasurer of the fund, Mr. John Rutherford, *Leader Office*, Sunderland. I trust this appeal will not be in vain as funds are now urgently needed.

WEDDING FEES WELL EARNED.

Clergymen in Rhodesia are frequently called upon to surmount difficulties, in the ordinary course of their duty little dreamed of by their brethren at home. The other day the Rev. Nelson Fogarty, late of Stellenbosch, and now chaplain to the Bishop of Mashonaland, was called upon to officiate at a wedding on a farm some miles from Bulawayo. He proceeded thither with two of the invited guests, and, on reaching the Mzingwane River, they found it to be flooded. The river had accordingly to be torded, but in the attempt, one of the horses was carried down the stream. Finally the gallant trio swam the stream, and reached the house in safety.—*Cape Times*.

LESSONS IN PHRENOLOGY.

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BY JAMES WEBB, F.B.P.A.

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CONSCIENTIOUSNESS. (*Continued.*)

ACCORDING to the writer's opinion there can be no excuse or *just cause* for lying. Certainly, a person may justly hesitate to make a statement, or to answer a question, under circumstances that he may deem it best so to do. This will be the result of his own decision and may be right or wrong: but no one can judge for him. He may ask others to help him to judge and he may accept their counsel, but in this case the advice only helps him to decide. He decides for himself. He feels his own responsibility and accepts it.

Cardinal Newman asks: "If all killing be not murder, nor all taking from another stealing, why must all untruths be lies?" I presume that he thinks all untruths are not lies, for he illustrates the point by "an instance in the history of St. Athanasius" who was "in a boat on the Nile flying persecution"; and ordered his men to turn his boat round and ran right to meet the satellites of Julian. They asked him, "Have you seen Athanasius?" and he told his followers to answer, "Yes, he is close to you." They went on their course as if they were sure to come up with him, while he ran back into Alexandria, and there lay hid till the end of the persecution. I have no hesitation in saying that if St. Athanasius purposely deceived his enemies he was a traitor to truth, if not to his conscience, and was as culpable of lying as he would have been had he told a beggar he was without a crust of bread, when he had one in his possession. Lying to deceive is lying, however great or however little the matter at stake. And I have no doubt that, as the light on this subject increases, such will be the judgment of others.

There is no doubt that in social life there is much that will have to be altered before the public "conscience" is what it should be. Who can look on the advertisements issued at the present day, purposely to defraud the ignorant, without feeling ashamed that intellectual men can be at the same time so dishonest? Who does not know the lies told by "commercial" to obtain "lines" for their employers? Who does not feel a sense of shame when our legislators make promises they never intend to fulfil? Only those whose conscientiousness is too feeble, because its organ is too small.

One of the chief uses of this organ is to dominate the animal instincts. That it fails to do this in so many cases is owing to its inadequate development. This is the case with criminals. A person with weak Conscientiousness, and large Love of Approbation, may be dominated by same passion, say Acquisitiveness. Finding himself charged with forgery, and unable to face his accusers, he will prefer to commit suicide. Had Conscientiousness been larger, and Love of Approbation smaller, the suicidal temptation would have had far less influence. On the other hand, had Acquisitiveness been smaller, and Caution larger, Love of Approbation would have had the effect of a deterrent—it would have seen the threatening ignominy, and have helped to prevent it. In this case, Conscientiousness being large would have disliked wrong-doing, and Love of Approbation would have strengthened its influence: in the former case, the threatening disgrace resulting from discovery, helped it on to stimulate Secretiveness and Destructiveness to commit self-murder, though the active agent in the murder,

Destructiveness, played only a secondary part in the tragedy.

And Self-Esteem is also an important auxiliary to Conscientiousness. They are often similarly developed. *They are neighbours.* The equally contiguous organ of Firmness is also an important auxiliary. It gives steadfastness. Veneration is a member of the group of organs contiguous to Conscientiousness. They produce religious consistency. Caution is equally an auxiliary. It helps to prevent wrong-doing from fear of unpleasant consequences.

It has already been pointed out that the Animal instincts are antagonistic to the activity of this faculty. The sardonic laugh and the cynical and covert smiles, resulting from large Destructiveness and Secretiveness, are examples of the result of an unfavourable development of these propensities.

It will not now be difficult to understand that, although Conscientiousness is a basic, or elementary, faculty, it is not free to act irrespective of the other faculties—that is, a person is conscientious in proportion to his development of Conscientiousness, and the helpfulness, or otherwise, of all the other organs.

Nor will it be difficult to understand why metaphysicians have disagreed concerning this faculty. They judge from their own consciousness. That consciousness is the complement of their own individual mental condition. When a person has large Love of Approbation, he will believe that other people act from a desire to gain praise. Should a person possess large Hope and Acquisitiveness, he will believe that people do right to obtain a future reward; but if he should possess larger Caution and Secretiveness than Hope, he will conclude that they will act rightly to escape some impending punishment. Philosophy outside Phrenology cannot discriminate even to this extent. It greatly errs when it assumes that any individual may set up from his own consciousness a standard to measure others by. A phrenologist sees the cause of an injustice that to a non-phrenologist is perfectly inexplicable. A man with small Caution will commit a larceny in broad daylight, and be readily seen of men: another, with large Secretiveness and Constructiveness, will coin base money. Educate the Conscience* of both, and they will hate to do these things.

How exceedingly necessary it is that young people should be understood by parents and teachers, that their intelligence should be cultivated, and their sense of right and justice strengthened; how important it is that parents and teachers themselves should be honest and truthful, for justice is relative, and depends on the average sentiment of one's friends and neighbours. The larger the range of knowledge of what is right, and the keener the sense of justice in the body politic, the more highly cultivated will be the conscience.

*As explained in former lessons, it is the Conscience (the knowledge of right and wrong) that must be educated. Conscientiousness will have then a better direction.

CAT SAVES A SHIP'S CREW.

The mewing of a pet cat saved the British sailing ship William Law and her crew from being blown to atoms off Stapleton, S.I. Captain Abbott was awakened by the animal running about the cabin and uttering shrill mews. He made search and found that the ship, which was laden with 50,000 cases of refined petroleum, was on fire. An alarm was raised, help was forthcoming, and eventually the vessel was beached and pumped full of water. As for the cat, the captain took him ashore himself, and saw that he had the best on the island.—*New York Journal*

MENTALITY AND MORALITY.

By R. W. BROWN.

THE culture or improvement of the moral force is as necessary as the development of the intellect. The higher faculties of the mind require careful training. We cannot truly separate them if we purpose possessing elevated natures, though it is obvious to all that mental forces can be cultivated and moral powers can be ignored. No solid improvement of the mind can result unless there is a harmony of development between the mental and moral faculties. We may cultivate the intellect only, and, in some respects, it may be an advantage to us. But we cannot display accurate judgment unless the moral nature has been also cultivated; for it is essential that reason and conscience should operate together in the matters where judgment is required. Mental culture alone would only lead to many errors of judgment, for sentiment would predominate over genuine conviction. That it appears to be the necessary duty, and to the interest, of every living person to improve his understanding, will not be open to dispute. But it is as essential that the judgment should also be rightly enlightened, and this, combined with the skill of good reasoning, would enable us all to arrive at conclusions which are reliable. Defects in judgment are conspicuous in many of the leading personages of the present day, and this is no doubt to be accounted for from the fact that there has been a lack of balance between the intellectual and moral forces. If either of these powers are to hold sway, it should be the moral over the intellectual, though it seems logical that equality of culture of mental and moral faculties would enable us to rightly declare ourselves in the many matters submitted to us.

Where there has not been the proper equilibrium of development between the mental and moral, there is a likelihood, if the mental predominates, of a dogmatical spirit being generated, and this often leads to arrogance, and the attitude becomes haughty and assuming, and tends to make those who possess these traits censorious toward others. It is better not to judge than to judge falsely, and anyone who is deficient in moral culture ought not to express judgment upon matters.

They who would raise their judgment above the vulgar rank of mankind, and learn to pass a just sentence, must take heed to their ways, and be guided by stronger and nobler forces than their feelings. To me it seems essential that the moral forces should rule and the animal be kept in abeyance when judgment is demanded of us; otherwise, we might be inclined to pass verdicts under impulsive impressions. Just judgment cannot be produced without the labours of our own reason, and examining, surveying, and estimating, upon the best evidence which can possibly be acquired. This is what all rational creatures expect from each other, and it can only be manifested when proper moral and mental training has been undergone.

Purity of nature becomes intensified when proper discipline of mental and moral powers has taken place. The culture of the moral force only would lead us to be charitable, considerate, sympathetic and affectionate, without judgment to regulate it. But when both forces are well proportioned, then an unsullied and conscientious judgment can be formed. This will lead to a perfect manhood in the highest sense; though I am well aware that there will be a great deal of educating to do after these powers become matured. In order that we may do our best we must cultivate, as far as possible, the best that is within us. We must develop to the utmost our bodily, mental, and moral faculties.

SIZES OF HATS OF WELL-KNOWN PERSONS.

By JAS. WEBB, F.B.P.A.

Joseph Hume	...	...	...	8½
Wm. Thompson, D.D. (Archbishop of York)	...	...	...	8 full
Daniel O'Connell	...	...	...	8
Dr. Chalmers	...	...	...	7¾
W. M. Thackeray	...	...	...	7⅝
W. E. Gladstone	...	...	...	7⅜
Lord Macaulay	...	...	...	7⅜
John Bright	...	...	...	7½
Charles Dickens	...	...	...	7⅜
Robert Burns	...	...	...	7½
Lord Selborne	...	...	...	7⅜
Prince of Wales	...	...	...	7
Lord Beaconsfield	...	...	...	7
Dean Stanley	...	...	...	6¾
Lord Chelmsford	...	...	...	6½

Though Dean Stanley had the head of an average man in regard to the size of hat he wore, his anterior and superior brain areas were very large, and the posterior or occipital brain comparatively small. Hence he had a keen and active intellect with weak passions. Lord Chelmsford's hat is small, and it is not surprising that he was superseded in the command of the army in South Africa. He had neither the intellect nor the energy required in the expedition he was put at the head of. And no phrenologist would have selected him for such a work. On the other hand, his head is very high and indicates much religious and moral capacity. A phrenologist would have selected him rather for the position of clergyman, or philanthropist. He had not the head of a general, and as such he was a failure. All the three largest heads had considerable powers in all directions. The domestic affections of Dr. Thompson, and his large alimenteriness prevented him from accomplishing much intellectual work that no doubt he would have been impelled to do had they been less powerful. Everyone knows of the almost appalling work wrought by O'Connell, impelled by large Destructiveness and Combaticiveness, the two organs giving power to carry out a plan when it is determined upon. Gall's name for Combaticiveness was Courage, and many modern phrenologists prefer the term Executiveness to that of Destructiveness.

There may be serious objections to the method adopted of measuring from the tip of the tragus—from the ear—as so ably pointed out by Mr. Ablett and others, but the measurement is so easily taken and useful (speaking generally) that it has been used by Mr. Webb for all his calculations respecting anterior and posterior comparisons.

A SCIENCE OF OBSERVATION.

He who rests satisfied with merely observing busts, and learning the names, situation, and qualities of the faculties alone, can never deserve the appellation of "Phrenologist." The marked busts, indeed, are alone necessary to beginners. But he who would know Phrenology properly must observe man. It is essentially a science of observation. Reasoning could not have made us acquainted with its truths, or Lock might have promulgated it; reflection could not discover it, or a Browne might have been its founder. To observation alone are we indebted for the establishment of a science, before which the purest appears as dross, and which is destined to effect a moral revolution in society, compared with which all previous ones must appear insignificant.—E. J. Hytch, quoted from Vol. I., *The Lancet*, September, 1836.

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual monthly general meeting was held on May 3rd, at 63, Chancery Lane, when a large number of members and friends were present. The PRESIDENT occupied the chair, and (after the minutes had been read and confirmed), he called upon Dr. H. Davies to deliver his lecture on "The Cerebellum, personal experiments upon it, and observations respecting its functions."

DR. DAVIES, in the course of his lecture, said that the great body of phrenologists recognized how bulwarked its science was by deductions respecting the Function of the Cerebellum, and was ever ready to welcome for examination any conclusions, by whomsoever arrived at, which would tend to throw additional light upon this important subject. He said that, after all, the best investigation is that of individual experiment, though it be the slowest method, and he expressed his profound conviction that the experiments of the surgeon were not to be lightly esteemed. Knowing too well how the mind revolted at statistics—especially during a lecture—he had been much concerned as to the best method he could adopt in submitting his views to their consideration. However, he had determined, whether wisely or unwisely his audience would be better able to judge, almost without exception rather to summarise the results of experiments, than iterate them severally. As a matter of fact, the large number of the experiments precluded any other treatment. Briefly and succinctly, the Doctor reviewed the anatomy of the Cerebellum, traced its development from the embryo, and dwelt felicitously on the slow and growing wonder of the student, who, so commencing, marked the various modifications in growth, and followed them through an amazing and engrossing complexity of adaptations. He said it was a most illogical and unsatisfactory method of procedure to be retrospective rather than progressive, and the scientist, in order to be rightly qualified to maintain his position, should begin at the beginning, and not, as is so frequently done, at the end.

As far as Dr. Davies went, he was most uncompromising in his statements. Taking it for granted that his hearers were acquainted with other researches upon the Cerebellum, he abstracted the vital inferences of Bouilland, Flourens, and others, and subjected them to careful analysis. He said he was compelled to hesitate to accept the current sweeping hypothesis respecting co-ordination. He entered into detail of incisions and excisions of the Cerebellum, and remarked upon the phenomena produced. Undoubtedly, the most important portion of the lecture was that dealing with lesions of the Cerebellum. The detail of representative cases was very interesting, and in one or two instances certainly astonishing. Dr. Davies' observations upon criminal shrinkage and cerebellum atrophy were startling and convincing. An impression taken from a living subject submitted to the audience during the lecture, and subsequently presented to the association by the lecturer, well demonstrated rapid cranial shrinkage. Proceeding to adapt the present state of our knowledge to the treatment of sense abnormalities, the lecturer explained in few words how it could be invariably evidenced that sexual vigour could be qualified, subdued, or energized. Rules were given in few words for the determina-

[Our readers will see that a brief *resumé* only of Dr. Davies lecture was possible. The lecture is now being published *in extenso*, and will shortly be issued, when our readers will be able to read and judge it in its entirety.]

tion of cerebellum size in man and animals. The lecturer claimed to enlarge our list of nerve stimuli, dwelt upon relative brain and brain part sizes, gave standard sizes, and concluded a lecture of an hour's duration with the words, "Every desire, every passion, springs either spontaneously or by excitation from the brain. The brain is the home of desire, its excitants may be legion, and they may be connected from remote or near areas. It has, I know, been denied that the mind ever plays any part in excitation of feelings—philosophers tell us so. But there, it has, too, been denied that the world is of an oblate-spheroidal shape! Independent, totally independent, of outside influences, the manifestation of exercise and dominance is observable. We are but seekers of God's truth, to whom the recognition of a single thread opens out a deeper revelation of that mysterious perfection of handiwork of the great Alpha and Omega. What more worthy devotion than whole-souled concentration upon the workings of that human mind, which is verily the outcome of the Omnipotent Spirit of Mind?"

At the close of the lecture which was brimful of fact, and given with eloquence both in diction and delivery, the President announced that the skull of an animal had been sent him for the purpose of submitting to Dr. Davies publicly, and accompanying it were certain questions which it was requested Dr. Davies should reply to, the chief questions relating to the character of the animal, and the subject of the lecture.

DR. DAVIES submitted to the test, and told with absolute accuracy, the description of animal and its character. One or two of the questions as to "When did it die?" etc., it was found impossible to reply to, as the skull gave no indications. The replies were compared with a statement accompanying the skull and were so exact as to call forth loud applause from the meeting.

MR. BLACKFORD spoke of the rapidity with which (in Dr. Davies' experiments) the cranium responded to alteration in the size of the brain, especially in cases of atrophy, where the skull showed depression in a few days. This, the speaker thought a remarkable testimony in favour of the theory held by phrenologists, that change of character manifested itself in change of skull shape.

DR. HOLLANDER did not anticipate a lecture such as had been delivered. He was delighted with the scientific nature of the paper, and also the high literary talents displayed in its production. He had held that co-ordination of movement was affected by injuries to other portions of the brain, as well as the Cerebellum; hence, the evidence that the Cerebellum is the only centre for co-ordination was not established. He had heard of cases where the complete destruction of the Cerebellum had not interfered with the function which phrenologists ascribed to it. He trusted Dr. Davies would publish the paper.

MR. WEBB also expressed surprise that Dr. Davies had treated the subject in the manner he had done, which in result represented so vast an amount of labour and time. Dr. Ferrier on this matter admitted that diseases of the Cerebellum to a large extent supported the phrenological hypothesis. The speaker never saw a book which in one portion attacked the phrenological theory, that did not in some other part of it give it conscious or unconscious support.

MR. MORRELL asked whether Dr. Davies had made any accurate measurements as to the decrease in size of the skull due to his experiments resulting in atrophy of the Cerebellum.

DR. DAVIES stated that previous to each experiment, he

had taken casts of the back heads of each subject and other casts after the lapse of ten days or so, with the result that from three to four lines represent the average shrinkage. All the casts taken are still existing. Most of the experiments were on thin skulls.

DR. WITHINSHAW was of opinion that Dr. Davies' results did not agree with those recorded in Foster's text book, as to interference with locomotion on the removal of the Cerebellum.

DR. DAVIES said he had only one case where locomotion was entirely interfered with. Referring to a matter mentioned by Mr. Holländer, as to his (the speaker's) method of localising the centre of sexual excitement, he first applied ice to the affected organs, then to different parts of the body, followed by applications to the anterior regions of the brain with no result, and, it was not till the ice was applied to that portion of the cranium covering the Cerebellum, that he had any speedy result.

MR. DONOVAN congratulated the lecturer on coming forward to support Dr. Gall's position. He was pleased at the moral courage displayed in the face of the prejudice which exists in the minds of many medical men. A vote of thanks to the lecturer was cordially given, to which, Dr. Davies suitably replied.

The examination of a gentleman's head by Mr. Webb, closed one of the most successful meetings ever held by the Association.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

On April 21st, at Goldstone Villas Lecture Hall, Dr. Tolcher Eccles, a vice-president of the Association, gave a lecture on the "Brain," dealing with its anatomy, explaining the nervous system, the different kind of nerve structures, etc., and their functions and uses. Dr. Eccles is a most genial, impressive, and practical gentleman, and has a happy and interesting manner of dealing with a subject which, in the hands of many, would be dull and monotonous. Many questions were asked, to which the doctor aptly replied. The Rev. F. W. Wilkinson, President, occupied the chair. At the close of the lecture, Professor Severn delineated the characters of a medical student and a lady councillor with his usual satisfactory results. There was a larger attendance than usual, and the meeting was altogether a most pleasant and instructive one.

At the same hall, on May 5th, Mr. H. J. Allen occupied the chair. Prof. Severn gave a lecture on "Combinations of the Mental Organs;" dealing at some length with the combinations required in servants fitting them for the various domestic situations. At the close, a short discussion followed, the lady members especially taking an active part.

On May 12th, at Brighton, the Rev. F. W. Wilkinson gave a lecture on "Combativeness and Destructiveness." The lecturer dealt with the subject in a very lucid and practical manner, showing the advantages of having a good development of these organs, and how necessary they were in enabling people to push their way in life. Man should have force which may be utilized in doing away with wrong. Combativeness often leads individuals to take the initiative. A discussion followed, in which many of the members joined. Mr. A. Pocock was in the chair.

On Thursday evening, May 19th, Mr. J. P. Blackford gave a very interesting and instructive lecture on the methods of judging character by walk, talk, laugh, colour, handshake, texture, shape of head, and cranial development. The

lecture was much appreciated, and Mr. Blackford gave two very practical delineations. During the evening the following resolution was passed, and the President, the Rev. F. W. Wilkinson, was desired to forward it to Hawarden. "That this meeting of the Brighton and Hove Phrenological Association learns with profound regret of the death of the Right Hon. W. E. Gladstone, and desires to record its sense of the loss sustained by the nation, and by humanity, and further hereby expresses its sincere sympathy with Mrs. Gladstone and family in their time of bereavement and sorrow."—*Hove Echo*.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

On May 3rd, Mr. J. Davis occupying the chair, Mr. E. H. Carlyon lectured upon "The General Utility of Phrenology." The lecturer drew attention to the progress which had been made during the past century in the many departments of Science and Art; but he regretted that the abstract sciences had been considered the most desirable for investigation, and that those more important to the human race—relating to the study of humanity—had been sadly neglected. He further emphasized the advantages which would accrue if all persons engaged in public life, had at least an elementary knowledge of the teachings of Phrenology. After specifying many of the general departments of life, in which it may be advantageously applied, he selected for special mention the education of the young, and the administration of justice.

On May 10th, Mr. J. E. Chambers read an interesting and instructive paper on "Organic Quality." He gave in detail the indications of its various degrees of development, and its influence upon the manifestation of mind. At the close, a very interesting and animated discussion took place, in which the members present heartily joined.

LEYTON PHRENOLOGICAL SOCIETY.

Under the presidency of E. H. Kerwin, Esq., J.P., this society continues its successful meetings. On Friday evening, May 13th, Mr. John Melville delivered a lecture, entitled "The Temperaments of Children, Teachers, and Parents." Various questions having been replied to by the lecturer, Mr. James Webb, Mr. F. C. Stacey, Rev. Moulson, and others, followed with brief speeches of criticism and appreciation. The lecturer closed an interesting and cheerful meeting by rendering an examination of the head of one of his critics, who expressed himself satisfied with the accuracy of the delineation. The chairman (Mr. Kerwin) was accorded a hearty vote of thanks by acclamation.

HOVE.

Mr. A. Pocock, of the Brighton Phrenological Association, delivered a lecture at Holland Road Baptist Lecture Hall on the "Utility of Phrenology," which was well received. The Rev. D. Davies, who presided, spoke very favourably, not only of the lecture, but also of Phrenology.

A physician declares that there is one infallible symptom indicating whether a man is sane or not. Let a person speak ever so rationally, and act ever so sedately, if his or her thumbs remain inactive there is no doubt of insanity. Lunatics seldom make use of the thumbs when writing, drawing, or saluting.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

GLADSTONE'S VENERATION.

DEAR SIR,—I may lack and display a want of "*Discriminative Judgment*" as asserted by your correspondent, J. W. Taylor. I do not claim perfection, but, I do claim that the portrait blocks which I have supplied with my Jottings of Gladstone, Beaconsfield and others, *are correct likenesses*, and J. W. Taylor must very much lack perception, if he says they do not indicate what I have written.

For his comfort I may say, it has been my pleasure to stand very near both of these gentlemen on several occasions, and I have been close enough to use my own eyes.—Yours etc.,

MARK MOORES.

LOW FEES.

DEAR SIR,—I have read with disgust the shallow and illogical arguments of Mr. A. Ellis, in endeavouring to support the untenable position of himself and hundreds of phrenologists (?) practising on the sands and similarly degrading the science by inefficient representation.

I have read many of the so called charts, marked on the beach in all parts of the country, and nothing is more disgusting than to see what is palmed off upon a confiding public as phrenological examinations, and charts of delineation from mental Science. "Competition" is no plea for low fees.

No phrenologist can afford to spend the necessary time and mental energy upon a thorough practical examination for less than 2s. 6d. "Competition" runs against even the "three-penny bump feeler," for you may as well come down to the level of the "penny-in-the-slot" character reader, that hangs on the walls of most sea-side resorts, and adopt a "Universal Penny Fee" at once, if such illogical arguments are to be placed in support of the evil. Nor is the "financial or social position" obtained by such indifferent means a criterion applicable to the science; for, I may as well assume the same on the other side for Professor Wells of Scarborough, and myself, and I think we can venture to claim as good an argument in those directions as may be found in Blackpool. Hence the illogical nature of such a claim.—Yours truly,

T. TIMSON.

DEAR SIR,—Kindly allow me to make a few observations on the letter by Albert Ellis, which appeared in the May issue of the *P. P.* He says: "The science will never be degraded by cheap examinations." I contend that it is impossible to give even a fair analysis of the temperaments and different groups of organs, in say, two or three dozen words; yet this is frequently attempted. Unless the temperaments are properly defined, and the combinations of the mental faculties are carefully considered, and given to the person examined, the delineation is absolutely useless.

It is impossible to give scientific and reliable advice as to which one, say, of three or six different occupations should be followed, unless proper attention is given to details; and this, of course, is one of the questions dealt with in the ordinary six penny delineations. Mr. Ellis must know that

his habit of Sunday trading on the sand has, in the eyes of thousands of people, degraded the science. Another important point in Mr. Ellis's letter, in my opinion, calls for a strong protest, namely, his endeavour to deceive your readers by pretending to "counteract the evil influence of the quack." Can this be done by working on the lines of the charlatan and quack?—Yours truly,

J. W. TAYLOR.

CONSCIENCE.

DEAR SIR,—I would like to ask some of your readers, if they think that Phrenologists have not done a great deal of harm to Phrenology, by splitting up the head into a number of divisions, etc.

At a recent meeting I attended, the speaker took for his subject, "Can conscience be manufactured." At the beginning, he stated he was a believer in Phrenology, but believed a great deal of harm had been done to the science by splitting it up into so many different parts. "Man," he said, "was only one, not a bundle of different parts, or faculties. The self, or ego, that was the man." His idea of conscience was that it was the voice of God in man. No nation he believed was without it. The lower in civilisation we go, the more crude we find it, and the higher we ascend, the more perfect it is. Man, he argued, should always obey the dictates of his own conscience. Conscience could not be manufactured, for it already exists, but it could and should be educated. Replying to the question, "Was conscience hereditary?" he said he did not think we had a good and a bad conscience, but, that we had a weak or a strong one, and that children of good parents would find it easier to obey their consciences, than would the children of parents whose moral and religious standing was not so high. Seeing that this subject is attracting a good deal of attention now, I thought the above would be interesting to your readers.—Yours etc.,

KETREN.

DEAR SIR,—You published in your last issue two letters which are remarkable from many points of view.

May I suggest that, as "Crispi" was not present at the lecture he referred to, his remarks are of no value?

Here is a sentence from Crispi's letter: "Phrenologists are many sided people with latent brain force which must be expended on some intellectual subject." I wonder what he means! If, by the term "Phrenologists," he means the small army of quacks who are such an intolerable disgrace to the science, "latent brain force" is refreshing. I will add my testimony to "Crispi's." Mixing with all classes of the public as I do, I find much contempt for poor wretches with "latent brain force" calling themselves professors of Phrenology, but I find also, signs of a growing faith in Phrenology as expounded by educated men, and a deepening conviction that the greater the scientific knowledge of its advocates, the greater will be the respect given to the Science which all true Phrenologists wish to establish.

With regard to the letter signed "Walter Brooks," I do not know whether Mr. Webb will trouble to reply, but I would advise W. B. to read the articles slowly and carefully several times. He will perhaps grasp Mr. Webb's meaning better. Then I would advise him to wait until Mr. Webb has finished what he has to say. For my part, I do not blame W. B. for having opinions of his own, but I do blame him for writing on a subject of which he has a very imperfect grasp.—Yours faithfully,

C. P. STANLEY.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 31.]

JULY, 1898.

[ONE PENNY.]

CRANION'S OPINION.

WE are nearing the period when our societies take their summer rest. Meetings cease to be attractive, and the majority seek employment and enjoyment in other directions. I trust all will find the recuperation and re-invigoration they seek, and when the season for gatherings comes again, will renew their work with ardour and enthusiasm. The last meeting of the British Phrenological Association for the session will be held on Tuesday, July 5th, when Mr. J. P. Blackford, a well-known member of the Association, will be the lecturer.

* *

In the last issue of the *P.P.*, through a printer's omission, I was made to express a ridiculous opinion as to the time suggested for a visit to Paris; hence, some confusion. What I wrote was to the effect that arrangements could be made for a holiday, starting from London on Thursday, September 29th, so as to be right for a visit to Dr. Gall's tomb on Saturday, October 1st. My suggestion was that we may have a week in Paris, returning on the following Thursday.

* *

I have been asked the probable cost for a week. Well, I am of opinion that, to include the cost of return fares, hotel expenses and incidentals, this should not exceed £5 each person; but, of course, there is no limit to the amount one may spend on a journey of this kind. This estimate assumes that the expenses commence at London. Fares to London would be extra. In the event of a special rate being arranged, the party would have to travel together to Paris, but, in returning, each one could, if so desired, return on different days or at different times, so that those who could not spare but three, four, or five days, need not miss the opportunity.

* *

May I again ask all who think of going, to kindly write me at 64, Chancery Lane, London, W.C. Many of my readers have expressed themselves as desirous of going, but I want a definite statement from each, as, unless I can obtain a sufficient number of promises by Saturday, July 9th, I cannot undertake to enter into negotiations with contractors for the purpose of securing any special terms or privileges. Please, therefore, write immediately you read this, that there may be no delay.

* *

Dr. H. Davies has, in the press, his lecture on the "Cerebellum," to which has been added particulars of his

experiments relating thereto, and a mass of other matter dealing with his original researches on the functions of this organ. The book will be a necessity in the library of every phrenologist, and student of the subject. I would impress upon my readers that the edition will be a limited one, and copies will be delivered in the order in which they are received. The price of this excellent work (bound in cloth) is Two Shillings; post free twopence extra. Orders should be sent at once to "Cranion," 64, Chancery Lane, W.C. Phrenologists desiring to stock this book, should send at once for trade terms. Remember the supply is limited.

* *

I desire to draw the attention of readers who wish to contribute to our correspondence page, to the note which always appears there. To ensure insertion of any letter, the rule must be strictly kept. I regret that I have to ruthlessly cut down lengthy letters, though I try to do justice to each of my correspondents; and have to eliminate much which I would rather the writers had not written, because of the personalities contained. Now, the page is open for the discussion of principles, the recording of facts, or criticism of theories or methods; not for personal abuse, or unkind allusions to some one with whom you do not happen to be in sympathy. Let us have facts and arguments, not veiled revilings and spiteful suggestions. I trust this reference will prevent it in future.

* *

My appeal in last month's issue for subscriptions to the Morgan Fund, resulted in the receipt of five shillings only, which amount was generously contributed by Mr. Horsley, of Chorley. Surely there are many kind friends of Mr. Morgan who will prevent this fund from languishing. It only needs for each of you who read this to feel that the appeal is to you personally, and not altogether to someone else. I trust each of you will rise to the privilege of exercising the noble faculty of Benevolence by forwarding a subscription at once for an object so worthy as the sustenance of an aged pioneer.

* *

At the annual meeting of the Fowler Institute, I was glad to hear the chairman (W. Brown, Esq.), publicly welcome prominent members of the B.P.A. as such. This manifestation of good feeling was certainly reciprocated by the members of the Association present, and kindly references such as these can only help to strengthen the tendency to union of sympathy and endeavour.

PRIZE PHRENOLOGICAL STORY.

—:O:—
LOOKING FORWARD.
—:O:—

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

THOMAS W. ALLEN,

38, Prospect Hill,

Leicester.

The following is culled from the columns of the *National Tribune*, newspaper, February 20th, A.D. 2,000.

A BREACH OF PROMISE CASE.

NOMINAL DAMAGES.

IN the King's Bench Division yesterday, before Mr. Justice Ashter and a special jury, *Jones v. Johnson* was a case in which damages were claimed for breach of promise to marry. The plaintiff was Miss Lily Jones, aged 27, who resided with her mother at Queen Street Kensington, London; and the defendant John Johnson, aged 26, manager of a large iron works near Manchester. Mr. Jimson, K.C., and Mr. Rupert Bright were for the plaintiff, and Mr. Veshey, K.C., and Mr. McIveson for the defendant.

Miss Lily Jones, a young lady of prepossessing appearance, of vital-mental temperament, with large language, and social propensities, said she was the daughter of the late Mr. Alfred Jones, contractor. In December 1998, she became acquainted with some of Mr. John Johnson's relatives, and was subsequently introduced to him. He occasionally journeyed to London, visiting her at her home, and spoke of marriage on several occasions, and on October 18th of 1999, he proposed marriage, and she accepted. He afterwards invited her to his home, situated in a suburb of Manchester, and introduced her to his friends and relations as his future wife. In consequence of this, she ordered her trousseau, and spent large sums of money on necessities in anticipation of the wedding ceremony. The defendant up to this time was very kind and considerate, in fact was A MODEL LOVER, and on her returning to London, after a visit to him, he kissed her and embraced her very affectionately; (Laughter) but, after a few weeks his ardour began to cool somewhat, and his letters to contain vague hints that he should like to be released from his promise. She thereupon wrote to him asking him to state plainly whether he intended fulfilling the promise he had made, or not; and in reply he sent the following letter:—

VICTORIA AVENUE, MANCHESTER,

November 10th, 1999.

DEAR MADAM,—Your communication of 8th ult. to hand, in which I can truthfully say, I am pleased you asked me my intentions regarding marriage. Of course, I am not going to deny that I asked your hand in marriage, nor am I going to demean myself by resorting to any subterfuge to endeavour to shake off my responsibility in the matter. But the truth is, it would be fatuous for two persons whose natures are so at variance as ours to think of being united for life. This will be apparent to you if you have extended your studies of the science which formed part of your early educational curriculum; and I hope you have not neglected your Phrenology. As you are aware our tastes differ considerably, I being engrossed in scientific and philosophic studies, whilst society and social functions are a pleasure to you, and more to your taste. In making this comparison between your talents and mine, which is not only phrenological but temperamental, do not misunderstand me. I do not wish to disparage your special gifts; gifts that I am almost entirely deficient of, for as you remember our school text-book by Professor Combe Wardbrook said:—"We all, did we but know it, possess some God-given talent or talents which no other person has, and therefore,

there is a special work for each and all of us to accomplish, and, if we do not undertake our special work, depend upon it, it will be left undone." To return to the subject from which I have somewhat strayed;—I admit I should have thought before of what I have stated at the commencement of this letter, and not acted so hastily and indiscreetly, but, when I asked you to accept me as your future husband, I was acting under the influence of my sentiments, which, by themselves, you will admit, are not a true guide in life, and therefore, not to be relied upon. I deeply regret having to take the course I have done, and humbly apologize if I have caused you any pain and anguish, but I am sure you will agree with me that better unwedded and happy, than wedded and miserable. To prove my sincerity, I will make any reparation in my power for the foolish mistake I have made. Trusting this letter will be accepted in the spirit in which it is written, and hoping for your continued friendship.—I am, yours truly,

JOHN JOHNSON.

Plaintiff stated on receipt of this communication, she consulted her solicitor, and proceedings were taken immediately.

Cross-examined: He always treated her with the greatest courtesy and respect.

Mr. Justice Ashter: "Have you read Professor Combe Wardbrook's 'Adaptation in Marriage?'"

Plaintiff: "Yes."

Mr. Justice Ashter: "And do you really think a marriage between yourself and defendant would be conducive to happiness, and mental and moral advancement?"

Plaintiff: "I would rather not answer that question."

On Mr. Justice Ashter insisting upon an answer, plaintiff said, she "did not see why it should not." She did not remember on one occasion saying to a friend that she must marry some one with means. Miss Jane Vester formerly in the service of defendant's mother as lady's maid, said the plaintiff had talked to her about the intended wedding. She said Mr. John Johnson was a book worm, and a recluse, but for all that, she meant to marry him, as after marriage she could leave him to his books, and enjoy herself. Witness said she had made that statement to her in a burst of confidence.

The defendant a tall, slender, delicate looking young man, with large frontal lobes to brain, moderate side head, and small back head, was called. He stated the letter which had been read in court explained the reason of his declining to carry out his promise,—which he admitted—and he had nothing further to say.

Mr. Veshey for the defendant asked that expert phrenological evidence might be called to prove that the marriage between his client and plaintiff would result in discord, and be derogatory to the best interests of the human family. To this, Mr. Justice Ashter readily gave his assent, and Professor Jerking, of the Gall Phrenological College, and Phrenological examiner for the Metropolitan division was called, and requested to examine phrenologically the defendant and plaintiff. In the course of a few minutes, the court phrenologist returned from the ante-room, and addressing Mr. Justice Ashter said, he had made a careful examination of both persons in the present case, and would unhesitatingly say, that the marriage between them, was not desirable. He explained fully the want of harmony between their two natures, and showed at some length how impossible it would be for two natures so antagonistic to each other to ever harmonize, or live in concord. He furthermore said, that defendant had acted wisely and in strict accordance with the teachings of the science of Phrenology, and he thought plaintiff should consider herself fortunate in meeting with so honourable, and sagacious a gentleman who refused to carry out a promise made in ignorance and haste, and make her life a life of unhappiness.

Mr. Justice Ashter said that defendant had certainly acted

rather rashly and foolishly, and without due caution, but he considered if he had carried out his promise, and married plaintiff, he would have acted more foolishly still, and after the evidence of Professor Jerring, he would have deserved the severest censure and reproof. He would remind plaintiff that the days were passed—thanks to Phrenology—when people married for what they erroneously termed love, without regard to physical fitness, or mental adaptation. As to suing defendant for substantial damages, he thought the knowledge of the miserable existence she had been saved from would prove sufficient compensation, and besides defendant had expressed his willingness to make every reparation in his power. He (the Judge) considered it was nothing short of an attempt on the part of plaintiff, to extort money from an honourable and upright gentleman; but this he would leave the Jury to decide.

As there had been an admitted breach of promise of marriage, the Jury, without leaving the box, found a verdict for plaintiff, damages one farthing, without costs.

The verdict was received in court with suppressed cheers.

GRAPHOLOGICAL CHARACTER READING.

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.

—o—

XVII.—MAX O'RELL.



THE specimen of handwriting reproduced herewith will be recognised by our readers as the autograph of Max O'Rell, who has kindly consented to its appearing in the *P.P.*

Among M. Blouët's largest intellectual developments, are his Eventuality and Individuality (small size of letters, attention to detail, dieresis over *e*, etc.), Comparison (clear style), Causality (*P* separated from *au*), Mirthfulness (readily turned-out style), and Human Nature (letters at equal distances apart, in addition to other signs).

The high mentality disclosed by the signs for these faculties, added to our Subject's culture (shown by the cultivated pen-tracing exhibited in the forms of the letters), accounts for Max O'Rell's literary talents, since it inclines him to be observant, keen to perceive and reason, critical in his judgment, intuitive, and practical. He sees not only the defects of things, but also their excellence; can detect the imperfections, and discern the good points in literature, art, etc., very readily; is logical, moreover, and disposed to think out his plans.

Language is denoted by the connected names. Therefore, he must be capable of proving himself to be not only an amusing entertainer, but a most diverting companion in his home circle, as well.

He is not slow to see a joke; takes in a ludicrous situation with a keen relish; is much "tickled" with the incongruity of things which he sometimes sees, and is naturally humorous, playful, and endowed with a strong sense of the ridiculous.

Although he is progressive, energetic, and self-reliant, judging from the thick line below the names, and the relatively tall capitals, he is also cautious and prudent. Observe the shortened terminals, also the two small marks directly over the *e*. He does not, therefore, trust "to chance," or to "appearances;" looks somewhat ahead, and, with his large Firmness and full Continuity (shown respectively by the thick, heavy, steady lines under the name, and to the *i*, etc., and the even style), is enabled, by giving his mind to what he is about, to achieve most things that he attempts.

His Self-Esteem aids him much. It enables him to form his opinions independently, to act irrespective of others, if he thinks by so doing he is acting consistently, and to dare to do what he would otherwise fear to commence, much less carry through.

Though there is discretion in the carefully closed-up *a*, *o*, and *u*, there is no indication of anything like hypocrisy. All the letters run straight ahead, onward—they do not take a circuitous course upon the paper.

Courageous, bold, intense, conscientious, beholden to no man, active, eager, yet capable of running no risk if he can help it; matter-of-fact, and, at the same time, possessed of no little originality, or imagination, and talents of a pronounced description—such, in short, is Max O'Rell, whose character, as denoted by his handwriting, once more proves the utility and value of graphology.

—o—

CHILDREN'S CAPACITIES.

IN connection with the summer gathering of the London Society for the Extension of University Teaching at Burlington Gardens, Professor Sully lectured on "The New Methodical Measurement of Children's Capacities," and emphasized the importance of parents and teachers giving as far as possible the closest personal observation to the habits of children in their earliest years. One of the most pressing and practical problems to be solved by the teacher, was the best way to economise his own time and energy and that of the children by means of a more perfect arrangement of classes. There was a necessity for a different method of classification to the system of jumbling children together which had hitherto obtained. Common objects, it was found, were more interesting to young children through their use than anything else. For instance, if a child were asked to describe a tree, it would probably say nothing of branches and leaves, but would explain it was a thing to shade one from the sun, or something to climb upon. In methods of play, it was strange to see the enormous importance which children attached to ceremony, and, in the case of dolls, a child made almost a kind of fetish of ceremonial. One professor found, after making hundreds of tests, that children had no clear preference for pretty material in connection with the substance of dolls, whether they were made of wax, china, or rag. At an infant school in America, investigations as to the children's knowledge of common things, elicited that 80 per cent. on entering the school did not know what was a bee-hive, 77 per cent. did not know a cow, and 45 per cent. did not know what was a pig. Professor Sully suggested that every teacher in a training college might, with advantage, make a special and methodical study of some particular child with a view to better understanding its development of mind and character.

NOTES BY THE WAY.

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BY SIGNOR CRISPI, F.B.P.A.

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YOUR correspondent C. P. Stanley, appears to have taken umbrage anent my remarks regarding Mr. Brooks' paper at the B. P. A. I have received quite a number of letters thanking me for calling attention to the matter, and stating that the report from which I drew my conclusions was extremely mild when compared with the reception accorded to Mr. Brooks' paper at the meeting. If your correspondent, C. P. Stanley was present, and sneered in the style of which he affords us a sample in his letter, I pity Mr. Brooks.

He enquires what I mean by the term "Phrenologists." In reply I simply confine myself to what the word implies, viz., discourses on the mind. I do not know whether C. P. Stanley is a phrenologist or not, but I know men who could state Phrenology upon scientific lines such as even the B. P. A. would listen to with respectful attention. Mr. S. admits that latent brain force is "refreshing." I am glad to hear that well oxygenated blood is circulating in some of his brain cells. Let me give him an example of latent brain force.

It was my lot some years ago to examine the head of a farmer, Mr. T— L—. As a rule city people have a thorough contempt for "country bumpkins." This farmer had an extraordinarily retentive memory, and large organs of Calculation, and although working amongst the savoury matter which promotes the growth of turnips, he is for all that a philosopher. Not having scope in the farming line for the full development of his brain powers, he took as a pastime, spelling and arithmetic, and in the *Newcastle Weekly Chronicle* for April 9th, there appeared a series of long words which he learned to spell 20 years ago. He took many prizes at the "spelling bees" of that time, and so vividly does his brain retain those words, that even now he can spell them forwards or backwards without a mistake.

Being a personal friend, I often spend a Sunday with him, and on the last occasion he gave me from memory a specimen word containing 181 letters, comprising the composition of some Roman epicurean dish. I wrote this word down on the margin of the *Chronicle* newspaper, and he then spelled it backwards, I checking from the slip. He then gave me the result of a sum, 1 multiplied up to 30 by each ascending figure, the answer being as follows:—265,252,859,812,191,058,636,308,480,000,000.

This is what I term "latent brain force," and in most intellectual men whose brain power is in a healthy condition and not exhausted on a particular subject, there is a surplus to expend upon other intellectual pursuits. Phrenologists thus naturally turn to collateral subjects, such as Health, Hygiene, Psychology, Hydropathy, and several other branches of intellectual culture. (Can C. P. Stanley blame them?) He enquires whether by phrenologists I mean the small army of quacks. He has doubtless read my articles and consequently knows otherwise, while he must also be aware that the word "quack" means one professing knowledge which he does not possess, i.e., an impostor. My opinion is that there is more "quackery" amongst the

so-called learned professions, Medical, Legal and Clerical, than is practised by any other class. Phrenology, is of course, not exempt from the misrepresentations of those who, though unqualified, pose as phrenologists. It is true that as a science it has its limits, so that an intellectual man can readily master its principles while concurrently studying other branches of physiology. Personally I have expended a fortune in promoting Gall's science, and so disgusted am I with the tomfoolery paraded up and down before the public as Phrenology, that I do not care if I never hear the word again.

I should like to hear some of those educated men C. P. Stanley alludes to, expound Phrenology. I think there would be a few flaws apparent. If not, I am ready to become a student again. Even the "poor wretches," to whom C. J. Stanley refers, must have had some "latent brain force" to spare to render them capable of even thinking of Phrenology. Not for one moment are my remarks intended as disrespectful to the B. P. A. They are to be considered only in the light of friendly protest and criticism applied to a public report of their meeting. Believe me, there is no phrenologist so perfect as to be beyond having very much yet to learn, and knowledge should render men humble, not arrogant.

The question of fees is a very intricate one, not easy to solve, and as for the public, they take a sixpenny chart with as much confidence as a higher priced one. Again, many persons visit the phrenologist for mere amusement. Possibly some point attracts their attention, and they are consequently led to believe that there must be "something in it." Judging from all accounts the sixpenny men make the most money out of it, no hall, no specimens, no printing, and very little brains being requisite to them. No wonder Phrenology becomes popular at watering-places as a source of amusement. When, however, such delineators begin to introduce shrewd guesses, fortune telling, etc., into their character reading, I protest against their calling themselves phrenologists.

I hope C. P. Stanley will deem my notes a sufficient explanation of my expression "latent brain force." If they are not so I shall esteem it a great pleasure if he will condescend to call upon me, that I may further enlighten him regarding the results of "latent brain force," which enlightenment will, I am of opinion, refresh him like a giant refreshed with new wine. In conclusion, may I enquire of what value the reports of the B. P. A. meetings are, if we cannot make intellectual pabulum out of them for readers of the *Popular Phrenologist*?

Marriage in the Roman Days.

In the early days of Rome the natives were betrothed in childhood, and were legally marriageable at the age of twelve. The chief article of dress of the bride was a long white robe, adorned with ribbons and a purple fringe. It was fastened round the waste with a girdle, and this it was the duty of the bridegroom to untie.

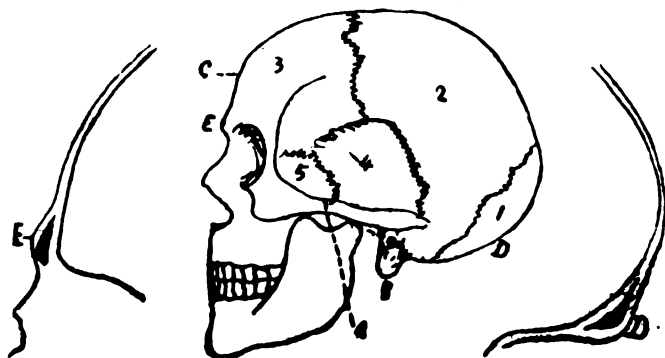
ONE DAY'S PEACE.—During the first day of her married life a Corean bride must not speak, not even to her husband. It is considered a very reprehensible breach of etiquette. But the next morning she is permitted to give free rein to her tongue, and may talk to her heart's content.

JOTTINGS OF A PHRENOLOGIST.

BY MARK MOORES.

[Illustrations, &c., Copyright.]

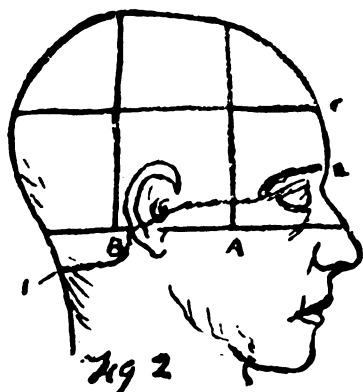
WHAT an unspeakable pleasure it would be for some of us, if we could live to see the day when Phrenology shall be free from the humbug and quackery, with which it has become mixed up. Mr. Severn writes very clearly in his *Phrenological Hits*, "The genuineness or value of a phrenological examination cannot be measured by either the hit or by the fee paid for it."



1. Occipital Bone. 2. Parietal Bone. 3. Frontal Bone. 4. Temporal Bone. 5. Sphenoid Bone. A. Centre of Zygomatic arch. B. Mastoid Process. C. Centre of Ossification of Frontal Bone. D. Occipital Process. E. Frontal Sinus.

I remember some years ago a person following me in a town, and his claim for the superiority of his examinations over mine, on the platform, was, that his chart was twice as large as mine.

With regard to the fees charged for examinations, it is not the price charged which degrades Phrenology, that can only be done by the examination given. Low fees, so far as Phrenology is concerned, only punish the man who has to contend with them. Circumstances alter cases: just one or two instances out of my own experiences. Some years ago, on going to open one of my places, I was greeted by a hand-bill announcing that Mr. So-and-so was the *only reliable Phrenologist* in the town, and the prices for examination about half of those I had charged for 17 years.



Again whilst lecturing in a town, a person called upon me and asked why I charged so low as two shillings for a verbal examination and four for a chart, saying that he never gave one at less than a guinea; but that person was the proprietor of two large businesses bringing him in hundreds of pounds every year.

This last winter in at least four towns in which I have lectured, as soon

as my bills have appeared and I have commenced my lectures, two or three men have hunted the houses, seeking or pretending to give examinations at less than one fifth the fee I was compelled to make to pay my heavy expenses.

It is the abominable stuff given as examinations which degrades Phrenology, and there is more of it dealt out in Blackpool than in all the kingdom besides. My advice to the young man entering the profession is to be *honest* according to his abilities in examining, and if he has to give delineations at low fees, let them be genuine; this will tell its tale in the end.

In one of my jottings I referred to the great difference between the theory and practice of Phrenology; a person may understand its theory and *value*, yet be totally unfit ever to become an expert in its practice. To become reliable and to attain anything like success in the *practice* of Phrenology, a correct knowledge of the skull is very essential. Most sketches of skulls are far from correct in the proportions of the several parts. The student should handle and carefully observe the cranium until its form and structure in every detail becomes impressed upon his memory: no amount of reading or diagrams will do this, nor will one or two examinations of the head. I may here say that I have scarcely passed a day for nearly 30 years without carefully handling the skull in order to keep its structure clear on my memory, and many were the punishments I had in my boyhood, for having some kind of skull in my desk which I loved infinitely better than [my lessons].

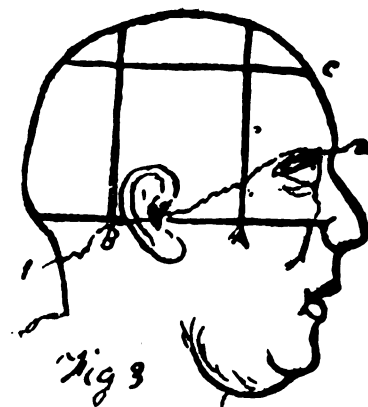
The first illustration shows the structure and points of the skull. These points, &c., will illustrate those centres and measurements so well described by Signor Crispi in the "P.P." a short time ago. The method, of many otherwise clever, scientific men, of measuring the amount of brain in the skull, is erroneous and misleading. To ascertain the cubic inches of the skull does not give the proportions of the different parts.

To be of any service or use, the measurement of the skull must be based upon its anatomical structure. The late Professor Bridges of Liverpool, one of the most careful and earnest workers in the science, was the *FIRST* to point out this mode of measurement as described by CRISPI.

This method of measurement applied to the heads of George Combe, and Dr. Palmer, the poisoner, is shown in figs. 2 and 3. The cubic inches of Palmer's head, were quite as many as George Combe's, but the difference in the size of the moral brains is at once disclosed by a natural system of measurement.

PROPER AND COMMON.—A lady and gentleman were conversing one evening together upon the science of grammar. "Pray, madam," said the gentleman, "what part of speech is a kiss?" "Can you not tell me?" replied the lady, "A substantive, I believe, madam." "Is it a substantive proper or common?" interrogated the lady. "Proper, madam." "Not only proper," rejoined she, "it is, I think, both proper and common."

CON.—In what respect does a spinster who, notwithstanding her frost-sprinkled hair, still looks out for a husband, resemble a young girl who adjusts my lady's toilet?—In being a waiting maid.



The Popular Phrenologist.

JULY, 1898.

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LARGE FRIENDSHIP.

—○—
BY J. MILLOTT SEVERN, F.B.P.A.
—○—

FRIENDSHIP is a grand quality when not in excess. There are few attributes of the human mind which are more beautiful. When friendship is powerful, it seems to stimulate every other good quality its possessor may have, and bring them into activity in a manner which will benefit their friends. Friendship is so necessary to man's success, and the well-being of nations, that it would seem a crime almost to speak against it, or discourage its cultivation. What is more beautiful to behold than the tender feelings, thought and consideration manifested by one true friend towards another; perhaps a mother's love and devotion alone can excel it in unselfishness, beauty, and sincerity; and there is, perhaps, no pang that is more poignant and severe than ingratitude, or indifference on the part of those we esteem as friends. Throughout all ages, the bond of friendship has been regarded with sacred interest. What splendid examples we have of true, sincere, and devoted friendship in the attachment of Ruth to Naomi; and of Jonathan, who was so knit to David, that he loved him as his own soul.

"Love thy neighbour as thyself" was a Divine command, and, if strictly followed out, what a joyous and happy world would this be. If the true spirit of friendship prevailed amongst all nations, the lion might lie down with the lamb, and swords be beaten into plough-shares indeed, for peace would then reign on the earth.

Friendship, when combined with Benevolence, is a grand quality. He has a poor, paltry spirit who disdainfully turns his head from his less fortunate fellows, not that it would be either discreet or consistent to form a close friendship with everyone we meet, but we cannot afford to treat coldly and indifferently, not to say haughtily, harshly, or insultingly, the meanest individual who comes in our path.

A good degree of friendship is a great advantage in almost all kinds of business. A person may often double and treble his business who is capable of showing a hearty, generous, friendly spirit towards his customers. There are few who care to be served in an off-hand, indifferent, unsociable manner; and, really, few people who have businesses to make and maintain, can afford to treat their customers with indifference. One wants a thing badly who goes a second time to be served by a grumpish, unsociable person. A great deal of the success of business people depends on their possessing large Friendship, and by this I do not mean Suavity, though that is also a very helpful quality.

A cold, indifferent, unsocial nature nobody likes; and since man is a social being, dependent more or less on his fellows; and the progress, enlightenment, and advancement of civilization depends so much on our association one with another, there is need—it even becomes a duty—that everyone should cultivate a good amount of Friendship. The line should be drawn, however, between cultivating sufficient and having too much.

When Friendship is too large, it sometimes leads to calamitous results. There are few qualities which are more capable of leading people astray and ruining them; but the fault does not lie so much in possessing large Friendship as in allowing it to be lavished upon the unworthy. Two persons having Friendship equally strong, would hardly be likely to take advantage of one another. It is when Friendship is very large and is allowed to run its pace unguarded, or when acting with large Approbativeness and Amativeness, deficient Cautiousness, Intuition—practical judgment of men, and general experience—that it becomes a snare, and is detrimental. Persons with large Friendship and Approbativeness, are easily led by flattery; and excessive Friendship has been the ruin of many splendid characters. It causes its possessors to seek company simply for the sake of it; whereby their time is wasted, and they become natural and continuous prey to the dishonest, tricky, and unscrupulous.

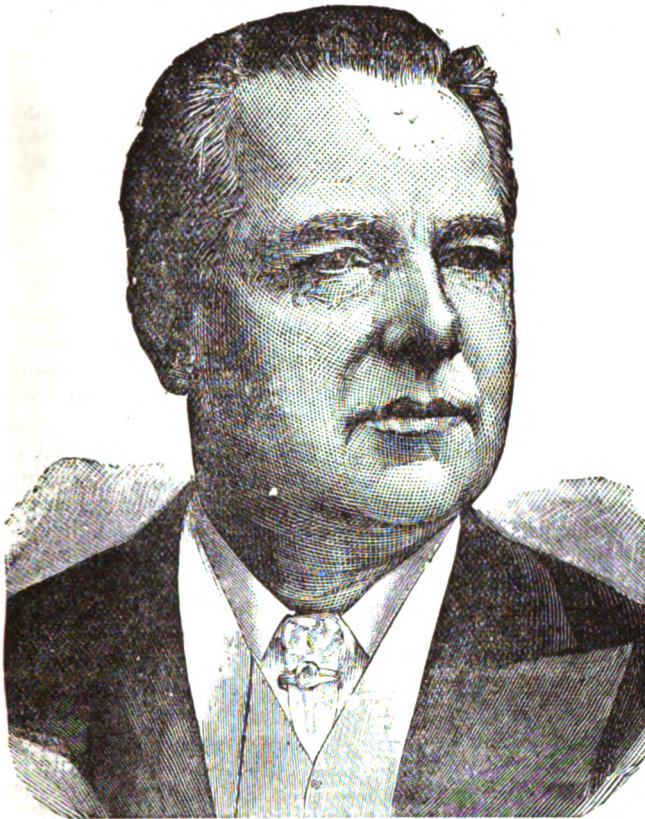
Persons, in whom Friendship is too large, and especially young people, should be careful in selecting friends. Such should engage in some permanent useful work which will keep them out of promiscuous company, and not allow themselves to be influenced so much by others; trust people less, and be guarded against the persuasions and influences which seeming friends and unscrupulous persons are apt to exercise over them.

LONG LIFE CHARACTERISTICS.

Among the characteristics of long life may be mentioned room for the vital organs. A full chest; a body long as compared with the total height, and consequently with rather short legs; large, superficial veins, as favouring return circulation; large and strong bones; an evenly working brain, whose very placidity of action enables it to do a vast amount of work (judges are long lived), and a firm and dominant will, are very frequent characteristics of the long lived.

It is computed that when at rest we consume 500 cubic inches of air per minute; if we walk at the rate of one mile an hour we use 800; two miles, 1,000; three miles an hour, 1,600; four miles an hour, 2,300. If we start out and run six miles an hour we will consume 3,000 cubic inches of air during every minute of that time.

PHRENOLOGICAL CHARACTER SKETCH OF JOHN LOBB, Esq.



THE versatility of Mr. Lobb's mind is readily discernible in the fact that he is a Fellow of the Geographical Society, Fellow of the Royal Historical Society, a Common Councillor of the City of London, Member of the London School Board, as well as chief proprietor and managing editor of the *Christian Age*—a weekly journal for Sunday reading.

That Mr. Lobb is a man of marked and honest character, is clearly manifested by his phrenological developments. His brain is large, measuring nearly twenty-three inches in circumference, and is especially full in the superior and anterior regions. Although not broad it is full at the sides, showing much courage, energy, and executiveness; the posterior portion also is well developed. But whilst there is harmonious action of all the organs, certain of them stand out as controlling or governing. Among the most marked are Causality, Conscientiousness, Approbativeness, Benevolence, Firmness, Eventuality, Philoprogenitiveness, and Friendship; and the faculties which are specially represented by these organs, are very fully manifested in his daily life.

In a well-disciplined mind, thought and conduct result from the operation of several faculties acting in concert; and seldom is this condition more clearly exemplified than in the character under consideration.

Mr. Lobb's brain is almost perfectly balanced, though it does not necessarily follow that his mind is perfect in its manifestations, and Mr. Lobb is one of the last men in the world to imagine himself free from faults: for, notwithstanding that he is one of the hardest worked men in London, he is only too conscious of his inability to live up to his ideal, or carry out effectively many of his best intentions.

Mr. Lobb is known as a Christian man, and very human, very

practical. He has some personal ambition and considerable courage; he will fight to defend the right, and oppose the wrong; his boldness, however, proceeds more from his strongly marked moral constitution than from a physically contentious nature.

He is a true progressive; a down-right hard, earnest worker, most candid, open, unconventional, truthful, honest. If one characteristic is stronger than another, it is that of *earnestness*.

He is very observant, most attentive to details, has an almost marvellous memory, is very prompt in keeping his engagements, and is able to get through an immense amount of business and literary work in a comparatively short space of time. His quick perception of facts, good reasoning ability, and aptitude for deciding upon the best course to adopt when engaged upon work of an important and intricate character, combined with his immense experience, enables him to hold responsible positions in public life, and to fulfil duties in such a manner as will in nearly all cases afford very general satisfaction.

Diligence, energy, industry, capacity to sacrifice personal comfort for the happiness and well-being of others, are qualities clearly marked; and, whilst he has a very versatile mind, there are few men who are more thorough, patient, pains-taking, and successful in carrying out their projects in a satisfactory manner.

Mr. Lobb lives a particularly busy life, and has but few idle moments; recreation usually consisting in change of occupation. Few men are happier than he is, for his entire constitution is kept in a continual state of healthy action.

He is most friendly, companionable, wonderfully free from affectation and pride; a man that the humblest may approach without experiencing the slightest fear or misgiving of any kind.

As a public speaker, he is not only eloquent, clear, and forceful, but merry and humorous in a very high degree; added to this, his remarkably available fund of anecdote enables him to readily charm or sway an audience, exciting to tears or laughter, whilst the ultimate effect is to gain support and allegiance to the cause which he advocates and represents.

Mr. Lobb was born in the Tower Hamlets, in the county of Middlesex, on August 7th, 1840. He entered the Primitive Methodist Ministry in 1862, but ultimately resigned for a commercial sphere, and became editing proprietor of the *Kingsland Monthly Messenger*, 1872-3, manager of the *Christian Age*, during the same year, and chief proprietor of that paper in 1880.

He acted as "guide, philosopher, and friend" to the Rev. Josiah Henson, the "Uncle Tom" of Mrs. Harriet Beecher Stowe's famous story, and edited and published the story of his life, with preface by the Right Hon. Earl of Shaftesbury, K.G. This work was translated into twelve languages, and reached a sale of 250,000 copies.

On March 5th, 1877, Mr. Lobb attended, by command of Her Majesty, at Windsor Castle with the hero of his book.

In the School Board elections of 1882, 1885, 1888, 1891, he was on each occasion returned at the head of the poll, but lost his seat in 1894, this being the first and only occasion on which he had identified himself with any party.

In 1897, however, he was again returned to the Board.

Mr. Lobb is well-known as the "famous pamphleteer" on "School Board Extravagance."

Last, but not least, Mr. Lobb is a warm supporter of Phrenology.

LESSONS IN PHRENOLOGY.

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By JAMES WEBB, F.B.P.A.

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VENERATION.

IN civilized communities it is absolutely necessary that law and order should be supported: the general well-being of society depends upon our respect for authority. The human mind must possess a faculty with a tendency to express respect for authority: respect for the *author* of law and order. Such an organ is that discovered by Dr. Gall, and named by him Theosophy, so called because it appeared to incline men to reverence God and religion in proportion to its endowment. Dr. Spurzheim confirmed Gall's discoveries, and noting that people with the organ large were generally of a humble and reverential disposition, he called it Reverence or Veneration.

Other organs may, and do tend to modify the expression of the faculty, yet the larger it is in a person, so is his deference and respect for everything judged to be worthy of respect, be it age, talent, rank, virtue or vice.

"Or Vice." In many thieves great respect is shown to the *clever* ones. The martial spirit of the French under the "First Empire" respected the prowess of Napoleon. Who is selected to lead the band of outlaws? The cleverest of them. United with large social organs it gives strength to friendships, love of home, of children, etc.

It also does much to unite men in social life, in church membership, etc., and the affections and intelligence are strong elements leading to the choice of societies, and objects to be venerated.

Dr. Gall thought, at first, at any rate, that this faculty leads to a knowledge of God. This is a difficult problem to discuss: the intelligence is largely the element in this. Yet, of itself, it does give pleasure in the worship of God, when He is known. A child knowing its parents respects them, and respects everyone superior to itself. And this respect is proportionate with the development of the organ, compared with the development of the other faculties.

Veneration wishes that everything good should be respected, the Creator is the highest Good. Hence, Veneration has the Creator for its highest object of worship. In the case of the heathen who know not God, sticks and stones may be the objects venerated.

With Gall we cannot but believe that from this faculty is derived the idea of worship of God, and with Broussais that its direct influence or action is the tendency to venerate, to honour in general, without regard to the object venerated or honoured.

The part of the brain whose function it is to express Veneration, is absent in all the lower animals, from the orang outang downwards. This fact was demonstrated by Spurzheim before the Royal Society, on the 14th May, 1829, and he fully confirmed Gall's opinion that the more fervent the sentiment of devotion, the more marked the elevation of the centre of the top of the head.

It must not be thought that devotion to God is its primitive function, but rather one expression of a faculty whose innate function is reverence, without instinctively suggesting the objects to be revered. Undoubtedly the highest function of the faculty is the adoration of a supreme omnipotent being of whose existence some conception may be formed by the intellectual faculties.

It is remarkably interesting to observe the position of the organ of Veneration. It is situated in the middle of the

coronal region of the head where the frontal bone is joined by the superior angle of the parietal bones, that is, it is placed in the midst of the moral and religious organs, like the keystone of an arch. It has Hope on each side, Firmness or Steadfastness behind it, Benevolence or Charity in front of it, and Faith and Conscientiousness as near neighbours, supporting and strengthening its influence.

It is well illustrated in the head of Lord Salisbury, which is seen in all his portraits to rise to an apex at the middle of the superior part of the head. The skull development agrees with the brain development, and who shall say that this brain development does not agree with his mental condition? Who is there more respectful to authority, who more devoted to "law and order," who more responsive to the claims of historical reverence?

Would it be imagined that Professor Ferrier's experiments in any way illustrate the position and function of this organ? It is not here asserted that they do, for they were performed on the lower animals; and especially must it be remembered that Dr. Ferrier himself says. "The same experiments and facts in the hands of different experimenters" have led to "positive contradictions," and that he warns us against building on them. They cannot harm Phrenology because phrenologists do not pretend to build on them; they do say however, that if the facts and contradictions are worth anything at all, they favour Phrenology.

For example, his motor area marked "2," lies on the area that phrenologists denominate Veneration. And what does Dr. Ferrier say of it in his *Functions of the Brain*? That animals affected by the galvanic current in that region exhibit "flexion of the thighs, rotation inward of the leg, with flexion of the toes." And on page 9 of *Phrenological Aspect of Modern Physiological Research*, by the writer of this article, it is asserted that such actions are "the nearest approach to bending the knee in worship that a monkey could be expected to exhibit."

This idea has been ridiculed by some. But it was not ridiculed by Dr. Ferrier himself, who was the first to receive a copy of the book, for in his later work,* published after *The Phrenological Aspect*, he prints three diagrams marked "flexion of the knee" and "hamstrings" as the result of the excitation of the centres phrenologists indicate as the seat of the religious organ of Veneration.

Still it is absolutely impossible to discover the functions of any part of the cerebral hemispheres, or the cerebellum, by any anatomical method; because function can only be discovered by observation of a healthy organ, performing such function. All other methods, to use the language of Dr. Ferrier, "may easily lead to apparently contradictory results," for "the experiments performed for us by nature in the form of diseased conditions being rarely limited or free from such complications as render analysis or the discovery of cause and effect extremely difficult, and in many cases practically impossible."

* *Cerebral Localisation.*

THE finest complexions in the world are said to be in the Bermudas. This is accounted for by the fact that the inhabitants live chiefly on onions, of which they export over 17,000,000 pounds annually.

In Plougastel, a small town in Brittany, all the weddings of the year are celebrated on one day.

The population of England at the time of the Conquest did not exceed two millions.

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual general meeting was held on Tuesday, July 7th. The President (G. Cox, Esq.), occupied the chair, the attendance of members being only moderate. The minutes of the previous meeting were read and confirmed, and the Chairman, without any preliminary speech, called on Miss Wright to deliver her lecture on the

SANGUINE COMPOUND TEMPERAMENTS.

MISS WRIGHT opened her subject by giving a brief description of the pronounced sanguine temperament, or of types in which it largely preponderates over the other temperaments. For the sake of the beginner, she explained that all persons possessed all the temperaments, though in largely varying degrees, but it was customary to describe a person as of that particular temperament which dominated, or was most influential in the body.

The general indications of the pronounced sanguine temperament were as follows. The facial form varies between the square and the oval. The cheeks are full, sometimes "massy." The nose is wide and muscular, straight or inclined to concave rather than bony and convex. The eyes inclined to be oblong or almond-shaped, and blue in colour. The ears thick and large. The lips full, thick, and red. The jaw-bones broad and round. The teeth well set. The skin smooth, hot, and moist to the touch, usually white. The chest capacious, this temperament being markedly dependent upon the predominating influence of the thorax, including heart, lungs, etc., the propelling force of the circulatory system. The shoulders broad and thick-set. The abdomen full, and general build inclined to portliness. The sanguine temperament was so-called, when the foregoing features were strongly marked, or very decidedly apparent; but there were many compound states of the same, caused by the union of the Sanguine with the Bilious, Nervous, etc. The term Bilious, however, referred to a pathological condition, and as the name of a temperament would be better replaced by "Fibro-Osseous," or "motive-mechanical."

The Sanguine-Bilious compound may be divided into two classes, the light motive and dark motive, the latter corresponding to the old so-called Bilious, of which Thomas Carlyle, David Livingstone, and Abraham Lincoln are types. This temperament in the light motive class was distinguishable by a large, broadly-developed body; broad shoulders; thick neck; good muscles; strong joints; rounded limbs; prominent features; ruddy complexion; and strong and rapid movements. The Vital predominating, there may be considerable vivacity and impulsiveness. The talent displayed by its possessors will not be showy or brilliant, but of a practical character. Good common sense marked the mental character, and but little display of superficial accomplishments. There were strong passions, and active appetites; and a tendency to yield to dissipation and crime, unless the moral sentiments be well developed.

The lecturer here introduced a long quotation from a work by M. O. Stanton on muscular conditions as affecting temperamental manifestations.

A weaker form of this temperament is the Sanguine-Melancholic compound, in which the stature is medium or mean; the body fairly fleshy; the skin smooth; the hair tending to dark auburn and of brown shades, while the beard grows early and quickly. The cheeks are red, shadowed with dark colour. The bones are well developed and prominent. The circulation active, but digestion usually

indifferent. The average mental features accompanying this temperament are a firm will, strong power of resistance, constancy of opinions, perseverance, irritability, suspicion, jealousy, violent passions, and economy tending to avarice. Its possessor is meditative on serious subjects, often inspirational, is frequently angry, and has much envy and bitterness of feeling. In this temperament, concentrativeness is active in both brain and body, more so than in any other; with the exception of the melancholic. Hence, there is susceptibility to sustained attention, system and routine. Love of freedom is a marked feature, and alternations of benevolence and severity, of hope and despair. The next compound dealt with was the

SANGUINE-NERVOUS,

which is represented by an impressionable constitution readily influenced by variations of the atmosphere; a frail and delicate appearance; a mobile and expressive physiognomy; and a tendency to irregularity in pulse, breathing, etc. The character of those possessing this combination, is impressionable, imaginative, instinctively tactful, passionate, ardent in enterprise, enthusiastic in taking the initiative, but lacking the perseverance necessary in pursuing them to the end. They are expansive, communicative, demonstrative, and live an external life. Their mobility renders them capricious, inclined to prodigality, amiable, sociable, alternately gay and spiritual, yet charmed by all that is ideal and romantic. They frequently suffer cruelty from the violence with which their nature is impressed by pain and pleasure.

The last compound the lecturer dealt with, was the

SANGUINE-LYMPHATIC,

which is remarkable for considerable stoutness and fullness of bodily form. The muscles are large, but soft and flabby; the movements supple, but heavy, little physical energy, and sleep profound and tranquil. The eyes of such are greenish, or washed-out bluish grey. The will is feeble, and incapable of prompt decision. The owners of this temperament are voluptuous lovers of pleasure; they have a horror of disputes or contests, and make many concessions to obtain peace. They love a calm life; are obliging and agreeable; exhibit much gentleness of character; are good-hearted, and easy to live with. They are more remarkable for good sense and calm judgment than for vivacity. In intellectual or scientific studies, the mind lacks penetration when compared with other forms of temperament; but, in the study of character, their perceptions are decidedly keen and shrewd, they are much inclined to the pleasures of the table and friendly re-unions.

It is impossible to study temperament without considering Physiognomy, and the physiognomic indications of the foregoing temperaments, are the anatomical, the physiological, the geometric, and the expressive. Of course, there are other conditions to be considered, such as the pathology, sex, age, occupation, etc., but while such have not been overlooked, they could not now be dealt with. Each temperament is accompanied by its own particular build, as, for instance—when we speak of the pyriform face, the grey eyes, the long neck, narrow nose, and slim build of the nervous treatment, we, of course, include a portion of Physiognomy.

In dealing with the ANATOMICAL basis, it is necessary to revert to the bony system, which is known by height usually above the average, large joints and bones, high cheek-bones, projection of the lower part of the forehead over and beyond the eyes, prominent knuckles, and relatively small angular head rising high above the ears.

The **PHYSIOLOGICAL** embraces the circulatory, digestive, procreative, muscular and brain systems.

The **GEOMETRIC** is based on the universal law of form, the Sanguine being principally related to the curvilinear, and embraces all that comes within the scope of art.

The **EXPRESSIVE** embraces the muscles of the mouth, eyes, cheeks, etc., and unconscious or semi-conscious gestures.

PROF. HUBERT expressed his pleasure with the paper, and said only those acquainted with the subject could appreciate it at its true worth. It was a difficult subject, and demanded much study. It was possible from the temperaments to tell the shape of the head, and from the form of head to indicate the temperaments. For the character-reader, a knowledge of the temperaments was absolutely necessary, for though Phrenology gave the character, temperament indicates idiosyncracies and minor details.

DR. DAVIES appreciated the time and trouble devoted to the preparation of the paper, but found himself in a position of some difficulty. The lecturer had only given types, hence he could not accept her dicta. With regard to the muscles, some persons had more voluntary muscles than others. Some persons can control their heart beats, and the muscles of the stomach may be classed as voluntary. He could not accept the position of the Physiognomist, but agreed with Tennyson when he wrote, "O fair of face and false of heart," that it was possible for the face to indicate other than the true character of its possessor.

MR. WEBB thought the paper an able one, and although an anti-physiognomist, he thought there were facts of value to be gleaned from the face. A prominent chin, for instance, shows an osseous nature, but, as an indicator of character, the face is not what it should be.

MR. DONOVAN did not follow the lecturer's reading from temperament. He separated character from temperament, which he considered rested upon and was due to character. Phrenologists could read character in the dark by an examination of the head, where temperament could not be seen. Also would it not be difficult to tell the temperament of, say, Zulus and negroes who represent a great variety of characters though their texture is similar in all cases.

MR. OVERALL asked what is Physiognomy? He was inclined to the view expressed by Darwin, who defined it as being the fixed features of the face, and not expression.

MR. MORRELL said that Physiognomy had any meaning which any person pleased to give to it; so with temperament, no one appeared to know what it meant. He wished some great mind would lay down the laws of temperament and give a definite meaning to it. In character, temperament affected the activity of the organ. The Sanguine does this by sending a greater flow of blood to the brain. The Bilious gives tenacity. There was yet much to learn regarding the sizes and activities of the organs. Mr. Gladstone's head was not so large as that of many whose abilities were infinitely less. The question of quality is one which demands our careful study.

A vote of thanks, proposed by Mr. Blackford, seconded by Mr. Warren, and supported by Prof. Hubert, was unanimously awarded to Miss Wright for her paper, to which she suitably responded.

Two examinations of heads were publicly given by Messrs. Webb and Blackford, after which the meeting terminated.

A FRENCH professor is said to be owner of a collection of 920 heads, representing the various known races of people on the globe.

FOWLER PHRENOLOGICAL INSTITUTE.

The eighth annual meeting of the Fowler Institute was held at St. Martin's Town Hall, where a large and highly intelligent audience gathered to hear the various speakers. Mr. W. Brown, of Wellingboro', took the chair, and hoped all would spend a pleasant evening. He would not make a speech, but confine himself to a description of Mr. Gladstone (phrenologically) at a later stage of the proceedings. Mr. Elliott examined the head of a lady by way of commencing the proceedings.

Miss Higgs sang "Twickenham Ferry," and, later, another song, both of which were much appreciated. Mr. Colebrook gave a heroic recitation with effective vigour.

Mr. Crow read a letter from Miss J. A. Fowler regretting her inability to be present, and describing a recent visit paid to Sing Sing Prison. Mr. Crow proceeded to give a report of the Institute's progress during the past session. Sixteen meetings had been held, at which lectures had been given by Messrs. Brown, Clarkson, T. Wright, Webb, Elliott, Zyto, R. Higgs, Coleman, Eland, and Miss E. Higgs. Attendance at these meetings had increased, and greater interest shown. Lectures and attendances at various societies, bazaars, etc., had been undertaken by members. New volumes had been added to the library, and a new catalogue of the casts and skulls had been prepared. After Mr. Zyto had successfully delineated the character of a gentleman, Mr. Baker sang "My Pretty Jane," and Mr. Brown gave his description of W. E. Gladstone, stating among other points that such a constitution as his could only come from a sound parentage. He was well born; and was the sum total of conditions which had been climbing up the ages. His face was the mirror of his mind. He had a high sense of justice, and had worked out his destiny according to his environment.

Prof. Hubert examined the head of Mr. J. Lobb, M.L.S.B., who stated his thanks for the examination which was remarkably true.

Mr. Lobb then read an interesting paper on the subject of "Mentally and Physically Defective Children." He commenced by pointing out that of the half-million children on the roll of the London School Board, there are not less than 3,000 who are mentally and physically defective, for whom special provision should be made for a suitable elementary education. They should, he urged, be separated from the ordinary scholars in the schools, and receive special instruction suited to their mental and physical capacities.

'Till recently, there has been no discrimination in this matter, the same results being expected from feeble-minded children irrespective of mental, physical, and social condition. For idiotcy, or imbecility, there is no absolute cure. Whatever improvement may be effected, the mark of deficiency remains. Not so with the feeble-minded and physically defective children. By tender and considerate methods of instruction, they may be improved and fitted to take their part in the battle of life.

It is estimated that there are between 40,000 and 50,000 children attending the Board schools every day who practically suffer from starvation of the brain cell. How is it possible for their minds to be as receptive and attentive as those who are well fed, and come from the homes of the respectable artisan and lower middle-class?

The School Board for London has just appointed provisionally for one year, two experienced medical advisers—Dr. Shuttleworth, of Lancaster, and Mrs. Berry, of London, to work in conjunction with Dr. Smith, the Board's regular medical adviser. Their duty will be confined to the exami-

nation of children attending the Board Schools, and of those nominated for admission to the special instruction centres from Voluntary schools. By this arrangement, the Board hope to discover with certainty those children who ought to be placed in special schools to receive special instruction. The object of these schools is to instil into their minds primary notions of right and wrong, and to enable them to earn their living and hold their own in the world.

After further examinations by Messrs. Elliott and Zyto, the meeting concluded. Arranged around the room on tables were various skulls, shadowed by the foliage of plants, the taste displayed evoking many expressions of pleasure from those present.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

ON Thursday, May 26th, at the Oddfellows' Hall, the above society held their last meeting previous to the summer recess, when the President (the Rev. F. W. Wilkinson) gave a lecture on "Inhabitiveness and Friendship" in his usual eloquent, explanatory, teachable, and impressive manner. Mr. N. Mackay, a council member, occupied the chair, and made appropriate remarks on the subject. A discussion followed, in which interesting comments were made by members. The meetings will be re-opened in September.

In reply to a letter forwarded to Hawarden, at the association's previous meeting, the following letter has been received:—

Hawarden Castle,
Chester.

June 3rd, 1898.

Dear Sir,—On behalf of my Mother and the family, I beg to thank the Brighton and Hove Phrenological Society for their kind message of sympathy.—I remain, very faithfully yours,

(Signed)

HERBERT J. GLADSTONE

(Rev.) F. W. Wilkinson.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

ON May 24th,—Mr. J. E. Scrivens read a very instructive paper on the "Phrenological conditions of 'Activity and Excitability.'" He defined the various characteristics accompanying these, and in support quoted the opinions of well known authorities on the subject. An interesting discussion followed.

On May 31st,—The members spent the evening conversing upon subjects appertaining to the science of Phrenology. So inexhaustible were some of the questions asked, that the time proved insufficient for all to be satisfactorily answered in the evening; and, some were left over until next "question and answer" night.

On June 7th,—Mr. J. Davis occupying the chair—Mr. E. Parish lectured on "Phrenology and Matrimony." The lecture was listened to with rapt attention. The lecturer pointed out that Phrenology had within its scope, means whereby humanity would reap a benefit in being enabled to select Matrimonial partners on phrenological lines. He pointed out that certain conditions required opposites and others likenesses so as to secure harmony between those who should always be in sympathy and concord. The lecturer gave instances of what may be expected to occur if too much of any particular disposition was common to both;

these illustrations occasionally causing a little merriment amongst his hearers.

After the lecture, a lady and gentleman were publicly examined by the chairman and lecturer respectively.

WEST WELLOW.

At the Primitive Methodist Chapel a lecture on Phrenology was given on Wednesday evening by Mr. R. W. Brown. The lecture had been arranged by a few ladies and gentlemen who were interested in the subject, and their efforts were rewarded in the form of a good congregation. The chair was occupied by a gentleman who is deeply interested in Phrenology. The lecturer stated that he did not intend dealing with the more profoundly scientific aspects of the science owing to the fact that the majority of the people would not be able to understand them. Phrenology eclipses all other sciences in its ability to reveal "the mysteries of humanity unto humanity." It makes apparent the origin of physical, mental, and moral defects, explains their effects upon temperament, character, etc., and points out in an unmistakable, definite and accurate manner the character we might expect under the various physiological and psychological conditions of mankind. We had often been informed that "to know a person it was essential to live with him"; but Phrenology overcomes that difficulty and imparts unto us the key which unlocks the door and reveals the character within. Phrenology is a scientific interpreter of the natural man. Like the Pickwick, the Owl, and the Waverley pens, this science comes "as a boon and a blessing to men." Mental and moral culture, regulated by the teaching of this science, will be greatly accelerated both in its manifestation and results; it will lead to an enlarged conception of the greatness of our own constitution, and we shall more obviously understand the close affinity of the physical and mental with spiritual and moral forces. Take care of your bodies and minds and your moral power will become stronger and your mental perception and conception far more sublime. Public examinations (demonstrating the accuracy of Phrenology in diagnosing character) were given during the evening.

134 Years of Age.

There has just been published in Belfast, a sketch of the career of a man who lives at the village of Scarva, County Down, and who is probably the most venerable of Her Majesty's subjects. Mr. Robert Taylor is stated to have been born in the year 1764, this date being arrived at by comparison of events that occurred in his youth, and with which he was more or less concerned. It is based on statements made by himself many years ago, and those who in former times were intimately acquainted with him, hold the opinion that he is 134 years of age. Unfortunately, there is no written record of the event. Within the past thirty years, there is scarcely any perceptible change in his physical appearance, except that his still plentiful hair has become perfectly white, and his appetite is not quite so vigorous as it used to be.

A WAG says it is "folly to expect a girl to love a man whom everybody speaks well of. Get up a persecution, and her affections will cling so fast that a dozen guardians can't begin to remove them."

THE heart beats ten strokes a minute less when one is lying down than when in an upright posture.

CORRESPONDENCE.

This page is open to all who wish to ventilate any question which seems to call for discussion. Letters must be written on one side of the paper only. Letters containing personalities will be rigorously excluded. The Editor will not hold himself responsible for any opinions expressed by contributors to this page. Letters not to exceed 200 words.

CRITICISM *cum* CONSCIENCE.

DEAR SIR,—Mr. Stanley writes charging me with *having a very imperfect grasp*, and with not having understood Mr. Webb, but he does not point out where, or how. He gives me no chance of reply, because there is nothing but mere assertion in his references to me.

The subject is a large one, and cannot be adequately dealt with in one short letter, but every statement was carefully weighed and I am prepared to defend them. When I wrote I was under the impression that the article was finished, as it did not say, "to be continued," but I have seen no reason to regret writing it, because the same things have been re-asserted but not proved. I can only request Mr. Stanley to make a more definite charge in proof of his statement, and then he will find that I, at least, will not put him off with mere assertion or ungentlemanly insinuations.

I must express my extreme gratitude to Mr. C. P. Stanley for his kind permission to me to "have my own opinions," and must apologise for not having asked his consent beforehand.—Yours truly,

Southsea.

WALTER BROOKS.

LOW FEES.

DEAR SIR,—Perhaps the opinion of one who is not a professional phrenologist may be welcome upon this question. A phrenological delineation to be of any use, must be thorough. It is to my mind impossible to give such for the ridiculously low fees advocated by one of your correspondents. I have no more faith in a man who degrades his science to the level of a fee beneath or on a par with that of a quack, than I have respect for a medical man seeing patients and giving advice and medicine for a penny a week. The principles of Phrenology are of vital import, their application is a weighty and responsible matter. Merit and ability are worth proper recompense, and to infer that a qualified man can apply his science to an individual *with any resulting benefit to his client* for sixpence seems to me worse than absurdity. Messrs. Timson and Taylor are quite right in the strong position they take on this question. Whatever a man may think of himself, or his immediate friends think of him, if I came in sight of a professing phrenologist giving delineations for sixpence, I should unhesitatingly put him down as a fraud.—Yours faithfully,

H. DAVIES.

DEAR SIR,—There seems really no practical reason why Mr. Timson should worry about low fees. There is no remedy for a thing of that sort, and really I don't see that it needs any. Even the "three-penny-bump-feeler" is helping to popularise the principles of Phrenology. He may be a man of inability and meanness, but the thinking public do not expect as much truth for 3d. as for 2s. 6d.

Illiterate men may preach in the street, but that does not prevent the University man from drawing a good audience. I think it wise to tolerate all these things, and let each

phrenologist look after his own work. Certainly a uniform fee would be an excellent thing, if it could be brought into effect. There are always quacks in every calling and their clients are quacks too. They all have their place in the many degrees of human excellence. Every evil has its good.—Yours truly,

CHARLES BAKER.

DEAR SIR,—Will you kindly allow me to give you, my value of an honest delineation by an honest phrenologist. In most cases this is worth from five pounds to five thousand. Fees should not be less than 2s. 6d.—Yours truly,

JOHN HORSFIELD.

DEAR SIR,—Allow me to make a few remarks in reply to the letters of T. Timson and J. W. Taylor. In the first place, the "disgust" of T. T. does not alter the fact that cheap delineations do not degenerate Phrenology, but do more good than harm. If *cheap* delineations degrade Phrenology, what about *free* delineations? In the second place, I fail to see where J. W. T. deals with the subject of low fees, as they apply to the degradation of Phrenology, and as that is the question at issue I beg to be excused from dealing with matters which do not bear on the subject. Until some argument can be advanced showing that cheap delineations do degrade Phrenology, I shall still gather up the six-pences. Should these gentlemen still endeavour to maintain that "low fees degrade Phrenology," then I shall expect them to rail against six-penny dispensaries and free hospitals, as degrading medical science. For my part, I would rather uphold such institutions, and although I do not pretend to be a philanthropist, it gratifies the sympathetic part of my nature, and, at the same time, swells my banking account, to give a brief reading of character for 6d.—Yours truly,

ALBERT ELLIS.

GLADSTONE'S VENERATION.

DEAR SIR,—In reply to Mr. Moores' letter in the *P.P.* for last month, I beg to say that I cannot find the "comfort" he suggested, nor an answer to my previous questions. Mr. Moores cannot prove from the portraits in question that "Gladstone was only moderate in Veneration," and that "Beaconsfield was deficient in Conscientiousness."

My contention is that, from a phrenological point of view, Mr. Moores' statement is absolutely wrong, and at war with the well-known history of both Gladstone and Beaconsfield. Mr. Moores says, "that *J. W. T. must very much lack perception, if the portraits in question do not indicate what he (M. M.) has written of them?*" To put the whole matter in a nutshell, the issue stands thus:—1. From my standpoint, as a modern phrenologist, I claim that Gladstone was large in Veneration. This statement is proved from a careful examination of his portraits, and further is confirmed by his life's work. To deny this, is to bring a terrible stigma upon Phrenology! 2. If Mr. Moores' contention is to be defended, then Phrenology is absolutely unreliable in estimating character.—Yours truly,

J. W. TAYLOR.

Professor Hamy estimates that the black race embraces about one-tenth of the inhabitants of the globe, or 150,000,000 persons.

THE POPULAR PHRENOLOGIST

VOL. 3. No. 32.]

AUGUST, 1898.

[ONE PENNY.]

AN OFFER OF IMMORTALITY.

—O—
BY JOHN MELVILLE, Vice-Pres. B.P.A.

A CENTURY has now elapsed since Dr. F. J. Gall first made public his remarkable discoveries relative to the anatomical structure of the brain and founded the science so long recognised under the name of Phrenology. During one hundred years of arduous endeavour, through good and evil report, past the barricades of prejudice, still onward borne, unbroken and uncaptured, the standard of Phrenology has been carried, planted, and upheld by the toil, self-sacrifice and generosity of its truth-loving advocates. Stormed at from well-served batteries of criticism, abuse, misrepresentation and bitterness, that flag has never yet been lowered. On the contrary, its folds are gloriously covered with the records of successive victories, and wave to-day triumphant.

And now that the citadel is won and the authorities in science are recognising the truth and practical value of Phrenology, now that the strife of war is limited to the "distant and random gun, which the foe is sullenly firing," what further remains to be done to afford the coming century, so rapidly nearing us, the full advantages of that success which has been achieved at so great a cost?

To this question there is but one answer, and it is this—Phrenology must now be placed upon the same footing as other recognised sciences.

One great step in this direction has already been taken, viz, the establishment in 1886 of the British Phrenological Association of London, the only body of phrenologists organised upon the basis of other learned societies.

During the past 12 years much valuable work has been done. Many meetings previously unheard of have been conducted with the greatest success, a library of over 400 works has been organized and extensively patronised, country societies have been affiliated, new publications issued, conferences held annually, and a great impetus given to phrenological work in general. The next advance of importance is now in progress, i.e., the obtainance of a Charter of Incorporation for the Association, the utility of which cannot be exaggerated when we reflect that by this act the Council will for the first time in history bestow upon Phrenology a legal status and upon its students a genuine diploma. The third and, possibly, the most important step is to establish Phrenology in a grand centre of its own, from whence the benefits of so great and humanitarian a science may be practically extended "the wide world o'er."

For this purpose a building is needed—is absolutely necessary—and that without loss of time, and further,

the individual who will come forward and guarantee its erection, though possibly inspired by nobler motives than mere self-advertisement, must rank through future generations with the greatest benefactors of mankind, and will, without the shadow of a doubt, COVER HIMSELF WITH IMMORTAL FAME. And why? Because in such an institution children will be anthropologically studied, not only in relation to their health and physical conditions, but with reference to their mental and moral capacities, and the best methods of training the individual there set forth with scientific precision. Because not only the home life but the cause of education would be vastly aided, parents and teachers being taught to understand their children in a manner hitherto unthought of.

Because the right occupations would be recommended and obtained for all in accordance with their individual capacity and organization.

Many years ago John Roberton, M.D., foreseeing these very possibilities, bequeathed £15,000 for the advancement of Phrenology, but owing unhappily to a flaw in his will, not one penny was ever devoted to its intended purpose.

Here is an outline of what should be comprised in the institution:—

1. Lecture Hall (open to the public).
2. Library and Reading Room.
3. Museum.
4. Photographic Studio.
5. Phreno-examination Rooms.
6. Statistic Department, for records, photos, etc.
7. Publishing and Editorial Department.
8. Council Chamber.
9. Secretarial and Employment Bureau.
- 10 & 11. Class Rooms (for teaching Phrenology and training the mind).
12. Medical Rooms.
13. Refreshment Rooms.

What we must have, and I venture to predict will get, is an *Anthropological Polytechnic*, erected in London.

In conclusion I put forth the most emphatic and earnest appeal of which I am capable on behalf of this scheme, and commend it with all the consciousness of what its achievement means to humanity, of the vast field for practical effort and research it will open up, and the blessings which must follow in the train of work accomplished within the walls of such an edifice as I have sketched.

At a time when whole fortunes are being wisely expended upon Art Galleries, Public Libraries, and Hospitals, it is not too much to bring before the notice of the world, and especially those persons who are both able and desirous of benefitting their fellows, this really sterling opportunity—one of the grandest that ever went begging—though itself in value like a priceless diamond, long hidden, it is true, yet glittering in unrivalled splendour amid the gathered folds which grace the train of a departing era.

PRIZE PHRENOLOGICAL STORY.

— :O: —

THE ANATOMIST'S DILEMMA.

— :O: —

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

H. DAVIES,
Castelnau Gardens,
Barnes.

DR. JAMES MONTEITH, F.R.S., was seated at his study table, surrounded by books and papers, which he was freely using in the preparation of his afternoon college lecture on "The Fallacy of determination of brain function apart from Anatomy." He had a fine, full, broad forehead, was always spoken of as a perfect gentleman, and, need I add, he was an anatomist of the highest repute.

"What do you say, John? A gentleman to see me! H'm! Walter Bell! who is he, I wonder? Ah! I see he has an introduction from my old college chum, Whateley, so I *must* see him,—unfortunately, for I have much work to get through by the afternoon. Show him in, John, please." And Dr. Monteith rose to receive his unknown visitor. "Good morning, Mr. Bell, I am pleased to make your acquaintance. Any friend of my old friend Dr. Whateley is particularly welcome. Kindly take a seat.

Mr. Bell, who had entered the room with a pleasant smile upon his decidedly pleasant face, seated himself on the nearest chair, and immediately proceeded to broach the reason of his early visit. He was a kindly-looking man, somewhere within the region of middle age. He had a fine, high and broad forehead, and his greyish hair was somewhat thin on top. In stature he was, if anything, below the average.

"You are, I understand, Dr. Monteith, going to lecture this afternoon on the subject of 'The Fallacy of determination of brain function apart from anatomy?'"

"Yes, Mr Bell, such is my intention, in fact, I was, at the moment you were announced, just scanning my notes and giving occasional finishing touches," replied Dr. Monteith.

"Am I right in surmising that the tenour of your lecture will be condemnatory of Phrenology, Doctor?"

"Well! yes, Mr. Bell, I must confess your surmise is warranted. I find myself bound to discredit the majority of the late Dr. Gall's observations; and, further, I am unable to acquiesce in his method of reasoning.

"That is unfortunate," murmured Mr. Bell, with an amused smile, that might have been cynical, and looking the Doctor straight in the face. "I am sorry you intend doing this, Doctor, as I am personally a firm believer in the science of Phrenology: a science I may say I have studied most assiduously for many years. I was chatting to Dr. Whateley about your lecture, and he thought that, perhaps, you might like to exchange confidences upon the subject, that we might, at any rate, have a clear comprehension of *why*, as well as *how*, we differ?"

"I shall be delighted to do so, Mr. Bell," replied Dr. Monteith, in that clear and incisive tone for which he was famed. "Now, let me synopsisize my position, it is as follows."

The Doctor ranged his notes on the table in front of him, and continued:—

"To begin with, I condemn Phrenology, because I quite fail to conceive how a mere look at the head can reveal the secrets of the human soul. Further, it must be remembered

that hypocrisy is rampant in the world, and how can it be hoped that the closest study can pierce through artifice and deception, and confidently and accurately lay bare the truth. I ask, how have Phrenological testimonies been gathered, too? From the individuals themselves, from their relations, from their friends, or from whom? It is possible for individuals to deceive themselves as to their relations; you know the saying about a prophet being not without honour, etc., and as to one's friends, has it not been said, "Defend me from my friends?" Gall's plea is, I deem, unanatomical, his practice being essentially observation. And what are we to think of a science that has had such ignorant and character-lacking advocates? Further, Mr. Bell, to be personal, would you designate function apart from anatomy? I trow not. Mind you, I grant there is correspondence between brain shape and cranial shape, but I am afraid I can go no further." The Doctor closed his eyes as he concluded, and settled himself back in his chair with a look of unadulterated satisfaction on his face.

"You surprise me, Doctor," said the imperturbable Mr. Bell, "and if, as I gather your statements, really synopsisize your objection to this science, I am both glad and sorry. Glad because I am assured they are surmountable. Sorry because I anticipated that you might have some fresh and tangible evidences to advance against the science.

Now, because you fail to conceive how a look can reveal soul secrets, may not be because such a thing is impossible, but because you have not studied the methods of doing so. I may fail to conceive how an engine is propelled, but upon being instructed in the principles governing steam and the steam engine, may not my conception prove adequate thereby? It has not been claimed that Phrenology can reveal the secrets of the heart, though what has been claimed is that it can reveal the man—his characteristics, his failings, his capacities, his disposition. I am sure you will grant that the knowledge of any particular aptitude possessed by a child, would be of great value to its parents in determining its future vocation. If a child be allowed to choose for itself, you know well that up to a certain age to be a policeman, a soldier, or a sailor, is an anticipation of bliss, and so on. Parents are ever lamenting their inability to map out their children's future. Well, if Phrenology can aid them, at least its utility can be demonstrated. I know, Doctor, that you are fully persuaded that the world is composed, more or less, of men permeated with the spirit of deceit, but I do not think you need feel at all inclined to disbelieve the evidences in support of Phrenological delineations that have been testified to. If phrenologists only laid bare the good qualities possessed by the subject, then, perhaps, you might presume that a person would declare the reading an accurate one, because of the complimentary nature of the reading, but you must remember that the phrenologist can, and does, reveal the weaknesses and shortcomings of one's character. People do not confess to faults unless they are evidenced by them. Phrenology is built up upon observation of failings just as much as upon the great intellectual capacities of individuals. You ask, how are our testimonies gathered? I answer from all sources, still, whatever the sources it matters not, as long as the deductions are accurate. I would, Doctor, suggest a test that will more eloquently, than words convey my meaning. Will you be so good as to call into the room several of your students or friends who you are yourself quite certain have marked traits of character; if I can specify such traits unexceptionally will you need further definition as to the sources of our testimonies?

"Most certainly I will call them in," replied the Doctor, as he rang the bell. "But, how am I to know then you do not make your remarks from study of their faces?"

"Oh! cover up their faces," replied Mr. Bell. In a few moments, several students had been summoned, also the housekeeper and an old butler. It must be confessed they looked a ghostly group, and there was a considerable amount of laughing as they were ranged in a row.

"Now, Mr. Bell, I have accepted your test. Here are some people who do not know you, and with whom you are not acquainted. Can you tell me the principal characteristic of each? Mr. Bell, without rising from his seat, took a keen survey of each head and began: "There are seven people here, and I will begin at the one nearest to me, and take them in order. The first has great acquisitiveness, is probably, a miserly individual. The second has a remarkable memory. The third has no particular talent, but is bad tempered and most obstinate. The fourth (the housekeeper) has large order and firmness. The fifth has extremely large imitation and wit. The sixth (butler) is a confirmed bachelor. The last—vacillating and readily led by others."

The Doctor dismissed the subjects, and, turning to Mr. Bell, simply said: "Astoundingly true in every respect." "Now Doctor," continued Mr. Bell, "You say Gall's methods were unanatomical. If so, how is it that anatomy has no direct contradiction to his deductions? True, Gall's evidences were the result of observation, but such observation was internal and structural, as well as external and adapted. I know you regard Gall as a consummate anatomist, then, give to him at least, the merit of being equally honest in his external, as in his structural researches. Lastly, Doctor, I will confess to charlatanism amongst many professional phrenologists, but there are charlatans in every walk of life. Where, Doctor, have you ever seen a surgeon of repute advance any scientific data, condemnatory of this science of mind? You know, sir, they have either shirked giving any opinion, or else, they have inferred the science to be false on one page of their books, and then, contradicted this inference on another."

There was a long silence after Mr. Bell had finished, then, Dr. Monteith warmly shook him by the hand, invited him to luncheon, and finally placed his carriage at his disposal to take him to the station.

* * * * *

At the conclusion of an eloquent discourse to the students in the afternoon, Dr. Monteith uttered the following words which culminated the surprise of them all "That the method of observation and estimation adopted by the phrenologist is a legitimate one, no one in possession of correct information can doubt. That they have quite as great a warrant for their position as the physician for his, is clear."

At the time of the delivery of the lecture, Mr. Bell was speeding home to Leyton as fast as the London express could take him, cozily ensconced in the corner of a third-class carriage, reading the current issue of the *Popular Phrenologist*.

A STRAND street-newsvendor, a local character, well-known by reason of his abnormally large head, has just died. His brain weighed 80 ozs., the normal weigh being 49½ ozs.

TEACHER: What is memory? Scholar: Thing that you forget with.

GRAPHOLOGICAL CHARACTER READING.

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," etc., etc.

—O—

XVIII.—THE REVEREND JOHN CLIFFORD, M.A., D.D.,



DR. CLIFFORD, the very popular minister of Westbourne Park Church, possesses a striking and fascinating personality, which is well disclosed by a careful perusal of his autograph, every line and stop of which tells of a distinct individuality.

Judged from an "outsider's" point of view, the signature (reproduced) is elegant, because constructed on a curvilinear plan; yet, although this gives us the *clue* to the reverend gentleman's character, it is only when we proceed to inspect the graphic signs *individually*, that we perceive the mental and moral worth of our subject.

Endowed with a high degree of the nervous temperament, as can be observed from the diminutive, "frisky-looking" pen-strokes (I know not how else to describe them), Dr. Clifford has all the "go," intensity, work, brittleness and wide-awake nature that fit him to carry out the arduous duties of a clergyman.

That final to the *d* is an eccentric one. Lethargy and happiness are totally incompatible with Dr. Clifford. He must be actively engaged—and this zeal, enthusiasm and spirit of his, strike his hearers and all who come in contact with him—animate them and fire them with ardour—to accomplish something worthy of living in this world of ours.

His love of children, implied by the ample loops to *i*, *l*, and *d*, is one of his strongest social sentiments, in teaching the young, therefore, he would be in his right element—for those who have the happy gift of imparting instruction to the little ones are always highly appreciated by them; children invariably knowing who understand them best.

Spirituality (wide curves to the bases of the letters), Veneration (high position of dot above *i*), and Benevolence (flowing terminal to *d*), are amongst the most active organs of the moral group.

He is, therefore, exceedingly impressible, trustful in Providence, reverential, devout, and beneficent. He has a strong conviction in regard to the efficacy of a Higher Power, and is much influenced by his religious feelings.

Conscientiousness (even straightforward style) and Firmness (forcible pen-strokes), are both exceedingly influential; and though his Hope may not be quite so dominant—being modified somewhat by Caution—(*i*-dot placed *over* the letter), and Secretiveness (*o* and *d* closed)—he is quite sanguine and confident.

The praise of God, rather than that of men, would be sought by Dr. Clifford. He is wishful to do the right thing, and would not merely act in accordance with the wishes of others in the hope of gaining their applause. He values, in fact, their *friendship*, rather than their approbation; their *goodwill* rather than their acquiescence.

He wishes *to be* rather than to seem; and, however much

he may appreciate a good name, position, and reputation, merely as such, appeal to him very little.

Language is well indicated by the *laison* of the *J* with the *C*: hence he has command of words, and, as a preacher, would be able to choose such as would convey his meaning adequately and precisely.

His judgment, discernment, clearness of mental vision, and capacity for deep thought are his strong points. Therefore all he does is marked by judicious foresight and discrimination—he plans ahead, and has great facilities for arranging and combining his ideas. Practical above all things, Dr. Clifford does not believe in mere theories—in creeds or sectarianism. He understands perfectly that, though others may be working on different lines from himself, they are yet striving for the same results. Therefore he is content.

He is “matter-of-fact,” but not devoid of poetry of feeling.

His Ideality is well represented in the symmetrical curves, and his Sublimity in the enlargement of the same. Time (regular flow of writing) and Tune (rounding out of sides of letters), moreover, are well enough developed to ensure Dr. Clifford’s possessing a keen sense of melody; he appreciates music highly—no matter whether or no he actually professes to be an exponent of the art.

THE ADVANTAGES OF FIRMNESS.

BY J. MILLOTT SEVERN, F.B.P.A.

FIRMNESS is one of the most important faculties in the whole mental organization; but few faculties are capable of playing such a useful, influential and important part. It constitutes one of the primary elements of success, and is the key-note by which, much of a person’s character, and especially his or her capacity for achievement may be gauged. The superior position of its organ being located at the posterior part of the coronal region of the head in the midst of the moral and aspiring group, between the organs of Conscientiousness, behind Veneration and above Self-esteem is also an indication of the importance of its function.

Firmness has many distinct phases of manifestation. When large and active, it is usually productive of a very persevering disposition; that is, it perseveres in carrying out the desires of the other faculties, and contributes to maintain their activity. It constitutes a determined character which carries out the mind’s resolves in defiance of difficulties. It gives tenacity of mind and feeling, fixedness of purpose, stability, patient endurance in effort, fortitude, persistency in the pursuit of an end, and a determination which increases in proportion as it is opposed. It is a marked faculty, as a rule, in those who have attained great success. Where one succeeds by their force of genius or of powerful intellect without much Firmness, quite a large number will attain considerable success with but a moderate or even average intellect combined with this faculty. It is surprising how very much may be accomplished with perseverance and steady determination, qualities arising from large Firmness. Those who have charge of men, or the management of important and responsible position and undertakings especially need Firmness.

One of the most desirable qualities in human nature, and

one immensely valuable in all business relations, friendships, etc., is reliability—a character to be depended upon. This, Firmness combined with Conscientiousness, produces. We may bear with much in others that may not in every respect be agreeable and pleasant when we know them to be of good principle, honest and reliable. Large Conscientiousness will give persons a desire to do right, but, unless backed up with a good degree of Firmness, there is a liability to yield to persuasive influences, temptations, or pressure. Firmness combined with Conscientiousness has enabled martyrs and others to endure the most severe hardships and tortures while adhering to their principles.

Some persons can scarcely be said to have a will of their own, they follow the least impulse seemingly without strength to resist it; others are immovable; firm in their resolutions and purposes; constant in their principles. They pay little regard to exhortations or example, their conduct is uniform, seldom or never varying, and their exertions may be depended on.

Will, is an act of volition—of choice, with which the judgment and intellect have to do. There are many things we may do, or not do, according as our intelligence and judgment wills. Firmness strengthens our wills and decisions; thus a person with large Firmness usually manifests a very decided character. It may not be that his decisions are better than another’s, but what he does decide on, whether good or bad, he holds himself firmly to.

Persons with large Firmness, Approbativeness, and Conscientiousness, will frequently put forth great efforts with a desire to succeed in something; and especially so if Ideality, the desire for perfection, or Acquisitiveness, love of gain, be well-marked. Sense of justice and accountability, perseverance, ambition, and desire to be thought well of, qualities arising from Firmness, Approbativeness, and Conscientiousness greatly assist in carrying out what the other faculties will. Thus we often see persons with these combinations striving beyond their capacities to accomplish what may be, to them, an utter impossibility. Of course, every faculty may, with cultivation, be improved, and persons of average capacity may accomplish much by steady perseverance; still, it is a pity when persons, from ignorance of their own capacities, strive to accomplish something for which they have no talent, while, perhaps, allowing genuine talents to remain unused and dormant. Here Phrenology is capable of being of immense service in pointing out the kind and amount of talent, or mental capacity, persons may have.

When Firmness is too active, it produces stubbornness, infatuation, unwillingness to give up, a firm unyielding, obstinate nature. Children in whom it predominates are usually difficult to manage, being untractable, refractory, disobedient, stubborn; for the training of such children, efforts should be made to lead and persuade them; they cannot be driven.

The want of Firmness is a great defect in character. Persons in whom it is small, lack stability, perseverance, and fixedness of purpose, are vacillating and undecided, yield too readily to momentary impulse, or the dictates of the stronger faculties, and are liable to be over-ruled by everybody and every circumstance.

“You didn’t laugh at my stupidity when we were married you always said I was a duck of a lover,” grumbled a complaining husband. “Yes, that’s true,” replied the wife; “and a duck of a lover is almost sure to make a goose of a husband.”

INTERESTING COMPARISONS OF CRANIA.

BY H. J. COLBOURN, ESQ., of New Zealand.

Late Organising Secretary of Technical Education, Berks.

As a student of Phrenology of many years standing, I have been greatly interested in the cases of human skulls exhibited in the Museum of Wellington, New Zealand, where I am now residing. I have been forcibly struck by the confirmatory evidence which several of the specimens offer to the truth of the above mentioned science, and venture to offer the readers of your paper a few remarks upon them. The skulls of an ancient and a modern Greek, which are shown side by side are especially good examples, and exhibit a difference in conformation and structure, which must be obvious to the most careless observer. In the light of recent important events in eastern Europe, a comparison of these two crania becomes very interesting. The skull of the ancient Greek is stated to be one of great antiquity, found in the plain of Thermopylæ. The original owner must have been a genuine warrior, and a man possessed of great energy and many remarkable traits of character. The great width of the head between the opening of the ears and the fulness at the back of the latter, shows enormously developed organs of Destructiveness and Combativeness. Secretiveness also is very large, and a good degree of constructive talent is shown. In the moral region, Veneration is particularly marked; but Conscientiousness is weak. Intelligence and powerful religious sentiments seem to be combined with the duplicity and destructive passions of the North American Indian. Such a man must indeed have been terrible in his anger, and could well say with Othello to his enemies.

"Thou hadst better have been born a dog than answer my wak'd wrath."

Further he could very well accomplish in war by strategy what his strength might fail to effect. The walls of Troy could withstand the assaults of Ajax and Achilles; but, they had to yield in the end to the device of the famous "Trojan Horse." The ancient Greeks were, until demoralized in later times, pre-eminently warlike, and also capable of great dissimulation, when it would serve their purpose. Referring to the skull, there is every probability that it belonged to a soldier slain in battle; and, at any rate, from its phrenological characteristics, it is certain that Leonidas might confidently take his stand at Thermopylæ against the myriads of Xerxes with only three hundred such dauntless braves; well knowing there would be no thought of flight or surrender. The ancient Greeks were a highly religious people according to the standard then existing. The ruins of their temples testify to this; for they are admitted to be the remains of the most glorious edifices the world has ever seen. As I have said Veneration is strongly marked in the skull under discussion, and this, acting in conjunction with the powerful animal passions of the man must have made him a most devout worshipper of Mars and Venus. The organs which relate more particularly to home and the family are deficient, and the skull is relatively short from back to front. This is quite in conformity with what we know of the ancient Greek whose home life counted for little; but, to whom public life was as the breath of his nostrils.

Turning to the skull of the modern Greek, we have one of a very different mould. It is smaller, and absolutely and relatively much narrower than that of the mighty warrior at its side. This shows a corresponding deficiency in the

organs which conduce to energy and force of character. The skull corresponds exactly with what we know of the modern Greek. In comparison with the other, it is as the sheep to the lion. Centuries of Turkish despotism produced the "hereditary bondsman" alluded to by Byron; and, although the rule of the Mohammedan has now ceased, owing it may be stated to outside pressure rather than to the efforts of Greece herself, its impress must long remain and is strikingly exhibited in the skull I am speaking of. There is, certainly, refinement and imaginative power shown in it; and, we may well suppose that the memory of the undying glories of Marathon, or the lingering echoes of the eloquence of a Demosthenes might kindle into a feeble flame, the smouldering ashes of a courage long since burnt away for who

"That marks the fire still sparkling in each eye
Who but would deem their bosom burnt anew
With thy unquenched beam, lost Liberty."

The capacity however, for real action and lofty achievement for which courage might be required is gone; and this has been strikingly exemplified at Larissa, in the late war between Turkey and Greece. Mighty deeds were talked of, but, directly the enemy appeared, the Greeks fled in precipitate confusion.

A man cannot act contrary to his mental organisation, and we might as well expect the lamb to turn and rend the wolf as the man with weak combative instincts to exhibit valour when real danger is to be encountered.

Two other skulls are shown in the same collection; and these also are typical of a nationality, at different epochs, and under different conditions. They are those of the ancient and modern Turk. The former is, on the whole, a finely shaped skull, and belongs evidently to a dominant and conquering race. It would moreover, probably belong to the superior class of that race, judging from its general configuration, and from the strong development in the coronal region of the head, especially as regards the organ of Firmness. Many points about it might be noticed, but, as not much is known popularly of the ancient Turk, I will pass on to consider his degenerate descendant the "unspeakable," concerning whom we know very much more than we might perhaps wish to. Surely, if any creature deserved the above epithet, it would be the original owner of the skull exhibited as that of the modern Turk in the Wellington Museum. The skulls of various savage races are shown in close juxtaposition to it, but only one or two come down at all to the level of this execrable cranium which must have belonged to a being destitute of every moral excellence.

Woman or child might appeal in vain for mercy to such a wretch, because the word would be an unmeaning term in his vocabulary. Small wonder at the atrocities perpetrated upon the Armenians if herds of such creatures were let loose upon them.

The foregoing are striking instances of the truth of Phrenology, and should be calculated to convince the most sceptical, if the latter would only take the trouble to observe.

A GERMAN has started a theory that most drunkards can be cured by a very simple and pleasant course of treatment, namely, by eating apples at every meal. Apples, if eaten in large quantities, possess properties which entirely do away with the craving that all confirmed drunkards have for drink.

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The Popular Phrenologist.

AUGUST, 1898.

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For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

The visit to the tomb of Dr. Gall can only be a success, if all who intend going will at once send in their names with those of any friends who may wish to accompany them. Particulars of cost and other matters can be obtained of the Secretary, B.P.A. on application. Every earnest phrenologist should endeavour to take a part in this historic event, and I would urge all to make an effort even at a sacrifice to accompany the deputation from the Association to Paris.

* *

It is requested by the Council that those who cannot attend should subscribe towards the purchase of a wreath, to be placed by the deputation upon the tomb of our great master. Will you do this? Any sums for this purpose will be welcome, and all amounts received either by the Secretary B.P.A. or myself, will be duly acknowledged in the columns of the "P.P." Amounts may be sent by cheque or postal order.

* *

After much consideration I have decided to discontinue the "Correspondence Page" in the "P.P." Its usefulness as a means of propagating Phrenology or bringing to light new facts or ideas that they may be subject to fair and free discussion, has been very far from what it was intended to be, and many of my readers consider the space can be better utilised. Consequently this page for the future will be devoted to other matter. At the same time, I shall at all times be pleased to receive communications from my readers, and if anything I receive be in my opinion of sufficient interest it shall see the light in some form in these pages.

By way of completing some of the correspondence which has been taking place, Mr. J. W. Taylor replies to Mr. A. Ellis that the cases of the medical dispensary and the phrenologist are not analogous, the former being largely assisted by public subscriptions and endowments, whereas it is needless to say the latter is not; the pith of the argument being that as a consequence the dispensary can give good value for little fees, while the phrenologist cannot. I need scarcely say no further letters are solicited on this subject.

* *

On the question of Gladstone's Veneration Mr. Mark Moores replies to Mr. Taylor, who had asked upon what he (Mr. Moores) formed his opinion of the size of this organ. Mr. Moores refers his querist to the June "P.P.," and says if that does not satisfy, he candidly admits Mr. Taylor's ability to ask questions is greater than his own ability to answer him, which is distinctly smart of Mr. Moores. He further refers Mr. Taylor to the *Phrenological Annual* for 1868 giving the opinions of the Fowlers, Sizer, etc., on Beaconsfield's development, which opinions, he quotes, and in which the statesman is described as "cunning and unscrupulous." Now all have had their say and we are satisfied to allow their universe-throbbing queries to rest.

* *

Other letters have reached me, including one from Mr. Jas. Coates, but as I cannot permit discussion on the subjects dealt with, I do not think it wise to refer to opinions which must necessarily provoke rejoinders. I, however, must express my regret at having to check the desires of many whose intentions are doubtless of the best; but having issued my *fiat*, I must perforce ask all to yield.

* *

Dr. H. Davies' work on "THE CEREBELLUM" is now ready, and a copy of it should be in the hands of every phrenologist and student who desires to be acquainted with the facts upon which our science is founded. As the results of many years' observation and experiment, the material in this little work is reliable, nay, I may say, invaluable. I will send a copy of this book to any applicant post free on receipt of the published price (2s.).

* *

I regret to know that Mr. Mark Moores is, while I write, confined to his bed as the result of continuous endeavour to spread a knowledge of his loved science. I trust that he will speedily be again in the field to add many more to the quarter of a century of years which he has already devoted to the work.

* *

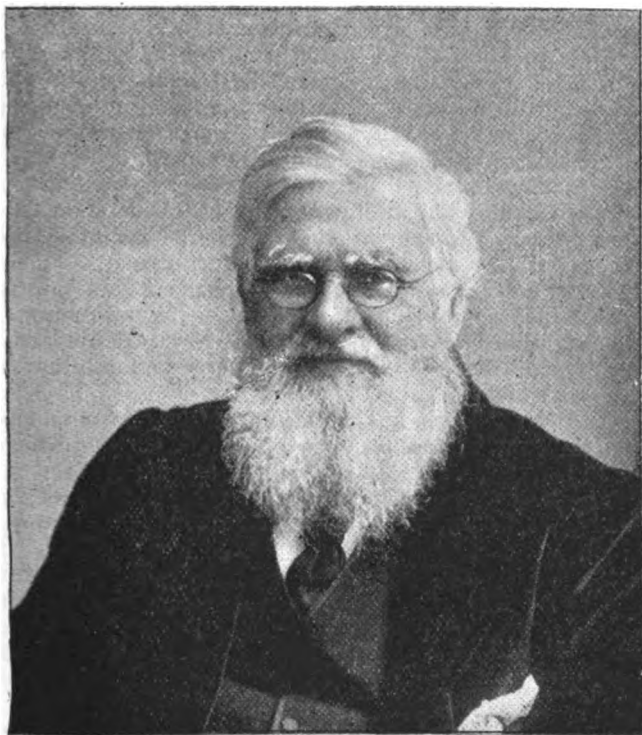
Visitors to London requiring the benefit of advice from well-known experts, should visit the office of the *P.P.*, where the best possible service is rendered to clients. The fees are from five shillings upwards, but the expenditure of the fee will be little in comparison with the good which may result, especially to the young.

* *

The staff of the *P.P.* are prepared to arrange now for lectures in the coming autumn, on terms to suit societies and institutes. Early application should be made to secure our services.

Phrenological Delineation of A. R. WALLACE, Esq., F.R.S., LL.D.

—:O:—
By JAMES WEBB, F.B.P.A.



PROFESSOR WALLACE, is England's greatest living naturalist, a man of keen observation and sound judgment, the verification of which fact is to be found in his latest work *The Wonderful Century* a review of which appears in another column of the present issue. The following facts were gleaned from a personal examination of the head of this great Scientist, by Mr. Jas. Webb of Leyton.

This gentleman has a very large head, $22\frac{3}{8}$ inches in circumference. The organs specially developed are Form, Weight, Locality, Number, Order, and Comparison. These have been the organs that have directed him to his life work; aided by his Philoprogenitiveness, Benevolence, Inhabitiveness, Firmness, and Intuitive Perception. Though by no means feeble, the organs of Size and Colour have had less influence over him. Comparison is his largest organ. Comparison gives the sense of Analogy, ability in reasoning inductively, in Analysis and Classification. He reasons *a posteriori* with exceptional ability, and with his large percepts he pierces into the inner realms of nature, and discovers facts and their relationship that few are able to discern.

The organ of Comparison has been an untiring servant, constant and reliable, ever recognising resemblances in the physical characteristics of apparently dissimilar and incongruous objects. This love of comparisons appears to have a weakening effect on his organ of Wit. The sense of incongruities, of dissimilarities, of differences, gives little food to the imagination. It produces momentary merriment, and often panders to the basilar organs, but seldom aids the higher sentiments. Hence Dr. Wallace has made far less effort to amuse than he has to teach—and to teach others to observe.

His large Caution, moderate Language, and weaker Se-

cretiveness, help to indicate this. His work has been with Nature; his has been a life-long desire to help and advise others from his study—not to pose as a public champion. He has been the rank-and-file, not the captain.

His memory of persons and events will, at times, be disappointing to him. The movements of armies and of machinery, the deceptions of political intrigues and secret cabals, will have no attractions for him, and, at times, he will consider his historical knowledge hardly creditable to him. In public speaking his verbal memory will also be disappointing to him. He has no desire for notoriety. Coarse jokes and ugliness repel him. His large domestic propensities give him a love of everything that concerns his fellow-man, intensifying his desire to know him better, to understand his wants, his hopes, his beliefs, whence he came, whither he is going, how he is going. The genesis of man, of animals, of plants, is peculiarly interesting to him, the result of a large cerebellum, of large Causality, and very large Comparison. His largest social organs are Love of Home, Wife and Children. Finding these organs large was somewhat of a surprise, because I had expected to find him somewhat of an ascetic; prejudice often misleads. On the other hand, he is a true patriarch. He is "at home" to his friends, and his home is home indeed. He can make a cup of tea for his friends, and enjoy a cup with them.

Some organs are not nearly so well developed as others are. Two or three could be described as weak. These are Combative, Secretiveness, and Tune. His moderate Secretiveness leads him to a greater frankness than is advisable when dealing with sly people. He should learn to bargain, to meet policy by policy, and ruse by ruse. He will never be a match, in cunning, for such people, but, by adopting a more politic course, he would be more safeguarded against the selfish and sordid.

A very prominent feature of his character is his patient effort under difficulties, the determined and settled conviction that the interests of science are of paramount importance as an object of study, that it would be more creditable to him to suffer pecuniary loss, than neglect to search out the laws of Nature, whether of mind or matter. He is steadfast in faith, and devoted to duty.

Benevolence is the largest of his moral and religious organs. Faith and Hope are greatly affected by his powerful intellect. He is not willing to believe without satisfactory evidence. He hopes, but with fear, lest he should hope in vain.

He is agreeable with all, be they friends or strangers. Yet they must not presume too much, nor flatter him, for he abominates mere custom, pretence, and pride.

His temperament is so equally balanced that one has a difficulty in giving any one of the four basic elements the preponderance. His large osseous system indicates the fibrous, motive, or "bilious" temperament; the large head, the relatively thin cranium, and the small frontal sinus, indicate the mental temperament; the blue eyes, the sanguine temperament; and the colour of the skin generally the lymphatic temperament. And all four temperaments appear to be united in the hair, which is at the same time thick and strong (bilious), glossy (sanguine), silky (mental), and grey at an early age (lymphatic). Perhaps this description of the hair will seem strange to the non-phrenologist. To one who has given the best of his life to the study of the subject it is very clear. And I have no hesitation in saying, that, had he possessed more Self-esteem, Acquisitiveness, and Combative, he would have developed the Nervous-Bilious temperament at the expense of the Lymphatic.

LESSONS IN PHRENOLOGY.

—: O :—

BY JAMES WEBB, F.B.P.A.

—: O :—

THE ORGAN OF VENERATION.

RESPECTING the experiments performed by Dr. Ferrier on the lower animals, the editor of a well-known medical journal, John H. Clarke, M.D., says that though he has the strongest objection to them, "at the same time Mr. Webb is perfectly justified in making use" of them "to support his contentions," and "we are bound to say he has made a very successful attempt."

The pity is that, in the words of Dr. A. R. Wallace, F.R.S., "modern writers, owing to their ignorance of Phrenology have denied" the correspondence of the motor-areas with the phrenological organs. A remarkable example of Dr. Wallace's statement is found in Dr. Ferrier's "Localisation of Cerebral Disease," in which the writer seems to express the opinion that there may be "extensive disease on one or both sides" of the brain, "with a negative result as regards sensation or motion; and recovery has taken place after the most frightful lacerations and loss of substance," and that "one of the most remarkable of these, is that known as the American crowbar case." In fact, Dr. Ferrier seems to ignore the most important teachings of this case, simply on account of his "ignorance of Phrenology," as Dr. Wallace would put it.

Dr. Ferrier says: "there is no doubt about its authenticity." In fact, Gage's skull is preserved.

P. P. Gage was twenty-five years of age. While engaged "tamping a blasting charge in a rock with a pointed iron three feet seven inches in length, and one and a quarter inches in diameter, and weighing thirteen and a quarter pounds, the charge suddenly exploded." The iron bar entered the "left angle of his jaw, and passed clean through the top of his head near the sagittal suture in the frontal region, and was picked up at some distance" covered with blood and brains. "His life was naturally for a long time despaired of; but he ultimately recovered, and lived twelve and a-half years afterwards."

What would a phrenologist expect to result from such a case? He would observe that the bar passed through the organs of Benevolence and Veneration, and through several of the intellectual organs, without in any way affecting the organs of the domestic and animal instincts. Hence he would conclude that his intellect would be affected, and the resulting weakness would be readily discerned by his neighbours: and more, the occipital region—the seat of the affections—being unaffected, the affections would be relatively stronger than they were before the accident. And far from proving that no positive results accrued from this accident, Dr. Ferrier confirms the phrenological anticipations that Gage would be less reverent and benevolent; and more brutal.

Here are Dr. Ferrier's own words:—

"But hear what Dr. Harlow says of his mental condition: 'His contractors, who regarded him as the most efficient and capable foreman in their employ previous to his injury, considered the change in his mind so marked that they could not give him his place again. The equilibrium, or balance, so to speak, between his intellectual faculties and animal propensities, seems to have been destroyed. He is fitful, irreverent, indulging at times in the grossest profanity (which was not previously his custom), manifesting but little

deference for his fellows, impatient of restraint or advice when it conflicts with his desires; at times pertinaciously obstinate yet capricious, vacillating, devising many plans of future operations which are no sooner arranged than they are abandoned in turn for others appearing more feasible. A child in his intellectual capacity and manifestations, he has the animal passions of a strong man."

Here was a man, who, previous to his injury, 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." The destruction of his Veneration and Benevolence, and the partial destruction of his intellectual organs, left him a child in his intellectual capacity addicted to the "grossest profanity," and manifesting the "animal passions of a strong man." I said *partial* destruction of the intellectual faculties, because the crowbar cleared away the left side of the frontal brain without so seriously damaging the right side.

And, Dr. Ferrier, writing of the injuries to the frontal lobe resulting in weakened intellectual power, says such cases are "very numerous."

Speaking generally of the recent investigations of Dr. Ferrier, Dr. A. R. Wallace, in "The Wonderful Century," says:—

"Instead of being, as so often alleged, a disproof of Phrenology, or in any way antagonistic to it, these modern investigations are only intelligible by means of its long established facts, and thus really furnish a most striking and most convincing, because wholly unintended, confirmation of its most substantial truth."

In women, the organ of Veneration is generally more fully developed than it is in men, and their conduct agrees with their development, for of the two sexes, women are invariably the more devotional. Are they not more regular at church, more respectful to the clergy, more attentive to instruction, and more faithful to perform their religious vows?

As an illustration of this fact, the writer will offer his experience of an incident that can be seen repeated any day in Rome.

Under a portico on the north side of the basilica of St. John, Lateran, is the *Scala Santa*, the Holy Stair. This staircase consists of twenty-eight marble steps, stated to have belonged to Pilate's house, and to have been the identical ones by which our Saviour descended when he left the judgment seat. They are only allowed to be ascended by penitents on their knees, and the number of faithful Catholics who have ascended them has been so great that Clement XII. found it necessary to protect them by encasing them in wood, the risers being perforated so that the marble could be seen. These hard wooden planks have been renewed three times—worn out by the knees of the penitent.

When the writer of this lesson stood on the top of these stairs some years ago, there were about a dozen women and a few children painfully climbing the steps on their knees, and not a single man.

This organ was very large in Sir Walter Scott, Thomas Binney, Robert Moffat, William Carey, Fenelon, Lamartine, Humbolt, Selwyn (Bishop of Lichfield), Rev. Allen Hannay. It is also large in Sir John Lubbock, the present Lord Chelmsford, the Bishops of Liverpool, London, etc. It was very large in Cardinal Manning, and is large in Leo XIII.

BRITISH PHRENOLOGICAL ASSOCIATION.

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THE usual monthly meeting of this Association was held on July 5th at 63, Chancery Lane, the President (Geo. Cox, Esq.) occupying the chair.

After the minutes of the previous meeting had been submitted and confirmed, the Secretary read a letter from Mr. Timson, of Leicester, announcing the occurrence of a serious accident to Prof. R. B. D. Wells, who, whilst enjoying a drive with two friends, was, owing to the bolting of the horse, thrown from the vehicle and rendered unconscious, narrowly escaping instant death and sustaining severe injuries. A vote of sympathy with Prof. Wells, proposed by Mr. Warren and seconded by Mr. Crouch, was carried unanimously.

Mr. WEBB then favoured the meeting with one of his able delineations of a head submitted by a member of the audience, after which the Chairman called upon Mr. J. P. BLACKFORD to deliver his address entitled, "Phrenology practically applied."

The lecturer stated that his original intention had been to read a written paper; but that business pressure having rendered that course impossible, he now proposed to deliver an extempore address upon this subject, which was a very wide one, and had been purposely selected on that account.

The first point to which he desired to call attention was that Phrenology is a science capable of practical application, quite as fully so indeed as Navigation, Astronomy, Chemistry, or Mathematics. He often heard people ask, "What do you mean by Phrenology?" The answer to that question was that Phrenology represented something more than a science, for it likewise comprised aspects representative of Philosophy and Art. Some persons knew or believed in Phrenology as a philosophy but declined to accept the scientific superstructure. Others paid great attention to the study of phrenological science, but neglected the culture of the art, and *vice-versa*. The student to be really practical should embrace all three methods of investigation.

The lecturer next referred to his non-belief in any skull indication of character not produced by the convoluntary development of the brain, and then passed to a consideration of certain observations made by him having relation to the perceptive range of brain centres. He first dealt with the organ of Calculation, and demonstrated the method of locating and judging its development by the strictly phrenological method as distinguished from the physiognomical indications. He did not deny the existence of the latter, although he had given little attention thereto owing to his disbelief in their value, and certainly did not utilize them in forming his conclusions regarding the arithmetical talent of any individual.

Mr. Blackford then expressed disapproval of certain methods of measuring the skull by the application of arbitrarily drawn straight lines as a test. The only true method must be based upon anatomical knowledge such as that exemplified in the system of Sir William Turner and amplified by Mr. Nicholas Morgan, the famous phrenologist.

The lecturer also dealt with the question of affording phrenological advice in regard to choice of trade or profession, laying stress upon the necessity for ardent study on the part of every phrenologist whose duty it is to deal with

this important branch of work. He further impressed upon his hearers the desirability of having a definite object in view when consulting a phrenologist. Many people visited the members of his profession purely out of curiosity or for purposes of killing time. Such motives were regrettable, and it was important that the public should increasingly recognize in Phrenology a sound system of science adapted to benefit them practically in their everyday life.

Some amusement was caused among members of the audience by a reference to the fact that there still exist in this country benighted persons who look upon our science as constituting a demoniacal system, instances being adduced where the phrenologist had been boycotted because of his supposed close relationship with the Infernal Majesty. Such ignorance was lamentable, but only presented one more argument in favour of that earnest, patient, and persevering effort which had marked the pathway of every true advocate of Phrenology in the past, and which, if possible, imbued the spirit of our workers in the present to an even greater degree.

We had indeed cause to be encouraged when authorities such as Prof. Wallace, F.R.S., and others, now so clearly indicated in their works, not only belief in Phrenology but their conviction of its immense importance to the human race and the certainty of its final establishment as one of the highest in value among the great sciences.

Mr. Blackford at this point read an extract from Prof. A. R. Wallace's new book, but as this appears elsewhere in the pages of the "P.P.," it is unnecessary to reproduce it here. The lecturer's last point was to query the acceptance of the *external auditory meatus* as being by its position invariably indicative of the basilar brain boundary, and explained a method adopted by himself, consisting of a line drawn backward from a piece of cardboard held in the subject's mouth, due allowance being made for length of upper teeth, the underlying idea being that the extreme basilar development of the brain corresponds with the lower border of the upper maxillary bone.

Dr. H. DAVIES opened the discussion, confining his principal criticisms to the lecturer's final remarks, with which he was unable to agree. For all practical purposes the base of the brain undoubtedly corresponded with the position of the *auditory meatus* (hole of the ear), and had it been otherwise the assumed error would have long since been discovered by the many surgical or anatomical investigators who had favoured the phrenological hypothesis. He could, as being himself a surgeon in daily practice, positively affirm the reliability of the generally accepted belief regarding this internal and external relation, and concluded by giving a rule for checking the difference given rise to by the varying development of the *processus mastoideus*.

Dr. WITHERSHAW, in a few well-chosen remarks, offered corroboration of all that had just been listened to from Dr. Davies.

Mr. WEBB referred in high terms to the quotations read by Mr. Blackford from Prof. Russell Wallace's new work, *The Wonderful Century*, and expressed the hope that all who could, would procure and read that excellent advocacy of the phrenological cause.

Mr. MORRELL and others having also spoken, Mr. Blackford replied, and a most interesting meeting—the last of the session—was brought to a close.

He is the man of understanding that overcometh his appetite, and will not sell his world to come for his present world.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

ON July 5th, Mr. Eli Parish presided, and Mr. J. E. Chambers gave a very interesting lecture on "Character in the Face." The lecturer sketched the general indications of the face as a whole; and enumerated the various departments, each indicating traits of character. Although Physiognomy seemed to hold a good position, as a means of interpreting character, it was not so reliable; but, with a knowledge of Phrenology, one could feel perfectly safe in delineating. He dwelt on the necessity of governing the feelings, for they, more especially, left their impress upon the countenance.

At the close of the lecturer's address, Mr. C. Burton, F.B.P.A., expressed his pleasure at hearing the subject thus dealt with, and hoped that the Society would continue—and prosper in the good work it had undertaken; he also volunteered to do what lay in his power to further its interests.

Two gentlemen were examined phrenologically by Mr. C. Burton and Mr. E. Parish, after which those examined and friends present, certified the delineations to be "wonderfully correct."

On July 12th, Mr. E. W. Davies delivered an interesting and instructive paper on "The Mental Temperament." He gave in detail its indications and its characteristic effects upon the manifestations of mind. He emphasized the necessity of further cultivation, if progression in intellectual studies is to be maintained. A discussion followed in which many members joined.

THE CRYSTAL PALACE.

PHRENOLOGY was brought before the public by Prof. W. J. Cook, A.F.P.I., phrenologist from the Royal Aquarium, at the Palace on the great National Temperance Fete day, July 6th, 1898. On the grand terrace in front of the Palace a small marquee had been erected, of which the Professor and his staff took possession. The red and white banner was quickly displayed, also bills and charts. A number of visitors availed themselves of the opportunity presented to obtain delineation of their characters, some out of curiosity, others in earnest to know their true characters and to find out for what pursuit they were best adapted. It is evident the science is steadily gaining a deeper hold upon public attention. The increased number who called for delineation proves this fact. Comparing this year with last, progress can be reported. During the past twelve months Mr. Cook has been lecturing and delineating character daily at the Royal Aquarium, Westminster, where hundreds of clients from all nations have passed under his hands.

HARROGATE.

The season at this old-established and fashionable health resort has again commenced, and for the fourth year in succession Madame Winterburn has taken up her quarters at the Royal Spa. Since last season, the Spa and Gardens have become the property of the Corporation, who have made extensive alterations and improvements, one of which is the exclusion of all advertisements, performances, and entertainments, scientific or otherwise; except those supplied by themselves. Madame Winterburn was made a special exception, her character and repute being of such high standing, that her attendance was considered an attraction to the establishment. Since last season, Madame Winterburn has had an extended tour on the Continent, and received many marks of approval and esteem.

SWAY.

Mr. R. W. Brown delivered a lecture upon "Phrenology" in this village, and was listened to with much appreciation by a large audience. In the course of an instructive lecture he said that we were strictly urged to "know ourselves," but it was a deplorable fact that the majority of mankind refused to understand themselves. The lecturer then delivered a brief sketch of the harmony of operation in the bodily (physiological) and mental (psychological) forces, and emphasized the fact that the body influenced the mind, and *vice versa*. The Bible also supported him in this aspect of scientific truth. Phrenology assisted them to elucidate the mysteries of revelation in so far as human intelligence was able to comprehend them. It also taught them their duty to God, their neighbours, and themselves, and it instructed them how to correctly understand and appreciate all people. "An honest man is the noblest work of God." Honesty was true expression of true natural talent in the highest direction. Cultivate this and they would aid God in His noblest work. Public examinations (showing the accuracy and reality of the science) were given during the evening.

WOOTTON.

A lecture on "Phrenology" was delivered in the Wootton Primitive Methodist Chapel by Mr. R. W. Brown. The subject was plainly illustrated by diagrams. The lecturer emphasized the fact that this science was advancing, and many who originally were bitter opponents had now become its devoted adherents. Like all other subjects, Phrenology required investigation, and it had repeatedly proved itself to be worthy of such examination. Phrenology had been thoroughly tested, and modern medical gentlemen had very carefully analysed it and found it worthy to occupy a position equal to Physiology and Anatomy. Though Phrenology was a science, he was delighted to know that all persons could become students and practitioners of the same, according to their mental abilities. The advantages of the science were then described. During the evening public examinations were given. Mr. Brown also lectured in the Baptist Chapel at Lyndhurst with much success.

HARMSWORTH'S "NOTABLE DOUBLES."

BY VINCENT.

THIS last new magazine opens its first number with an illustrated article called "Notable Doubles." The illustrations are well worth the study of every student of Phrenology, and, if they were subjected to the criticism of an expert and skilled phrenologist, would do much to convince those worthy people who are limited by their own lack of knowledge. For, while many are willing to admit the general principles of Phrenology, yet they frequently refuse to believe its power to specify the minute details of character.

A careful study of the illustrations would also be invaluable to the tyro in Phrenology, for they show very clearly what great dissimilarity a difference of temperament makes between two people, otherwise so much alike. Again they show what a wide difference is caused in persons of the same temperament, whose circumstances or inclinations, have caused them to use different groups of organs. More interesting is it still, when the same temperament and same group are most marked in both, yet their general influence is entirely altered by a different organ leading and ruling the character of each.

These difficulties which take the young student years to overcome, are in a great measure strikingly represented by the illustrations of "Notable Doubles."

REVIEWS.

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THE WONDERFUL CENTURY. *Swan, Sonnenschein.* 7s. 6d. By Alfred Russell Wallace, F.R.S., LL.D.—This most deeply interesting, ably written, and welcome work is worthy of a far more extended notice and analysis than the exigencies of the space at our disposal will allow. We should have liked to conduct our readers on a delightful tour through its many departments of beautiful yet solid information and comprehensive learning, decked as they are with those interweavings of light and shade, which in the experience of mankind ever constitute the features distinguishing success from failure.

The book itself consists of an elegantly designed volume of 400 pages, well printed, and in general get-up a credit to the publishers. Its subject matter is arranged in two main divisions, sub-divided into twenty-one chapters, devoted to the following subjects:—Modes of Travelling, Labour-saving Machinery, the Conveyance of Thought, Fire and Light, Photography, Spectrum Analysis, Theoretical Discoveries in Physics, Importance of Dust, Great Problems in Chemistry, Astronomy, Geology, Evolution and Natural Selection, Popular Discoveries in Physiology, Our Century Compared with Earlier Ones, the Neglect of Phrenology, the Opposition to Hypnotism and Psychical Research, Vaccination a Delusion, Militarism the Curse of Civilisation, the Demon of Greed, the Plunder of the Earth, and the Remedy for Want in the midst of Wealth.

Here indeed is a list of topics calculated to interest the entire world, and dealt with by the author in a fascinating and, as goes without saying, a masterly manner.

Chapter XVI. is the one, however, which must rivet the attention and call forth the admiration of all phrenologists, and we are confident that its influence will exert a powerful effect in attracting widespread attention to the science of Phrenology outside the ranks of its professed supporters, which has numbered amongst its disciples such famous names as those of Gall, Spurzheim, George Combe, John Elliotson, M.D., Samuel Solly, M.D., Abernethy, Forbes Winslow, Sir G. S. Mackenzie, Bart., Sir James Clark, M.D., Auguste Comte, Herbert Spencer, Broussais, Sir John Forbes, Prof. Gregory, and a host of other celebrities too numerous to mention here.

Dr. Wallace is our greatest living English naturalist, and it is interesting to note that it was a naturalist, Dr. T. I. M. Forster, F.L.S., of Corpus Christi College, Cambridge, who in 1815 first applied the name of "Phrenology" to Gall's science of "Cerebral Physiology," while in later years Prof. Sir Richard Owen (b. 1804, d. 1892) inserted in the *Zoological Society's Transactions*, Vol. I., a paper *On the Anatomy of the Chetah; embracing Dr. Holm's phrenological views thereon*.

Prof. Wallace opens his advocacy of Phrenology in his present work by calling attention to the regrettable neglect of "a science of whose substantial truth and vast importance I have no more doubt than I have of the value and importance of any of the great intellectual advances already recorded," and goes on to point out that only after twenty years of continuous observation and study did Dr. Gall make known his results to the world.

After eulogising Gall's disciples, Spurzheim and George Combe, the author affords lengthy and forcible annotated quotations from the works of the latter, including many test cases calculated to clinch conviction in the minds of all whocare to honestly study the *observed facts* on which Phrenology is founded.

Very interesting are the pages in which Prof. Wallace describes two separate examinations of his own head by different phrenologists, and those passages devoted to the three opponents of phrenological progress, viz., 1, the so-called religious; 2, the metaphysicians, headed by Sir Wm. Hamilton; 3, the doctors and physiologists; and indicates the change of front towards Phrenology now apparent in these quarters, as partially instanced by the following:—

PHRENO PROPOSITIONS.—(1) The brain is the organ of the mind. *Denied* by the *Edinburgh Review* and even by J. S. Mill, who wrote, "mental phenomena do not admit of being deduced from the physiological laws of our nervous organization." (2) Size is *æteris paribus* a measure of power. Also *denied*, but now *admitted* by physiologists. (3) The brain is a congeries of organs each having its appropriate faculty. Until recently *denied*. It is now *admitted* that such separate organs exist, though undiscovered (!) (4) Front brain the seat of our perceptive and reflective faculties; the top, of the higher sentiments; back and sides, of our animal instincts. Long *denied*. Even Dr. Carpenter maintained that the back head was probably the seat of the intellect! Now almost all physiologists *admit* that this general division of brain organs is correct! (5) Form of skull during life corresponds to that of the brain. Always *denied*; a stock objection to Phrenology. Now *admitted* by all anatomists, Prof. G. M. Humphry, of Cambridge University, expressly *admitting* the correspondence, adding, "the arguments against Phrenology must be of a deeper kind than this to convince anyone who has carefully considered the subject."

"Thus," says Prof. Wallace, "the five main contentions of the phrenologists, each of them at first strenuously denied, have now received the assent of the most advanced modern physiologists," and he concludes, "In the coming century Phrenology will assuredly attain general acceptance. It will prove itself the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane, will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery." *Magnum est veritas et prevalebit*. We are glad to note the references contained in this chapter to our two excellent friends, Dr. Bernard Holländer and James Webb, Esq., both of whom have rendered sterling services to the cause of Phrenology.

Prof. Wallace has done himself lasting honour by his championship of truth, and every true phrenologist will mentally add his tribute of respectful and enthusiastic gratitude as he purchases a copy of this work.

RESULT OF RESEARCH IN MENTAL SCIENCE. *L. N. Fowler & Co.* Price 1s.:—This book which has been produced as a Register, by Mr. J. W. Taylor purports to be the result of many years research; and, to embrace many new discoveries, and changes in the nomenclature of the phrenological organs. As a register, it has some excellencies; the descriptions of the various degrees of manifestation of the faculties being generally good, and of greater value than much that is published having similar pretensions. It is, however, with the so-called "new discoveries" and "changes in the nomenclature" that we propose to deal. So much is claimed, that in the interests of our science it is desirable to

know how far these claims are justified. We fail to find any new facts or arguments which by any means can be called new discoveries; nor does the author help us by stating what he has discovered. This is a pity as he thus shuts us out from enjoying a pleasure we have been anticipating.

As to the new nomenclature, we are bound in honesty to condemn almost every change. What earthly object can be served by calling veneration—venerativeness, or conjugality—conjugalness? Besides being awkward and objectionable to eye and ear, these words are not constructed on anything approaching sound or rational data, the same may be said of Formativeness, Activeness, Creativeness, etc., etc. To denote each brain organ, it is necessary to recognise what you have to describe. The organ is not the faculty, it is simply that which has the power of producing the faculty. Its name then should imply this and nothing more. It was on this principle D. Spurzheim named each organ; but apply this test to some of the terms offered us by Mr. Taylor, and where do we land ourselves. In "Destructiveness," we have implied the power of destroying, but in the author's substituted name "Activeness," we see this organ is to be considered as the power of producing acts. Now, that this is not so, can be readily tested by any observer, as the most active, are found amongst the lithe, thin, and narrow-headed persons, whose development of this organ is not great. In the same manner, most of the other names suggested by Mr. Taylor are, we fear, inappropriate, and consequently unscientific. I need not dwell on such abortions in language as Observativeness or Analogicalness, they are self-condemnatory. We do not deny but that some changes in the present accepted nomenclature is desirable, though, we certainly cannot accept those suggested in this book without weightier reasons than given by its author. Further, Mr. Taylor tells us he has "re-constructed the temperaments," surely, he claims much, why, what does he mean? Has he constructed a new man? No; (like some ladies), he says one thing but means another. His re-construction means re-classification, that is all, but, as we have had already over fifty classifications by as many authors, one more or less will not matter much, suffice it to say we see no reason why this one will not do as well as any of the others. We have neither the space nor inclination to point out the numerous grammatical and orthographical errors in this book, but in any other issue would suggest a most careful and critical revision.

One other point we must allude to, and that is the absurd statement that "practical men of the world have rejected Darwin, Huxley, and Spencer"; and the conceit is sublime which writes *re* the change in nomenclature introduced by the author "Away must go the idea of Selfish propensities, Destructiveness, Combativeness, etc. There is now another chance for experimental Science." The world should be grateful for the abolition of these evil things at one fell swoop by a stroke of the pen and practical scientists be humbly thankful to Mr. Taylor for giving them another chance.

One objectionable paragraph we must unhesitatingly condemn. It reads thus: "Whenever you are suffering in health, consult your Phrenologist. By so doing years of suffering and expense will be saved, and health and success attained." Persons who are wise, under such circumstances will consult their medical men if they would save their health. Consult your Phrenologists when troubled in mind.

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PERIODICALS RECEIVED:—American.—"Human Nature," "Health Culture"; English.—"Vegetarian," "Abstainers Advocate," "South Western Gazette," "On the Line," etc.

Does a Lovely Face Reveal a Lovely Mind?

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BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," etc., etc.

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"BEAUTY AND UGLINESS" must ever remain matters of mere personal opinion, whilst people restrict themselves to art standards in their judgments. A few weeks ago I was looking through a little halfpenny journal, and was not altogether surprised to see the question, "Do Handsome Men Make the Best Husbands?" printed in large type over a little paragraph, which informed you that the good-looking man's nature was often of an inferior type, merely because he was made much of by the women he met; and a plain fellow was left free from the faults of the other because he had no such comeliness of figure and face, with the result that he was obliged to restrict his attention to one member of the fair sex.

Now, had the writer of this choice morsel understood anything of Physiognomy, he would have come to this logical conclusion:—

(1) That muscle in the human organism creates curves; that beauty is formed of curves, and that muscular development, though not of itself inductive of immorality, is of a shifty, changeable character, and generally found largely represented where the faculties of Amativeness, Secretiveness, Executiveness, Language, Tune, Acquisitiveness, etc., are highly developed.

(2) That *bone* is the cause of *straight lines* and *angles* in the Human frame, that this element, though not productive of the *same class* of æsthetical beauty, is indicative of greater stability, reliance, and honesty—it being seen in excess, as a rule, with large Firmness, Conscientiousness, Self-Esteem, and Veneration.

These facts, I think, explain the matter, and give us the whole thing in a nut-shell.

When one comes to study scientific physiognomy, the faces of such men as Charles Darwin, Professor Huxley, Professor Tyndall, etc., appear very beautiful—in fact, far more so than the countenances of men, who those ignorant of physiognomical lore designate plain and "homely."

Let people study physiognomy and then their preconceived erroneous notions of human nature will be dispelled.

Alimentiveness.

They came into the restaurant after the theatre.

"What will you eat?" asked he.

"It doesn't matter," returned she. "I never have any appetite. I don't eat more than enough to keep a bird alive."

Nevertheless, the bill was enormous.

"She was right," he said to himself, as he borrowed car fare from the waiter. "She really doesn't eat more than a bird. But the bird she had in mind was an ostrich."

"My wife and I were born on the same day," said a gentleman to a friend. "What an extraordinary coincidence. It is about the same with us; my wife and I got married on the same day."

THE POPULAR PHRENOLOGIST

VOL. 3. No. 33.]

SEPTEMBER, 1898.

[ONE PENNY.]

OUR COMING INSTITUTION.

By JOHN MELVILLE, Vice-Pres. B.P.A.

PUBLIC attention having been directed to the necessity of establishing a central home for Phrenology in London, and to the splendid opportunity now presented to any wealthy donor, willing and desirous of founding, or aiding to found, such a building, let us further consider some of the benefits which must accrue on its obtainance. An immense field for practical work lies open to the phrenological world. Why then is not more pronounced and weighty progress attained in connection with our science? To this query it must be replied that the phrenologist though the custodian of invaluable knowledge, is hampered by lack of the necessary machinery.

For example, an up-to-date and scientific method of obtaining statistics and measurements upon purely phrenological principles, is badly needed. Such a work can never be authoritatively accomplished without the application of a more or less comprehensive system, for every subject should be recorded in a series of definite positions, and every photograph taken to a fixed scale, so as to be readily comparable at a glance, while the portraits so obtained should be classed in accordance with the temperament, grade of quality, and nationality to which the examinee belonged; and then tabulated in a specially prepared series of books. Specimens of the hair might also be similarly dealt with, and to these observations, be added the results of a careful medical examination, the anthropometric measurements, with Mr. Francis Galton's thumb-prints and colour tests, each sex being separately recorded. Thus, in the course of a few years would be accumulated one of the most priceless adjuncts to the solution of pressing social problems, for it is human character, as indicated by these tabulated mental and physical conditions, which lie behind the effects we daily perceive around us.

Now, such a method of procedure cannot be attained without the existence of a permanent and thoroughly well-equipped Institution, where nothing is done by guess-work, and where sterling facts can be accumulated and applied.

Again, a large and well-ordered Museum would unquestionably add to the weight of phrenological argument, and the interest of illustrated lectures.

True there are one or two collections of crania now extant in London, but what are they when compared to the by-gone magnificent accumulation of specimens obtained by Gall, Spurzheim, O'Neill, Deville, Bally, Morton, Vimont, Donovan, and others?

When phrenologists obtain their coming Institution, furnished with elegant wax casts, and skulls with an history attached, as in the case of Pope the poet, and the famous Casimir-Perier whose actual crania were in possession of Dr. Holm, their specimens will far supercede in interest anything to be seen at Madame Tussaud's, and in value anything extant at the present time.

Yes! That Museum must be had. But what about a Library?

We have one or two already, but how many works of the 3,000 or 4,000 which have been published on Phrenology proper, are to be found in one collection? Comparatively few, and indeed, the finest assemblage ever made, which the writer had the privilege of minutely examining some years ago, is at present lost to phrenologists, it having passed into other hands. Why? Simply because we had no Institution in which to permanently preserve it.

Our coming Institution will accomplish a work for humanity which cannot be achieved without its establishment. Here teachers could bring their students, parents their children, and obtain definite light on their capacities, and the best advice regarding their training.

It can hardly be doubted that there are those among our wealthy classes who would as soon aid to bring about this *Anthropological Polytechnic*, as contribute to found and sustain any other cause calculated to prove a public benefaction, but for the fact that they are ignorant of the splendid opportunity here set forth.

With the opening of this central headquarters would come a large increase in the number of our members and subscribers, while legacies would be bequeathed to further its endowment and scope of effort.

From hence our experts would go forth after obtaining the Diploma of the Incorporated British Phrenological Association, with similar weighty support behind them as is extended to members of the Medical, Legal, and other recognised professions. This necessity for a thoroughly well ordered phrenological institution is a burning one, for it lies at the root of all further really substantial progress, whether moral, educational, or social, and certainly the science of Phrenology will make comparatively slow progress without it.

Horace Mann, the educationist, writes thus concerning our work: "Whoever disseminates true Phrenology is a public benefactor." The founder of our coming Institution will do more to really spread this invaluable knowledge abroad than all the disjointed efforts of scattered societies can ever do. **That founder is wanted, and will render his or her name immortal.**

PRIZE PHRENOLOGICAL STORY.

MY DREAM.

The following story has been awarded the Prize, and a Half-Guinea has been sent to its author—

H. G. BALL,
1, Fairview Villas,
Kent Road, New Swindon,

After bidding adieu to the phrenological brethren assembled at Essex Hall, Strand, on the memorable 9th of November, 1897, I, Professor S., wended my way homeward with mingled feelings of pleasure and regret, the former due to the enthusiasm exhibited during the day, and the latter aroused by the spirit of indifference so often manifested by the world, in refusing to accept and apply the invaluable knowledge now obtainable through the medium of our beloved science.

Having partaken of a frugal repast, I retired to rest and dreamed:—

Walking down a well-known street in a prosperous town in Phreno-culto, I was astonished to observe a government phrenological bureau, and, experiencing a dim recollection of having been somewhat acquainted with the subject taught therein, I determined to become acquainted with the manager, so entered, and made enquiry for that gentleman.

A pleasant-looking fellow, clad in becoming livery, came forward, and desired to know my business.

"I should be glad to see your manager," I replied.

"Manager! manager!" queried my interrogator, "perhaps you mean the 'Professor-in-charge?'"

"Yes, presumably so," I returned.

"What name may I announce, please?"

Name! name! I mused. I seemed to have no name, and the more I puzzled my brain the greater my confusion became, and think in whatever way I chose, my lips refused to perform their usual office. The attendant stared at me suspiciously; but, at last, evidently thinking I had come for a consultation in connection with a weakness of my brain, he ushered me into an adjoining room with the request that I would wait a few minutes, when I should be attended to. I cogitated thus: "Well, this seems strange enough! Here am I, in a phrenological bureau, unable to give my own name, and to prove my own identity;" and as I continued musing, my eyes, in examining one object after another, suddenly alighted upon an entirely new device in date almanacs. Judge my inexpressible surprise, when, standing out in bold relief, the "Year 2016," and "7th of November" met my gaze, and by its side a conspicuous red-typed notice bearing the words: "A Red Letter Day in the History of Phrenology: 9th November, 1897."

On making this discovery, I simply mentally collapsed, my mind becoming a bigger blank than ever.

At that moment a side door opened, and a venerable-looking man entered, who, with great kindness beaming from his large expressive eyes, asked my business. I replied that I wished to become acquainted with the manager of this institute, adding that I was once, many years ago, somewhat engaged in this science; but in what way, I was unable to acquaint him.

"You are addressing the 'Professor-in-charge,' and any information you may desire, either phrenologically or medi-

cally, in connection with yourself, I, in conjunction with my brethren, will be pleased to afford you."

I thanked him very kindly for the extended consideration, and informed him I felt a desire to become acquainted with the system of management here adopted in regard to the science.

He replied that their institution was managed by a staff of duly qualified medico-phrenologists.

"Is this institution recognized and supported by government?"

"It is purely a government institution. We are elected by the House of Representatives."

"And how long have these institutions been in existence?"

"Practically, for a period of one hundred and thirteen years. A full account of their inauguration has happily been preserved, and when I have the pleasure of conducting you by and by over this bureau, you will enjoy the privilege of looking over the *Popular Phrenologist* for that year, the only copy, I am sorry to say, in existence. In less than fifty years from the *red letter 9th*, a course in Phrenology was added to the medical curriculum, and now it is as inseparable from the practice of medicine as Gall is from Phrenology."

"What bearing has an institution like this one on every day life?"

The career of the young is largely fixed by its laws. Each person is advised to accept the combined opinion of a bureau, and when possible parents are assisted to carry out the necessary course of training and treatment.

"How do you arrive at the right vocation in life of an individual?"

"When a boy or girl has reached the necessary standard, as shown by his physical and mental capacity, registered year by year, he is required to attend his bureau, in order to be examined."

"Does the bureau fill vacancies in all grades of occupation?"

"Certainly."

"The boyhood and girlhood of the race is attended to?"

"From birth to demise the bureau, guides and helps both parents and teachers in the training of their children."

"Does the subject of marriage come within your scope?"

"Yes, every matter connected with the individual can be advised upon."

At this moment a bell rang, and the attendant in livery appeared on the scene. My venerable friend invited me to accompany him on a tour of inspection, and we at once made our way to the library. My guide explained that the name of the bureau over which he was conducting me was called, "The Gall Bureau," others were named, "The Spurzheim," "The Combe," "The 'B.P.A.," "The Fowler."

We passed through the Council chambers, where the general business of the bureau was transacted. And in similar manner through room after room, until we reached the most treasured of the whole group. Here we were confronted with the archives of the science, all MSS. of note being stored there. The magazines dated back for about 200 years. My venerable guide said, pointing to a section where bound papers appeared to predominate,

"That is one of our most revered treasures. It is a complete set of the *Popular Phrenologist* from its commencement."

Taking down a copy, he handed it to me for inspection. I took it from him, turned to the month of December,

1897, and there found a full account of the day's meetings, when the first charter was discussed.

Just at that moment I seemed as if falling. My head began to feel too heavy for my shoulders, and as the feeling increased I seemed to lose consciousness. Then all at once I fell forward, my guide running to my assistance, and as he caught me in his arms I suddenly awoke.

The November sun was shining in at my window. It was late, and I found I had slept for several hours longer than usual. I rose immediately, made my toilette, and descended to the breakfast room, and there lay my *Popular Phrenologist* on the table.

I took courage from my dream, and departed for my studio that morning with such zeal and energy as I had never before experienced. I determined from that hour to work with all my mental and physical energy, so that I should aid in hastening, if only in part, the purport of my dream.

LOUIS WAIN ON CATS.

Mr. Louis Wain, whose work as a delineator of the cat life is so well known, writes:—The rarest of all cats I have come across is the "ticked" cat, the fur being speckled like a porcupine quill. The next in scarcity is the tortoise-shell tom cat; by tortoise-shell is meant the colours that you get, say, in a tortoise comb, yellow, red, and black, without a single speck of white. They are plentiful in the North of England, especially in Lancashire, but are nearly all she-cats. Another difficult cat to breed is the Siamese cat, which is the colour of cream, with face, legs, and tail mouse-coloured, and which has mauve-coloured eyes. The scavenger cat of Spain and Portugal goes about in droves like sheep, and takes possession of a town or village or church in a body, and often commits serious depredations on the poultry yard and larder before they go out into the world again to live, and rove the woods and forests through, climbing the trees like winged beings almost, and bringing down the strongest bird in the dead of the night.

BISMARCK'S HEAD.

Some accurate particulars as to the form and measurement of Prince Bismarck's head have been contributed by Herr Friedrich H. Kranz, the present head of the old Frankfort firm of hat makers, Martini and Co., to the "Hamburger Nachrichten." As the Bismarck family objected to a cast of his head being taken after death, the trade statistics supplied by Herr Kranz may be valuable to future biographers and physiologists. Fifty years ago, according to the first record of the Martini "Kopfmass-machine," Bismarck's head had a width of 59½ centimetres. During the later years of his life his head had swollen to the width of 62 centimetres. His skull was of a peculiar formation, the "bumps" being considerably larger on the right side than on the left. Perhaps this was a Phrenological symbol of his political sympathies, for though he once said that the old Adam in him was inclined to Republicanism, he never allowed these early inclinations towards the Left to influence his resolute determination to uphold the contrary side in politics, and the physical development of the right side of his skull may have been a trophy of the victory of his will over his inclinations.—*The Echo*.

GRAPHOLOGICAL CHARACTER READING.

—:o:—

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.

XIX—MR. JOHN KENSIT.

Yours John Kensit

MR. KENSIT, who claims to be known as a Protestant with backbone, and who is determined, as far as possible, to abolish extreme Ritualistic practices in the Established Church, has kindly furnished me with a specimen of his handwriting, in order that readers of the *P.P.* may see of what stuff he is made. He is as quite willing to go through the ordeal, thus entailed, and we will see how far his handwriting reveals his personality.

To begin with, it is not one of those phlegmatic, stand still, lethargic types of writing. It is formed of definite strokes—which tell of duty to be done, principle to be adhered to and firmness of conviction to be maintained—which must be admired by all—no matter whether or no they be in favour of Mr. Kensit's crusade. Notice the energy in the *i-dot*; look at the *movement* of the signature; observe the thick line below the names; remark the angularity of the whole autograph—and then say whether you think it could be that of an indifferent, apathetic, visionary person?—no; you could not say so.

On the contrary, it is the writing of a man whose Conscientiousness, Firmness, Hope, Veneration, and Self-Esteem (as manifested by the level, steady, ascendant, non-eccentric, and somewhat large style) compel him to carry out that which he so strongly feels he ought to do. His aggression, determination and *belief* and confidence in what he endeavours to accomplish—make him almost bound to succeed; for such men as he lead in whatever sphere of reform they are engaged.

The *o* and *h*, which are looped, tell of family affection: Mr. Kensit is fond of children and animals, is highly sensitive, companionable and domestic in his tastes.

DR. H. DAVIES, of the West London and Middlesex Hospitals, has printed a lecture on "The Operation of Membrane Excision with Prefatory Remarks on Sound Conduction in Relation to the Ear and Aural Surgery." The author points out what has been effected for those deaf people whose membrana tympani is destroyed and the ossicles absent; he now holds out hope to those cases of chronic thickening and retraction of the membrane, with or without perforation. With the aid of local stimuli he finds that perforations made by instruments in an unhealthy and lifeless looking membrane will heal, he therefore extirpates the offending membrane, brings the edges together so far as possible, securing them by means of tenacious, elastic discs, removable with warm water. The result in many cases, we are told, is reproduction of the membrane and improved hearing.

SECRETIVENESS: ITS USES AND EXCESSES.

—O—
By J. MILLOTT SEVERN, F.B.P.A.
—O—

A MODERATE or fairly good development of Secretiveness is very useful, as it gives to its possessor policy, guardedness, discretion, diplomacy, self-government, prudent reserve, management, self-possession, power to repress or conceal thoughts, feelings and emotions until the judgment approves of their being divulged. Persons with this faculty large are able to restrain their feelings, to appear quite cool and self-possessed in times of danger or emergency, or during opposing, turbulent, irritating, trying and critical circumstances. It is no trouble to them to keep secrets. They like to take people by surprise, and to discover the secrets of others, yet jealously and most guardedly conceal their own.

It is sometimes an advantage for persons who are deficient in some particular faculty to seek a matrimonial or business partner who has the same faculty large, so that the strength of the one may help to balance the weakness of the other, but in respect to Secretiveness this should especially be avoided, and two very secretive persons should not marry. The dispositions of large and small Secretiveness are so totally adverse that it is almost impossible for the one ever to fully understand the other.

Secretiveness, when large, gives to individuals a strong disposition to selfishness, unless counterbalanced by very large Benevolence; is more often than not accompanied by a good degree of Acquisitiveness. These two faculties working together prompt their possessors, from a love of cunning and a desire for gain, to take advantage of the less wary and unguarded. Persons in whom Secretiveness is very powerful and active, and especially if Acquisitiveness and Conscientiousness are only moderate, are capable of resorting to the meanest devices in order to gratify the action of this faculty and to attain their ends. It is very interesting and oftentimes highly amusing to watch the manifestations of this power.

Secretiveness, it should be remembered, is simply a feeling or propensity, and to be of the utmost value should be coupled with a good intellect, otherwise its manifestations are liable to be excessive in character. Acting in conjunction with a poor intellect it is oftentimes productive of the most ridiculous results. The possessors of large Secretiveness, depending on their powers of cunning, are something like the ostrich which buries his head in the sands owing to an idea, that because it is unable in that position to see others it is itself unseen, so persons with predominating Secretiveness, setting as they do cunning before intellect, frequently do the most ridiculous things, thinking that others cannot see through their motives, and they are rarely disposed to allow others, even highly intelligent people, the credit of a better understanding than themselves.

Secretiveness is said to give tact; in certain phases of its action a good deal of tact appears to be manifested, but in my opinion it is highly inferior in quality to that tact which comes of Intuition—the resultant of a large development of the organ of Human Nature and a fairly good human intellect, even though he has small Secretiveness, possesses far superior ability to deal advantageously with men and matters, than one with a similar development of intellect, large Secretiveness, and small Human Nature. The latter is a much more agreeable quality to possess, therefore I

would advise persons to cultivate Human Nature in preference to much Secretiveness. A sufficient endowment of Secretiveness is nevertheless essential to the formation of a prudent character, to propriety of conduct, and exercises restraint over the manifestations of the other faculties. A great lack of Secretiveness is detrimental, and a disadvantage, especially when having to deal with very secretive people. Persons with small secretiveness are too open-minded, too frank and sincere in their manner and conversation; they are apt to say on the spur of the moment just what they think and feel. Such find it difficult to control their thoughts, feelings, and emotions, or to act in any way cunningly. They are liable to commit themselves, to act indiscreetly and impulsively, and not suspecting hidden purposes, to play into others hands too readily. Such persons exhibit more honesty of purpose, and are more easy to understand than those who are so very secretive, and who clothe all their deeds and actions in mystery, darkness, and obscurity, yet they need to be careful lest undue advantage is taken of their candour, outspokenness, and sincerity.

Excessive Secretiveness produces extreme reservedness, insincerity of character, exclusiveness, cunning, evasion, base shrewdness, craftiness, treachery, hypocrisy, a disposition to conceal real motives and intention, to resort to underhand methods, tricks in trade, false pretensions, double dealing, intrigue, stratagem, lying deception, to take mean advantage, to cheat. Persons of such development appear to be aiming at one thing while accomplishing another, they evade direct questions, are non-committal, enigmatical, politic, managing, cold, mysterious, distant, suspecting, distrustful, sly.

The organ of Secretiveness is located at the inferior edge of the parietal bones, and when large gives width and fullness to the middle of sidehead above Destructiveness and below Conscientiousness. All carnivorous animals and such as have to seek their prey or protect themselves by stealth and cunning are usually strongly endowed with Secretiveness.

The *St. James's Gazette* has copied from Mr. O. Dell's window in Ludgate Circus a phrenological description of Mr. E. T. Hooley, the famous financier. Other papers have followed this lead, and the phrenological view of this gentleman's character is being widely discussed. Mr. O'Dell's descriptions are usually pithy and spicy, and this particular one is no exception to the rule. By the bye, those of my readers who visit Kew Gardens on Wednesdays or Sundays should finish up a pleasant outing by attending Mr. Stackpool E. O'Dell's lectures at Station Parade, just outside Kew Gardens Station, on these evenings, at 8 o'clock. Admission free. All are welcome.

A USEFUL BOOK.

DR. NICHOLS' PENNY COOKERY. *Nichols & Co.* This is a new and greatly improved edition of Dr. Nichols' celebrated one hundred recipes, and is, without doubt, the best penny cookery book of its kind extant.

It now appears revised and enlarged throughout, in new and attractive type, and cover, including an excellent portrait of the doctor. The publishers are to be congratulated upon its general get-up. We gladly commend it to the notice of those desirous of obtaining or distributing a really useful aid to dietetics, and predict for it a large sale.

LIGHTNING CHARACTER SKETCHES OF LEADING LONDON SURGEONS.

C. B. KEETLEY, ESQ., F.R.C.S.

IT has been well said that the knowledge of a man's real fitness for any particular calling is very much a matter of conjecture. The object of the various delineations that will appear in our columns under the above heading, will be to demonstrate how unerringly, by the aid of Phrenology, it is possible to gauge the general characteristics of our leading surgeons. The whole of the remarks made respecting the phrenological indications that characterize the gentlemen under consideration, it must be clearly understood are remarks unprompted by any personal knowledge of the gentlemen themselves, and, remarks based for the most part upon a few short glimpses which have been obtained of their heads—and when we say heads we do not refer to the faces. Our object in producing this series of short sketches has been to demonstrate not simply the truth of Phrenology, but the ease and accuracy with which its principles can be applied to those, whom it may be our good fortune to come but once in contact with, or come but once within sight of. Finally, it must be distinctly understood, that in no case has any gentleman, whose phrenological delineation appears in this column, been interviewed or communicated with. The sketches as given are extemporaneous—hasty and concise—but of such a nature as to court the criticism of any who may know the subjects of them. The judgment of all who may be familiar with the gentleman delineated, we are sufficiently egotistical to challenge.

Dr. Keetley is of a distinctly osseous type; and by this is meant bony, that is to say, we judge his skull to be—and there are, by the way, vast differences in skull thickness—a powerful one. His frontal sinuses are large, and the circumference possibly twenty-three inches. He is remarkably keen to perceive, has large Firmness and Imitation and very predominant Order; his Size is large, but not equal to his Order. His Wit is large and of a kind that perceives even better than it enunciates, that is to say he could relate a joke well—decidedly so, but he would be much more likely to perceive a subtle point in humour that would escape the notice of the majority of people. His Benevolence is large and his sympathy unstinted and genuine. Such a skull denotes a readiness and desire to aid, whether it be in the imparting of knowledge or the relief of any who may be suffering from any cause. There is manifest a very powerful sense of justice. This gentleman would not hesitate to express himself very strongly where any point of justice is involved.

We judge that notwithstanding his strong sense of proper respect and dignity, he would make both subservient to his love of right and truth, and where the downtrodden or unjustly suffering or convicted person might be, if perceived by him, we trow he would not hesitate even at some inconvenience to himself to support the right and proffer any relief that might be within his power. We have referred to the largeness of this surgeon's development of Order and Imitation, we at once then surmise that in any branch of his profession needing these qualities in large degree he would excel. We very much question if a bandage could be more neatly applied than by him, and we question, too, if his large sympathy is not such as to endear him to any patients who may come under his care. He has large Language; not a remarkably rapid delivery, but a strong voice, a deliber-

ate, well-balanced style that is invariably the characteristic of excellent after-dinner speakers. He is a perfect gentleman—and when we say this, we mean much.—We have known many folk who have been spoken of as gentlemen, but do not attain the standard we advocate. By gentleman we mean gentleness, kindness, and in this case we include generosity. Lastly, under the heading of gentlemanliness, we would add that the salute of the poorest passer by would not be above his acknowledgement. We judge that there is much of the veiled cynic in his thoughts. He is a philosopher, a deep thinker, and, we think, more materialistic than spiritualistic. There is not very large Destructiveness, nor is there very small Caution. Firmness would be a dominant factor whether applied to his studies, his advocacies, or his affections. This being so we should designate him an open foe to deceitfulness and humbug in all their forms. Persuaded as to a course of conduct nothing would turn him, whether solicitations of friends or monetary exigencies. His power of concentration is very great—greater even than his physical energy. This being so, he is capable of what we may call “losing himself” in anything he may be doing or thinking, and becoming oblivious to all else. His perception is such as to make him a quick and accurate reader of character. He would appreciate music much, but would be a poor executant. An admirer of the fine arts but—his Colour being none of the greatest—no great artist in oils. He is a man eminently suited to his profession, next to that our country might have secured a splendid officer. His memory of names and dates is not strong, but of facts most tenacious, as also of events.

VELOX.

CUVIER AND PHRENOLOGY.

IN bygone years, Broussais, a renowned French physician, called the attention of men of science to Dr. Gall's doctrine of Phrenology, in a long and elaborate course of eloquent lectures, confirmatory of its unerring truthfulness.

Corvisart, whom the great Napoleon called “the only infallible physician he had ever known,” was, to use the emperor's words, “a great abettor of Gall.”

And in his latter days, Cuvier himself gave signs of his leaning to a recognition of the truthfulness of the fundamental principles of Phrenology.

The mentioning of an interesting fact illustrative of this change in the opinion of that great naturalist, will not be deemed irrelevant here.

When Gall was on the point of dying, Cuvier sent him a skull, accompanied by a kind message, saying he thought it bore evidence of the correctness of his doctrine respecting the functions of the brain. But Gall sent back the skull with the following message: “Tell Cuvier that to complete my collection, there is now only one object wanting, and that is my own skull; which, it is obvious, will, in a very little time, form a portion of it.”

It is evident that the manly, independent, and singularly conscientious spirit of Gall was then smarting under the conviction that the progress of his great discovery, which he knew was calculated to hasten the advent of human happiness, had been retarded by the undue importance awarded by Cuvier to the unstable notions regarding the functions of the brain, which were the result of mutilating experiments upon the brains of animals; and by his studiously holding himself aloof at a time when even his listening with equal attention to what Gall had to show, might have served to conquer the hostile prejudice of Napoleon.—*J. P. Browne, M.D.*

The Popular Phrenologist.

SEPTEMBER, 1898.

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☛ For Charges for Exchange and Directory Advertisements, see those columns.

—○—
All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

—○—
THE number of applicants for the Paris tour are very few, and unless those who propose going send in their names at once, it will be impossible to make the necessary arrangements and the scheme will have to fall through. Mr. Warren is anxious to hear from all who would like to take the trip. Of course, each person may stay for just as many days as he pleases at a consequent variation in the charge; but a week will cost £5 at least. The charge for fares and living will be less, but some extras are necessary.

* *

Will you, therefore, dear reader, if you desire to form one of the party, write at once to Mr. Warren or myself at the office of this paper stating that fact, also the number of friends who will accompany you. At the earliest possible date a reply with fullest particulars will be sent you. Kindly render us this little service without delay.

* *

I have a postal order for five shillings in my pocket-book, issued on August 19th in a provincial town. Any person sending me its correct number shall have it, providing each application is accompanied by this notice cut from the paper. You can send as many attempts as you please, but each attempt must be accompanied by this paragraph. If none are correct, the postal order will be sent to the person sending the nearest number by Monday, September 12th.

* *

I desire to acknowledge the receipt of a subscription to the "Morgan Fund" from Mr. Foreman, Junr., of Newcastle, which was sent to Mr. Rutherford, *Daily Leader* Office, Sunderland. This gentleman is the only donor since our last issue, though subscriptions have been sadly needed. I regret to hear that our old friend is bending 'neath the

weight of years, and the burden of life wearies. To you, reader, especially if you have known him in his ripeness, or have benefitted by his teaching, to you belongs the privilege of helping to lighten the burden, and illumine a path that has in it much of darkness. Send on your gift to Mr. Rutherford as above, or to this office.

* *

In the *Phrenological Journal* for August an article by Mr. Zyto is directed against a particular Phrenological Marriage Bureau. The article is based on an article published in *Answers*, purporting to be an interview with the proprietor of the "Bureau." Now, as I am the "accused" in this case, may I be allowed a word in my own defence. Concerning the article in *Answers*, it was purely a concoction, the wild invention of some hare-brained fellow, who fancied he knew, and attributed to me the imaginings of his own fevered brain.

* *

As a matter of fact, no interview took place, and every statement contained in the article was absolutely false. I wrote to the editor of the paper stating the fact, and requesting some recognition of it from him, but he had not the courtesy to reply either privately or in the pages of his paper, though I have waited for three months. I may say that I have examined that editor's head (see *Answers*, May 12, 1894), possibly that accounts for his desire for revenge on me. At any rate, I pity Mr. Zyto for being led into a trap, the more so, that, though I am personally unacquainted with that gentleman, I have formed a high opinion of his ability as an advocate of Phrenological Science, from his contributions to the columns of the *P.P.*

* *

Mr. T. Salt asks why a Professor of Phrenology stated that a man who taught and nursed children had small Philoprogenitiveness. Not having examined the person referred to, I cannot explain this particular case, but it may be due to one of many causes. The man may not necessarily be fond of children though he does teach them, or the examiner may have made an error of judgment, or, what is equally possible, the "professor" may have been himself ignorant of the subject he "professed." Mr. Salt should remember that self-advertisement does not confer either honesty or ability.

* *

He further asks why it is necessary to call in the aid of Physiognomy in the correct reading of character. I would inform him it is not necessary, and, in my opinion, is a distinct disadvantage. I know some phrenologists who constantly advocate the necessity for this, but I am bound to say that I much prefer the work of the man who confines himself to the legitimate application of the principle—that the brain is the organ of the mind—and its development as manifested in the skull, the only true index of character.

* *

Mr. Salt represents in this matter a large number of persons who seek information, and I, therefore, reply through this column. He may be assured that if a man manifests any powerful faculty, the organ corresponding to it will be found large on the skull, the opinion of a "professor" notwithstanding. The special cultivation of any power will result in the gradual enlargement of the skull at the location of its brain organ, and must be palpable to a really capable phrenologist. The fault lies not in the science, but in the practitioner.

Phrenological Character Sketch of George R. Sims, Esq.

—O—

BY J. MILLOTT SEVERN, F.B.P.A.



MR. GEORGE R. SIMS has a mental organisation peculiarly his own. He possesses some striking characteristics.

His head is fairly large; the circumference measurement is fully $22\frac{1}{2}$ inches; but this is not exactly a criterion of his mental strength and vigour. The frontal and upper lobes of the brain are large, compared with the posterior; this can be judged by the length from the medullary centre (the opening of the ears) to the root of the nose (Individuality), and the height of the head upwards and forwards from the medullary centre. The mentality is also very active.

The temperament is fairly well-balanced, the vital being such as will give a tolerable degree of staying power, yet the Mental-motive predominates. There is, however, a strong dash of the Sanguine in his make-up, hence he is mentally very active and almost equally so physically, preferring, if practicable, an active to a sedentary life; rather impulsive, highly enthusiastic, and very direct; restless in spirit, yet resolute and determined in motive and principle. He possesses an indomitable perseverance in the advocacy of any cause upon which his mind may be fixed, and which he feels is deserving of being pursued.

Mr. Sims has proved himself a journalistic, poetic, and dramatic genius. It is thus interesting to study and compare his various mental developments. His strongest mental organs, most of which may be seen in the photo, are fairly large—Perceptive faculties; great Human Nature or Intuition of Mind; very large Comparison, Causality, Ideality, Sublimity, Language, Time, Imitation, Benevolence, Conscientiousness, and Firmness. Fairly large Hope, Approbation, Cautiousness, Constructiveness, Friendship, and the Social Organs generally; moderate Acquisitiveness and Concentrativeness; small Secretiveness, and very small Vitativeness.

His very large organ of Human Nature gives him a keen

insight into character. He reads people intuitively. This may be said to be the keynote of his character and genius. He possesses wonderful tact, not such as comes from Secretiveness but Intuition. He is not Secretive, and he cannot bear cunning, hypocritical, secretive people about him. He likes frankness and honesty of purpose almost above everything. He has the greatest respect for morality and goodness. Whatever faults he may have he would disdain to hide them.

He is genial and adaptable in disposition, and his sympathies are strong and readily aroused. He is tender-hearted, generous, kind, and sympathetic to a fault; but try to take a mean advantage, or impose upon him, and he cannot forgive you readily. He has the greatest contempt for meanness or imposition of any kind, and would speak out against it though he offended his best friends, and yet he would grieve to have to do this, for he values true friendship greatly. There is a strong combination of force and sympathy in his nature.

He values money and property very moderately. He may be disposed to gauge success, in a measure, by monetary value, but he never could save. He is more capable of getting than of saving.

Though not secretive, he is very cautious. There is considerable impulse in his nature. He will frequently appear to do things impulsively, yet it is not so, for unless he has some practical or intuitive experience of that which he undertakes, he would hesitate in undertaking it.

He possesses, on the whole, a very practical type of head, yet his Ideality and Sublimity give him a glowing, though robust, imagination, lofty ideas, and poetical and sublime sentiments and conceptions. He will desire to carry things out on a large, even an exaggerated scale. His large Imitation enables him to judge of, and appreciate acting to, a great nicety. These and other qualities which he possesses eminently adapt him for play-writing. He highly appreciates whatever is grand, noble, and sublime, whether in principle, action, sentiment, character, or conception of ideas. He possesses great taste for art, of which he would make a good critic. He is, in fact, capable of being very critical in most things and matters.

He is sensitive to the opinions of others regarding his own character and reputation. He must have been very ambitious and aspiring when younger. It is gratifying and stimulating to him, while carrying out his own ideas, to feel that he is pleasing others; still, he is governed by higher motives than that of praise.

Mirthfulness is not strong. Humour, however, is a very marked quality in him, and is the outcome, more especially, of Human Nature.

He is fond of pets and animals, as indicated by large Philoprogenitiveness. Had he children he would be likely to idolize them.

His memory for facts and incidents is, on the whole, very good, though a little variable, and may sometimes not serve him as faithfully as he had calculated, but he remembers past occurrences well, and such as were impressed upon his mind when younger, or that happened a long time since.

Vitativeness, or the faculty which gives love of, and tenacity to hold on to life, is remarkably small. His cares scarce a jot for life for its own sake. It would not trouble him a bit if he actually knew that he had to die within the next twenty-four hours, yet his Hope enables him to enjoy existence; and were it not for the ties, the duties, responsibilities, and interests of his profession, he would be disposed to live the most enjoyable and liveliest of lives.

LESSONS IN PHRENOLOGY.

— : O : —

. BY JAMES WEBB, F.B.P.A.

— : O : —

VENERATION.

VENERATION gives humility of character, respect for the aged, for the good, and for reputation. It strengthens Friendship and Inhabitiveness in their attachments for friends and home; and, aided by Acquisitiveness, it preserves relics and "keepsakes," old coins, and (especially with large Ideality), old pictures. In contemplation of the Deity it produces awe and devotion, and aided by Faith* and Hope, imparts exalted ideas of God's nature and "an assurance and realization of future happiness." Like all the innate or basic faculties, Veneration is incapable of destruction. It is a constant element in the nature of man, who therefore, will always possess some religion or other. It will possibly be said by some of the readers of this *Lesson* that the Australian aborigines have no religion; they may be possessed of a religion not easily recognised as such by civilized persons. Be this as it may, they *have* the moral sentiments, however weak and uncultured, as evidenced by those who have become Christians. A remarkable instance of this was related to me by Mr. Williams, of Walthamstow, who possesses the skull of one of these. The writer has seen this skull, which compares favourably with many skulls of Europeans.

Mr. Williams tells me that "it belonged to an Australian aboriginal who was converted to Christianity, and was afterwards speared by the wild blacks in 1866. He was twenty-six years of age at the time of his death." The maxillary arches are very remarkable for their development, the teeth being of unusual size, and enclosed in alveoli of dense bone, seemingly as strong as the bone of the jaw. On the right-hand side of the lower jaw, there is a partially-erupted wisdom-tooth which must have given its owner some little trouble. The opposite tooth had been erupted for some considerable time. The skull shows a very large organ of Veneration. By percussion, through the large occipital hole, the skull appeared to me (others might dispute this) to be somewhat less thick and more dense than in other parts of the cranium, in the area of Faith, in the left hemisphere.

How important then is the teaching of Phrenology, that men have an innate faculty manifesting itself through a special organ and inclining them to worship the great First Cause!

In proportion to one's ignorance is the function of this organ perverted to the worship of natural objects and phenonema. The Christian belief in the unity of God characterises the most intelligent notions of the Supreme Being—the author and preserver of the universe.

Man is therefore a religious being.

In the East the organ of Veneration appears to have great influence over the general conduct of the people. They prostrate themselves to the earth in the most servile manner. They possess a blind regard for ancient traditions and despotic government from which they appear to have no desire to free themselves. This especially applies to China, India and Japan. In China especially the people are faithful to their religious beliefs and have been faithful to them from a remote antiquity, that very antiquity being a further title to their veneration.

The gentlest and most modest of men are such as have

weak Destructiveness, Combaticiveness, Self-Esteem, and Firmness, with larger Caution, Benevolence, and Love of Approbation, and with still larger Veneration. Such a man is meek and lowly in heart, deferential to others, and never indulges in curt or disrespectful answers when they ask disagreeable questions. His politeness is sincere—there is no affectation about it.

The possession of a large endowment of this organ leads not only to the preservation of relics, but in exceptional cases to a high degree of reverence being paid to them. In the Cathedral of Avranches on a stand in the centre of the choir, encased in a small golden locket, there is to be seen a very small portion of a white textile fabric about $\frac{1}{4}$ inch square, said to be a portion of the Virgin's veil. The writer saw it last Whitsuntide and wondered whether it was really of the texture that Mary would be likely to wear.

With Veneration but moderately developed men exhibit little regard for obsolete and unjust laws. They boldly attack abuses, however they may have been consecrated by time and custom, and are prepared to sacrifice any institution when they are convinced of its uselessness; and it is invariably found that Liberals have this organ less developed than Benevolence, whilst Conservatives invariably possess larger Veneration than Benevolence.

A criminal is, if possessed of large Combaticiveness, bold, insolent, and insubordinate, only overcome by force, and when led to execution neglects the ministrations of the chaplain, who, on his part, is deeply moved with such vicious conduct. On the other hand, when such a low organisation is joined with large Veneration there is such a display of devotion and dishonesty as to greatly surprise all who are unacquainted with the conflicting and unaccountable peculiarities of the human mind.

When this organ is not well-developed in children, they fail to exhibit much reverence or respect for either parent or teacher, they are not bashful in the presence of superiors, and if they have large Self-Esteem are invariably impertinent, and, with large Firmness, stolidly intractable. They are less devotional in church than they ought to be, and when possessed of low organisations, are often profane and do not hesitate to mock at things sacred in the eyes of others.

The history of religious principles is highly interesting depending as it does on the combined action of the moral and intellectual faculties. The weaker the intellectual faculties, the more likely are the moral or religious faculties to become perverted so as to lead to the worship of natural objects and phenomena.

The Christian belief in the unity of God characterizes the most intellectual notions of the Supreme Being, the Author of the Universe, and in Christian countries the *atheist* is almost unknown except in name: to be an atheist it is necessary to have some serious deficiency in the religious organs, just as the blind man is deficient in the organ of sight. It is not strange that the human mind has not been able to comprehend the *nature* of God, for that would require one to be at least His equal, but to be religious, to feel reverence for the religion or cult that has been taught us by our parents and encouraged by our environment and education, has been an expected and a natural result. The articles of faith, whether as regards belief in a Creator, in Providence, in man's degeneration and repurification, and in the future state, as taught in Divine Revelation, depend largely on the intellectual powers and on the compound sentiment arising from the combined action of Veneration and Faith.

* Faith or Trust is the organ concerned with belief in things marvelous.

CHARACTER READING.

By R. M. RHAM.

THE wisest and most learned in all ages have given much thought and energy to the investigation of man's mental life. He was first studied *astrologically*. Sages and philosophers at one time believed that the character, happiness, and circumstances of man depended upon, and were influenced by, the particular stars that were in the ascendant at the time of his birth. The most important questions were: Under what star, planet, or what phase of the moon was he born? This being known, his whole life was mapped out for him; but as the facts of the case were, however, more thoroughly investigated, it was found that a man could materially change the destiny marked out for him by the stars—could alter the conditions fixed by them, and in general could counteract their influences by the exercise of judgment and circumspection, so that astrology ultimately came to be looked upon by some people as insufficient, and they gradually lost faith in its teachings.

Man was then studied *physiognomically*. His form, the general build of his body, and the peculiarities of his face were observed, because these were supposed to accompany certain marked traits of character; but as people became more and more acquainted with the manifestation of mind, they found the face alone, or the general form of the individual, was not sufficient to indicate all the peculiarities of mind.

Man was then studied *physiologically*; but ultimately that did not satisfy the enquiring mind. It was found that other aids were necessary to fully unfold the nature of man. It was then observed that there was a striking coincidence between the shape of the head, and the character of the individual; hence organology, cranioscopy, or *Phrenology*, was hailed by many as the key to unlock the mysteries of metaphysical science.

The science of Phrenology does not profess to read the spiritual nature of man, whether he loves God or not; but it furnishes a key to the native powers of the mind, that supply a tendency or inclination to manifest the emotions of love and devotion, to exercise the intellect, &c. Phrenology has a scientific foundation, inasmuch as it recognises that the different powers of the mind have different media of manifestation. It asserts that the brain is the organ of the mind, that it is composed of various centres corresponding to the different powers of the mind. It argues that if the brain were one whole undivided organ, the mind would be simply one undivided power manifested through a simple medium; but that the mind, being divided into many and distinct powers, the brain also is divided into as many distinct and various nerve centres, or organs. There is a relationship between these parts, and the powers of the mind. Many, however, are not prepared to admit the truth of these positions for want of sufficient investigation into their claims for consideration; but a thorough knowledge of the subject will carry conviction to any unprejudiced mind.

The brain is the crowning and most important organ of the body, and with the aid of the nervous system, performs the highest functions. The other organs of the body serve simply as media through which the mind manifests itself. Character is indicated by every organ and function of the body, but more especially by the form of the brain. The face expresses the state of the mind at the time of its

action. Every element of mind has several distinct modes of manifesting itself—in the speech, emphasis, and tone of voice, expression of face, gesture, walk, attitude, &c.—and it is very interesting to note the manner in which different faculties express themselves, how they pose the body, contour the features, elevate and depress the muscles and so forth. When Combativeness and Destructiveness are excited, they give a low, basilar sound and tone to the voice, sometimes a very harsh, severe, and strong tone. The organs in the base of the brain contract the muscles of the face, and incline them in a downward direction. Those of the coronal region, draw the muscles upwards. If Mirthfulness be excited the corners of the eyes and mouth are turned upwards; hence the smile; every wrinkle in the face is turned towards the organ of Mirthfulness. If Ideality and Sublimity be excited, the gestures are extended as far as possible, whereas, if Secretiveness be in exercise, the arms are contracted and held near the body, the coat is buttoned up, the person looks slyly out the corners of the eyes, whispers and winks instead of speaking aloud, and the gestures are never bold and free. Cautiousness throws the head on one side; and there is a timidity and irresolution, not only in the walk, but in the voice, gestures, and general movements.

If space permitted it would be interesting to indicate the natural language of each organ. When this is understood, the character can be easily read by the attentive observer of the ordinary actions of an individual. Human nature varies with stock, quality, and perfection of organization, hence the natural differences are manifested in susceptibility, clearness, intensity, strength, tenacity, and power to command, or go through severe trials. The shape of the organization as a whole, the development of the brain and the manifestations of character, strictly harmonize one with the other. When there is a certain form of head, one may invariably find a certain kind of character. If the head is high and fully developed, it shows there is a lofty tone of mind; but if the head is low and broad in the base, then the mind is one that seeks gratification of a worldly character; so if the head is long the mind is penetrating and extended in the range of its action. If the forehead is sharp, the mind has a similar characteristic. If the head is narrow and sharp, the mind is narrow, but takes direct views of a subject. A head broad in the temples and frontal region takes comprehensive views of things. Thus in reading character, we have not to take into account one or two parts of man, but the whole man—temperament (health, quality, and activity of the physiological constitution) head, face, hands, and feet, everything in fact, connected with him, and if we do that, we can read him like a book, for man, like everything else in nature, is built upon principles, not hap-hazard, and therefore everything about him has a meaning, and that meaning is decipherable by those who have studied mental organization.

Circumstances Alter Cases.

FARMER'S WIFE.—“Well, what do you want?”

TRAMP (with big stick)—“Wot do I want, eh? I want—”

FARMER (appearing unexpectedly)—“What are you coming around people's houses for with a big stick like that?”

TRAMP (meekly)—“I jus' picked this up to chew on, sir, an' I dropped in to see if th' lady wouldn't give me a little salt to flavour it.”

NOTES BY THE WAY.

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BY SIGNOR CRISPI, F.B.P.A.

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Was First. It is desirable that some confirmation should be made of the statements comprised in the recent letter from Mr. Gallatie, *in re* a phrenological bust showing the convolutions of the brain *in situ* on the right side of the head. As no one has supported that gentleman's defence of my prior claim, I must perforce do so myself. This bust was undoubtedly published many years prior to the one of similar description announced in the columns of the *P. P.*, and a few particulars regarding it may not be without interest to phrenologists. The original cast was from a *post-mortem* subject, but, as the countenance was so indicative of death, I added in substitution a model face, and prepared several copies which were principally distributed amongst a few intimate friends, including the printer of the attached labels—Mr. Steel of West Hartlepool—in whose shop window the bust was exhibited in 1866, side by side with one issued by the Edinburgh Phrenological Society.

* *

Prof. Morgan's Visit. Our old friend, Mr. Nicholas Morgan, visited me about 1879; and greatly admired this bust, asking why I did not register it, as it was a good thing. I replied to the effect that it was a *post-mortem* subject, and as there never were two brains exactly alike, it was not worth the trouble. I have never sent out many copies owing to inability to produce them and label the organs on one side, and the convolutions on the other, for the price named on the labels, and people begrudged paying more "unless it came from London."

* *

Original Experimenting. Here, allow me to correct another error on the part of our worthy "Cranion," who is apparently unaware that other experimenters besides Dr. D. have fully verified the localization of the functions of the cerebellum as laid down by Drs. Gall, Broussais, and others. At the time when I prepared this bust showing the convolutions of the different organs, I was busily engaged in verifying Gall on the cerebellum, by experiments on living animals, and was afterwards joined by Dr. J. Wilson, M.R.P.S., when he and I jointly carried out a further series of experiments until the passing of the vivisection acts prevented further effort in this direction. I well remember Dr. Wilson's indignant protest against them.

* *

Rough on the "P.P." The story of some of our adventures would almost read like romance, and raise the hair of some of your readers. Had our editor not placed his veto on the discussion of ovariectomy in the pages of this Journal, no doubt a selection of cases which came under my personal supervision would have been made public. Since those dissecting days, I have carefully noted many cases of necessary operations on man, and followed with deep interest the concomitant mental results, and personally never agreed with the idea that such matter should be excluded from the pages of the *P. P.* as a scientific journal. I can only add that the whole

series of experiments and observed cases of accidents fully confirmed the opinion of Gall as laid down in his master work on the cerebellum, and I am surprised that any medical man possessing even a rudimentary knowledge of the anatomy of the brain should ever doubt the fact that the cerebellum *is the seat of the organ of Amativeness.*

* *

Who took the Cast? The amount of respect paid to anything from London is quite surprising. It almost inclines one to wish oneself in that happy hunting-ground, when we, in the provinces read of the thousands who go yearly to have their heads examined. I once had a bumptious young greenhorn fresh from London City, call upon me in all the gloss of silk hat and other etceteras belonging to a city swell, who began to edify me regarding the configuration of the famous Mary Ann Cotton, the Auckland Poisoner, and upon my requesting the authority for his observations, gave it as Madame Tussaud's collection. He grew quite indignant when I said the cast he had seen was a *spurious* one, and insinuated my audacity in contradicting anything from London. I replied very quietly, "Well, I ought to know, as I took the cast, and only three are in existence, one at the jail, one in the Edinburgh collection, and I have the third." He looked very doubtful, but conviction dawned upon him when I showed the cast and the mark of the rope.

* *

Cause of Retentiveness. My last months notes having reference to the head of Mr. Lawson, called attention to the extraordinary retentiveness of his memory. This condition gives rise to a most interesting problem, viz., upon what basis does this peculiar retentiveness depend? Combe held the opinion that depth of the superficial grey matter of the convolutions, and the depth of the sulci in the substance of the brain gave or accompanied this retentiveness. Certainly, facts which have come under my own notice tend to verify this in half-dozen or so of persons I have known, and, whose brains I have had the opportunity of examining after death, while recalling their variation in retentiveness. It appears, however, to depend upon the presence of *larger* brain cells in addition to the causes attributed by Combe. For some time I have been searching for an *outward* sign of the depth of the grey matter, and have noted that the rule given by Sidney Smith is not very far from the truth.

Correct Diagnosis.

SHREWD DOCTOR—"I see what's the matter. It's mental strain—too much worry."

BUSINESS MAN—"What do you advise?"

"Change of scene."

"Where to?"

"Oh, almost any country where there is no extradition treaty."

A COMPLIMENT.—A few evenings since a coarse upstart having exhibited his ill-manners in the presence of a witty young lady, she remarked, "He's almost a perfect brute. All he lacks is instinct."

Orders for Dr. Davies' work on the Cerebellum are being received. Readers who have not yet had this interesting little book should secure one without delay. Price two shillings direct from this office.

BRITISH PHRENOLOGICAL ASSOCIATION.

SECRETARY'S NOTICES.

IN September, no General Meeting of the Members of the Association will be held. The first General Meeting after the vacation will be held on Tuesday 11th October, instead of the 4th. The meeting will take the form of a "popular evening," and speeches will be given by Messrs. Webb, Melville and Rev. Geo. Freeman, and practical delineating of character will be given during the evening. Members will kindly note the change of evening and the cause of the change.

A trip to Paris on the 30th September is contemplated, and the General Meeting if held on the 4th October as usual, might prevent the attendance of such Members as would enjoy extending their stay in Paris to a week. The preparations for the Paris trip are in progress—the object being a visit to Dr. Gall's tomb on 1st October.

A wreath,—subscribed for by Members unable to go, and who are in sympathy with the movement, will be laid upon the tomb. Subscriptions toward the purchase of the wreath are invited. The Railway Company are willing, provided thirty tickets are taken, to make a considerable reduction on the ordinary charges for conveyance. In order to make effective preparations, it is necessary that Members, or friends of Members, who have decided to make this trip, should send in their names, immediately, to the Secretary, British Phrenological Association, 63, Chancery Lane, W.C. Time is short.

On the 9th November (Lord Mayor's Day) the usual Conference will be held, but on slightly different lines to those of former years. Country Members will be welcomed, as usual, and it is hoped that they will muster strongly.

At the December General Meeting, Mr. H. C. Donovan will give a paper that should be of interest, on the organ of "Individuality."

The classes in Phrenology will be held in the Autumn, and, the Council of the Association have arranged with Professor Hubert to undertake a course of ten lessons. The fee is £1 1s. for the course. Last year these lessons were much appreciated, and it is necessary that any who wish to avail themselves of this opportunity of studying the Science, should send in their names early to the Secretary. These classes will be held on Friday evenings at 8 o'clock, commencing October 14th, and will be available for ladies as well as gentlemen.

Applicants for the Diploma of the Association should write to the Secretary of the Examining Board, British Phrenological Association, 63, Chancery Lane, W.C.

The scheme of Examination consists of a First-Class or Second-Class "preliminary" Examination, either of which can be taken by the candidate. A candidate holding a Government Parchment, being an University Graduate, having passed Oxford and Cambridge Locals (senior) College of Preceptors (senior) medical preliminary or pharmaceutical preliminary, may obtain a "Preliminary" Certificate, without sitting for the Examination, provided his qualifications are submitted to the Board of Examiners, and the preliminary Fee is paid. The Final Examination which is purely phrenological, (Theoretical, and practical), must be passed by all candidates. The fees are "preliminary" (First or Second) 10s. 6d., Final £2 2s. The first examination will be held on Wednesday, October 26th.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

ON July 26th,—Mr. Eli Parish read a paper on "The Old and New Classifications of the Temperaments." A proper knowledge of these conditions and their effects—he considered—were essential where the Science of Phrenology was practised as an Art. For upon them depended the various modifications and phases, subject, of course, to cranial development. He compared the "Ancient," "Old," and the "New" methods briefly, shewing where they agreed, and also in what points they differed.

August 9th,—Mr. James Davis gave a public address upon "The General Utility of Phrenology." The lecturer remarked that this subject was one which phrenologists held very dear; for they all recognised to what an extent it could be used for the benefit and advancement of the human race. He regretted that the public had not, as yet, given it its due consideration as a practical science—they rather treating it as a something to superficially entertain and amuse only, not as something which has as an ideal, the welfare of mankind. This may be on account of the unfortunate practices of some of its so-called "Professors." He earnestly wished for the time to come when these should be banished, and Phrenology and its teaching universally used, thereby aiding man to recognize his capabilities and his failings.

CHACEWATER.

ON Saturday evening, the 13th inst., a lecture on Phrenology was delivered in Mount Horem Chapel, by Mr. R. W. Brown. The lecturer intimated that Phrenology was worthy of consideration by all classes. Its immediate relationships with humanity are observable everywhere, and it clearly teaches us how to harmonise the manifestations of conduct with the conditions of mind and body. "As a man thinketh, so is he," is an axiom worth remembering. They who propagate theories in antithesis to Phrenology are but obviously manifesting their profound ignorance of this subject. "To be of use ought to be the aim of life," said Sir Isaac Pitman, but even this admonition, though an admirable one, is still fraught with difficulty, so far as relates to its fulfilment by many persons. Parental neglect in tutoring offspring has led to useless, wasted lives, and often to sins of a more atrocious character, such as murder, robbery, &c. To be of use it is first of all essential to "know ourselves," and having ascertained this information, we should thereby be able to adapt ourselves in usefulness according to our capabilities. Phrenology is the science which accurately reveals this secret to humanity, and no one who desires to advance in life can ignore this practical subject without revealing an injudicious attitude of conduct. A vicious and ignorant man does not appreciate the beauty of goodness, and hence Phrenology is despised by such persons. "O wad some power the giftie gie us, to see our sin as others see us," has been fulfilled in the revelation of Phrenology, which uncovers and discovers to mankind their true condition. During the evening a lady and gentleman were publicly examined, and certified to the accuracy of the delineations.

The Fowler Institute commences its autumn course of lectures at Imperial Buildings, Ludgate Circus, on Wednesday, the 14th inst. W. Brown, Esq., will deliver the opening lecture.

REVIEWS.

THE CEREBELLUM. By H. Davies, M.D., LL.D., *Nichols & Co.*, 2s.—Many years have elapsed since the appearance of a work dealing with the subject of cerebellar function, on phreno-medical lines, and, if only on these grounds the appearance of the admirable work before us must be hailed with interest and satisfaction by every good phrenologist.

That the ordinary reader may be enabled to clearly grasp the point of difference existent between physiologist and phrenologist, it will be as well to state here that the former investigator recognises the brain part under consideration as constituting the "centre for co-ordination of bodily movements," while the latter has during a century, maintained that the same organ is "the seat of the amatory propensity." This divergence of doctrine, has it is needless to add, proved one great stumbling-block to the scientific acceptance of the phrenological position, and hence, every endeavour to harmonise these differences, or shed fresh light upon this *questio vexata*, cannot be too highly commended.

Dr. Davies has tackled the question in characteristically able manner, and his tabulated facts based upon actual practical experiments are in themselves an eloquent tribute to his impartiality, patience, and courageous advocacy of truth, and must we think awaken renewed interest in medical as well as phrenological circles.

To the immortal Gall is due the modern discovery of the procreative centre in the cerebellum, although it is evident the ancients were not without some similar knowledge. Among them Apollonius of Rhodes writes in this connection of "the fire which attacks the nerves, and makes itself felt even *behind the head*," while Hippocrates states that "the Scythians produced impotency by cutting the veins *behind the ears*." That remarkable man Emanuel Swedenborg, in his work on the *Human Brain* expressed the distinct opinion, that while not *wholly* devoted to this purpose, the cerebellum represented the centre of control over *l'amour physique*. T. P. Reimbold, of the University of Berlin, issued in 1826, a statement of numerous facts to prove that the phrenological doctrine of the cerebellum is true, *Georget was of opinion that in regard to the function of this organ, Gall had collected the greatest number of proofs.

Broussais' strongly expressed views, translated by Geo. Combe, and published in the *Lancet*, advocated the same conviction, while Dr. Vimont in his splendid Comparative Phrenology, presented to the French Institute, emphasised the phrenological teaching, and pertinently enquires, "What part of the cerebro-nervous system is connected with the propensity of propagation if not the cerebellum?"

Dr. Carpenter's objections† were replied to by T. S. Prideaux.‡

Dr. Davies is thus thoroughly justified in stating that the phrenological contention is based upon facts equal to any that have been adduced against it. Dr. Davies while "not inferring from his list of cases, that the cerebellum is restricted in its operations to a single function" (p. 14)—"certainly ascribes to it the regulation of generative movement" (p. 28), and to him, therefore, must be awarded the undoubted honour of being the first of his profession, in the present day, to publicly harmonise the conflicting opinions to which we have referred.

Dr. Davies' accounts of the effects produced by the application of external depressants over the cerebellar region, and

his remarkable discovery of "a peculiar spongy consistency in a particular cerebellum spot, close to the Vermiform Process, in cases of epilepsy, an appearance not discoverable in the same locality of the cerebella of brains, with no epileptic history," are deserving of the closest attention, and point to ultimate results of far-reaching importance to the human race. We cannot too strongly recommend this valuable work to the notice of all our readers, both medical and phrenological, and consider it a first fruit of yet greater things from the pen of its talented author.

CROSSING THE LEGS.

BY REV. E. MORRELL, F.B.P.A.

THE writer does not wish to say that it is best to walk with the legs crossed. Or that he has seen any child born with, and fated to have this deformity; nor that leg-crossing is written as a fixed rule in any good book of etiquette. Yet, how prevalent is this unsightly and very unhealthy practice. I mean the habit of crossing the legs when sitting.

We offer many impious insults to the Divine architect of our bodies in vainly pretending to improve upon our wonderful structure, by destructive notions and practices, and few are more pernicious than that of crossing the legs.

The foolish and difficult habit is so wrought into the sitting posture, of both males and females, of all grades of society, that it seems unreasonable to say it is tolerated under the blissful ignorance of Nature's physiological and hygienic laws. Yet, the following facts plainly point to either woeful ignorance or wilful neglect. In the first place, it is generally understood, that there are several large and important blood vessels or arteries carefully located behind the knee which convey the blood to and from the feet, together with sensation and motive power; hence, when a person sits down, throws one leg over the other, resting *all the weight* of the leg there, the arteries, veins, and nerves having this never-intended pressure to bear, the blood vessels become crushed and their walls pressed together, thus more or less suspending both blood circulation and sensation. This cause, what is known as "pins and needles," and "cramp" in the feet. This simply means that old nature will not stand outraging any longer, and so gives us these gentle hints, and it is at our peril that we ignore them, for if this leg-crossing be continued thus for any great length of time, without the relief of "lifting and changing," all sensation and motion would be lost to the lower extremities of the body.

Now, women, as a rule, do considerably more sitting than men. Whether this arises from any constitutional tendencies, or from woman's supposed daily duties, does not concern us in this connection. But conceding this rule, and that at the present time leg-crossing is almost inseparably connected with much sitting, we should not be surprised to find the feminine gender in general suffering more of the traceable consequences of this habit than men, in the shape of cold feet, almost perpetual headaches, proverbial bad legs, varicose veins, ulcers, etc., etc. Crossing the legs has done all this in too many cases. Therefore, all who value good health and comfort should not cross-question this habit for an hour, but give it up now and forever. Anyhow, if I should see any lady or gentleman practising this inelegant posture of the body, after this I shall conclude that they are not sufficiently educated to have read HEALTH-CULTURE.

* *De Cerebellum inter et Systema Genetaliu Sympathia.* Berlin: 1826.

† *Princ Hum. Physiol.* 8th edition, pp. 651-56. ‡ *Zoist* 4: 480.

THE POPULAR PHRENOLOGIST

VOL. III.—No. 34.]

OCTOBER, 1898.

[ONE PENNY.]

THE CENTENARY OF PHRENOLOGY.

BY JOHN MELVILLE, VICE-PRES. B.P.A.

THIS event must not be confounded with the centenary of Dr. Gall's birth, which occurred on March 9, 1858, just over 40 years ago, and was celebrated rather by "the golden voice of silence," than by oration or festival.

The present revival of the memory of our great philosopher and founder is therefore one referable to his first written announcement of his great discoveries. It has been stated, and on good authority, that Gall's first public lectures were delivered at his own house in Vienna, in 1796, and in consequence certain phrenologists preferred to celebrate the year 1896, as a centennial anniversary. The date selected, however, by the British Phrenological Association, of London, for a similar period of special distinction, is that on which Dr. Gall's first authoritative announcement of his weighty and wonderful discoveries were made known to the world in printed form, over the signature of Gall himself. This, in the form of a now historic letter, written to his friend Baron Joseph, Frederick von Retzer, appears in another column of this magazine. The communication is dated Oct. 1, 1798, and, unlike much of his later correspondence which was signed "Dr. Joseph Gall," bears the simple signature "Gall." The actual letter is not known to be in existence, but Baron Retzer, presumably with Gall's consent, communicated its contents to the "*Mercure Allemande*," or "*Mercur Deutsche*," a paper edited by C. M. Weiland, and printed at Weimar. It may be seen in the third volume, new series, of that journal. As the letter was not published until some weeks after the 1st Oct., the B.P.A. will celebrate the date on which it was printed in the *Mercur* by sending a deputation to Gall's tomb in the Cemetery of Père Lachaise, Paris, where a memorial wreath will be reverently deposited.

It may be of interest to state that our own Kensal Green Cemetery is laid out on the plan of the Père Lachaise. In this latter spot heavy fighting took place during the Franco-Prussian war, and many monuments were injured, but, fortunately, that of our immortalized founder escaped destruction, hence those phrenologists who thither bend their way during the present autumn, will be able to gaze upon the actual monument raised by public subscription, and stand upon the spot where Doctors Broussais, Vimont, Fossati, Fontanelli, Bourdon,

and Laudrée delivered long ago the tribute of their orations over those remains which, though dead, yet seem to speak in clarion tones a message of mercy to the world. Gall's skull is carefully preserved in the Jardin des Plantes, Paris, and a description of his head may be seen in vol. 20 of the "*Edinburgh Phren. Journal*." The same record contains in vol. 19 some rescued correspondence of Gall, with anecdotes and reliques in vol. 17. The skull of his coadjutor Spurzheim reposes in the museum of Harvard University, whither it was conveyed after the dissolution of the old Boston Phrenological Association. The mortal remains of George Combe sleep in the Dean Cemetery, Edinburgh, but the spirit which prompted these great leaders in their struggles to establish our science, lives still, and should inspire all workers for Phrenology, with increased enthusiasm and zeal.

Unfortunately, much of Gall's literary work was destroyed by a relative. The complete edition of his great French work in 4 folio volumes, with atlas, has never been published in England, although the necessary careful translation was diligently made for that purpose years ago by Edmund Sheppard Symes, M.D., of London, who died before he could carry out its production—a great misfortune to the phrenological cause. The original price of the folio edition was 960 francs; while issued concurrently therewith appeared a series in 4 quarto volumes of letterpress with the folio atlas, at 480 francs. Vol. 1 appeared in 1810, vols. 2 and 3 in 1812 and 1818 respectively. These represent the results of the united efforts of Drs. Gall and Spurzheim, with the exception of the latter half of vol. 3, which, with vol. 4, issued in 1819, were completed by Gall alone.

To Spurzheim and George Combe, therefore, we are indebted for the best early English literature dealing with our science, but during the past hundred years many able writers have added to the stores of phrenological knowledge, and as we drink at the cisterns provided by their noble and self-sacrificing efforts and struggles, may we all be filled with renewed vigour, hope, and determination to do all we can to promote the advancement of true Phrenology—placing our science before mere self-seeking, the good we shall surely achieve before mere financial considerations, though the latter have their place; setting aside the spirit of self-glorification—that certain badge of ignorance—abandoning petty captious methods for those combining courage and generosity; forgetting those evils which lie behind, let us while celebrating our centenary press toward that mark above which shines the star of charity, herald of a new-born century of labour.

PRIZE PHRENOLOGICAL STORY.

CONVINCED AND CONVICTED.

The following story has been awarded the Prize, and a Half Guinea has been sent to its authoress:—

Miss Annie Gumm,
The Ferns,
Wallington, Surrey.

"WHAT a lucky fellow you are, Mordaunt!" exclaimed Jack Osborne, not without a touch of envy in his tone. "Pretty wife, clever children, happy home, to say nothing of the proverbial nest egg—surely is summed up here all that the heart of man could desire."

Ralph Mordaunt looked up with a quiet smile of satisfaction. The two men sat in a shady corner of the conservatory, a chess-table between them. After the excitement of a draw, the play had palled somewhat. With a half sigh, Jack continued: "I always consider the week-end spent with you the one thing needful for recruit and rest, but this time the charm has failed to work. I feel more dissatisfied than ever, yet surely I have all I want."

He leaned back with a half-comical gesture, looking up at his friend for approval. But this time Ralph did not answer with his usual light badinage,

"Handsome, gifted, wealthy, free,
Surely Fortune favours thee."

Instead he gazed half-pityingly down upon the tall, lithe figure reclining with such unconscious grace upon the wicker lounge. He knew, far better than most men, his friend's innate capacity, the power lying dormant for lack of definite aim and steady concentration.

Ralph spoke again, somewhat sternly, "You want a wife."

"Yes!" Jack looked up startled at his friend's tone. "No doubt about it, my dear fellow; a wife, a wife's the main thing. What would you advise now? Shall I go on exhibition ticketed—'Whose choice'?"

"Be serious, Jack, if you can. You know quite well no mere society woman could satisfy you. You want a woman with a soul."

"Yes, Ralph, that's just what I do want—a woman like your wife. But how am I to find her?"

Rarely had Mordaunt seen his friend so moved.

"Did I never tell you how I met my wife?"

"No."

"Then you shall hear the story now. Until the last ten years my life was spent at Nairnby, a village in Essex. My business brought me daily to Buxton, a busy market town, and it was during my journey to and fro I first met Marjorie. Somewhat conservative in my habits, I invariably selected the same carriage to travel in, and it was not until some time had elapsed that I noticed one of the other passengers possessed the same propensity. By degrees I became familiar with a neutral-tinted figure crouched in the farther corner, and a pale though piquant face flitted between the pages of my newspaper. Buxton was her destination also, and scarcely had the train stopped ere she sprang on to the platform, and was lost to sight among the crowd. Not more than seventeen or eighteen years at most, her pile of books and studious air convinced me that she was a "sweet girl graduate," one of the many who migrated from the villages for the better educational advantages provided in

Buxton. About this time I was persuaded to spend a few days with a friend living about halfway between Nairnby and Buxton, which necessitated my joining the train at Earling Junction. One morning, after a desperate rush, I burst into the nearest carriage like a whirlwind, causing the solitary occupant to jump from her seat in some alarm. Turning to apologise, I perceived that the young lady was none other than my daily companion. To recover her scattered papers was the work of a moment; but, in handing them to their owner, I noticed the diagram of a Phrenological Head upon the cover of the topmost magazine. Surprise and disgust were my first feelings, and my manner was markedly cold as I restored the offending papers.

"Surely, you do not study such a paltry subject as that?" I remarked; somewhat scornfully. To my surprise, instead of being crushed by my attitude, she rose to the occasion.

"Indeed, I do; and it is by far the most interesting and useful of all my studies."

"Thereupon a discussion arose between us upon the merits and demerits of the science in question. She informed me, too, in a simple, artless way, that she was employed as a type-writer in the office of the well-known 'Buxton Express.' Her parents being dead, she resided with a maiden aunt, a feeble and somewhat eccentric old lady. The journey proved all too short for me that morning; but my little friend, Marjorie Maynall, informed me of a lecture to be given in the Town Hall, at which a number of eminent men were expected to be present, the subject being, 'Phrenology; its use and abuse.' The evening of the meeting found me in the Town Hall, an earnest and attentive listener. I need not enter into detail. Let it suffice that when I reached Nairnby, armed with books and pamphlets relating to the Science, I was fully enrolled as its latest student. Many delightful talks with Marjorie followed this new departure, and I became one of the most enthusiastic disciples of Gall and Spurzheim. Moreover, a deeper knowledge of Phrenology only served to convince me of the truth of its assertions. I found, to my great delight, the high opinion I had formed regarding the character of Marjorie was in no wise lessened by being exposed to the searchlight of the science. Indeed, I understood her far better, and appreciated her even more, after applying this test. Our natures, too, were particularly harmonious, and I desired nothing better than to make her my wife. Accordingly, after several duty calls at 'The Rosary' (the home of Marjorie's aunt), we became engaged. A short, sweet dream of bliss followed, and then came the calamity that threatened to wreck my life. For I was accused of forgery—accused and found guilty of forging my master's name on various cheques for large sums of money. The facts were dead against me; I could only assert my innocence. The best efforts of my friends proved all too futile, and I was sentenced to five years' imprisonment. I started prison life in the infirmary, and was likely to continue there, being completely broken down in health. I had received one visitor, however, my master. He appeared shocked at the change in my appearance, and was nervous and uneasy in manner.

"I never thought it would come to this, indeed, my boy," he said, brokenly. "Confound the money! It should have fallen through for me; but Horace pushed the thing too far."

"Horace was his only son, a conceited young ape and

a fashionable dandy. He was rather popular with the ladies, though; and had even dared to address Marjorie on one occasion. Needless to say, he had to account to me for his impertinence; consequently, he bore me no goodwill. Imagine, then, my horror and disgust when that blundering old idiot, his father, informed me that 'Horace was going to marry that modest little Maynall girl, and settle down. He always liked her, you know,' went on the old man, disregarding my agitation, 'but you were first in the field.' With an almost superhuman effort I rose up in bed, striving to speak, but only making inarticulate sounds. The old man fled in alarm, and I fell back in the delirium of brain fever.

A soft, cool touch upon my brow, a woman's voice, were my next recollections, and I opened my eyes to find Marjorie bending above me. I rallied slowly, but it was some weeks before I was able to hear Marjorie's explanation.

"We knew," she began, "you were perfectly innocent of the charge brought against you; but when that terrible sentence was passed, our only hope lay in the discovery of the real criminal. With this purpose in view I repaired to your office, intending to hold an interview with your former master. He was away in the country at the time; but Horace was there, and expressed deep concern for you, promising me all the aid in his power. I never liked Horace Wynton, as you know, but felt grateful for the kind feeling he expressed toward you, and followed him readily through the different offices where you were wont to work. I catechised the clerks, but they were mere youths—quite too artless to be concerned in such a serious matter. I was disappointed at my lack of success, and also becoming impatient with Horace, who continued to detain me for no definite purpose. He soon began to press his suit upon me, whereupon I became alarmed and left his presence. One thing, however, struck me oddly. Though not by any means ill-looking, there was something about Horace which jarred upon me terribly—his head. I had become so accustomed to form an estimate of character from a casual inspection, that I had no difficulty in defining the reason for this antipathy. Horace Wynton's head was extremely broad above the ears, of only medium height, and inferior quality. This, combined with his professed friendship towards yourself, first aroused my suspicions, and by dint of careful inquiry I soon learned that Horace was deep in debt and a confirmed gambler. Soon circumstances arose which enabled me to press the matter more closely, with the result that, being arrested, he confessed all.

"I had no words adequate to express my thanks to my amateur detective, but I did the next best thing—I blessed Phrenology."

THE FOWLER INSTITUTE.

The opening meeting of the Autumn Session of the above Institute was held on Wednesday, Sept. 14th. In the unavoidable absence of Mr. Wm. Brown, President, Mr. D. T. Elliott read a short paper, which was followed by a few remarks on Facial Expression by Mr. Daubeney, of Weymouth. The examination of a head as practical demonstration of the science brought the meeting to a close. There was a good attendance of members and friends, and several new members have been added since the close of last session.

NOTES BY THE WAY.

By SIGNOR CRISPI, F.B.P.A.

Methods of Measurement.

SOME correspondents courteously ask me questions regarding brain measurements, and one in particular enquires how to accurately measure the organs, giving some conflicting statements from other *savants'* directions. Whilst I would pay all due respect to anyone's method, if upon applying it to practice I found it would not bear the practical test of experience, I would at once discard it, and look out for a better rule. Even Geo. Combe, for whom I have the most profound respect, falls into the error of estimating length from the *medulla oblongata*. Thus I am not astonished to find so many others giving us those illustrations, reminding one of the spokes of a wheel radiating from the axle.

• •

Size is Estimative.

REFER to the landmarks I have already laid down in a previous number, and closely master those points; then you will be in the position of having indisputable stationary points for mathematical measurement—you have length, breadth, and thickness. The individual organs themselves being peripheral, the actual size must be to a great extent estimative. Actual measurement is of inestimable value in comparative Phrenology, whilst individual character must be estimative, the same as we recognise width in the prismatic colours of the spectrum without being able to actually define the lines of demarcation.

• •

Instruments Valueless.

VARIOUS ingenious forms of callipers and other instruments have been devised for accurate measurement, many of them forgotten by the general run of phrenologists, but as far as utility goes, most of them have become obsolete. I was considerably taken many years ago with Straton's points for measurement; some of them are very good, but the general outcome is of no practical utility beyond the landmarks I have mentioned. The only instrument I have found of value is one invented by myself, which accurately takes a map of the head in profile from any point. The instrument can then be laid on a sheet of paper, and an outline drawing made in years to come.

• •

Phrenology Applied to Marriage.

IF there is the least deviation either from growth or decay the instrumental drawings at once show it. Illustrations of it will be found in one of the early "Phrenological Annuals." Personally I am greatly in favour of the matrimonial agency, where one of the most inestimable values of Phrenology can be made of use in selecting suitable heads to live happy in union ever after. To me this is one of Phrenology's highest missions, many being thankful for its aid, myself amongst the number. I hope many will avail themselves of its aid in their choice of partners. I often have regrets that Phrenology is retrograding. This is simply the result of incompetent persons professing to be phrenologists. The true metal is there: let every one do his best to work it out of the dross.

MANIFESTATIONS OF PARENTAL AFFECTION.

—O—
By J. MILLOTT SEVERN, F.B.P.A.
—O—

THE manifestations of Philoprogenitiveness—love of children, or parental love as it is frequently termed—may occasionally baffle the student of Phrenology, unless he has made himself thoroughly acquainted with the nature of this propensity. Mistakes are liable to be made in estimating the degree of activity of most of the mental organs, and especially that of Philoprogenitiveness, since the latter, in the natural order of things, is more liable than most other organs to be brought into periodical activity. It does not follow that because certain organs are large in a person's mental organisation, that the faculties of such organs are always in a high state of activity, and thus in immediate readiness to manifest phases of character or disposition appropriate to such particular organs. It is quite a common occurrence for persons to have a strong development of some mental organs, yet the faculties pertaining to the same to be dormant or inactive, and consequently for the possessors to manifest but little of the characteristics attributable to such developments. As regards Philoprogenitiveness, this may at times be especially observable.

Philoprogenitiveness, or parental love, gives love of the young—of children or of animals. According to the degree of strength of its organ, so its possession is capable of manifesting love of, and interest in, children, or fondness for animals. But as there are times when the characteristic manifestations of this faculty are more especially needed than at other times, so the organ may be large in development, but the faculty be quite inactive. Therefore it is necessary that students of Phrenology should be careful to acquire a thorough knowledge of the value of this faculty, and avoid making rash and inaccurate statements regarding it. Some people need to have children of their own in order to manifest the feeling of love in any marked degree. It is not uncommon to find persons with the organ large, but who, having no children of their own, show comparatively little love of children; while others, with but a moderate development of the organ, will appear to manifest quite a passionate affection towards children during the time of having and rearing their own. The fact of having children of their own seems to stimulate the organ of parental love to the very extent of its development; and, considering the helplessness of babies and young children, this temporary activity of the faculty in parents, at a time when it is most needed, seems to be a wonderful ordering of Providence.

When the organ is very small, and thus less susceptible to active power, persons are apt to show a positive dislike even to their own as well as other people's children. On the other hand, one rarely finds persons having the organ large, and especially if they have children of their own, who do not show a passionate love for them, and the feeling frequently extends in a very marked degree towards others as well, or they may lavish this particular affection on pets or animals. Unless the organ is powerful and active, the feeling of love of children is apt to extend only to their own children, and to them only at such times as the parental affection and protection is most needed. In respect to this trait of character, it is interesting to observe the dispositions of animals—how

the faculty is called into activity just at the time when most needed. Who has not watched with interest the fondness and devotion which animals (dogs, cats, birds, etc.) show towards their young, and how, as the period of baby helplessness passes by, the parents seem to desire that their young should provide for themselves. The feeling is much the same in human beings, for, unless the offspring is in some way a weakling (though the passion may be strongly manifested in parents throughout their whole lives), it is only occasionally that it continues as powerful and active as in the babyhood of their offspring.

It usually requires Benevolence well developed, combined with Philoprogenitiveness, to give love of other peoples' children, and where Philoprogenitiveness is very large, and Benevolence but moderate, combined with rather large Approbativeness and full Self-esteem, such person's love for his or her own children becomes jealously exclusive. Again, the organ may be large in individuals, but not having children of their own, they may manifest quite an antipathy toward the children of others. Relative to this, while staying in a Midland town some eighteen years ago, a lady asked me to delineate her character. I remarked on the largeness of her organ of love of children. She then told me that she felt a positive dislike for children. This instance of character not appearing to correspond with phrenological development was one of the most perplexing of my phrenological experiences. Ten years later, however, when visiting the town professionally, the lady calling on me in a friendly way, told me that after having children of her own, her love of offspring had manifested itself in a marked degree; she had suddenly become as fond of as she had previously been averse to. children—a fonder and more devoted mother could scarcely be.

BIRMINGHAM PHRENOLOGICAL SOCIETY.

THE usual monthly meeting was held on September 6th, at the Temperance Institute, Birmingham, when Mr. E. Parish gave a lecture upon "Phrenology Established," Mr. J. E. Chambers presiding. The lecturer regretted to notice that the public generally considered that Phrenology was "humbug founded on cranial bumps." He was pleased to be able to claim for it a much better foundation. Phrenology was purely a discourse on mind, not, as some would have us believe, on matter. True, the power of the mind is estimated by brain capacity, but this is due to the fact that mind must have matter to enable it to manifest itself. The brain is the organ of the mind; thus, in accordance with the development of the several portions of the brain, so will the functions of the organs therein embraced be proportionately manifested. Some of the usual objections to the science were dealt with, one of which—the anatomist's objection, consequent upon being unable to discover divisions between the organs—he considered was just as sound in logic as a person saying that a number of workmen in one room could not be following different employments, because there was apparently no division in the room.

After the lecture two examinations were made publicly by Mr. Parish and the chairman. The delineations were pronounced to be "remarkably correct," and the delineators were publicly thanked.

GRAPHOLOGICAL CHARACTER READING.

—:O:—

BY RICHARD DIMSDALE STOCKER.

*Author of "The Human Face as Expressive of Disposition,"
"A Concordance of Graphology," etc., etc.*

XX.—MR. GEORGE WILLIAM ERSKINE RUSSELL, M.A.



THE subject of this sketch will be recognised by most of my readers as a brilliant litterateur, an ex-M.P., and the President of the Liberal Churchmen's Union.

His temperament is mental, with an adequate development of both the vital and motive systems—as is shown by the rapidly-traced and sharply-turned-off, yet, at the same time, somewhat rotund and certainly vigorous, pen-strokes. Hence he may be said to be "well balanced" as regards these conditions, for he is capable of fulfilling his duties, of carrying out his projects, and of withstanding the obstacles created by circumstances or the drawbacks of surroundings. Having the pleasure of sitting just in front of Mr. Russell recently, I was much struck by his full, bright eyes—the signs of his active centres for language. This faculty is so well shown in the handwriting, too, that the letters, *in the signature*—not in the rest of the specimen from which the autograph is taken, be it noted—are all *united*, which fact accounts for many of the graphical signs so well indicated in the writing in the body of the letter being literally "crowded out" in the sign-manual.

Mr. Russell is artistic as well as literary. In proof of this assertion witness the beautifully curvated style—the *G* and *R* particularly. He has, moreover, keen powers of discrimination, and much taste, refinement, and delicacy of perception.

Tune, as indicated by the full, outward curvation of the up and down strokes, proclaims Mr. Russell to be musical by nature. He may not be a composer, or even an executant; but he will be fond of concord, appreciate harmony, and—as a natural consequence—abhor discord.

That mount of the handwriting, especially as it is accompanied by the little impatient curly line under the names, means *enthusiasm*.

These strokes are not tortuous. They get "to the front," for which they are destined, without delay; like their writer, they mean "business," "BUSINESS," "BUSINESS."

The slope of the writing to the right shows large benevolence. Mr. Russell is not a hard, cold, unsympathetic, unresponsive "standstill" man. He is no dreamy tourist; no halting, half-hearted individual.

His feelings are ever with the oppressed and downtrodden, and his executive faculties prompt him to aid them. This was shown in his help on behalf of the Greeks some little while ago.

Mr. Russell is not readily "hoodwinked," is very clear-headed, and fond of all that is high, noble, elevating, and deserving of admiration and respect.

Whilst being ambitious (upward slant of writing) he does not wish to play up to people.

What he believes is, in a person retaining and developing his or her own peculiar "personality"—whatever that may be. He would be disgusted with anything like the "humility" dodge of the unprincipled, or indignant with those who would cringe, crawl, or creep along life's road.

Liberty and progress, enterprise and volition, are all remarkably characteristic of our subject, whose autograph, it must be admitted, is not the *least* interesting of those which we have had the privilege of studying in the pages of the *P. P.*

BRITISH PHRENOLOGICAL ASSOCIATION.

SECRETARY'S NOTES.

THE first meeting of the New Session will take place on the second Tuesday in October, the 11th, and it is hoped that the attendance of members at all the meetings during the Session will be full, and the enthusiasm such as will evidence a lively interest in the Science of Phrenology. The meeting on the 11th will take the form of a "Popular Evening," and will include speeches by Messrs. Webb and Melville, with practical delineations of character.

At the meeting on the first Tuesday in December (6th) Mr. H. C. Donovan will give a paper on the Organ of "Individuality."

The November Conference will be held as usual on the 9th November (Lord Mayor's Day) at Essex Hall, Essex Street, Strand. Details of arrangements will be published when complete.

The Council have made arrangements with Professor Hubert, F.B.P.A., to undertake a Class for instruction in Phrenology, open to ladies and gentlemen. The course will include instruction in the principles of the Science and the locations and functions of the organs, with illustrations and demonstrations.

The fee for ten lessons, is £1 rs., payable in advance. Members and others intending to take the course should send in their names not later than the first week in October to the Secretary at Chancery Lane.

Any member wishing to see the Secretary may do so on any Tuesday between 5 and 7 p.m.

Applicants for the Diploma of the Association should write to the Secretary of the Examining Board, B.P.A., 63, Chancery Lane, W.C.

The Council of the Association have decided to arrange for the trip to Paris in December, 1898. This is the month in which Dr. Gall made public his discovery of Phrenology.

The object of this trip is to visit the tomb of Dr. Gall, to deposit a wreath there in the name of the Association, and to visit the collection of skulls in the Jardin des Plantes; the idea being the commemoration of the Centenary of Dr. Gall's announcement to the world of his discovery of Phrenology, after years of patient and scientific research.

Particulars of the trip will be fully advertised, and it is hoped that a numerous and representative body of phrenologists will undertake to go.

Subscriptions towards the wreath by members unable to make the trip, but who are in sympathy with the movement, will be gladly received by the Secretary.

The Popular Phrenologist.

OCTOBER, 1898.

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The scale of charges for advertisements may be obtained of the Business Manager, Popular Phrenologist Company, at the office as above.

A REDUCTION ON A SERIES OF INSERTIONS.

For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

THE season for meetings and indoor efforts has once again set in, and I trust every lover of Phrenology will take advantage of the opportunities this will afford for promulgating a knowledge of the subject. Lectures should be arranged for, discussions invited, essays prepared, and offered to societies and lodges, and the literature of Phrenology circulated widely and effectively. There is a demand for information on our subject; let us hasten to supply the requirements of anxious and thoughtful enquirers.

It must not be forgotten that the BRITISH PHRENOLOGICAL ASSOCIATION will provide lecturers for *bona fide* societies without charge, travelling expenses only being required; and the organisers of meetings for Literary Societies, Clubs, and Temperance Associations should bear this fact in mind. Phrenologists should make sure that the winter programme of every such society in their various localities contains at least one lecture or other reference to Phrenology.

I elsewhere note the wedding of Prof. W. A. Williams, of Aberavon, and beg to tender him the hearty congratulations of the "P.P." upon his latest success. May prosperity and happiness be the constant attendants of the newly-wedded pair.

It is hoped that phrenologists everywhere are preparing for the next Conference on November 9th, at Essex Hall, London. No other engagement should be allowed to stand in the way of this important event. Splendid opportunities for fraternisation and mutual help are offered by these annual gatherings, and all who love Phrenology should be anxious to take advantage of the privilege placed within their reach by the Council of the British Phrenological Association.

Owing to various circumstances it has been considered advisable to postpone the visit to Paris until December, as although the letter of Dr. Gall announcing his discoveries to Baron Retzer was written on October 1st, it was not published until the December following; and, as the object of the B.P. Association is to celebrate the first public exposition of the subject, it has been decided that the date of publication is the most appropriate one on which to publicly honour the great discoverer.

I regret that any of my contributors should have played pranks with their trustful Cranion; but one friend has done this. I had sent me a written copy of one of Mr. Fowler's lectures, but the communication was not signed. Not having previously read this lecture by our late friend, I fell into the trap and printed it, attaching to it the name of the sender. I must therefore apologise to all readers of the September "P.P." and I am sure the "author" of the joke will also do so. More especially I desire to express my regret to the proprietors of the Fowler publications.

Mr. J. B. King has been invited by the Council B.P.A. to a seat with them, thus filling a vacancy which has existed for some months. Mr. King is known as an earnest and enthusiastic phrenologist, and will doubtless prove a valuable addition to the staff to which the B.P.A. owes its popularity and progress.

Now is an appropriate time to become a member of the British Phrenological Association. Its next session commences on Tuesday, October 11th, when a popular meeting will be held, to be addressed by several well-known phrenologists, the speeches being interspersed with public delineations of persons selected from the audience. This meeting will be specially adapted to the needs of enquirers and persons seeking an introduction to the subject. I trust every reader will endeavour to be present. Full particulars of the Association can be obtained at the office daily, from 11 to 7. You are invited to call.

The Postal Order I offered last month to the reader who sent me the number nearest to that of the order itself goes to Mr. E. Pearson, 9, Gordon Terrace, S.W. The order was issued at Brighton on August 19th, and bore the number 264596, the number sent by the winner—263721—was the nearest sent in.

In the sketch of Prof. A. R. Wallace in last month's issue, the circumference of the head was given as 22 $\frac{3}{8}$. It should have been 23 $\frac{3}{8}$.

In the *Barnet Herald* for September 21st appears the first of a series of character sketches of Barnet's District Councillors from the able pen of Mr. J. Webb, F.B.P.A., our honoured friend and contributor.

Mr. Stackpool E. O'Deli has recently contributed to the *Daily Mail* a phrenological sketch of the assassin who wantonly slew the late Empress of Austria. By means of a sketch showing the application of Bridge's phreno-metrical angle he clearly demonstrates the innate tendency of this man to deeds of violence, and rightly urges that men of this type should be restrained in early life, that deeds such as we now deplore may be prevented.

COUNCILLOR JOSEPH MALINS, G.C.T.

BY GEORGE COX, ESQ., PRESIDENT B.P.A.



COUNCILLOR JOSEPH MALINS is physiologically fitted for hard work and endurance, and for steady persistence and plodding perseverance rather than for spasmodic enthusiasm and passing short-lived intensities of feeling. He is solidly built, on the short-and-broad principle. He has good recuperative power, and appears to have a good hold on life. His head measures $22\frac{1}{4}$ inches just above the ears. His brain has a broad base, high coronal region, and a long frontal lobe, tapering to the front. It is well supported from below, and is not of a size to too rapidly exhaust the body. He will probably get through with a minimum of friction what would soon exhaust men less favourably balanced in brain and body. He is fully alive in all his powers, quick-witted and alert; and if there are no outside claims on his mental energies he will create work for himself. He is an original and comprehensive thinker, but has so much pliability and adaptiveness that he is always gathering and learning from contact with others. He has always a large number of projects moving, and he probably originates much more than he can carry out. His enthusiasm is of the anthracite order—a steadily-increasing power that grows with time and gathers strength with his convictions. The stimulating power for the *full* exercise of his mind must come from without, and he is probably at his best when clouds are gathering for a storm, when great issues are at stake, and the need for tact and careful diplomacy is at its height—when he is fully aroused under a sense of high moral obligation and duty, and the supreme importance of the moment. He is not easily thrown off his balance or taken unawares. He has good powers of control, and can possibly keep cool and self-possessed while others in the same conditions are swayed by excitement. His intuition and clear insight into human nature, large sympathy and natural tact enable him to control others and to win and conciliate those who are opposed to him. His happy blen-

ding of temperaments—suavity, reverence, sympathy, and warm social nature, qualify him for bringing people to one another and to himself: he can win a cause and his opponents at the same time. Although a shrewd reader of character and motives, he is disposed to make allowances for human frailties, to be very patient and forgiving, but he knows how to show his strong contempt for a “fraud.” He will gather about him men who take up a cause for the love of it, and who have the moral courage to stand in a minority of one; for while he is by no means indifferent to popular approval, he values his own approval of himself, and this he could not have if he were not to live right up to his ideal of truth and right. His love of justice, and the disposition to exact from himself and from others an adherence to discipline and high moral principle, is one of his strongest moral qualities. He is firm and determined in any stand which he may take, and it would be a mistake to attempt to drive him against his deliberate convictions. He may hesitate, consider all the precedents, and appear unduly cautious and calculating in dealing with a matter; but he does not often have to go back upon his own decisions or to shift from a position which he has taken up. His own reputation is of considerable importance to him, and ambition has impelled and played an important part in shaping the course of his life. To have a fame that is world-wide is right food for a mind so constituted. Without the beneficial influence which his high coronal region has excited, a much lower place would have been taken for himself, and the Good Templar Order would have been in a very different condition to-day. “Firmness,” “Self-Esteem,” “Conscientiousness,” “Approbativeness,” and “Caution” are all distinctly large. Reverence, recognition of authority is also well marked, and there is the innate disposition to look up, to bow in the conscious presence of an overruling power, to trace back to an originating cause, to conceive of a God who is “just and righteous in all His ways,” and yet “full of compassion.” Combateness with him is in the right place—subservient to the calls of his intellectual and moral nature, and is not an offensively aggressive quality. There is a liability, *when left to himself*, to drift into forgetfulness of the world about him—to follow a train of thought in an “absent-minded” way as it leads him on to the tracing of causes and consequences, the origination of new schemes, or out into the enjoyment of his always active imagination, for he can call up for his delectation pictures of the past, of countries through which he has travelled, and enjoy over again the beauties and grandeur of the world of which he has seen so much. As occasion requires he can move quickly, and turn with ease from one subject to another; but, left to himself, he is no stranger to occasional day-dreaming. He has hardly enough hardness of mind to be severely sarcastic, but he will hit off with happy telling mirthfulness of manner what strikes him as odd or ludicrous in another. As a speaker he should be fluent and forcible, convincing as a debater, and very sincere as an advocate. He sees in the direction of the cultivation which his life's work has favoured, and, consequently, misses much that may lie outside. A capable, conscientious, and devoted worker, a true friend and adviser, a man of broad sympathies and a kindly nature—such is Councillor Joseph Malins. He was born at Worcester, October 14th, 1844, and has travelled more than any other worker in his successful efforts to plant Good Templary throughout the world.

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.R.P.A.

H O P E.

HOPE is the expectation of something desired. Desire is an element in the function of all the organs; yet it is possible to desire a thing without any hope of ever enjoying it. A person in great peril may desire to escape from it, and will do so *most intently* if his organ of Caution be large, yet the greater the danger the greater is the desire to escape from it, but the less is his hope of being able to do so; and this want of hope will be most clearly apparent in proportion to the increase of his difficulties.

As a question of mental philosophy the study of the history of this organ is intensely interesting. Dr. Gall taught that the desires, propensities, and passions "are the results of the actions of isolated fundamental powers, and he seemed to think that the affections—joy, hope, despair, discouragement, terror, anger, etc.—are involuntary sensations, or passive emotions, without any special brain organ. There is no doubt that Anger is the result of a combination of several organs (combateness, destructiveness, etc.), and Terror is surely an *undesirable* feeling resulting from an unpleasant affection of Caution, but Hope cannot be regarded as either composed of two or more fundamental faculties or an unpleasant activity of any one organ. Neither is it an excessive function of some other faculty, but a unique faculty itself, capable of producing, according to its size, a *possibility* of whatever any other faculty creates a desire for, without inducing a conviction of obtaining it. Conviction comes from the intellect; hence the unreasonable hopes of youth and young children in whom the reflective faculties have not attained their full development relatively to the development of this organ.

The part of the brain devoted to Hope is located on each side of Veneration, that is, towards the outward portion of the fontanelles and above the organs of Ideality and Sublimity. A line drawn along the coronal suture passes over the centre of Ideality and the anterior portion of Hope. In the diagrams of Broussais and Spurzheim there is a slight difference in the markings; and as Dr. Gall left the area unoccupied, some opponents of Phrenology (particularly Lelüt) have taken this fact as a serious objection to Phrenology, forgetting that the Science was not *made* up, but *grew* up; additions being made as knowledge increased.

Again, Hope is situated on each side of Veneration; that is, on each side of the "fontanelle" in infants, somewhat anterior to Conscientiousness, and posterior to Spirituality or Faith.

"Modern" physiologists locate the "tail centre" in this place. This is an important coincidence. How can a motor centre, or centre for movements of the tail, correspond in any way with a *hope* centre? How do animals express their sentiment of hope? Very generally by moving the tail. Who has not seen a dog wag its tail somewhat slowly from side to side when beginning to expect a kindness? Who has not observed the same dog increase the velocity of its tail oscillations as hope and expectation increased?

Contrast the attitude of a dog when afraid of censure, and when hopeful of approval. In the former case his *rigid* tail circles downwards and forwards; in the latter

case, the excitement of the organ of Hope wags the tail from side to side. Rigid and perpendicular without Hope, horizontal and mobile when the centre of Hope is excited, who shall say that modern research disproves the teachings of Phrenology? When Dr. Ferrier expresses himself in saying that when this part of the brain under electric stimulation causes a "lateral wagging of the tail" in animals, does he disprove the fact that this part of the brain is the seat of Hope in men? Does he not rather confirm it as far as an animal can confirm it?

Who has ever seen a hound in full cry, hopeful of running down his prey, with his tail hanging down? On the other hand, who has ever seen a dog in disgrace and *expecting* punishment, that has run up to his master with a "lateral wagging motion of the tail"?

Scott well describes the conduct of two disappointed hounds returning to their master without their prey:—

"Then through the dell his horn resounds,
From vain pursuit to call the hounds;
Back limped, with slow and crippled pace,
The sulky leaders of the chase;
Close to their master's side they pressed,
With drooping tail and humbled crest."

Scott himself had a very large organ of Hope, as his portraits all indicate. How he illustrated it when he determined to liquidate in full the debts that the failure of his publishers and partners had brought upon him—that he would in his declining years earn £130,000 with his pen! And his pleasure in anticipating a successful issue to his labours was greater than many would believe. Hope, in fact, is a crowning gift of the Creator. Hope animates and cheers; it laughs at discouragements and difficulties on either hand; it anticipates and enjoys a happiness that the realisation of the things hoped for seldom brings.

The peasant who finds his crops destroyed by blight or storm, or his flocks carried off by an epidemic, would abandon himself to despair were it not that Hope springs up and tells him to expect a happier season in the succeeding one. His brightening expectation of a prosperous future fully compensates him for the disappointment of the present.

The hopeful man is the happy man.

When very large and not regulated by Caution, Hope nurses illusions and lulls even necessary Fear to sleep. It leads to castle-building; and glory and affluence smile in the distance, and believes that everything will be arranged to satisfy its most utopian desires.

Joined with large Acquisitiveness, it is sometimes very active in gamblers. They embark on hazardous ventures with a too uncertain foundation, and when one venture fails they have full confidence that the next will succeed.

Excess of Caution paints everything black, excess of Hope gilds everything hopeful and bright. Hence it is necessary that a suitable development of each organ should be encouraged in order to act prudently and without undue precipitation.

One of the best examples of the beneficent effects of large Hope was seen in Silvio Pellico, whose cruel prison life was made bearable by the activity of this organ; and like the portraits of Pellico, in whom all the religious organs were amply developed, the portraits of all who have displayed great Hope are characterised by a similar development.

Examples by whom the faculty was strongly manifested:—Gustavus Vasa, Tasso, Drake, Raleigh, Bishop Ridley, John Knox, Ignatius Loyola, and Robert Owen.

BRAIN AND MIND AT DEATH.

Summary of a Lecture given by Mr. H. J. Barker before the Brighton and Hove Phrenological Association.

—o—

IN order to deal with this subject from a proper standpoint it will be well first to consider briefly what life is. Life has been summed up by many people in various ways; but avoiding for the present purpose all such estimates and definitions, let us consider the question, What is life chemically?

Life consists in the decomposition and recombination of protoplasm, and, when the latter process ceases, death ensues. This is true of all forms of life, from the very lowest organisms, as the *Amœba* or the *Protococcus* up to the very highest forms of animal life.

In some organisms the process of anabolism (construction of protoplasm) is carried on so strongly that it seems almost impossible that it should ever cease.

There are certain jelly fish which may be cut up into forty pieces, and each piece will shortly become a perfect jelly fish.

Young crabs and lobsters, if they lose a claw, will soon grow another. A young fly may be deprived of its legs or wings, but it will speedily produce new ones.

Animals, in the higher stages of life, may lose almost every member of their body, except "the vitals," and yet continue to live, and, if young, to grow.

This vital process does, however, cease some day, and death takes place. When death occurs, what takes place in the brain and mind?

It has been already stated that when the process of recombination of protoplasm discontinues, death follows; but the other process of catabolism (*i.e.*, decomposition of protoplasm) still goes on; and when this process is carried on by itself in an animal, it is called "mortification."

And, unless this do take place, the animal (human or otherwise) cannot be rightly said to be dead.

The brain dies, as does all the other parts of the body, and mortifies in the same way.

Here a word may be added in passing as to the effect of worry on the brain. Worry does an incalculable amount of harm to the brain, as may be easily shown.

Worrying about something is exercising a certain portion of the brain, and in the exercise certain cells of the brain tissue are used up. Under ordinary circumstances a period of rest follows, and the used up portions are replaced by the process of anabolism, and no harm is done.

In the case of constant worry, however, the portion of brain tissue is continually being used up, and no rest intervenes during which the reconstruction of protoplasm may go on and the wasted tissues be restored.

That portion of the brain is therefore permanently damaged, and disease, such as softening of the brain, insanity, etc., sets in.

In other words, worry causes death to that portion of the brain affected by the irritating influence, and if time is not given for recuperation, the death spreads with fatal result.

Now to return. The brain dies; what else has happened besides this change in the chemical processes?

The individual is not dead when the brain is dead; and, if this is so, what is it that has remained alive?

The ego! What constitutes the ego?

Is the mind (of which, we say, the brain is the organ), is the mind the ego?

Does the mind remain alive?

There are certain "talents exempt from annihilation."

Are the portions of the brain, in which are located the organs controlling these faculties, immortal?

No; these portions also mortify. The whole brain decomposes.

Memory, and all the immortal talents, are but faculties of the mind, which is estimated according to the proportion in which all these faculties are present and active.

So the ego has not yet been reached.

All these things together constitute the immortal character, but the character is not the man.

Character is merely a mass of influences appropriated to an individual, by the use of which he makes certain impressions upon other individuals.

At death the body decomposes; the brain, which has controlled the body's movements in life, also decays; but the spirit, which constitutes the character, takes its flight, and, in the words of Holy Writ, "returns to God who gave it."

PHRENOLOGICAL CALENDAR.

OCTOBER.

1 S	Edin. Phreno. Journ. last issued 1847.
	Dr. Gall's letter to Baron Retzer, written 1798.
6 Th	T. Leger, M.D., au. <i>Phreno-Magnetoscope</i> , d. 1853.
	W. W. Campbell, M.D. d. Whitby, 1840.
8 S	Archbishop Whately, Advoc of Phren., d. 1863.
	A. I. Oppenheim, Physiognomist, b. 1858.
9 Su	Jas. Johnson, M.D., Phren. writer, d. Brighton, 1845
	J. A. Cousins, Pres. Sheffield Phren. Soc., b. 1844.
10 M	Rev. F. W. Wilkinson, B.P.A., b. 1858.
	O. S. FOWLER, celeb., Phren. & auth., b. U.S.A.
11 Tu	Gustave von Struve, Ger. Phren. b. nr. Munich, 1805
	D. S. Kieser, M.D., Göttingen, d. Jena, 1862.
13 Th	R. Virchow, famous Physiol., b. 1821.
	British Phren. Assoc., Lond., constituted 1886.
14 F	Wm. Sweetser, M.D., Harvard, d. New York, 1875.
15 S	Nelson Sizer, fam. amer. Phren., d. 1897.
16 Su	L. J. F. Delasiauve, Phren., Legion of Honour, [b. 1804.
18 M	Sir John Forbes, M.D., F.R.S., sup. Phren., b. 1787
	Rev. S. Gilbey, N.S. Wales, grant dip. B.P.A., 1892.
19 Tu	Sir Chas. Wheatstone, F.R.S. Phren. sup., d. 1875.
20 W	Richd. Hall, F.B.P.A., grant. diplo., 1891.
21 Th	G. COMBE, W.S. British Champ. of Phren., b. 1788
	JOHN ELLIOTSON, M.D., sacrificed all for Phren., [b. 1791.
24 M	Bernhard Cotta, Phren. author, b. 1808.
	J. F. Himly, Phren. author, d. Frankfort, 1831.
	Sir Wm. Ellis, M.D., Phren. Supt. Hanwell, d. 1839
	Sir G. S. Mackenzie, Bart. of Coul. Phren. d. 1848
	J. D. Holm, Exec. Spurzheim, d. Highgate, 1856.
25 Tu	Geo. Cox, F.B.P.A. President (1898), b. 1853.
	Patrick Neill, F.R.S.E., F.L.S., b. Edin. 1776.
26 W	R. B. D. Wells, F.B.P.A., Phren. author, b. 1839.
27 Th	ANDREW COMBE, M.D., Phren. Physio., b. 1797.
28 F	Joachim Junge, Danish Physic., Phren. au., b. 1760
29 S	W.B. Carpenter, M.D., Anti-phren., b. Exeter, 1813
	Jas. Coates, Phren. au., grant dip. B.P.A. 1889.
30 Su	Geo. Moore, M.D., M.R.C.P., Phren., d. Hastings, [1880.

DR. GALL'S FAMOUS LETTER TO BARON RETZER

ON THE FUNCTIONS OF THE BRAIN.

I HAVE at last the pleasure, my dear Retzer, of presenting you a sketch of my Treatise upon the Functions of the Brain; and upon the possibility of distinguishing some of the dispositions and propensities by the shape of the head and the skull. I have observed that many men of talent and learning awaited with confidence the result of my labors, while others set me down as a visionary, or a dangerous innovator.

But, to the subject: my purpose is to ascertain the functions of the brain in general, and those of its different parts in particular; to show that it is possible to ascertain different dispositions and inclinations by the elevations and depressions upon the head, and to present in a clear light the most important consequences which result therefrom to medicine, morality, education, and legislation—in a word, to the science of human nature.

To do this effectually it is necessary to have a large collection of drawings and plans. Therefore, with regard to particular qualities and their indications only, I shall now submit to my readers so much as is necessary for the establishment and illustration of the fundamental principles.

The particular design of my work is to mark the historical outline of my researches; to lay down the principles, and to show their application. You will readily conceive that the study of the real springs of thought and action in man is an arduous undertaking. Whether I succeed or not, I shall count upon your indulgence and support, if only on account of the hardihood of the enterprise.

Be so good as to recollect that I mean by the head or cranium the bony box which contains the brain, and of this only those parts which are immediately in contact with it. And do not blame me for not making use of the language of Kant. I have not made progress enough in my researches to discover the particular organ for sagacity, for depth, for imagination, for the different kinds of judgment, &c. I have even been sometimes wanting in precision in the definition of my ideas, my object being to make known to a large number of readers the importance of my subject.

The whole of the work is divided into two parts, which together makes about ten sheets.

PART I.

contains the principles. I start with my readers from that point to which nature had conducted me. After having collected the result of my *tedious experiments*, I have built up a theory of their laws of relation. I hasten to lay before you the fundamental principles.

I.—The faculties and the propensities innate in man and animals.

You surely are not the man to dispute this ground with me; but, follower of Minerva, you should be armed to defend her cause. Should it appear from my system that we are rather slaves than masters of our actions, consequently dependent upon our natural impulses, and should it be asked what becomes of liberty? and how can the good or evil we do be attributed to us?—I shall be permitted to give you the answer by extracting it literally from my preface. You can strengthen the argument by your metaphysical and theological knowledge.

Those who would persuade themselves that our dispositions (or qualities) are not innate, would attribute them to education. But have we not alike acted passively, whether we have been formed by our innate dispositions or by education? By this objection they confound the ideas of faculties, inclinations, and simple disposition with the mode of action itself. The animals themselves are not altogether subject to their dispositions and propensities. Strong as may be the instinct of the dog to hunt, of the cat to catch mice, repeated punishments will, nevertheless, prevent the action of their instincts! Birds repair their nests when injured; and bees cover with wax any carrion they cannot remove. But man possesses, besides the animal qualities, the faculty of speech and unlimited *educability*,—two inexhaustible sources of knowledge and action. He has the sentiment of truth and error, of right and wrong: he has the consciousness of free-will; the past and the future may influence his action; he is endowed with moral feeling, with conscience, &c. Thus armed, man may combat his inclinations: these indeed have always attractions, which lead to temptation; but they are not so strong that they cannot be subdued and kept under by other and stronger inclinations which are opposed to them. You have a voluptuous disposition, but, having good morals, conjugal affection, health, regard for society and for religion, as your preservatives, you resist it. It is only this struggle against the propensities which gives rise to virtue, to vice, and moral responsibility. What would that self-denial, so much recommended, amount to, if it did not suppose a combat with ourselves? and then, the more we multiply and fortify the preservatives the more man gains in free agency and moral liberty. The stronger are the internal propensities, the stronger should be the preservatives; from them result the necessities and the utility of the most intimate knowledge of man, of the theory of the origin of his faculties and inclinations, of education, laws, rewards, punishments, and religion. But the responsibility ceases, even according to the doctrine of the most rigid theologians, if man is either not excited at all, if he is absolutely incapable of resistance when violently excited. Can it be that there is any merit in the continence of those who are born eunuchs? Rush mentions the case of a woman who, though adorned by every other moral virtue, could not resist her inclination to steal. I know many similar examples among others, of an irresistible inclination to kill. Although we reserve to ourselves the right to prevent these unhappy beings from injuring us, all punishment exercised on them is not less unjust than useless: they merit indeed only our compassion. I hope some day to render the proof of this rare, but sad fact, more familiar to judges and physicians. Now that our opponents are tranquilized, let us take up these questions—in what manner are the faculties and the propensities of man connected with his organization? are they the expression of a principle of mind purely spiritual and acting purely by itself? or is the mind connected with some particular organization? if so, by what organization?—From the solution of these questions we shall derive the second principle.

II.—The faculties and propensities of man have their seat in the brain.

I adduce the following proofs:—1. The functions of the mind are deranged by the lesion of the brain: they are not immediately deranged by the lesion of other parts of the body.

2. The brain is not necessary to life ; but as nature creates nothing in vain, it must be that the brain has another distinction ; that is to say,—

3. The qualities of the mind, or the faculties and propensities of men and animals are multiplied and elevated in direct ratio to the increase of the mass of brain proportionately to that of the body, and especially in proportion to the nervous mass. Here we find ourselves associated with the boar, the bear, the horse, the ox—with the camel, dolphin, elephant, and the stupid sloth. A man like you possesses more than double the quantity of brain in a stupid bigot, and at least one-sixth more than the wisest or the most sagacious elephant. By this we are led to admit the second principle here laid down.

III. and IV.—The faculties are not only distinct and independent of the propensities, but also the faculties among themselves, and the propensities among themselves are especially distinct and independent : they ought, consequently, to have their seat in parts of the brain distinct and independent of each other.

Proof 1. We can make the qualities of the mind alternately act and repose, so that one, after being fatigued, rests and refreshes itself, while another acts and becomes fatigued in turn.

2. The dispositions and propensities exist among themselves, in variable proportions in man, as also in animals of the same kind.

3. Different faculties and propensities exist separately in different animals.

4. The faculties and propensities develop themselves at different epochs ; some cease, without the other diminishing, and even while the other increases.

5. In diseases and wounds of certain parts of the brain, certain qualities are deranged, irritated, or suspended ; they return by degrees to their natural state, during the curative process.

I do not imagine myself a man sufficiently great enough to establish any thing by bare assertion : I must endeavor therefore, to establish each one of these facts by proof. Nevertheless, some timid minds will object thus : If you allow that the functions of the minds are produced by corporeal means, or by certain organs, will you not assail the spiritual nature and the immortality of the soul ? Condescend to hear my answer. The naturalist endeavours to penetrate the laws of the material world only, and supposes that no natural truth can be in contradiction with an established truth ; he now finds, that neither the mind or body can be destroyed without the immediate order of the Creator ; but he can draw no conclusion as to spiritual life. He contents himself with perceiving and teaching, that the mind is changed in this life to a corporeal organization.

Thus much in general : but the details, I answer in the following manner. In the preceding objection, the being acting, is confounded by the instrument by which he acts. That which I laid down respecting the lower faculties, that is to say, of the inferior organs of the functions of the mind, in numbers 1, 2, 3, 4, 5, takes place also with it in regard to the external senses. For example, while the fatigued eye reposes, we can listen attentively ; the hearing may be destroyed, without the vision being impaired ; some of the senses may be imperfect, while others are in full force ; worms are entirely destitute of hearing and sight, but they possess a perfect touch ; the new-born puppy is for several days both blind and deaf, while his taste is perfectly developed ; in

old age, the hearing generally diminishes before the sight ; while the taste almost always remains unimpaired. Hence results the proof of the existence of the senses by themselves, and of their independence, which no one doubts. Has anyone ever drawn the conclusion, that the mind ought to be material or mortal, from the essential difference of the senses ? Is the mind which sees, different from the mind that hears ? I extend the comparison a little farther : he is mistaken, who thinks that the eye sees, that the ear hears, &c. ;—each external organ of sense is in communication by nerves with the brain ; and at the commencement of the nerves is a proportionable mass of brain which constitutes the true internal organ of each sensitive function. Consequently, the eye may be ever so sound, the optic nerve may be ever so perfect, and yet, if the internal organ is impaired or destroyed, the eye and the optic nerves are of no avail. The external instruments of sense have, consequently, their organs also in the brain, and these external instruments are only the means by which the internal organs are put in relation with external objects : it is for these reasons, that it never entered the head of Boerhaave, nor of Haller, nor of Mayer, nor even of the pious Lavater, who seeks for the qualities of the mind in the head, and of character in the body, that any thing could be inferred against the doctrine of the immateriality and immortality of the soul, from the difference and independence of the faculties and propensities, and of their internal organs. The same mind which sees through the organ of sight, and which smells through the olfactory organ, *learns by heart* through the organ of memory, and does good through the organ of benevolence. It is the same spring which puts in motion fewer wheels for you and more for me. In this way the general functions of the brain are established.

I now proceed to prove, that we can establish the assistance and the relation of many faculties and propensities, by the formation of the cerebral development. By which means will be demonstrated, at once, the functions of the different cerebral parts.

V.—Of the distribution of the different organs and their various development, arising from different forms of the brain.

Among the proofs in support of this principle, I point out the differences of conformation between carnivorous, frugivorous, and omnivorous animals. Then I show the cause of the difference between different species of animals, also the cause of accidental difference of species and individuals.

VI.—From the totality and development of determinate organs, results of a determinate form, either of the whole brain, or of its parts as separate regions.

Here I take the opportunity to show, that an organ is the more active, the more it is developed, without denying other exciting causes of its activity. But how is all this to lead us to a knowledge of the different faculties and the different propensities, by the formation of the skull ? Is, then, the form of the skull moulded upon that of the brain ?

VII.—From the formation of the bones of the head until the most advanced period of life, the form of the internal surface of the skull is determined by the external form of the brain : we can then be certain of the existence of some faculties and propensities, while the external surface of the skull agrees with

its internal surface, or so long as the variation is confined to certain known limits.

Here I explain the formation of the bones on the head, and I prove that, from the moment of birth, they receive their form from the brain. I speak afterwards of the influence of other causes, upon the conformation of the head; among which causes we may rank continual or repeated violence. I show that the organs develop themselves, from the earliest infancy, until their final completion, in the same proportion, and the same order, as the manifestation of the faculties and natural propensities. I show, besides, that the bones on the head take on their different forms in the same proportion, and in the same order. I show, finally, the gradual diminution of our faculties, by the diminution of the corresponding organs, and how nature deposits in the vacant spaces new portions of bony matter. All these things were heretofore unknown in the doctrine of the bones in the head. By these, is the first step taken for the determination of the particular functions of the different parts of the brain.

(To be continued.)

CHACEWATER.

A special lecture was delivered in the Board School-room on Tuesday evening to a fairly good company, by Mr. R. W. Brown. The chair was occupied by the vicar, the Rev. J. Gilbert. The lecturer stated that man desires to ascertain why it is that he possesses such inherent inclinations, and Phrenology elucidates facts which assist him to solve the problem. It endeavoured to interest young and old in relation to their responsibility. This science had been thoroughly tested, and modern medical gentlemen had very carefully analysed it, and found it worthy to occupy a position equal to physiology and anatomy; in fact, Phrenology gave the key to the mental manifestations, and discovered to man that he was subject to moral laws, and herein his responsibility appeared. Now we are able to diagnose character, capability, and general traits. We accept the axiom that mankind may be born with certain hereditary bearings to good or evil, but we also recognise that habit and surroundings determine whether that person shall be a good or bad member of society. We therefore propagate Phrenology as a science, which makes very obvious the possibility of general improvement in human conduct. All faculties are legitimate, and all are indispensable: but their improper exercise generates impure nature and consequently impure character. Mankind are indeed responsible. In every branch of natural science, positive and exact knowledge is sought after, and the same investigation should be manifest in regard to the moral nature of man. A unanimous vote of confidence in the science was expressed by the audience, who listened most attentively.

HAVERFORDWEST.

On Monday evening, August 29th, the Rev. E. W. Jenkins, Blackhill, County of Durham, delivered an instructive and a very able lecture on Phrenology. Mr. Jenkins has mastered the above subject, and treated it in its various aspects with great ability. The audience greatly enjoyed the lecture, and had a rare treat. Mr. Jenkins has been for years a Fellow of the Phrenological Association. The chair was occupied by the Rev. D. Oliver Edwards. At the end the lecturer "read" many heads in the vestry with great accuracy. It would be well for many a neighbourhood to hear this interesting lecture.

WEDDING BELLS.

On Thursday, September 1st, a quiet but pretty wedding took place near Haverfordwest, in the old parish church of Camrose, between Prof. W. A. Williams, F.N.P.I., and Miss Lizzie Morgan, youngest daughter of Mr. Thomas Morgan, Pelcomb, Haverfordwest. The bride, charmingly attired in a lovely gown of heliotrope silk trimmed with chiffon, and a pretty white picture hat trimmed with plumes and orange blossom, entered the church accompanied by her brother, Mr. Philip Morgan, who gave her away. The ceremony was performed by the Rev. W. A. Tute, M.A., vicar of Camrose. After luncheon the bride and bridegroom left for London *en route* for Brighton, where the honeymoon is being spent. The bride's travelling dress was a coat and skirt of apple-green cloth trimmed with white silk. There were many useful and costly presents.

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BLACKWATER.

A lecture was given in the Passmore Edwards' Institute on Thursday last, by Mr. R. W. Brown, to an overcrowded audience, who were seated on every available place in the building. The chair was occupied by Capt. Thomas Jenkin, who introduced the lecturer by stating that, though he had not studied Phrenology, he was prepared to hear it propagated before expressing his views thereon, either in the form of considering or approving of the subject. Mr. Brown was greeted with hearty applause, and commenced his address by a series of replies to the varied antagonists who surrounded him, not one of whom were courageous enough to publicly oppose him in his presence; they were afraid to do so. But they were deceitfully manifesting their antagonisms, without having the least knowledge of the subject. His replies and challenge for a public debate at the close of the lecture were loudly applauded. Only one gentleman opposed by asking a common-place question, which received a satisfactory reply. A lady and gentleman were examined, and publicly testified to the accuracy of the examinations. Both were entire strangers to the lecturer.

—:o:—

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

On Thursday, September 8th, the above Association commenced its autumnal meetings at Odd Fellows' Hall, Brighton, when the secretary, Mr. J. Millott Severn, gave a paper on "The Advantages of Firmness." In the absence of the President (the Rev. F. W. Wilkinson), whom the Association regrets has lately had to leave us to take up his pastorate at Woolwich, London, Mr. W. T. Cowell was elected to the chair. The chairman made a few encouraging remarks relative to the Association's progress. The lecturer spoke of the many advantages to be derived from a well-developed organ of Firmness; though in its excess it was productive of stubbornness, infatuation, and a firm, unyielding, obstinate nature. In its normal action it constituted one of the primary elements of success, as it gave to its possessor a persevering, reliable nature; tenacity of mind and feeling, fixedness of purpose, stability, patient endurance in effort; fortitude, persistency in the pursuit of an end, and steady determination. The lecture was listened to with careful attention, and afterwards interestingly discussed.

THE POPULAR PHRENOLOGIST

Vol. III.—No. 35.]

NOVEMBER, 1898.

[ONE PENNY.]

EDUCATION.

*Extract from a Lecture given before the British
Phrenological Association.*

By JAMES WEBB, PAST PRESIDENT.

THERE is much misapprehension among people respecting the term "Education," but in a phrenological sense everything affecting the physical and moral constitution of man, as well as his intellectual nature, is embraced by the term; and not only as regards school life, but from the earliest to the latest signs of his life. Education cannot be limited to any one quality of man, nor to any number less than the whole, without neglecting some important sentiment, propensity, or mental faculty. And as the faculties vary in power and activity—some prevailing over others, in some cases even to complete mastery—it is important to find out whether faculties may not increase or decrease in power and activity. By cultivation very wonderful changes have taken place in plants and the lower animals; yet this capability for improvement is limited to the possibilities of the plants or animals; and the same remark applies to man, for whereas many nations have improved in mental capacity, the individuals of those nations have not all improved alike. It is impossible to improve all alike. Talents cannot be perfected where the innate capability is lacking. Difference of mental capacity is readily observed in children, and to train all alike is to neglect those who need special instruction—that is, all are more or less neglected or improperly taught. By thinking no one can evolve a perfect or even suitable system of education. We may be told to teach according to the development of the mental condition of our pupils; but how can this be successful with those teachers who cannot point out what these conditions are? The Principal of the Church of Scotland Training College, Edinburgh, gives such advice; but he asks us to do, what he is incompetent to do apart from Phrenology. It is asserted by Phrenology that temperament, size of brain, and particularly the relative sizes of the organs of the brain, and what is called the organic quality—that is, its texture, health, &c.—are the prime factors that go to make up an individual. The phrenologist takes in at a glance the material at the disposal of the teacher. He notes the bullet-headed boy, apparently so frank and transparent, really so secretive and shy; the conceited boy, with the towering crown like the Rev. Rowland Hill; the acquisitive boy,

like Jemmy Wood the Gloucester banker, who once stole a ride in a hearse rather than pay a stage-coach fare. He sees their differences, and never pits one against another. He deals with each child according to its mental conditions. He never sets the shetland pony to compete with the well-trained hunter, nor would he punish a child for failing to perform a task it never had the ability to accomplish. In every school there are intelligent and dull children, generous and selfish children, frank and sly children. The phrenologist knows each. He observes whether the brain is developed high in the summit or wide at the base, whether large in the anterior or posterior regions, whether intellectual or overweighted with the passions, and is consequently able to judiciously use the knowledge in the training of each individual scholar. The cases where Phrenology is invaluable are numerous. Here is one: A teacher thinks a boy has done wrong. The boy has large Firmness and Self-esteem, and thinks he is right; the master punishes him, but the boy would rather be cut in two than willingly submit. The master determines to take the stubbornness out of him, and uses his cane very freely, and is vexed that the boy enjoys it. The fact is, that the boy feels himself a martyr, and is happy. The boy wins the battle, the master is thwarted and loses the respect of his pupil. Some teachers do not like to see children smile in the class, little thinking they are themselves often the exciting cause. The teachers cannot see their own grimaces nor recognise their own unconscious puns; but boys with a keen sense of what is incongruous see and hear, and are frequently not to blame for their laughter. Education cannot originate a faculty, it develops and strengthens them; and this is why the judicious teacher is careful to learn at an early period what are the dominant intellectual and moral faculties of his pupils. Supported by this knowledge, he can point out the field in which the talents may be usefully and profitably employed. What wrong is perpetrated on a child by compelling him to study the dead languages, whilst he is rich in the organs that point him out as belonging to art, science, or mechanics. It is possible, even on the first meeting, to know the characters and abilities possessed by children. I ask you to encourage children in their weaknesses, and deal with them as they deserve to be dealt with—according to themselves—not according to any arbitrary standard set up by society or government, and I venture to predict that you will most probably be surprised to find that the result far exceeds the expectations of society or government, of parents and yourselves.

PRIZE PHRENOLOGICAL STORY.

The following story has been awarded the Prize, and a Half Guinea has been sent to its author :—

Mr. E. S. G. Mayo,
5, Castle Arcade,
Cardiff.

SAVED BY A HAIR'S BREADTH.

RECENTLY the Press published the sensational account of a startling adventure. An express train was dashing into one of our large railway stations, when a young lady, standing on the edge of the platform, missed her footing, and fell on to the metals. A young and promising official standing near saw the accident, and, realising the lady's danger, unhesitatingly sprang to her assistance, succeeding in dragging her unconscious form from the track, just as the screaming engine dashed past. She was saved, but it was by a hair's breadth! The scene was terrible, and the eye-witnesses will ever bear it impressed most vividly upon the tablets of their memory; but it happened with the velocity of lightning, and will re-appear to the beholders as a terrible nightmare! The whole country was moved by the recital of the story, and loud were the congratulations the heroine received on account of her safety.

The story I have to tell is no less striking. I was sitting in my office one evening last winter, toasting my toes before a sparkling fire. Outside everything was unpleasant. It was raining hard, and the bleak winterly wind was shrieking wildly, making the windows rattle, and sending a shiver of sympathy through my very bones for the poor creatures whose hard lot compelled them to tramp the streets. How I appreciated my snug little room, especially when the wind blew loudest and the rain pattered heaviest on the window-pane! "Shall have no clients to-night," thought I, "so I will enjoy a comfortable read." On my table lay several phrenological works and magazines. I seized a copy of the *P. P.*, and curling myself up in the arm-chair, was soon "lost to all surroundings."

Suddenly the door of my consulting room opened, and a lady was announced. What could possibly have induced her to call on me on such a night was a puzzle. She proved to be a small, slender-built little woman, young and graceful, delicately susceptible, and seemed as impressionable as wax. She advanced to meet me, and in a voice that trembled slightly, said, "Do you read photographs, and say whether in your opinion persons are suited to each other in marriage?" and she fixed on me her large and expressive blue eyes, which seemed to reflect the very soul of honour and frankness. I replied in the affirmative, and she presented the photograph of a man. He was large in build, bony, and muscular, with quality below the average. His head was low and basilar, and his whole make-up indicated animality and selfishness. Whilst I was carefully noting the peculiarities of the photograph, I detected a more than ordinary degree of wistful eagerness on the part of my client to that usually observed in similar cases. Her breath came fast, and her nerves appeared to be strung at very high tension.

After a careful survey of both lady and photograph, I said :—

"It will be advisable, I think, to allow you to judge for yourself, and decide upon the matter. I will lay before you the facts of the case, and then ask you to pronounce the verdict. You have much spirit, but very little bodily strength. You live in an idealistic world, and are exceedingly sensitive, so much so, that you are keenly alive to pleasure as well as pain. A little kindness will stimulate you, whilst unkindness will cut you to the heart, and if continual, would sap your very life-blood. You are pure and angelic in thought and feeling, and are inclined to invest your idol with superhuman virtues and graces. When once you love, it will be with your very soul, and you would cling to the object of your wishes as the ivy clings to the mighty oak. You entertain most exalted views of marriage, and it would be far better for you never to marry than to be united to a man who is unsuited to you, for if you were once thoroughly deceived, or were unhappy in married life, your social sun—the sun of happiness—would set to rise no more, and the whole world would be *dark, dreary, black!* You are insufficiently self-reliant, and can be led easily by others; in fact, you would sacrifice your own happiness to benefit others, or even to please other persons.

"The gentleman is a physical giant, for he has a massive body. He is controlled, however, by the animal passions, and lives a selfish life. He loves only this world, and only because in it he can gratify his lower nature. Not only in his physical make-up is he the extreme opposite of yourself, but his tastes and inclinations differ completely from your own, so much so, that there is not a solitary sentiment, feeling, or aspiration in common between you. Now, under these circumstances, do you think you *could* be happy in marriage?"

My client was silent. Sorrowfully she leaned her head upon her hand, and then burst into a violent fit of tears. I longed to say a word of comfort.

"Can I not help you in any way?" I at length enquired.

She was calmer now, and turned her tear-marked face to me, and said: "I am very sorry that I have thus given way; but your words are true—oh, so true! But it is *too late*—TOO LATE!"

Her last words died away in a low moan of mental agony, and she showed indications of returning hysteria. In a kind but firm voice I said: "If you will tell me the position of matters, I may be able to advise you somewhat. Pray tell me what is too late, and why it is so?"

"Ah, sir," she said, fixing on me a look of most pitiful solitude, "it is too late now; I am to marry him, and that soon—right now, in fact, for the banns are out. It is not my wish, but that of my parents."

"You see," she continued, "he has a great amount of money, and my mother thinks it a 'good chance' for me as I am so delicate, and somehow don't seem to be just like most girls. We are poor. My father manages a business for a person, who, strangely enough, bears the same name; but father is wholly taken up with his business, and pays little attention to family matters. Mother is very proud, and tries to live above her means. Her ambition is unbounded, and she hopes to personally benefit by the marriage. That is why things have been driven on as far and so quickly. Still, it is too late now. Good night."

She was hastily leaving, but I detained her. My one desire at that moment was to save that girl from the hell

that awaited her on the other side of the altar if she married the man whom the photograph represented. We conversed on the matter. She admitted her anxiety, and that she well knew her fate in her own mind—was, in fact, so anxious that she could not rest, but was constrained to come to my rooms that very night, bleak and wintry as it was, to hear the verdict of Phrenology. I pleaded with her to break off the engagement, putting it as a duty to herself, to posterity, and to her God, to shun him as she would a venomous serpent. She promised, and left.

The balmy breezes of a glorious summer's day were wafting their delicious fragrance through both window and door, which stood open to receive such welcome guests. Suddenly I heard a gentle tapping at the door, and at the entrance found a lady, whose features seemed familiar to me.

"I want to speak to you," she said, and we repaired to the consulting room, when I at once recognised my visitor. It was the lady who had called on that winter night.

"Yes, it is indeed I," she said; "and I have come to tell you how matters have gone. The gentleman left off visiting me, and never gave me a reason; but I found from others that it was a financial one. He thought that the business that father manages was his own, and when he found that I was a poor girl, he did not want me."

"Have you known either him or his family long?" I enquired.

"No," she replied. "He was a stranger in these parts, and had no recommendation but his own. But I have not finished. After he gave up visiting me, he became engaged to an acquaintance of mine, with whom he was previously friendly. I warned her of him; but she took no notice save to laugh me to scorn. They married, but in less than a fortnight he was proved to have been previously married, for one day my friend was visited by his 'first' wife, who was accompanied by their three children. She had ascertained his place of abode, and sought him out, only to find the fearful state of things I have told you. The husband evidently discovered the fact of his wife's presence, for he never returned home, and has not since been seen! Oh! how thankful I am that I took your advice; it has saved me from a doom immeasurably worse than death! Yes, Phrenology has been a saviour to me, and I was saved by a hair's breadth!"

Then I thought how true were the words of the Hon. Horace Mann when he said: "I look upon Phrenology as a guide to Philosophy and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

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BRAINS WANTED.

A CAPITAL suggestion has been thrown out by Cornell University. That famous Transatlantic institution stands in need of brains which are no longer required by their quondam owners, to which end a circular has been issued by Professor Burt G. Wylder to graduates of the University, begging them to bequeath to their Alma Mater the contents of their skulls after death.—*Chronicle*.

GRAPHOLOGICAL CHARACTER READING.

—:o:—

BY RICHARD DIMSDALE STOCKER.

Author of "The Human Face as Expressive of Disposition," "A Concordance of Graphology," etc., etc.

XXI.—THE REVEREND HUGH REGINALD HAWEIS M.A.



To answer the question as to wherein lies the great strength of the Reverend H. R. Haweis, who has attained eminence not only as a preacher, but as a lecturer, author, journalist, critic, and musician into the bargain, were an easy task, for so many gifts are necessarily possessed by him that the combination is such as to perplex any but the practised student of human nature. Nevertheless, graphology comes to our aid, and it is by its means that we will dissect our subject's composition.

Mr. Haweis then has, to begin with, a predominant mental temperament. This is shown by the irregular, nervous, spirited, erratic, signature of his which is subjoined. Added to this, amongst his largest organs are undoubtedly his Language (letters mostly connected), Constructiveness (H and R formed in an original manner, and so that the one would be incomplete without the other), Tune (curvilinear shapes of most letters—obscure w, e, and i, especially), Comparison (distinct method of tracing letters—note, the e is cleanly cut, without a blindloop), and indeed, the intellectual faculties generally.

The way in which the above are displayed serves to account for Mr. Haweis's musical and dramatic talent, his eloquence, "style," critical acumen, and interest in whatever is going forward. He does not believe in disassociating religion and human nature. There is great independence in those tall capitals. The extreme high or low church, therefore, would never suit his ideas of what religion ought to be. He believes in liberty—and, I am bound to say, cares very little for the notions of those who hold bigoted or intolerant views. He wants to hear "all sides." That large handwriting deals with wide principles and generalities.

There is the sign of Locality in the length of the strokes generally, whereby we get the *raison d'être* of Mr. Haweis' life of travel. The letters are formed of wide curves at their bases—this implies a receptive cast of mind. They are of unequal heights; and this fact tells of Mr. Haweis' versatility of mind. In his books or in his sermons he is never dull, he always has something fresh to communicate, and says it in an attractive, unconventional manner.

There is Wit in the rapid pen-tracing—which assures us of this source of his humour; his quaint way of delivering an address or lecture; some object to the excitation of mirthfulness in church, but, provided it is

not exercised at the expense of Veneration there is no reason whatever why it should not be called into play. It is a God-given faculty; and I have heard from the lips of spiritualists that the departed are just as full of fun in the other world as they were here. Mr. Haweis' discrimination, his ability to take in a wide field of ideas, and to deal with complex subjects, are some of his strongest points, and hence he is known, and rightly so, as a broad churchman. No doubt it is in a great degree due to Mr. Haweis' magnetic personality that he is able to hold his hearers so well; and it will be observed that the handwriting is somewhat black, as is mostly the case with that of those who exert much influence in the world.

There is no lack of social feeling in the wide intervals between the letters, and a great deal of energy is exhibited in the vigorous method of forming the same, and in the well-barred H.

This autograph is full of character, and it would be easy to enlarge upon what has already been said, but that is unnecessary. Though we are tempted to go further into Mr. Haweis' character, space forbids our doing so, therefore the rest of the weighty graphical signs which we have been reluctantly obliged to leave unnoticed I commend to the student's patience and judgment to solve, by the rules already given in the previous studies which have appeared in former numbers of the POPULAR PHRENOLOGIST.

HUMAN NATURE; OR INTUITION.

THE CHARACTER READING FACULTY.

By J. MILLOTT SEVERN, F.B.P.A.

THERE are, I believe, even at the present time some phrenologists who do not recognise the faculty of Human Nature, or Intuition. At this I am much surprised, for I consider Human Nature one of the most important faculties of the mind, and were I inclined to cast any doubt on the superior discernment of the earlier discoverers of the mental organs—Drs. Gall and Spurzheim, and the Combes—it would be because they had not included this faculty in their discoveries. It seems to me one of the most observable and distinct organs in the whole mental development. From quite a youth I have been struck with the peculiar and distinct appearance in the heads of all recognised good character readers. When reading the works of the earlier phrenologists who have not included Human Nature in their list of discovered organs, one cannot but feel that they show a weakness in being unable to account for traits of character attributable to this faculty. We may perceive that they are cognisant of the existence of some such traits as are now recognised as resulting from this faculty, but their modesty presumably, or the desire to make fuller investigations, caused them to hold back from allotting a special space in the brain as the seat of the organ of this faculty, though some authors have endeavoured to explain the characteristics of Human Nature in the manifestation of other organs, as Individuality, Causality, Comparison, Cautiousness, and Secretiveness, all of which may appear to manifest some characteristics slightly similar to Human Nature.

The organ of Human Nature is located at the upper part of the forehead in the centre, between Comparison

and Benevolence, about where the hair usually commences its growth. It occupies a comparatively small space, usually about an inch at the rounding of the forehead between Comparison and Benevolence, and about one and a quarter inches wide, though in some heads it is larger, and in some cases, when very prominent, it may have the appearance of encroaching on the organs surrounding it.

The credit of the discovery of this organ is generally recognised as being due to the late Prof. L. N. Fowler, though Dr. Buchanan and others have been mentioned as first suggesting the possibility of such a faculty. The discovery is referred to in the *Edinburgh Phrenological Journal*, Vol. xii., 1839, in a review of Messrs. O. S. and L. N. Fowlers' work, entitled "Phrenology proved, illustrated, and applied," which work contained a notice of the discovery. Mr. Fowler first named this particular part Sauvity, and the space adjoining it Human Nature; he had reason afterwards to alter this arrangement, giving Human Nature the centre position and Sauvity the adjoining space. This caused at the time some adverse comment and doubts as to the value of these discoveries, but years of experience testify to the correctness of the present arrangement.

Human Nature may be reckoned as being (chiefly) the detective, character-reading faculty, adapted, as Prof. Fowler says, "to man's need of knowing his fellowmen." Persons in whom it is large, possess a keen intuitive perception of character and motives, and great foresight, penetration and sagacity; they are disposed naturally to scan people down from top to toe, and are usually impressed with the true character and disposition of them instantly; they rarely have need to change from their first impressions, as they are seldom deceived and it is little use to try and deceive these people. It gives to such persons a farsighted, keen, intuitive nature.

The immense utility of this faculty can scarcely be estimated, therefore it behoves everyone to make an effort to cultivate it by studying the character, dispositions and motives of their fellowmen. It is especially useful to the phrenologist, enabling him with training to correctly judge of character; to the physician in diagnosing pathological symptoms and disease; to the detective in the discovery of crime; to the lawyer, judge, and magistrate in estimating character and judging of motives. It is useful alike to statesmen, diplomatists, discoverers, ministers, psychologists, teachers, business people, foremen, overseers, managers, and all who have to do largely with men and people. It acts as a strong element in prediction, prophecy and discovery, and in clairvoyance or second-sight. It is the chief faculty, usually, which prompts to occult studies and psychological research; and it is a remarkable fact that one rarely finds it otherwise than powerfully developed in all persons who have risen to distinction and influence in public offices; and very many of the most successful people in other lines possess it large. It disposes persons to be impressed with the true character and conditions of their surroundings—they see beneath the surface. It is larger in phrenologists than physiognomists, who usually have Individuality largest.

When in excess or badly trained it gives to its possessor a suspicious, distrustful, fault-finding nature; or, combined with strong imagination, a tendency to constantly predicting future events on the flimsiest data; and with Caution large and Hope small it gives strong prophetic presentiments and forebodings

PHYSIOGNOMICAL CHARACTER SKETCH.

LORD KITCHENER, K.C.M.G.

BY RICHARD DIMSDALE STOCKER,

Author of "The Human Face as Expressive of Character and Disposition," &c., &c.



THE portrait of the Sirdar reveals a well-balanced constitution—a temperament in which the muscular and fibrous, as well as the osseous and nervous elements are so blended as to ensure an organisation thoroughly adapted to cope with the arduous requirements of active military service.

The length of the head forward from the *meatus* over the eyes, across the brow, shows the perceptive organs to be strongly defined. The judgment of weight, size, and detail is excellent, and Locality being prominently marked, his Lordship should possess an admirable recollection of where he goes, and be both fond of travel and able to preserve a clear impression of places in his mind.

His reflective faculties are full. He is logical, and capable of so laying out his plans as to be able to give a reason for what he does.

He is distinctly intuitive, as both his centre for Human Nature and the facial sign for the faculty (the height of the tip of the nose) show; and this trait is, of course, invaluable to him. He is not devoid of Ideality, nor insensible to the charms of poetry. His Sublimity is not lacking, nor is his Imitation deficient.

But it is his strong executive qualifications—shown, first, by the setting of the ears and the width of the head between them; and, second, by the height of the nasal bones and well-spread nostrils—that reveal the courage, force, energy such as have brought him prominently to the front just lately.

His Hope is influential. It is shown by the upward inclination of the nose at its tip—the exposure of the septum near the upper lip. His Firmness is well denoted by the strongly-marked chin, thrown far forward, and proceeding from a *sharp angle* below the ears.

Nor are his Benevolence (full lower lip) or Conscientiousness (square forehead, wide cheek-bones and broad chin) wanting. He is a humane man, and a man of his word. He is no "shedder of blood" for the sake of doing so. He has the welfare of others at heart, as well as the honour of "Old England" to uphold. He is not a selfish man: the bridge of his nose is not too thick. He is not a greedy man: his cheeks are not over full. But

he is a man who will do what he has to do—will obey orders himself and expect others to do the same; and, whilst being considerate and kind-hearted, is determined, resolute, and capable of holding his own against all odds.

It is sometimes charged against Phrenology, Physiognomy, and kindred sciences, that it is easy enough for their exponents to prophesy after the event has already happened; but, although I admit there is more reason for giving a sketch of a man who has attained celebrity, I am bound also to declare that he who could not discern in Lord Kitchener a likely subject for "riches and honour," is no adequate reader of character. Such a man—capable, as he is, of overcoming obstacles and of facing difficulties and, as one might almost say, of *creating* circumstances were his surroundings disadvantageous—stands a chance of getting on in the world, of making a mark where others, perhaps as well equipped intellectually, but not in other respects, fall behind and lag in life's race.

PHRENOLOGICAL CALENDAR.

COMPILED BY JOHN MELVILLE, VICE-PRES., B.P.A.

NOVEMBER.

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| 1 | Tu | Andrew Combe, M.D., pub. <i>Princ. of Physiol.</i> 1836. |
| 3 | Th | Robt. M. Ferguson, M.P., first Scotch Phren., d. '40. |
| 3 | Th | John Maxwell, M.D., Phren., Glasgow, d. 1840. |
| 3 | Th | Jas. Gall, junr., Phren. Publisher, d. Edin. 1874. |
| 4 | F | F. H. Martens, Univ. Jena., Phren., b. Weimar 1778 |
| 4 | F | Jas. Montgomery, Poet Phren., b. Irvine, Scot. 1771. |
| 5 | S | A. Pichot, b. Arles, 1796. |
| 6 | Su | James Webb, 3rd Pres. B.P.A., b. 1841. [Paris, b. 1797 |
| 6 | Su | Gabriel Andral, M.D., du Roi., Pres. Phren. Soc., |
| 7 | M | J. W. Knoblauch, German Phren. au., b. 1781. |
| 9 | W | Phreno. Year Book first published 1895. [1894. |
| 9 | W | ANNUAL PHRENO. CONFERENCE DAY, estb. by B.P.A. |
| 9 | W | T. I. M. Forster, Phren. au., b. Bank of England, 1789. |
| 10 | Th | J. G. SPURZHEIM, M.D., Found. Phren. Philos., d. |
| 10 | Th | S.G. Howe, M.D., Phren., b. Boston, 1801 [Boston 1832 |
| 13 | Su | John Ashburner, M.D., L.R.C.P., Phren. d. 1878. |
| 13 | Su | Sir John Forbes, M.D., D.C.L., Phren. Adv., d. 1861 |
| 15 | Tu | J. G. Lavater, Physiognomist, b. 1741. |
| 16 | W | E. Durham, F.B.P.A. Diploma granted, 1891. |
| 17 | Th | F. J. V. Broussais, M.D., Phren. author, d. 1838. |
| 17 | Th | Rev. Robt. Fletcher, F.B.P.A., granted diplo., 1891 |
| 19 | S | Robt. Owen, philan. phren. d. Scot., 1858. |
| 19 | S | H. P. Dommien, Practising Phren. b. London, 1855 |
| 20 | Su | Richard Beamish, F.R.S., Phren. supporter, d. 1873 |
| 20 | Su | Chas. Burton, F.B.P.A., granted diploma, 1894. |
| 21 | M | Roy. Med. Soc., Edin., debate on phren., 1823. |
| 22 | Tu | J. C. Reil, Phren. anatomist, d. 1813. |
| 23 | W | Rev. Warren Burton, Phren. author, b. 1800. |
| 24 | Th | Abel Clarke, M.D., Phren., Calcutta, d. 1829. |
| 25 | F | John Kitto, D.D., Phren. supporter, d. 1854. |
| 27 | Su | W. Mattieu Williams, Phren. author, d. 1892. |
| 30 | W | St. George Mivart, Phren. advocate, b. 1827. |

SEVERAL of our professional friends have commenced their autumn lecturing season, among them being Mr. G. Cox, Mr. Chas. Burton, Mr. Alfred Hubert, and others, whose efforts are calculated to command success.

The Popular Phrenologist.

NOVEMBER, 1898.

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For Charges for Exchange and Directory Advertisements, see those columns.

All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

ONCE more the yearly cycle has run, and the time of the phrenologists' foregathering draws nigh. For twelve months the phrenological reformer has to work alone amidst discouragements and difficulties; but at the end of that time, one bright day is afforded for joining forces, for mutual help and encouragement. That day is rapidly approaching, and I trust the 9th of November, 1898, will be the best and most successful of all the Conference days. Let every lover of Phrenology be there.

To the Conference at half-past two o'clock every phrenologist in the kingdom is invited, whether professional or amateur, and the meeting in the evening will be open to the public. Phrenologists are invited to bring their friends, and all who read these pages and want a pleasant evening cannot do better than spend that of Lord Mayor's day at Essex Hall. Read carefully all that is said in the advertisements of this issue and decide to come.

This month we give the conclusion of Dr. Gall's famous letter to Baron Retzer. The two portions given (last month and this) are the complete letter, which has never before, I believe, been disseminated in England *in extenso*. Phrenologists would do well to acquaint themselves with its points, its claims, its reasons, its arguments; and whenever the opportunity occurs, try to possess themselves of the magnificent books of the great master, which fully elaborate the truths here dealt with.

A hundred years ago this letter was penned. Its author even then was a well-known physician, and a famous anatomist and physiologist. To-day his fame is world-wide, though the world of science still hesitates to bestow upon him the laudation his works merit. Many of his great discoveries are attributed in error to men

of more recent note, and even those who should know better are tardy in publicly recognising the genius of the discoverer of Phrenology.

The question of Incorporation is in the hands of the solicitors and the Board of Trade. I do not know what period will further elapse before the final announcement is made as to the success of our application. I do hope, however, that the registration will be completed during the present year. The Council of the Association have done their best to push this matter, and delay cannot be attributed to them. There is much cause for congratulation to them that it has advanced to its present position.

The classes for instruction in Phrenology, under the tutorship of Mr. A. Hubert, have been unavoidably postponed. The first will be held on Friday evening, November 11th, at 8 o'clock. All desirous of taking advantage of this course should communicate at once with the Secretary, B.P.A., 63, Chancery Lane, for full particulars. The fee is moderate, and the opportunity a favourable one.

Once again I appeal to the friends of our veteran worker, Mr. Nicholas Morgan. It is absolutely necessary that further funds should be forthcoming. Recent appeals have produced but a very few shillings. Surely it is that my readers' memories are poor, or their hearts callous. I would that the benevolence of which so many are possessed, and of which some hesitate not to boast, were a little more in evidence. I do not like to be thought severe, but I feel a little angry that our dear old friend should be utterly neglected. Let this be remedied, and that speedily.

I am pleased to see that our esteemed fellow worker, Mr. Severn, has been elected to the post of President of the Brighton and Hove Phrenological Society. His earnest endeavours on behalf of Phrenology, and his constant labour in the interest of the Society has been well recognised. May his elevation result in benefit to the work he has so much at heart.

Those friends who are coming to the Conference on Lord Mayor's Day should note particularly how to reach the Hall from the end of Essex Street, which abuts on the Embankment; this will save a lot of time and inconvenience. Full particulars are given in another column. Read the whole page headed "What will happen on Lord Mayor's Day."

There will be no meeting at the Fowler Institute on November 9th, the usual lecture having been omitted to enable all the members of the Institute to attend the great public meeting at Essex Hall. I am pleased to see that Mr. Crow and Mr. D. T. Elliott are to take part in the proceedings during the day.

As being appropriate to the present time, I have departed from my hitherto strict rule not to insert character sketches of deceased personages, in favour of Dr. Gall, the centenary of whose work we are celebrating this year. We rejoice over his labour and we reverence the man. To him above all others our gratitude and praise are due; let us, therefore, accord him all the honour which our high estimation of his services lead us to render to his memory.

DR. FRANZ JOSEF GALL, M.D.**THE FOUNDER OF PHRENOLOGY.**

FRANZ JOSEF GALL, M.D.

Just a century ago, in the year 1798, Dr. F. J. Gall was a leading Scientist and Physician in Vienna. Here he expounded theories new and startling, supporting them with such a mass of evidence, collected by him during twenty years of incessant observation and research, that scientists of the day were compelled to recognise the truth of the theories, and originality of the discoveries.

Dr. Gall's eminence in his profession was alone sufficient to command respectful attention on the part of his contemporaries, to any opinions advanced by him; but, when supported by incontrovertible facts, patent to all observers, the new system carried with it a conviction which was irresistible.

The phrenological doctrine has, to a large extent, revolutionised the whole of the methods of research as applied to the Brain and its functions; and inaugurated those changes in mental and moral Philosophy beside which the previously accepted doctrines of the mind appear chaotic, irrational, and untenable.

Franz Josef Gall, M.D., the prince of discoverers, was born on March 9th, 1758, at Tiefenbronn, Pforzheim, Swabia, in the Grand Duchy of Baden. As a boy he was something of a prodigy, being distinguished for his marvellous powers of observation, and the wonderful extent of the knowledge he acquired of natural objects. He never cared to join in the games of children, or even associate with those of his own age, there being little to interest him in their youthful occupations. Fond of abstruse reflections he sought the society of those necessarily much older than himself, who could afford him the information he desired.

While yet a boy at school he found it impossible to compete with a fellow scholar in the art of learning by rote the words of his lessons, and was often chided by the teacher for his apparent neglect. Later, he was with the same school-fellow at another school, containing thirty boys, at Baden. Here he noticed that some of the boys who could maintain the highest places in lessons which had to be learnt by rote, in many other subjects were

low down in the list. Two boys of this class could even excel his friend in their memory achievements, and he observed in all three the strange coincidence that the eyes of each were so prominent as to win for them the nickname "Bull's Eyes." At a school to which he was subsequently sent by his parents, in Bruscall, he still noted that those who excelled in memory of words had prominent eyes, and, at a later stage of his education, at the College of Strasbourg, similar coincidences were recorded. What more probable suggestion should occur to this thoughtful lad than that the particular power possessed by these persons might, in some at present inexplicable way, be connected with the peculiar condition of the organ of sight. This incident records the first dawns on the Philosopher's mind of the truth which it would be his mission to verify and reveal to a sceptical but astonished world.

Destined by his father to become a medical practitioner, he was sent to Vienna, where he graduated and settled down in practice as a physician. It was during his studies here that he was first impressed with the extraordinary lack of information on the anatomy and functions of the Brain and nervous system, and thus he made the researches which resulted in the production of his simple, yet exhaustive view of the uses of the different parts of the Brain. Every moment he could spare from his professional avocations he employed in natural philosophy, and particularly in researches relative to the structure and nature of the Brain.

His discoveries could not fail to attract the notice of scientific men who desired to know something of the new facts and observations. To gratify their wishes, Dr. Gall (having previously obtained many hundred skulls of animals and men for the purpose of illustrating his subject), delivered the public lectures referred to in our opening words. Unexpected difficulties, however, arose in his path. The priests, imagining they could see in this new hypothesis an antagonism to their theological doctrines, took alarm, and at their suggestion, and, doubtless, acting under pressure, the Government forbade the continuance of these lectures. This could not stop the Doctor's labours; students of medicine and men of research flocked to him from every part of Europe for information which he was ever ready to give, and a knowledge of his researches soon spread, Germany especially taking a deep interest in the subject. The King, Queen, and all the members of the Royal family at Berlin were so charmed, that, early in 1805, an invitation was sent by them to Dr. Gall to expound to them his valuable discoveries. The Queen attended the dissection of a human brain, while the Doctor demonstrated the whole series of his remarkable results. A rancorous attack was now made on his doctrine by Dr. Walther, first anatomist in Berlin; but it failed to produce its intended effect, every person being convinced that it was dictated by envy. On the contrary the justly renowned Dr. Hufeland, first physician to the King, almost all the faculty, as well as proficients in that line of science, candidly professed their full assent; and several interesting pamphlets were published in which ample justice was done to the new doctrine.

In this same year (1805), Dr. Gall made a scientific tour of the North of Germany, accompanied by his friend and pupil, Dr. Spurzheim, visiting the Houses of Correction and Prisons of Berlin, Spandau, Dresden, Torgau on the Elbe, &c., &c.

(To be Concluded in our next.)

LESSONS IN PHRENOLOGY.

BY JAMES WEBB, F.B.P.A.

WONDER.

IN the last issue of the *P. P.* our lesson dealt with the organ of Hope, and contained some remarks anent the correspondence between the experiments of Dr. Ferrier on dogs, etc., and the phrenological organ. It would have been interesting here to have digressed somewhat, to study how far the lower animals possess, if they do possess, the higher sentiments generally considered to man only. Suffice it to say that though Dr. Ferrier produced a "lateral wagging of the tail" in dogs when the motor-areas that he marked 3 and 4 were electrically excited in them, he failed to obtain any results from the same experiments when performed on cats. But he does not point out the almost complete absence of this area in the latter animals. It is a fact, nevertheless, and easily demonstrated, that in cats the region where phrenologists have proved the location of the faculties of Hope, Conscientiousness, and Faith (the organ of Wonder), is remarkably deficient. Compare the conduct of dogs and cats in these particulars and a marked difference will be discovered. In other words the skulls of cats are remarkably undeveloped in the areas marked 12, 2, 3, 4, c, d, by Dr. Ferrier. Surely these facts are of great importance, shewing such phrenological agreement between the character of the two classes of animals and their skull and brain developments. The area that Dr. Ferrier marks 12, covers the organ of Wonder.* He discovered that when this organ was excited by the electric current, the eyes opened widely, the pupils were dilated and the head and eyes turned "to the other side, the head bending and turning in the same direction." The eyeballs converged, "and the ears pricked up, so as to give the appearance of earnest attention." And, so far as jackals and dogs could express "earnest attention," they evidently succeeded in doing it; notwithstanding the difficulties in respect to mutilation of the skull, etc., the pain they experienced when not under the influence of an anæsthetic, or their "hebetude" or torpor when under such influence.

In the *Popular Phrenologist* for August last the lesson on Veneration dealt largely with the American crowbar case, to which the reader is referred.

It was clearly pointed out, and proved, that the injury to the religious faculties by the dreadful accident to Mr. Gage completely changed his character from that of an able and respected workman, to a person of the "grossest profligacy."

One of the organs most completely mutilated was that of Wonder, and surely Dr. Ferrier's description of the change resulting from the accident corresponds with the loss of all power to appreciate the wonderful in nature or express the faculties of Faith and Hope.

Dr. Andrew Wilson, in the *Gentleman's Magazine*, page 83 (1879), wrote respecting this case: "At one fell swoop there must have been a considerable destruction of the phrenological organs. Yet he suffered from no deprivation of intelligence, and few would dream of associating the drinking habits which finally beset him, with his accident and loss of brains, or otherwise main-

tain that he was less rational before than after the accident. Thus the misfortunes of existence positively contradict the old Phrenology."

Yet, as was stated in August, Dr. Ferrier (whose experiments Dr. Wilson relies so much upon to disprove the truths of Phrenology), said that *before* the accident Gage was a "capable foreman," and considered an "efficient" workman, but *after* it that his mind was so changed that his contractors refused to employ him again; that he had become "a child in his intellectual capacity," and yet retained the "passions of a strong man."

Instead of shewing that the intellectual faculties had lost their "equilibrium or balance," according to Dr. Ferrier, or that Gage "suffered from no deprivation of intelligence" according to Dr. Wilson, those gentlemen should have shewn that the destruction of the motor areas, influencing the use of his limbs—arms, knees, legs, etc.—prevented him from walking, drinking, fighting, etc. This strange way of proving that the *Old Phrenology* is unscientific and the Phrenology of "centres," for putting the foot down, for bending the knee, for climbing, for wagging the tail, etc., is to take its place as the *New Phrenology*, is to treat the matter as though all students of the mind and brain were arrant simpletons, and that the so-called modern-research physiologists had unanimously arrived at the same conclusions, and agreed upon the same experimental results where it is known that the case is exactly contrary to such a supposition, and that they often contradict themselves as well as one another.

Dr. Alfred Russel Wallace, F.R.S., rightly states that such writers "ignorantly assumed" they were giving the death blow to Phrenology, when they stated that "portions of the brain which the phrenologists had alleged to be the organs of purely mental faculties were really only the organs of muscular movements." Dr. Wallace rightly adds that "Such writers entirely overlooked the very obvious considerations that the brain may be, in fact, must be, the centre for the production of movements as well as for initiating ideas; and that the rude method of exciting the living brain by galvanism was not likely to develop the purely mental phenomena, which, indeed, in the animals experimented on, could only be exhibited *through* muscular movements."*

Then Dr. Wallace pertinently adds: "But this very fact of the connection of certain definite brain-areas with *muscular motion* is no new discovery, as modern writers seem to suppose, but was known to Dr. Gall himself. . . . In one of his first writings upon his discoveries—his letter to Baron de Retzer—he stated that there was a strange communication of the muscles with cerebral organs, adding—'When certain cerebral organs are put in action you are led, according to their seat, to take certain positions, as though you are drawn by a wire, so that one can discover the seat of the acting organs by the motions.' This is the natural 'expression of the emotions' which was so well studied by Darwin, but which Gall, at the end of the last century, had already determined to have its seat in the same parts of the brain which originated the emotions themselves."

And these facts were well-known to all early students in Phrenology.

(To be continued.)

* This organ is sometimes called Marvellousness, sometimes Faith, sometimes Spirituality.

* *The Wonderful Century*, page 184.

BRITISH PHRENOLOGICAL ASSOCIATION.

THE first general meeting of the session was held at 63, Chancery Lane, on Tuesday, October 11th, 1898. Mr. J. P. Blackford occupied the chair.

The Chairman regretted the absence of the appointed speakers—Mr. Melville through illness, and Rev. Geo. Freeman owing to a prior engagement; but trusted the meeting would nevertheless be a profitable one.

Prof. DURHAM, though unprepared, spoke with great fluency and force. In the course of his remarks he dealt with difficulties which occasionally beset the path of the young student, and instanced that of the man whose character suddenly changes from good to bad, without apparently showing a correspondingly sudden change in brain or skull development. He said: When a man who has lived a bad life is influenced by some agency such as the Salvation Army, he suddenly changes and leads a good life from the period of the change. Is there a corresponding change in the formation of the head? I answer, the head does not change anything like so suddenly as the character. The different mode of living will modify the brain shape slowly, and may after a long time show a perceptible change, but the head may not change. A man may have many good faculties lying dormant. If Conscientiousness is dormant a man does not feel the necessity for responsibility. Such a man may manifest temper, anger, disrespect, may be bombastic, and use bad language. This man is undisciplined, and therefore manifests only such phases of character as his environment calls forth, without attempting to control himself. But the Salvation Army or other influence is brought to bear on him, and tries to get him to do right. There are cases in which the change is more apparent than real. A case I know of such a change illustrates this point. After 12 months' so-called change the man often feels impelled to do as before the change. People do not know how near he is to falling. It is thus apparent that a head does not change as rapidly as the character, and further, a man with a good head may at times manifest a bad character, because his good powers are latent only and his mind undisciplined.

Prof. HUBERT humorously asked the previous speaker why he (Mr. Hubert) did not feel up to the mark to-night? His feelings were very different to what they sometimes were, but his head did not change with every change of feeling. Mr. Hubert said: We can all understand the facts of Phrenology. We should also endeavour to acquaint ourselves with its philosophy and try to acquire the art, its use being of great and constant use. We meet people in the shop and office, here, there, and everywhere. With a knowledge of Phrenology we may understand much of each other. We may know people at a glance, not necessarily all their peculiarities, but their general character and tendencies. Size and quality are easily recognisable as the half-sovereign and half-crown; what the former lacks in size it more than gains in quality. So with some heads. Whilst we recognise the capacity of the half-crown head we fully appreciate the ten shilling head also. The philosophy of our subject teaches us to be sympathetic. It is our first lesson to sympathise with the head of less capacity. Every man or woman should be selected for a position to which he or she may be best suited. We all like front places and good

positions, and our inherent selfishness aims at securing some such place oftentimes to our own injury. In selecting occupations we should seek for those to which we are particularly adapted. Phrenology would enable each to learn his capacity, that each may rightly fill the post assigned to him.

Mr. HUBERT then, by request of the Chairman, delineated the character of a lady, who testified to the accuracy of the statement.

Prof. DURHAM was also requisitioned, and had for his subject Dr. Withinshaw. The examination was fairly exhaustive, the subject being well satisfied with the delineation.

Dr. WITHINSHAW gave a humorous account of his first introduction to Phrenology. As a lad he lived with his parents, who used to entertain the lay preachers who officiated at a local Nonconformist church. On one occasion the preacher was a Member of Parliament, an exceedingly wealthy and well-known man. He, however, had a peculiarly shaped head, in form resembling a sugar loaf, being very high at the middle, going up almost to an angle, full in front but sloping greatly behind. So noticeable was this peculiarity that it secured for its owner a nickname. Having heard something of Phrenology, the speaker got hold of a book on the subject, and tried to discover the reason for this special development. Here he found the high-pointed top of the head must be due to a very large endowment of the faculty of Veneration. He tried to get to know the M.P.'s character, and fortune favoured him, for his sister was invited to spend a period at the palatial residence of the preacher, and the speaker was able to obtain an accurate record. The gentleman was found to be decidedly religious, with a constant desire for praying. He treated his servants as equals, and always adopted a very humble bearing. The phrenological description of the function of excessive Veneration fitted him most accurately, and combined with this the sloping of the head backward from Veneration, the Doctor also found corresponded with a lack of Self-Esteem, a trait of his character which was in itself remarkable. These points were to him strong corroborative points of the truth of Phrenology, and he reasoned if these special points were so, why not others? Constant observation convinced him that this was so, and from then he had found no strong hindrance to a thorough belief in Phrenology. He would recommend a study of Phrenology if for no other reason than that phrenologists are bound to be observant, and the constant exercise of the observing powers would cause these powers to increase and their organs to grow.

Mr. FEROZA asked, in reference to Mr. Durham's speech, how a change of character could take place without a change of head formation. He always understood that each organ had a distinct function, and, according to the Darwinian theory, no organ could have more than one function; hence a distinct change of function must necessitate a change of organ.

Mr. DURHAM replied that there were latent powers which the change may call into action; but stated that he proposed dealing with the subject fully in his lecture to be delivered before the Association in February next.

Mr. WEBB next addressed the meeting on the subject of Education. A report of his Speech will be found on page 121 of this issue.

DR. GALL'S FAMOUS LETTER TO BARON RETZER

ON THE
FUNCTIONS OF THE BRAIN.

(Continued from Page 120.)

PART II.

Application of general principles.

Establishment and determination of the faculties and propensities existing of themselves.

As I suppose a particular organ for each one of our independent qualities, we have only to establish what are the independent qualities in order to know what are the organs which we may hope to discover. For many years I met great difficulties in this research, and at last I am convinced that, as in everything else, we take the nearest and surest road if we lay aside our artificial logic, and allow ourselves to be guided by facts. I make known to my readers some of the difficulties which it was necessary to surmount. They may solve them if they have more penetration than I have. I come at last to the means which have served me most in the determination of the independence of the natural qualities, and I begin by pointing out more clearly the seat of the organs. It is necessary, first, to show and to examine the means by which we discover the seat of the organs. Among these means I cite,

1. The discovery of certain elevations or certain depressions, when there are determined qualities. I mark here the course which it is necessary to follow in like researches.

2. The existence of certain qualities together with the existence of certain protuberances.

3. A collection of models in plaster.

4. A collection of skulls.

We shall find many difficulties with regard to human skulls: you know how every one fears for his own head: how many stories were told about me when I undertook such researches. Men, unhappily, have such an opinion of themselves that each one believes that I am watching for his head as one of the most important objects of my collection. Nevertheless, I have not been able to collect more than twenty in the space of three years, if I except those that I have taken in the hospitals, or in the asylum for idiots. If I had not been supported by a man who knows how to protect science, and to consult prejudices, by a man justly and universally esteemed for his qualities of mind, and for his character, I should not have been able, in spite of all my labors, to collect even a few miserable specimens.

There are those, indeed, who do not wish that even their dogs and monkeys should be placed in my collection after their death. It would be very agreeable to me, however, if persons would send me the heads of animals of which they have observed well the characters; for example, of a dog, who would eat only what he had stolen; one who could find his master at a great distance; heads of monkeys, parrots, or other rare animals, with the histories of their lives, which ought to be written after their death, lest they should contain too much flattery. I wish you could establish the fashion, for every kind of genius should make me the heir of his head. Then, indeed, [I will answer for it with mine own] we should see in ten years a splendid edifice, for which at present I only collect materials; it would be

assuredly dangerous for a Castner, a Kant, a Wieland, and other like celebrated men, if the exterminating angel of David were placed under my order; but, with Christian patience, I shall wait the tardy will of Providence.

However, in the meantime, my dear Retzer, look a little with me into futurity, and see assembled the choice spirits of men of past ages—how they will mutually congratulate each other for each minute portion of utility and pleasure which each one of them has contributed for the happiness of men. Why has no one preserved for us the skulls of Homer, Ovid, Virgil, Cicero, Hippocrates, Boerhaave, Alexander, Frederic, Joseph II. Catharine, Voltaire, Rousseau, Locke, Bacon, and of others? What ornaments for the beautiful temples of the muses!

I come now to the fifth means: 5. Phenomena of the diseases and lesions of the brain. I have also much to say on this subject. The most important is the entirely new doctrine of the different kinds of insanity, and the means of cure, all supported by facts. If all my researches should only conduct me to this result, I should deem myself sufficiently rewarded for my labors. If men of sense will not thank me, I ought, at least, to be sure of the thanks of fools.

6. The sixth means for discovering the seat of the organs consists in examining the integral parts of different brains and their relations, always comparatively with the different faculties and the different propensities.

7. I come at last to one of my favourite subjects, the gradual scale of perfections.

Here I imagine that I am a Jupiter, who beholds from the heavens his animal kingdom crowding upon the earth. Think a little of the immense space which I am going to pass through—from the zoophyte to the simple polypus, up to the philosopher and the theosophist? I shall hazard, like you, gentlemen poets, some perilous leaps. In setting out I shall create only irritable vessels; then I add nerves and the hermaphrodite nature; then beings who merit something better, who can unite, and look around upon the world by the organs of sense. I make an arrangement of powers and instruments, and divide them according to my pleasure; I create insects, birds, fishes, mammalia. I make lap-dogs for your ladies, and horses for your beaux; and for myself, men, that is to say, fools and philosophers, poets and historians, theologians and naturalists. I end, then, with man, as Moses told you long before; but it has cost me more than one reflection before I could elevate him to the rank of the king of the earth. I give you the language of signs, or natural language, that you may amuse yourselves, and that if any mute should be found, there may be for him one other language besides that of speech. I assure you that, although no one has thought of acknowledging it, I have not been able to effect this but by putting in communication, in a strange manner, your body and your muscles with your cerebral organs.

Strictly speaking, you only play the part of puppets in a show: when certain cerebral organs are put in action, you are led, according to their seat, to take certain positions, as though you were drawn by a wire, so that one can discover the seat of the acting organs by the motions. I know that you are blind enough to laugh at this; but if you will take the trouble to examine it you will be persuaded that by my discovery I have revealed to you more things than you observe. You will find the explanation of many enigmas: for example, why you defend so valiantly your women; why you become

churls at your advanced age; why there is no one so tenacious of his opinion as a theologian—*pourquoi plus d'un taureau doit éternuer lorsqu' une Europe le chatouille entre les cornes, etc.* I return at last to you, my dear Retzer, like a poor author, to satisfy you concerning my work.

The first section of the 2nd part being here finished, I ought to beg my readers to examine all that I have said, so that they may be more convinced of the truth of my first principles, which I have explained in a superficial manner; but I think that he who is so blind as not to see by the light of the sun, will not do better by the additional light of a candle.

The second section contains various subjects.

1. Of National Heads.

Here I agree in some measure with Helvetius, whom I have heretofore contradicted. I shall, perhaps, fall out with Blumenbach, Camper, and Scëmmering, although I gladly confess that I am not certain respecting it. You may nevertheless perceive why some of our brethren cannot count more than three—why others cannot conceive the difference between *meum* and *tuum*—why lasting peace among men will be always but a dream.

2. Of the difference between the Heads of Men and Women.

That which I could say on this subject must remain *entre nous*. We know very well that the heads of the women are difficult to unravel.

3. On Physiognomy.

I shall show here that I am nothing less than a physiognomist. I rather think that the wise men have baptized the child before it was born; they call me craniologist, and the science which I discovered craniology; but, in the first place, all learned words displease me; next, this is not one applicable to my profession, nor one which really designates it.

The object of my researches is the brain. The cranium is only a faithful cast of the external surface of the brain, and is consequently but a minor part of the principal object. This title, then, is as inapplicable as would be that of maker of rhymes to a poet.

Lastly, I cite several examples to give to my readers something to examine, so that they may judge, not by principles alone, but also by facts, how much they can hope from the effect of these discoveries. You know, without doubt, my dear friend, how much strictness I observe in my comparisons.

If, for example, I do not find in *good* horse the same signification as in *good* dog, and if I do not find in this the same as in *good* cook or *good* philosopher, and if it is not in the same relation to each of these individuals—the sign or word is of no value to me; for I admit no exceptions in the works of nature.

Finally, I would warn my disciples against a rash use of my doctrine, by pointing out many of its difficulties. On the other hand, I shall get rid of many doubters.

Allow me, at present, to touch upon two important defects in my work. First, it would have been my duty and my interest to conform more to the spirit of the age; I ought to have maintained that we could absolutely ascertain by the form of the skull and the head all the faculties and all the propensities without exception; I ought to have given more isolated experiments as being a hundred times repeated; I ought to have made of the whole one speculative study, and not to submit my doctrine, as I have done, to so many investigations and

comparisons; I should not ask of the world so much preparatory knowledge and perseverance; I ought to have mounted Parnassus upon Pegasus, and not upon a tortoise. Where is the charm or the interest of a science so hard to acquire? The premature sentences which have been pronounced, the jokes and squibs which have been let off at my expense, even before my intention or my object was known, prove that men do not wait for research in order to draw their conclusions.

I remark, in the second place, I have not sufficiently appreciated the *a priori*, that is to say, the philosophy which is to be founded upon the *a priori*. I have had the weakness in this, to judge others by myself; for that which I have considered as well established by my logic I have invariably found incomplete or erroneous. It was always difficult for me to reason soundly upon the experiments which I make, as well upon those made by others, although I am persuaded that I can collect truths only on the highway of experience. It is possible, nevertheless, very possible, that others have a more favourable organization than I have to arrive at knowledge *a priori*; but you will do me the justice not to insist upon my entering the lists with other arms than my own."

GALL.

TWELVEHEADS.

MR. R. W. BROWN delivered a lecture in the Chapel, on Monday, Oct., 10th, at this village with the appropriate name. In the course of his address the lecturer intimated that all prudent persons recognised the stupendous exhibition of moral and physical depravity which surrounded them, and the more they excelled in prudence the more obvious would such a deplorable condition appear, and in striking contrast to their own pure state. To discover the cause of those singular irregularities in conduct, it was essential to investigate the constitutional elements of humanity and not judge from external appearances, before subjecting nature to such a critical examination, many devices had been contrived for the purpose of performing such scrutiny, but all had failed, until the search-light of Phrenology appeared upon the scene, and revealed its capability to unfold the mysteries of life, and this it had successfully accomplished. Those who have subjected themselves to a very careful examination under this search-light, have always confessed that such examinations were accurate. No greater proof of the deeply penetrating power of the phrenological rays would be given, than the testimonies of millions of persons (young and old) who have undergone phrenological research.

—:o:—

FOWLER INSTITUTE.

The usual fortnightly meeting of the above Institute was held on Oct. 12th, when W. Brown, Esq., J.P., President, gave an interesting and instructive lecture, the title of which was "Adaptability." The lecture was illustrated by diagrams and blackboard sketches, which were heartily appreciated by the large audience. A delineation of a gentleman present, by Mr. D. T. Elliott brought the interesting meeting to a close. There will be no meeting at the Institute on Nov. 9th, this being the date of the Annual Meeting of the British Phrenological Association.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

On September 22nd. at Odd Fellows' Hall, Brighton, Prof. Severn gave a lecture on "Human Nature or Intuition," Mrs. Viveash kindly consenting to occupy the chair. The lecturer spoke of the immense utility of this faculty. It was useful to the phrenologist, enabling him to judge character; to the physician in diagnosing disease; to the detective in the discovery of crime; to lawyers, magistrates, and statesmen in the studying of character and motives; to authors, actors, discoverers, business people, foremen, managers—in fact, to all who had largely to do with men and people. It was one of the chief faculties occupied in psychological and occult studies; and it was a remarkable fact, demonstrated by numerous diagrams of persons who had occupied important positions in the medical, literary, and legal professions, statesmanship, etc., that there was scarcely an instance of any person having risen to a high and important position who had not strongly developed this organ. It was large in Lords Salisbury, Beaconsfield, Tennyson, Wolseley, in Livingstone and Gordon, and in Prof. Fowler, the discoverer of the organ, and small in Lucchini, the assassin of the Empress of Austria, as shown by a drawing of his head. A discussion followed, in which interesting remarks relative to the lecture were made.

On October the 6th, Mr. Geo. Cox, President B.P.A., happening to be on a visit to Brighton, kindly consented to address the meeting. In his remarks Mr. Cox spoke of the desirability of making all efforts possible for the uplifting of the science. It was its advocates rather than its opponents who had contributed most in bringing disrepute upon the science by not making themselves better acquainted with its teachings. The study of Phrenology offered many advantages; and each had an opportunity of bettering his conditions by a knowledge of it. Touching on the scientific side of Phrenology, he demonstrated the grand and sure basis upon which the science stood. Phrenology was, he felt, making a decidedly permanent impression for good upon the minds of thinking people, and it was surely and favourably progressing. The discussion following was interesting and instructive. The meeting closed with votes of thanks to Mr. Cox for his kindness in being present.

October the 20th was the Association's annual general meeting, when the re-election of officers (and some slight alterations to rules) took place. Mr. Mackay occupied the chair. The Rev. F. W. Wilkinson being unable to continue his office as President—having now removed to his new pastorate at Woolwich, the Secretary, Prof. Severn, was unanimously elected President for the coming year; Mr. Mackay, Secretary; Mr. Barker was re-elected Treasurer; and Mr. Nevill, Assistant Secretary. Mr. Cowell, Mr. Pocock, Mr. Hicks, Miss Reid, and Mrs. Cunningham retained their positions on the Council, and Mr. Morley and Miss Gilchrist were added in the places of Messrs. Mackay and Spence, resigned. The Rev. Wilkinsen retained his office as the Association's representative on Council B.P.A. The following gentlemen are the Association's Vice-presidents: Mr. Tolcher Eccles (physician), Hove; A. Eade, Esq., Shoreham; Councillor W. Halliwell, Brighton; Rev. S. B. Lane, Brighton; Alderman E. Lowther, J.P. Brighton; G. Le M. Spurgeon, Esq., Worthing; Dr. Geo. Tocher (physician), Brighton. Two new members were enrolled.

LEYTON PHRENOLOGICAL SOCIETY.

THE Winter Session of this Society was inaugurated on Friday, Sept. 30th, with a conversazione in the Grange Park Congregational Hall, which had been specially decorated for the occasion.

The instructive and entertaining programme consisted of songs, recitations, etc., happily rendered by the following artistes:—Miss Lemare, L.S.M., pianoforte solo, "Stately Dance" (Cowen); Miss Ware, song, "Home Dearie Home;" Mr. Gillespie, song, "When the Lights are Low;" Mr. Ellis Blyth, recitation, "Sad Memories;" Mrs. Tisshaw, song, "The Lavender Girl;" Mr. Livermore, song, "Nita Gitana;" Mr. Waite, recitation, "The red thread of honour;" Miss Ware, song, "The Flight of Ages" (encore, "The Chimney Corner"); Mrs. Tisshaw, song, "The Gift of Rest;" Miss Webb, violin solo, "The Last Rose of Summer." The accompaniments were skillfully rendered by Miss Lemare, L.S.M.

The science of Phrenology were kept well to the front, public delineations of character being given by those eminent phrenologists Messrs. Melville and Blackford.

Two gentlemen submitted themselves for public examination. One—Mr. C., was found to be thoughtful, meditative, kind, with rather less observing power; the other, Mr. L., practical, observant, business-like, religious, and active, with less reflective ability. The subjects presented many other striking differences, such as must have made their examinations very useful to those present studying the science. Both delineations were stated to be especially good.

It is a fact, that few people in Leyton, at any rate, will deny that the study of human character is useful to everybody. The real object of the Society, which is affiliated to the British Phrenological Association of London, is to teach the truth about the human mind, its possibilities, and suitable education, its varied aspects and peculiarities, and its moral and religious improvement.

Among the large and enthusiastic audience we were glad to note the presence of our valued friend Mr. James Webb, headmaster of the Capworth Street Board School, who has done so much to found and encourage the Society in its phrenological labours.

—:o:—

THE BIRMINGHAM PHRENOLOGICAL SOCIETY.

The monthly public meeting of the above Society was held on October 4th, at the Temperance Institute, Corporation Street, when Mr. E. R. Davies gave a lecture on "Human Character." Mr. C. Parish presided. The lecturer contrasted the general character of the people of to-day with those of the Middle Ages, showing a progressive development. He also drew attention to the invaluable service in knowledge Phrenology would be to all, as a means of bringing about some of the great changes which are needed even now by humanity. After the lecture, several persons were publicly delineated, after which those examined added their testimony to the truth of Phrenology.

On October 11th the members and friends met to hear Mr. J. Davis speak upon the "Language of the Faculties." He dealt with the subject in such a manner as to cause an animated discussion upon the influence some persons exercised over others. Many interesting and instructive points were considered at length.

THE POPULAR PHRENOLOGIST

Vol III.—No. 36.]

DECEMBER, 1898.

[ONE PENNY.]

ECHOES FROM THE PAST.

—O—
BY H. C. DONOVAN.
—O—

It will interest some of our readers to learn that there is a collection of casts in the possession of Mr. Hockaday, cab proprietor, Dawlish. A friend of mine, quite by accident, stumbled across them whilst on a visit to that place, and was able to recognise many of them, such as Thurtell, Rush, Palmer, and a lady with very large Conscientiousness. There were also casts of brains and skulls, some of which must have formed part of Dr. Spurzheim's collection, for they were marked "Deville," and were numbered. Deville, you will probably recollect, was London modeller to Dr. Spurzheim, and ultimately started as a phrenologist in the Strand, after Spurzheim's death. Among this collection my friend recognised one or two of the Billings family, who were known as the Norfolk idiots, a most remarkable family, brought into existence by the action of the Norwich Board of Guardians.

The father of this family, Mr. Billings, was only semi-idiotic, he maintained himself during the summer, but was in the habit of making winter visits to the workhouse. The guardians were also troubled with an idiot woman who was a constant resident at the workhouse. In order to get rid of this woman, and at the same time to be relieved of the winter visits of Mr. Billings, the guardians compelled that gentleman to marry the idiot lady. The result was that ultimately Mr. and Mrs. B., with five beautiful specimens of idiots, had to be maintained out of the rates. I well remember seeing the complete collection of the casts of this family, and a painful sight it was. At lectures these casts were often shown, and formed the subject of many interesting comments about idiots in particular, and boards of guardians in general.

Should anyone interested in the study of Phrenology be spending their holidays next summer in the neighbourhood of Dawlish they might try and find out these casts, and see if the present owner has not a catalogue. Perhaps there may be some of the casts worth saving from destruction, and the B.P.A. might afford them house-room. At one time there were a goodly collection of casts in London, in private hands, but the history of many of them became lost, so that the rising generation ceased to take interest in them. Who remembers, for instance, George Swaine, the amateur actor, with his enormous love of approbation, who had been known when suffering from attacks of gout to get up and go off acting, and who, when on the stage, felt no pain, but fainted as soon as the curtain dropped? He

thought himself an actor, but was only a praise hunter. So greedy was he for applause that he could not keep his eyes from the audience.

Who remembers Martha Browning, with her small perceptiveness, who murdered her mistress in order to steal what she supposed to be a five-pound note? She had seen it in her mistress' possession, and when she had stolen it, took it to a local tradesman and desired him to change it. The banknote was for £5 on the Bank of Elegance, issued by a local barber as an advertisement! Who now recalls John Lees, with his weak vitality, or Lord Eldon, with his small Conscientiousness? Most of such casts are gone and forgotten. After all, casts are not altogether instructive. They satisfy but do not teach. The young phrenologist had better confine his attention to the living head, and endeavour to adopt some recognised system of manipulation. For it is an art, and before it can be made a part of science, must have a theoretical basis. The empirical fumbling now practised by the majority of amateurs, can only lead to mistakes and wrong estimates of character, which happily can injure no one but themselves.

BRIGHTON AND HOVE PHRENOLOGICAL ASSOCIATION.

—O—

On November 3rd, the president, Mr. J. Millott Severn, gave a lecture entitled "A Short History of the Discovery of the Mental Organs," Mr. Pocock occupying the chair. The lecturer gave a rather lengthy but interesting account of the circumstances under which each of the mental organs were discovered, stating in each case the names of those who had the credit of the discovery. The lecture was attentively listened to and much appreciated. A new member was enrolled.

On November 17th, Mr. J. P. Blackford, of Windsor, by special invitation paid the Association a visit, and gave a lecture entitled "Some Objections to Phrenology Answered." The president occupied the chair. The lecturer dealt with his subject in a most masterly, convincing and eloquent manner; touching on the whole range of anatomical and other objections usually brought forward by sceptics and others who desired to pick flaws in the phrenological system of character reading. The lecture was pronounced to be one of the best ever given before the Association. An interesting discussion followed; when questions were asked and ably answered, following which a cordial vote of thanks was accorded to the lecturer. (Secretary.)

DR. FRANZ JOSEF GALL, M.D.

(Continued.)

DURING this tour of inspection Dr. Gall gave some wonderful proofs of the truth of his doctrine. Prisoners were submitted to him, with no information as to the nature of the crimes for which they were incarcerated, and in every case, to the astonishment of all present, he indicated their weaknesses and the consequent offences of which they would be guilty. By way of illustrating our subject, we quote from a report of his visit to Torgau, published at the time. Two establishments were visited—a prison and a lunatic asylum.

“Dr. Gall arrived, and several persons of distinction—friends as well as opponents of his doctrine—met to be present at this curious and interesting investigation. Mr. Wagner, one of the Governors, had ordered the Steward, Seyfert, and the Chaplain, Reynel, both men of judgment and penetration, to make out a list of the most notorious felons and lunatics, describing at the same time the reasons of their confinement, their characters, the state of their health, &c., according to which the examination of their skulls was to take place, and with which Dr. Gall's observations were instantly compared. He has neither seen this list before or afterwards. Some noted male felons were brought before him one after the other, whom he surveyed with great attention and delivered carefully his judgment upon them.

“Whilst the observations upon single individuals were continued, the steward had drawn up all the rest of the prisoners of both sexes in two ranks, for which purpose the large yard adjoining the house was very convenient. The doctor, with penetrating looks, walked through this very numerous company of thieves and rogues, making proper remarks upon everything which he found particularly striking. In the whole number, at least seven out of eight had been brought there for having committed greater or smaller thefts; and that no innocent person was amongst them could be easily proved by their organs for thieving, which were seen or felt at the first look or touch. Even the most obstinate sceptics were obliged to yield to the convincing proofs. Whoever cannot read these characters will hardly be able to read anything which the finger of nature has written.”

Napoleon's advances in Europe, unfortunately at this time, left but little tranquillity to the philosopher; for although this great conqueror was pleased at the discovery of Gall, and spoke of it in high terms, yet the Jesuits of France—who imagined that the doctrines favoured Materialism—prevented it from gaining at that time a footing in that country. Dr. Gall next visited England, and succeeded in winning many to his views of brain function and localisation. Ultimately, he made Paris his place of residence, where he became recognised as an eminent physician. During the latter years of his life he gave public courses of lectures on his science at his own house, which were numerous attended, and his rooms became the resort of the *savants* of all Europe.

Dr. Gall had a fit of apoplexy a few weeks before his death, which took place on 22nd August, 1828. His funeral was attended by a vast number of eminent scientists and literary men. Broussais, Fossati, Fontanelli, Laudrer, Bourdon, and Vimont delivered orations; and Paillet-de-Combieres recited some verses near the tomb.

A description of Dr. Gall, written in 1826, states that

“he was a man of middle stature, of an outline well-proportioned; he was thin and rather pallid, and possessed a capacious head and chest. The peculiar brilliancy of his penetrating eye left an indelible impression. His countenance was remarkable, his features strongly marked and rather large, yet devoid of coarseness. The general impression that a first glance was calculated to convey would be that Dr. Gall was a man of originality and depth of mind, possessing much urbanity, with some self-esteem and inflexibility of design.” His *skull*, now preserved in the museum of the Jardin des Plantes, Paris, measures over the superciliary ridge and tops of the ears rather more than 22 inches, and 14 1-16 inches frominion to glabella.

An interviewer, writing of a visit he paid to Dr. Gall when in England, after describing the fondness of the doctor for birds, cats, and dogs, of which the room was full, and with the peculiar dispositions of each the doctor seemed familiar, says:—“I was delighted with his conversation. He seemed to me to take a wider view in the contemplation of man than any other person with whom I had ever conversed. During breakfast he frequently fed the little suitors, who approached him as near as their iron bars would permit. ‘You see they all know me,’ said he, ‘and will feed from my hand, except the blackbird, who must gain his morsel by stealth before he eats it; we will retire an instant, and in our absence he will take the bread.’ On our return we found he had secreted it in a corner of his cage. I mention these uninteresting facts to show how much Dr. Gall had studied the peculiarities of the smaller animals. After breakfast he showed me his extensive collection, and thus ended my visit to the greatest moral philosopher that Europe has produced—to a man, than whom few were ever more ridiculed, and few ever pursued their bent more determinately, despite its effects—to a man who alone effected more change in mental philosophy than, perhaps, any predecessor—to a man who suffered more persecution, and yet possessed more philanthropy, than most philosophers.”

Dr. Gall's life is a record of work done, and well done; work he commenced with but little idea of the ultimate result, yet which has influenced and permeated the whole realm of mental and moral philosophy, suggesting new views of the human mind and new standards of judgment for human action. Its influence has also been powerful in indicating to anatomists new methods of research, and a wider range for the exercise of their observation and experiment. Localisation of Brain-function, the great discovery of Gall, condemned by anatomists and physiologists, has risen at the hands of Hitzig, Fritsch, Ferrier, and others into an acknowledged scientific fact. To whom honour is due let honour be given, and in this connection the honoured name is FRANZ JOSEF GALL.

THE MORGAN FUND.

THE following sums have been received during the past month in aid of the above. Further subscriptions are sadly needed and will be gratefully acknowledged:—

	s.	d.
Mr. J. Allen	...	10 0
Mr. G. H. J. Dutton	...	5 0
Miss Atkin	...	5 0
A Friend	...	5 0

HOW TO READ CHARACTER.—I.

—o—
By E. S. G. MAYO.
—o—

A KNOWLEDGE of human character is essential to a successful career. Truly, in all grades of enquiry, and in all fields of study, "Knowledge is power"; at the same time, "Self-knowledge is the root of all knowledge." Pope's dictum—"Man, know thyself"—was well spoken. If we would investigate the character of others, we must, of necessity, make ourselves a special and primary study, in order that we may account for our tastes and aversions, our emotions and aspirations, our hopes and our fears, before we attempt to account for those of other people. We must, in short, by careful and painstaking observation, strive to obtain the "power the giftie gie us, to see ourselves as ithers see us." And why? Because our interpretation of the character of others will depend upon the characters we ourselves possess, for every man naturally sees through his own mental spectacles, and colours what he observes according to the shading of his glasses.

The utility of a knowledge of character cannot be exaggerated, nor need we pause to consider even the most important benefits arising from such a knowledge. Let us but contemplate the vast amount of deception that is practised momentarily in the world, and then think of the result if the deceivers were known and read of all men; and we are compelled to admit that a scientific knowledge of human character—if such is obtainable—must be invaluable to those who possess it. Our ancestors fully admitted this truth, judging from the fact that from the earliest ages of human enquiry upon record, the cry has been paramount, "How can I read character?"

What a piece of work is man! "An enigma how wonderful! An entity! An embodiment how complicated, yet how perfect!" Worthy even the creation of a God!

In the words of Trall, "Geology and Genesis agree that the human being is the crowning work of the Almighty Architect. The Bible and science harmonise in placing man at the head of creation, as the product of infinite wisdom and skill, hence the profundity of investigation necessary to a thorough understanding of his nature, attributes and disposition.

Nature classifies all her works into orders, genera, and species, and *form* constitutes her great basis of this classification, which is governed by immutable laws. Our present aim is to explain these laws and classifications as connected with man, and point out their indications of his character.

The human being is made up of three great classes or systems of organs, each of which has its special function in the general economy. These systems or classes, each naturally divided into several branches, include all the organs, and perform all the functions of physical man. When these systems or groups of organs are large, they produce what is called a *temperament*—or prevailing and predominating condition. These temperaments are called: (1) the *motive* or *mechanical* temperament, which has for its basis the bones, ligaments, and muscles; these are pre-eminently the organs of action—hence the term *motive*. (2) The *vital* or *nutritive* temperament, which depends upon the condition of the lymphatics, blood, glands—in short the *vital organs*, as the heart, lungs, digestive system, and the viscera. (3) The *mental* or *nervous* temperament, which, as its name denotes, is

connected with the power of thought, will, emotion, and sentiment, and has for its basis the brain and nervous system. It will be observed that the whole man is included in this classification, his physical, vital, and mental powers being regarded. Speaking of the temperaments, Fowler says:—"They may be compared to the several parts of the steamboat and its appurtenances. The vital is the great steam power; the motive, the bulk and framework; and the mental, the freight and passengers."

The prominence (or reverse) of these temperaments indicates character. Therefore, at this point, two questions naturally suggest themselves to our mind: (1) How can we detect the developments of these temperaments? and (2) What character do they respectively indicate?

The strength of the motive is determined in proportion as the bones, muscles, and sinews predominate, imparting a broad, muscular, and bony frame, square features, high cheek bones, prominent nose and eyebrows, a square chin, hair coarse and abundant (usually dark, and sometimes jet black), and hard firm skin. The vital is generally indicated by a person of short or moderate stature, full form, plump features, round chin; full cheeks, and usually, but not always, light hair. The mental is detected by a fine form; slight and delicately shaped features; broad forehead; small chin; fine hair (not too abundant); and small muscles and bones.

At the present stage we cannot deal with the "combinations of the temperaments," it would but court confusion—it shall be considered later. We think it more profitable to confine ourselves at present to the temperaments in their single action. Individuals in whom the motive temperament predominates, are noted for force, energy, and determination of purpose; are thorough, and inclined to *over-do* things rather than *under-do* them; are often blunt and "hit the nail on the head" squarely; never "beat about the bush," but come right to the point at once. Such persons are born to lead, rule, and govern (other things being equal) in the *physical* world, and are adapted to a calling requiring physical labour, as carpentering, building, &c.

Persons in whom the vital temperament is large, are sociable, jolly, and "happy-go-lucky." They do not like hard work, but prefer overseeing it. Ladies of this temperament are particularly warm-hearted, sympathetic, and affectionate. Such, love devotedly and intensely, but if love is interrupted, they can easily love another.

Individuals of the mental temperament are thinkers, reasoners, and scholars; are totally unqualified for occupations requiring physical strength; but are adapted to callings necessitating thought and mental ability.

(To be continued.)

THE BRIGHTON MUNICIPAL ELECTION

A NOVEL element has been introduced into the election of a member for the Brighton Town Council to represent the Pavilion ward. Each of the candidates has been interviewed by Professor Severn, and delineations of their characters published. The interest shown in this method of making known the candidates to the ratepayers is noted in the fact that the local press has copied the delineations and inserted them in the election news. Mr. Severn's example may well be followed by other phrenologists, that their fellow citizens may have a reliable guide to the choice of such candidates as may most nearly accord with their own desires.

PHRENOLOGICAL LITERATURE.

—o—
By J. MILLOTT SEVERN, F.B.P.A.

(A Speech Delivered at the November Conference.)
—o—

THE literature of Phrenology cannot be said to be extensive. During the hundred years of its existence a fairly good number of books and pamphlets relative to the science have been published. Mr. Melville places the number at about 4,000, but these are chiefly small pamphlets and the greater part of them may be said to be but weak solutions or bad imitations of the comparatively few standard works by the great masters.

There has been a slight general advancement in a practical direction on the views and opinions put forth by the earlier promoters of the science, still, considering its splendid mission and the grand utility of the science, it is not making the progress which it ought to command.

The most scientific and reliable books relating to the history and principles of Phrenology are daily becoming more scarce. The reason of this is that we in this country have not valued them sufficiently, the consequence being that dealers in them have shipped the best away to America, where they command a much better market. This is certainly to be regretted so far as we are concerned, though an advantage, of course, to the Americans. I have frequently been just in time to purchase volumes which were being packed to go away.

Whoever has studied the history of Phrenology will have perceived that the science has always been the most popular and at its best during the times that its advocates have been able to publish and maintain one or more regular phrenological journals, hence the desirability of each one present putting forth every effort possible to keep up and maintain our present regular monthly phrenological publications, viz: the *Popular Phrenologist* and the *Phrenological Journal*.

In 1823 the Combes (Dr. Andrew and George) commenced to publish the first regular phrenological periodical, the *Edinburgh Phrenological Journal*, in 4s. quarterly numbers, which they and others of the Edinburgh phrenologists kept up until 1847, making of it twenty most valuable volumes, which at the present time are exceptionally scarce. In 1839 Messrs. O. S. and L. N. Fowler commenced the *American Phrenological Journal*, which is still being issued, and is now in its fifty-ninth year of publication. In addition to these, in 1843, when Phrenology was very publicly recognised and appreciated, the *Peoples' Phrenological Journal* was started—a small work published weekly, at the price of twopence, and continued until fifty-six numbers were completed. During this time the Edinburgh and American phrenological journals were going on, and Phrenology was at the height of public favour. There were about this time, we are told, the largest number of phrenological societies ever recorded in the history of Phrenology, and a very large number of medical men were throwing into the phrenological field their energies and support. But after the Edinburgh journal closed in 1847, many of the other phrenologists having by this time passed away, there was a great lull in phrenological progress, until, in 1860, Messrs. Fowler and Wells came over to this country from America, and did much to arouse the phrenological interest again. In 1880 Mr. L. N. Fowler started the *Phrenological Magazine*, which continued until some months after his death in 1896. We have here again seventeen complete and interesting volumes added to the phreno-

logical book stores. For six or seven years Professor Haddock, of San Francisco, has published his monthly journal entitled *Human Nature*, and in January, 1896, our own *Popular Phrenologist* came to light, thanks to the enthusiasm and enterprise of Mr. J. P. Blackford. Since the *Phrenological Journal* is published in America, though circulating in this country, the *Popular Phrenologist* is practically the only phrenological journal published in this country, and, so far as I know, it is the first attempt to publish a cheap penny monthly periodical devoted entirely to the interests of Phrenology. It is, indeed, a great venture, and everyone must admit that it is deserving of liberal support. There are whisperings about that unless it does meet with a more liberal support, its editor, who up to the present, and during the past three years, has given to it much invaluable time and mental energy, will have to discontinue its publication. The dissemination of phrenological knowledge is a commendable and laudable work, and the *Popular Phrenologist*, in my opinion, does that duty well, and ought to be capable of supporting itself, even at its present price, and certainly would do so if each practising phrenologist would patronise it to the extent it deserves. I cannot understand anyone pretending to be interested in Phrenology who will not support its literature. I hesitate not a moment to give a standing order for 750 copies monthly. In my district it has created an immense interest, and given a great impetus to phrenological investigation. It appears, however, from the editor's statement, that it is not so largely in demand in other towns. Now I contend, gauging by my own experience, that if phrenologists would but introduce it to their clients, they would not only be enhancing largely the interests of Phrenology, but also their own. It seems to me that it would be little less than disastrous if all the efforts put forth to establish this admirable and useful little monthly should all at once cease, and the work allowed to lapse just as it is beginning to make itself felt influentially. I know that if such did occur that it would be the cause of considerable disappointment to a very large number of persons, and I sincerely hope that every phrenologist, and every reader of the *P. P.* will do their level best to save their little journal from an untimely end.

BRIGHTON.

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ON November 14th Mr. H. J. Barker lectured on the "Truth and Use of Phrenology," for the Literary Society in connection with the London Road Congregational Church. Dr. Tocher took the chair. The lecture was illustrated by skulls, diagrams, and the lecturer's black-board sketches, drawn as the lecture progressed.

The audience was a large one, its appreciation being shown not only by the continued applause but by the avidity with which the *P.P.* was bought up at the close. The Rev. E. Phillips, in proposing a vote of thanks, said that he had been previously a sceptic on the subject of Phrenology, but the lecturer had thoroughly convinced him both of its truth and use.

He also thanked Mr. Barker for the reverent way in which he had handled his subject, and for the serious lessons he had brought under their notice. Mr. Barker gave some public character readings at the close.

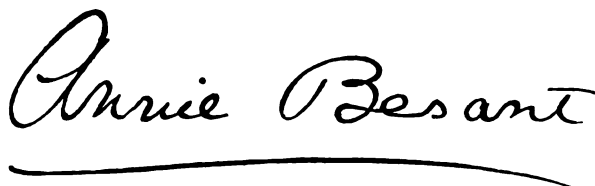
Mr. Barker also lectured at Kemp Town on Wednesday, November 23rd, on "Phrenology and Religion," W. Clarkson Wallis, Esq., in the chair.

GRAPHOLOGICAL CHARACTER SKETCH.

—o—

BY RICHARD DIMSDALE STOCKER, AUTHOR OF "THE HUMAN FACE AS EXPRESSIVE OF DISPOSITION," "A CONCORDANCE OF GRAPHOLOGY," &C., &C.

XXII.—MRS. ANNIE BESANT.



MRS. BESANT, the great high priestess of theosophy, an occult science which owes its revival chiefly to her and the late Madame H. P. Blavatsky, has the signs of spirituality (bases of letters widely curved), benevolence (sloping "hand," out-stretched finals, &c.), and conscientiousness (level placing of letters) all prominently displayed in her handwriting, which shows her to be of an exceedingly impressionable and receptive psychical nature (which accounts for her interest in all occult studies), and possessed of great sympathy, a desire to benefit and befriend mankind, and extreme straightforwardness and honesty of motive. She is absorbed in the contemplation of the unseen, and is willing to believe and to be convinced in what is termed the "marvellous," and will sacrifice much in order to investigate and demonstrate that which she believes and knows to be the truth. Her great feeling for others, her administrative gifts, and her faith and belief in humanity have caused her to continue in "well-doing," and to have ever before her the uplifting and ennobling of the race, although she is not unlikely to have been, at times, disappointed in those around her. Her Firmness being only of moderate or average development (finals rather faint, non-rigid style), she is open to conviction—not obstinate, dogmatic or unreasonable; though the high-barred *t* shows us the leader, the independent thinker. Bigotry, intolerance, or narrow-minded conventionality will not accord with this rather uncommon, curvilinear "hand." Her mind is eclectic; it is the storehouse for wisdom—Eastern and Western. Her selective talents, as well as her critical and reasoning faculties are shown in the absence of *liaison* between the *s* and *a*; her ideality, in the refined style as a whole. She is logical, keenly moved by all that is worthy of admiration, and contemplative. There is sufficient self-esteem in the tall capitals to render her dignified though not egotistical. She hates bounce, self-advertisement or bombast. The almost equal heights of the small letters proclaim her to be capable of giving her mind to one thing exclusively; hence her capacity to master the many complex subjects which she has studied, and her patient willingness to await results as a student thereof. She has a strong love of harmony and concord, and although she has good executive power (see the strokes under the names, and to the *t*), and will, therefore, take pleasure in disseminating the doctrines which she has undertaken to advocate, her destructiveness not being large (the lines being *thin*), she does not wish to *break down*, and would not wilfully kill

even an insect. Brawls, tumults, and "scenes"—no matter whether or no they are occasioned in defence of a "good cause"—would be repugnant to her. Altruistic, philosophical, and highly nervous by nature, she will advance and promulgate the views which she feels will benefit others; is an optimist, and understands that evolution is carrying forward the progress of humanity—surely, if slowly.

We may learn much from this autograph, for Mrs. Besant herself is a highly-developed character—sincere, intellectual, and spiritual.

LEYTON PHRENOLOGICAL SOCIETY.

—o—

MR. ELAND appeared before this society at the fortnightly meeting on Friday, October 28, with a well thought-out and practical paper. The Temperance Question was presented with special interest from a phrenologist's standpoint. That Phrenology could help them to deal with this greatest of social troubles was, perhaps, a new thought to many, but a fact, nevertheless. There were many whose lives had been blighted through drink, who had, besides a large faculty of alimentiveness and seducery influences; other faculties, which, had they been exercised and brought forward would have restrained this faculty, and enabled the man to be useful in his vocation. Mr. Eland went on to show that the abuse of other faculties, useful and right in their moderate and proper places, but a curse when abnormally enlarged or inflamed, were also forms of intemperance.

On Friday, November 11th, the Rev. T. R. H. Sturgess presided. The lecture on "Control" by Miss Dexter was a clever enunciation of the principles underlying the effect of the mind on the bodily functions, and the phrenological doctrines respecting the activity of the various mental powers and the method of controlling them. The chairman expressed his gratification at being present to listen to such a clever lecturer. Mr. Webb stated his opinion that the lecture was thoroughly able, the most pleasing part of the lecture was its elocutionary perfection. Miss Dexter answered a number of difficult questions respecting the mind, its entity, &c., with much ability.

CHACEWATER.

—o—

A LECTURE on Phrenology was given in the Bible Christian chapel on Friday evening by Mr. R. W. Brown. The chair was occupied by Mr. J. Kelloe, who has studied the various sciences associated with human nature. He made a few appropriate remarks, and then introduced the lecturer, who commenced by expressing his grief that so many persons opposed the science on superstitious grounds. He then very briefly explained away such fallacies to the satisfaction of the audience, who showed their approval by enthusiastic manifestations. A public examination of the chairman proved satisfactory.

The Popular Phrenologist.

DECEMBER, 1898.

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All Advertisements must reach the Office as above, on or before the 15th of the month before it is required to appear; and if proofs are required two days earlier.

CRANION'S OPINION.

THE ninth has come and gone, and left behind it an atmosphere invigorating and refreshing. The day's operations, though far from rising to my ideal, were nevertheless, a decided advance on previous efforts, and more worthy of the workers, and the cause they have espoused.

One only regret have I, and that is that many friends full of enthusiasm, and anxious to take part in the proceedings, were, for lack of time, prevented. Mr. J. Allen, of St. Anne's-on-Sea, was one whose desires were checked both in the afternoon and evening, but devotion ever calls for sacrifice; and the more enthusiastic the devotee, the greater the praise due to his self-abnegation.

Space will not permit me to recapitulate all that was done, especially as a fairly full report appears elsewhere in this issue, but there is one matter of great interest to me, and I trust to my readers also, to which it is necessary for me to draw attention, and that is a subject dealt with by Mr. Severn, namely, the life or death of the *P.P.* itself.

I must unburden myself on this matter. It is now three years ago since I started the *P.P.* as an organ devoted to the interests of Phrenology, with the object of endeavouring to popularize the subject. Hence the form, matter, and price were all regulated to that end. I had hoped that phrenologists would have helped me in my endeavour, and having a cheap and attractive exponent of their principles, would have gladly done, each his best to secure for it a guaranteed position.

Some very few have done good work in this direction, so much so, that I have been able to boast a circulation of 10,000 a month. The efforts, however, are not continuous, and the results are consequently of less value, because of their spasmodic nature.

It is a well-known fact that the sales of a paper will not alone pay its necessary expenses. It is therefore desirable that the pages devoted to advertisements be well patronised; but advertisers fail to reap sufficient benefit unless there is a large circulation. Hence circulation and advertisements are jointly necessary for the well-being of every periodical published.

Applying the above facts to the position of the *P.P.* during the past twelve months, the position is this, that whilst the circulation has been on the increase, the advertisements have been declining, and the result has been that the paper has to be continually published at a loss. This loss I have hitherto cheerfully borne, but feel that I cannot go on doing so indefinitely, and have therefore had to announce that unless some greater interest is taken by phrenologists and others in the advertisement department of the paper, or substantial assistance rendered to its financial position in some other way, the *P.P.* must cease to exist.

I had intended that the present should be the last number issued, but friends from all parts who had heard of my intention, have urged me to make an effort to keep it running. What is the opinion of my readers on this matter? Are you of opinion that the *P.P.* should live? If so, what are you going to do to keep it alive? Can you get for it new subscribers? Will it not be worth your while to advertise your business in its pages? Are you sufficiently interested in Phrenology to help by subscription or otherwise the continued publication of what is to many of you your favourite paper.

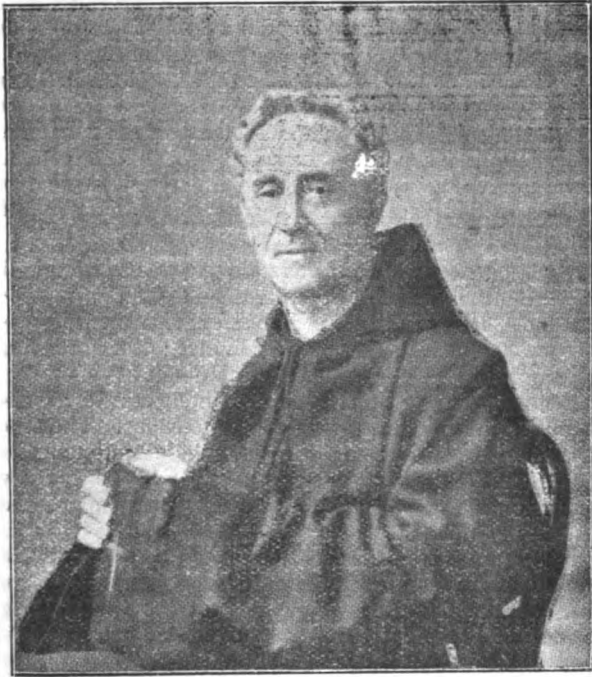
The subscriptions of a large number of annual subscribers are now due for the year 1899. The prompt renewal of subscriptions will be a favourable sign of interest, especially if accompanied by one or more fresh subscriptions for friends. (Of course, should the paper not be issued, all cash received would be returned in full.) Will our friends do their best to increase the number of annual subscribers in the provinces and places where the newsagents do not stock the paper.

I am now awaiting the result of this appeal to your interest in, and enthusiasm for, Phrenology. If before the 12th of December I receive sufficient encouragement from the numerous lovers of the *P.P.* who desire its continued life, I shall go on as hitherto. I do not mean by encouragement simply good wishes and hopes for success, but definite orders for advertisement spaces, for copies, either singly or in quantities, or subscriptions in aid, guaranteed monthly for a special period. Who then will help the *P.P.*? Kindly let me hear from those to whom this appeals, by Monday December 12th.

Kindly note that the column devoted to "Forthcoming Meetings," is an important one. I freely give space to these announcements for the benefit of my readers. There are many who would be pleased to go to a lecture if they knew of one in their neighbourhood. I am always willing to include the notices of any phrenological lectures to be delivered during the month, my only condition being that there shall be free admission to all readers of the "*P.P.*" Notices of these should be sent before the 18th of the preceding month.

PHRENOLOGICAL CHARACTER SKETCH OF THE REV. FATHER IGNATIUS, O.S.B.

By J. MILLOTT SEVERN, F.B.P.A.



FATHER IGNATIUS being on one of his periodical visits to Brighton, I thought it would be interesting to students and others to know something of the mental "make-up" of this remarkable man—the Anglican monk of Llanthony Abbey—whose views, position, and mental capacities may be said to be alike unique, and the fame of whose eloquence and zeal as a great mission preacher and lecturer is known far and wide. Therefore, in the interests of the readers of the *Popular Phrenologist*, I arranged to interview him phrenologically, and prompt to the appointed time I called at his apartments. The Rev. Father, clad in monastic garb, with genial face and outstretched hand, gave me a most cordial reception. Father Ignatius is a gentleman of about medium height and build, and is now sixty years of age. His features and the whole of his mental and physical organisation are indicative of an almost purely mental or nervous-sanguine temperament, combined with wiriness of constitution and much mental tenacity. The crown of his head being shaven as is the custom with monks, he smilingly said, "It will not be difficult for you to get at my phrenological developments." I quite agreed with his apt remark, and proceeded to take the circumference measurement of his head, which is fully $22\frac{3}{4}$ inches. This is rather large, yet it is not an absolute criterion of the strength of his mental powers; there are many conditions which combine favourably in making him the remarkable man he is. His brain is very active, its quality is superior, as is the texture of his whole organisation, and each group of mental organs is pretty evenly balanced; still, he possesses some very distinctive mental qualities.

Judging of his natural capacities, he is capable of becoming interested in, and of dealing with, a wide range of subjects;

but his great earnestness, zeal, and enthusiasm in the cause he so ably advocates tend to give depth rather than breadth to his mind's powers. Strong and earnest in his convictions, he would be nothing were he not an enthusiast.

His head is well rounded in every part; the moral and intellectual organs predominate, yet there is width also to his head indicating marked energy.

His moral and religious organs predominating, he manifests profound admiration and respect for everything that is good and great; is fervent and devout in religious worship; his thoughts and ideas present themselves quickly as if by inspiration; he possesses strong intuitive perception of spiritual truths; is guided much by spiritual premonitions; loves to meditate (on spiritual matters) on the perfection of the Deity, the existence of the soul and future life, the destiny of man, and everything that embodies wonderment.

He is hopeful, sanguine, assured, easily elated, bright and cheerful in his manner and disposition, extremely sensitive, highly susceptible to surrounding influences, possesses lofty and ideal aspirations, is refined in his tastes, versatile in his thoughts and ideas, yet firm, intense and tenacious in following his principles. Is genial and adaptable, friendly, warm-hearted, strongly sympathetic, social, winning, persuasive, convincing, yet original in his methods and quite unconventional.

Language is powerfully developed, and Imitation fairly marked; he is an orator of the highest order, clear in his descriptions, logical in his conclusions, eloquent, earnest, enthusiastic and impressive in presenting his views; possesses great energy, force of character—combative and executive power: is fearless, spirited, bold and courageous. Cautiousness is fairly large, Secretiveness but moderate; he is very open-minded, frank, and sincere, but prudent.

Inhabitiveness, Veneration, Ideality and Sublimity combine to make him a dear lover of the quiet joys of home, of country, and domestic life, and the beauties of nature; he is enraptured by, grand, romantic, sublime and beautiful country scenery. Tune being large, he strongly appreciates music and singing, and is a good musician. His memory is quick and mostly retentive.

Constructiveness is large, and is much manifested in his methods of expressing himself, and acts also with his Acquisitiveness, which is well marked; he delights in putting forth his energies and in using his splendid gifts in the acquisition of properties for the advancement of the great work he has undertaken. Would that there were more men of his abilities, and as willing as he to sacrifice self and personal advantages for the good of posterity! Though splendidly gifted, he is nevertheless human.

It appears from his biography that Father Ignatius has always had strong religious tendencies. When but nineteen years of age he desired to enter the ministry of the Established Church, and at twenty-three he was ordained in Wells Cathedral. At twenty-four years of age he entered on his great work of reconstituting the Benedictine Order as a branch of the work of the Church of England. In doing this he severed himself from his friends, his co-workers, his patrons, his Church; and became what he himself describes as a "kind of ecclesiastical Ishmael." Undaunted by opposition, superior to revilings and persecution, he laboured, strong in the faith which his religion inspired. His own spirit was aflame with zeal, which with living contagion caught the souls of others. His strong sympathies and burning eloquence soon won for him a following, which enabled him to realise to the fullest the dream of his life.

LESSONS IN PHRENOLOGY.

—o—
BY JAMES WEBB, F.B.P.A.
—o—

WONDER—(Continued.)

IN the *Popular Phrenologist* for November, a description of the position of this organ was given as localised by Dr. Ferrier and illustrated by him in *Functions of the Brain*.

Comparing his localisation with that of Dr. Spurzheim, it will be seen that the areas are exactly the same (not considering the limiting or bordering lines which in all cases are more or less conventional)—that is, the centre of this organ is in the posterior portion of the second frontal convolution.

So far as modern research can confirm that which requires no confirmation, Dr. Ferrier confirms Dr. Spurzheim and Dr. Vimont and Dr. Broussais, all of whom found the seat of the organ in this convolution.

To judge of the position of this organ in the living head a person should stand immediately before his client, and, placing his open hand above the head, so that the tip of the middle finger of the right hand is on the centre of Benevolence (an easy landmark), he will find the tips of the first and third fingers on Imitation when spread about a quarter of an inch from the first finger, and, spreading the *little* finger outwards about a quarter of an inch from the third finger it will be placed on the anterior part of Wonder, which from that point runs backwards and somewhat upwards towards Hope and Veneration. Its boundaries can hardly be said to have been accurately defined; still, after careful and continued examination of this part of the head, the student will be so able to adjust his sense of touch that the difficulties that he will encounter at first will vanish. Below the organ is Ideality. In the examinations of brains, and different diagrams of brains, it will be seen that the gyri of the second convolution in this region are very varied, being longitudinal in some and almost vertical in others.

There can be no dispute in regard to the possession of the organ of faith in man. Whether considered under the names of Supernaturality, Wonder or Marvellousness, its location and function agree.

Religion is sometimes called "a system of faith." St. Augustine had a large development of this organ and this development agreeing with his character is a very strong confirmation of the innate* and elementary or basic character of the organ.

Neither his large intellectual faculties nor his propensities, nor both, could dominate it. He wrote: "Credo quia absurdum, credo quia impossibile!" (I believe because absurd; I believe because impossible.)

With a well-developed head, *i.e.*, in a head with large reflective and observing faculties and large Veneration, in which the faculty of Wonder is amply developed, a person cannot fail to have a high appreciation of religion. His discernment will be great, leading him to lay great value on the need of worshipping the Supreme Being. With large Conscientiousness he will instinctively follow after righteousness, and with an equal development of Hope will look forward to a blissful future.

With little education—that is to say, in savage and barbarous races, men have created a large number of imaginary beliefs, as absurd to intelligent persons as they are unnatural; for example, the metamorphoses and re-incarnations of the Indians, &c. In Egypt the organ of Faith was largely dominated by the phenomena of the Nile. There

* Innate: *i.e.* born not made.

eligion consisted in presenting emblems and rites under the varying phases of the year and the periodical variations of the sacred stream. Similarly the faith of the Greeks, influenced by Ideality, Constructiveness, the domestic propensities, &c., peopled the earth with representations of national phenomena. In many races the organ of Faith is dominated by a cruel materialism, where the baser passions are paramount. In them idols, fetishes, and charms are sufficient to satisfy the cravings of this organ.

Dr. Gall had to leave Vienna because his doctrines were held to be materialistic, and from his day to the present time phrenologists have been branded as atheists, materialists, and fatalists, according to the fancy of their opponents, and yet Phrenology is the only science that teaches that the religious instincts are innate—man's most valuable gifts when guided by intelligence and righteousness.

Yes, the greatest glory of this unique science of mind is its agreement with the most enlightened form of religious belief and Christian conduct. The religious faculties were necessary to such belief and conduct; their scientific discovery belongs exclusively to Phrenology.

No moral feeling results from mere intellect: no religious principle is the outcome of the animal passions. The moral and religious organs alone appreciate these sentiments and principles, and Phrenology proves them to have their own sphere of action and their brain organs their own appropriate areas.

What a grand moral force, then, is Phrenology likely to become! Is it destined to defend the very principles that at first a jealous bigotry tried to destroy it for teaching? It is. Nothing is created in vain. These organs of Godliness, Hope and Faith have their God-given uses. Providence never provides what is not wanted, or without a reason. And in this case is not the reason provided in the Scriptures?

Dr. Spurzheim in his excellent "Natural Laws of Man," deals with this question in a philosophical manner. He shows the practical value of faith "when it induces the believer to practise the Christian virtues," for faith worketh by love, and if it have not works is as good as dead. He also shows its function in appreciating the marvellous—that is, whatever is incomprehensible or beyond the limits of observation, "the nature of God, the creation of the world by His will, his influence upon his creatures, his communion with men, the immortality of the soul, and the rewards and punishments in the life to come."

And thanks to Geo. Combe, and to Dr. Andrew Combe, his brother; to Dr. Elliotson and Sir G. S. Mackenzie, to Drs. J. P. Brown and Richard Chevenix, and many other friends of Phrenology in England; and thanks to Drs. Broussais and Vimont for their prodigious labours in mental science and medicine, to Dr. Spurzheim, the greatest of philosophers; and lastly, to that colossal figure rearing himself above all others around him, thanks to Dr. Gall, among philanthropists the richest in usefulness, among savants the wisest, among men the bravest. Like Michael Angelo's Moses, at present he is not seen to advantage. The sculpture in *St. Pietro in Vincolo* may never emerge into the position for which it was intended, but Gall will occupy the place the Creator assigned to him as the mists of ignorance and clouds of injustice are absorbed or dispersed by the warmth and radiancy of truth and wisdom.

NOTE.—It is a very peculiar circumstance that Michael Angelo's Moses has a very characteristic feature. Out of the very area of the head in which "Wonder" is located, horns are to be seen protruding through the hair. Is this merely a coincidence, or has it a meaning?

BRITISH PHRENOLOGICAL ASSOCIATION.

THE annual conference and public meeting took place at Essex Hall, Essex Street, Strand, on November 9th. The weather was propitious, with the result that a large number of provincial members were present, including Messrs. T. Timson (Leicester), J. M. Severn (Brighton), R. B. D. Wells (Scarborough), E. Parish and C. Burton (Birmingham), W. J. Taylor (Morcambe), J. Allen (St. Anne's-on-Sea), W. Brooks and H. Gapper (Portsmouth), H. P. Dommen (Weymouth), Rev. Wilkinson (Woolwich), &c. London members and friends were well represented by Messrs. T. Crow and D. T. Elliott (Fowler Institute), Geo. Cox, P.B.P.A., F. R. Warren (secretary), E. Durham (treasurer), Dr. Withinshaw, Messrs. Crothall, Crouch, Webb, Blackford, Rham, Prior, A. Hubert, J. F. Hubert, Ferosa, Whellock, Morgan, King, &c. Many ladies also attended and lent their assistance in making the gathering successful.

In consequence of the inability of a large number of persons to reach the Hall, the proceedings could not commence till nearly three o'clock in the afternoon. By that hour, however, a good number were in attendance, and the president opened the conference.

MR. GEORGE COX (president) commenced by giving a hearty welcome to all, especially to such as had come at considerable inconvenience and personal sacrifice from places hundreds of miles distant. During the previous twelve years of the existence of the B.P.A. it had done much to stay opposition. When it commenced operations the press was almost unanimously opposed to Phrenology; to-day a large proportion of its chief organs were either favourable or careful to express no adverse opinion. This meant advance, and if we continued as we were going we should soon regain our lost ground, and get back to the spirit of fifty or sixty years ago, when our science was eagerly sought after by the great and the learned. Phrenologists should only go so far as Phrenology will permit. We all could accept the late Mattieu Williams' statement that "to undertake to read the heads of all comers is quackery." It was impossible to correctly delineate character without a knowledge of the education and environment of the subject. He hoped phrenologists would push the subject with energy each in his own sphere, and a speedy general acceptance would soon result. The president concluded his address by reading a telegram from Herr G. Stephan, of Berlin: "Hearty compliments from Phrenology's native land."

MR. F. R. WARREN (secretary) gave a brief report of the Association's work since the previous conference. He referred to the incorporation of the Association, which, he stated, was being rapidly pushed after a long but uncontrollable delay. With reference to the Paris trip, would such as were going kindly hand in their names, and those who purposed contributing to a wreath for Dr. Gall's tomb send their subscriptions to the treasurer? He was pleased to report that they had now a long list of good men on their council. It was the strongest council the Association had ever had, and the attendances at the business meetings was remarkably good. Meetings had been arranged for the discussion of points of difference and for taking into consideration new facts and new discoveries. These meetings were at present confined to the council and officers of the Association, and had been the means of valuable instruction. The *Popular Phrenologist* had been a useful ally, and was entitled to the

support of the members. On the completion of the incorporation scheme, the Association will be empowered to grant diplomas distinct from the certificates hitherto issued, the award of such diplomas depending on each candidate passing a satisfactory examination provided for by the council, printed particulars of which can be obtained on application to the secretary of the Board of Examiners, British Phrenological Association, 63, Chancery Lane. He also wished to say that great good had resulted from their possession of an office. A large proportion of the work done could not have been accomplished without the facilities which were afforded by the office.

THE PRESIDENT then asked for reports of kindred organisations and affiliated societies.

MR. T. CROW (secretary of the Fowler Institute) read an encouraging report, which stated that their membership was increasing, and that new societies were being affiliated with them. Two classes a week for instruction in Phrenology were held at the institute, and their fortnightly lectures were favoured with increased attendances. Their members had done good work in other directions, having lectured for other societies, clubs and institutes, besides attending bazaars and other functions to further a knowledge of Phrenology. Their circulating and reference libraries were being constantly added to and improved, and their museum enriched with new casts, skulls, &c. A new catalogue had been prepared for the use of members, and to secure the latest news of phrenological doings a special supplement was prepared monthly for circulation with the *Phrenological Journal*. Mr. Crow further expressed his pleasure at being present at the conference, and was pleased to note the increasing desire on the part of phrenologists to work in union with the single aim of promoting Phrenology. He trusted all would work in the future in the right spirit, taking advantage of opportunities for usefulness.

MR. J. MILLOTT SEVERN (president of the Brighton Society) stated that the society he represented was going along smoothly. They had an increasing membership, and had been favoured at their meetings with several lectures from the Association. As a proof of the esteem in which Phrenology was held in Brighton he stated that among the vice-presidents of their society were two medical gentlemen, three ministers, an alderman, a town councillor, and the principal of a college. He believed there would soon be a great demand for high-class phrenologists.

MR. ELI PARISH (Birmingham Phrenological Society) said their society was only formed in June, 1897, but they commenced their work in the proper spirit. Their membership was small, but they did all they could to push Phrenology and clear away opposition. They sent out lecturers to social clubs, Y.M.C.A.'s, and other societies, and for the coming lecturing season they had many engagements. Though small, they had in their membership the groundwork of what would prove to be a good and flourishing society.

MR. J. ALLEN (St. Anne's-on-Sea) said: "We are all rethren in the work, and should be brethren in name, therefore I address you as such." In reference to the work in his locality, Mr. Allen said the odour left by the objectionable practices which used to be common on Blackpool sands had not yet worn off. The objectionable practice of associating Phrenology with palmistry must be discountenanced if phrenologists were to be free from reproach.

MR. R. B. D. WELLS (Scarborough) said he was as

much a phrenologist as ever. He thought it was impossible to read character phrenologically without physiognomy and physiology. Phrenology is the machinery, the top, which makes the hands go round. If one simply gives the function of an organ without giving the result of its excesses, he does not fully describe the character. He (Mr. Wells) was now in the midst of a lecturing visit at Sheffield, where his audiences numbered about 1,400 nightly, and was constantly labouring to push Phrenology.

MR. BURTON (Birmingham) urged all to stick to Phrenology, and go more deeply into the subject, and seek to find out its connection with everything we do. There is more in it than appears upon the surface. Without Phrenology there is confusion regarding man. Who are we? What does Phrenology say about us? While criticising others we should also criticise ourselves that we may get the best information possible.

MR. WILSON (Manchester) felt honoured to represent Manchester. Unfortunately, that city had been invaded by a lot of charlatans with pretensions to Phrenology, but as far as he knew there were only two phrenologists of repute in the place. He had sought to awaken interest in the subject by giving frequent lectures to religious and other societies.

The various items on the programme were next proceeded with, the first being as to the desirability of forming branch societies.

MR. J. P. BLACKFORD (Windsor) briefly opened the subject. He said that the present was an opportune time to consider this, as the members most deeply interested were those from the provinces who were present to-day. He discriminated between the society which would be an integral part of the Association itself, and the local independent societies which simply affiliated with the central organisation. He urged members to work for the formation of local societies or branches in their own districts.

MR. PARISH said his society preferred to be considered as a part of the B.P.A., and not remain an independent society. He was of opinion this course would widen the influence of the B.P.A., and secure that union which would result in strength.

MR. BROOKS (Portsmouth) thought that much could be done in the direction of forming such societies, but considered that it was desirable there should be some one to direct. He thought they might have a society in Portsmouth if they had a leader. He favoured the idea of branches. We could not afford to be independent.

MR. PARISH moved—"That it is desirable that all societies at present affiliated with the B.P.A., should become and be recognised as branches of the Association." He would ask the council of the Association to consider a method of carrying out the spirit of the resolution.

MR. TIMSON, in a brief speech, seconded the resolution.

MR. BLACKFORD drew attention to the apparent difficulties in the way of carrying into effect the resolution as it stood, and said that branches would have to work under the rules of the B.P.A., which provided for a certain subscription to its funds. This would be impossible for some societies as at present constituted. None of the difficulties were insurmountable, but the thing could not be done hastily.

MR. BURTON thought the scheme would meet with difficulties in many directions, and while he did not discourage it, he counselled care and caution.

MR. TIMSON suggested that where local diplomists were

associated with branch societies, they might be empowered to examine candidates for the diploma of the B.P.A.

MR. GAPPER believed in the affiliation of societies, but was of opinion that charters for the formation of local societies could be granted to responsible persons without rendering it necessary for the members of such societies to be direct members of the parent association.

MR. BROOKS considered that persons having suggestions to make on the matter of branch societies should send them to the secretary for presentation to the council.

MR. DURHAM thought it would be well to defer further discussion at present. Often ideas came to the mind at home or away from the meeting, which might be of use in dealing with the question; he therefore favoured Mr. Brooks' suggestion that information be sent to the secretary to be dealt with by the council in due course.

MR. MELVILLE next dealt with the question of the library of the Association. The issue of the works from the library helped to draw members together, and its use should be encouraged. It was to be deplored that many valuable works published on Phrenology were not included in our list. We had not even a copy of Gall's works in English, and if there is one work more than another that our members should be thoroughly acquainted with, it is that of the founder of the science. There have been from 3,000 to 4,000 books published on the subject, the majority of them in foreign countries, many of which are exceedingly valuable, and should be translated into English. For the lack of an Institute in which to store them, the Association some years since lost a valuable collection of several thousand phrenological works, which are now in Leeds Public Library. He hoped that ere long we should have an institute and library worthy of the work in which we are engaged, and open to the use of all persons interested in our science. The uniform rebinding of our books was also desirable, and the reprinting of many scarce works was a matter of urgent necessity. He also advocated a standard text book for students and others who desired a knowledge of Phrenology.

MR. ALLEN asked as to the phrenological library in Edinburgh.

MR. BURTON replied that he had seen it, but it was not generally available for the public use. It was much neglected.

MR. MUSGROVE said another fine collection of phrenological works was lying in a cellar at Queen's Park, Manches er.

MR. BLACKFORD drew attention to the object of the discussion, which was to receive suggestions for the improvement of the library, and asked for gifts of volumes to that end.

MR. WHELLOCK offered half the cost of a copy of Mattieu Williams' work if anyone would contribute the balance.

MR. J. M. SEVERN (Brighton) next delivered an address on "Phrenological Literature," which appears on another page of the present issue.

MR. JOHN ALLEN (St. Anne's-on-Sea) then delivered an address urging the expediency of a closer and more brotherly union between phrenologists, who are all working for the good of humanity, its uplifting and progress. Earnest and eloquent was the appeal made to all present who recognised the sacredness of their calling.

At half-past five the conference adjourned for tea, which had been provided in the Hall. A pleasant hour was spent

over the "cup which cheers, but not inebriates" in conversation and expressions of mutual goodwill.

During the interval between the meetings several visitors took advantage of the opportunity to have delineations of character by some of the country phrenologists present, Mr. Severn having the lion's share, Mr. Taylor and Mr. Timson being also in requisition. The proceeds of these examinations were devoted to the fund for defraying the expenses of the evening, the services of the examiners being rendered gratuitously. At seven o'clock the public meeting was announced to commence, and a few minutes past that hour, the president occupied the chair. There was a large and intelligent audience present, all of whom during the proceedings seemed to take more than a passing interest in the subjects under review.

THE PRESIDENT on rising delivered a splendid address, in the course of which he said that those present were not all acquainted with our subject or its history. It was now a hundred years ago that Dr. Gall, an eminent Austrian, physician and anatomist, gave to the world the result of his observations and experiments. His wonderful discoveries were made known in England by his co-worker, Dr. Spurzheim, and a clever Scotch lawyer, George Combe, who, though at first a strong opponent of the new truths, was induced to attend a demonstration by Dr. Spurzheim, and became a convert, and eventually the chief exponent of the doctrine. Phrenology, under his advocacy, became immensely popular sixty years ago, all classes becoming adherents, even Royalty giving its patronage to the apostle of Phrenology; the Prince Consort summoning him to give his opinion as to the right training of the Royal Children. Dr. Gall, as the discoverer of the science, was invited to seats of learning and to Royal courts, and amply demonstrated the truth and value of his discoveries. As the new doctrine was opposed to many accepted theories, several French anatomists undertook to prove or disprove Dr. Gall's theory that the brain consisted of a number of organs, and came to the conclusion that it was one organ only, and scientific men then, despite Gall's facts, gave up the advocacy. Of course, since the experiments of Ferrier and others in modern times, these objections are now valueless, and none will attempt to revive them against us. Twelve years ago a few earnest men laid the foundation of the B.P.A. meeting in Mr. Fowler's room, kindly lent for that purpose. Since then they have been working for the advancement of Phrenology, answering objections in the press and otherwise, and have added recruits to their numbers who are equally interested with themselves, with the result that Phrenology is better understood to-day than it has been for a generation or two. Every one of its claims are supported by hundreds of facts, as testified recently by Professor A. R. Wallace in his work, "The Wonderful Century." We are not championing a forlorn hope. Let all continue their course, that they may be in the running when Phrenology is at last recognised.

THE SECRETARY announced the forthcoming meetings of the Association, and urged members to attend these, and to take a particular interest in the election of officers of the Association.

MR. G. H. J. DUTTON (Skegness), being called on to address the meeting, said it was a common impression that phrenologists judged the characters of persons from the "bumps" on their heads. That was a great error, for if there were but six "bumps" on a person's head, that person would possess but six faculties; and should there be no "bumps," as is the case in the majority of persons, such

would possess no faculties at all. We should not judge always from outward appearance. Persons will come untidy to the consulting room of the phrenologist and expect to be told that their organ of "order" is small, and are surprised that their little deceit is not effective. Phrenologists are sometimes accused of flattering their clients. This is seldom the case, but certain it is that many clients come to be flattered, and are disappointed that the phrenologist has failed to do as they expected. He (the speaker) had intended to describe what he considered should be the character of an ideal phrenologist. In the first place, he should be an educated man. One of the greatest hindrances to the acceptance of Phrenology is the ignorance of many of its professors. Education will be necessary in the phrenologist of the future. He should have a knowledge of the temperaments and of the laws of hygiene. He ought to possess a superior organisation, having fine hair, and texture equally so. His aspirations should be high and ennobling. Further, he should possess a head the size of which should be at least equal to the average; the larger the brain, the greater the power (if the quality is the same). He should have large reasoning powers, Comparison, and Intuition. Reflection should wait upon observation; he should, therefore, be prominent across the brow, and the upper part of his side head should be well developed. Tact is necessary, and the moral organs, particularly Conscientiousness, should be very pronounced. He must manifest a sense of right and not pander to the wishes of the people. His (the speaker's) opinion had been asked as to Mr. Chamberlain, and having expressed it, the questioner was surprised, as he believed Mr. Chamberlain to be bad, without a single redeeming quality. A mother with ambition for her son will bring him to the phrenologist and be much disappointed if the phrenologist does not give an opinion which favours her view. The ideal phrenologist should be a religious man; I do not necessarily mean a sectarian, but one who will hold fast to great principles, which are of value, and be true to his convictions; one whose practice will agree with his precepts. The ideal phrenologist will not take snuff or use tobacco, nor will he be a consumer of intoxicating liquors; he will avoid and teach the avoidance of these things. He will be in all things an example of self-control and self-reliance.

MR. T. TIMSON (Leicester) then gave an eloquent delineation of a lady's character. Her comment was, "Perfectly correct."

MR. WILSON (Manchester) said he was not a professional phrenologist, but he began the study of the subject thirty years ago, at which time he had his character delineated by the late Mr. L. N. Fowler, at the Mechanics' Institute, Manchester. He was so convinced of the truth of the subject as the result of this examination, that he resolved to enter upon its study; he had continued a student ever since, and was still learning. Though many of those present may be strange to the subject, he would urge them all to try and master the principles and practice of Phrenology. They should practice on their friends. The time was coming when Phrenology will be taught and asked for. Within his own knowledge there was a large engineering firm in Manchester, the managers of which will not take an apprentice unless he brings with him the certificate of a phrenologist, stating that he has the necessary capacity for success as an engineer. This will be some day the universal practice, and is one of the aims of phrenologists.

The next item on the programme was a lecture (with limelight illustrations) by MR. A. HUBERT,

the lantern being manipulated by Mr. CROUCH. A large number of slides were shown, including brain views, skulls (illustrating various races, monkeys, &c.), and portraits of Drs. Gall and Spurzheim, Messrs. L. N. Fowler, Geo. Cox, J. Webb, Lords Kitchener, Halsbury, Salisbury, Russell, Hartington, Ripon, Messrs. Gladstone, Balfour, Beerbohm Tree, Rhodes, Spencer, and others of more or less celebrity. Mr. Hubert gave running comments on each, which were much appreciated by the audience. The lantern was well handled, each picture being clear and well focussed.

MR. J. WEBB (past-president) next delivered an excellent address, in the course of which (after paying a well-deserved compliment to Messrs. Dutton and Wilson for their excellent speeches, delivered earlier in the evening) he said: "There is a very considerable amount of interesting reading in the medical journals, and, I may add, a very considerable display of intellectual and professional ability, but the thing that strikes me, as a student of Phrenology, is the almost total absence of articles on the physiology of the brain and skull. Let us take the issues of the *British Medical Journal* for the month of October, which contains nearly 500 pages of literary matter. Can it be believed that the only article on the subject referred to is one entitled "Wanted: Brains," a title very suggestive of the need that there is for able writers on the subject in that excellent weekly. You will be interested, now I have mentioned it, to know *who* requires brains, and why? The article explains itself.

"WANTED: BRAINS:—Dr. Burt G. Wilder, Professor of Physiology in the Cornell staff of Instruction at Ithaca, has recently issued a circular asking prominent men in the United States to bequeath their brains to the university. He says that, while it is easy to procure the brains of criminals and of insane and ignorant persons, it has hitherto been extremely difficult to obtain those of persons in whom the cerebral development is beyond the average. He adds that it is highly desirable in the advancement of science that a considerable number of brains of this character should be secured. This request, which has been circulated principally among the students and graduates of Cornell, is accompanied by a blank form of bequest, which, however, contains a clause by which the legacy becomes void if serious objection is made by relatives of the deceased."

Why are these brains required? So that they can be compared with those of criminals and ignorant persons. For what purpose can they be compared? Surely in order to compare brain developments—the very thing phrenologists are doing constantly, and have been constantly engaged in, since the days of Drs. Gall, Spurzheim, and Vimont, the three greatest brain anatomists who have ever opened a skull. I wonder how many modern scientists have compared a hundredth of the living heads that some gentlemen have compared in this room. Remember that the dead brain is infinitely less useful for cerebral comparison than the living brain. The dead brain, with loss of its integuments, its blood, its general collapse, its shape, cannot be so clearly defined as it is in the skull. Of course, the skull has difficulties, but these are readily overcome by patient study and experience. It is well known that there is an ascending scale of brain development in the lower animals; and what is the use of this great "want" if it be not to compare relative brain development in the human family? Slowly and surely our modern physiologists are veering round to Phrenology,

however much they may profess that they are not doing so. The greater the size, other things being equal, and the greater the complexity of the convolutions, the more superior the development. Dr. Burt Wilder seems to be learning these facts, and wishes to prove them—facts already proved over and over again by Phrenology. And though during the years that Phrenology has been making its way as the true science of mind, there have been men who have been credited with destroying it, root and branch. First were Dr. Gordon and Lord Jeffrey, in the *Edinburgh Review*, then Dr. Roget and Mr. Stone, then Dr. Carpenter and Professor Bastian, and lastly Dr. Andrew Wilson. But the remarkable thing about it is that, though destroyed, though killed so often, it has held its head aloft unscathed, and the stronger because so often killed.

All the experiments of "modern research" are in its favour; the harvest is ripening, and, to quote the opinion of Dr. A. Russel Wallace, the next century will atone for the neglect that Phrenology has suffered in the nineteenth.

MR. BURTON (Birmingham) next read the head of a lady who volunteered for an examination. The best comment which could be passed was that of the lady herself, who said the reading was "very true indeed."

MR. D. T. ELLIOTT (Fowler Institute) congratulated the Association on the success of the present gathering. It was extremely gratifying to see such a good meeting in London on behalf of Phrenology, and he trusted all those present who had not hitherto given direct attention to the subject would commence to study it. Everyone could see differences in their friends, and, in fact, in all persons with whom they came in contact, and would soon see the great utility of Phrenology. It should be borne in mind that Phrenology was not made or evolved, but was built on a foundation of incontrovertible facts. The brain was the instrument of the mind, the organ through which the mind functioned, as the eye was the organ of sight. He wished that phrenologists should keep their subject free from other matters, and strive to spread it by a free and generous distribution of phrenological literature, particularly the current publications, the *Phrenological Journal* and the *Popular Phrenologist*. By this means much lasting good would result. He would urge the societies in the country to continue their efforts with renewed vigour. Each as well as the London societies had their special work to perform. We should keep our individual peculiarities to ourselves as much as possible. It was often stated that medical men were opposed to Phrenology. His experience was entirely against that opinion. He had found sympathy and support were often offered by the doctors. There was a glorious future for Phrenology, but its realisation was dependent on the efforts and enthusiasm of the individual phrenologist, whether student or professional.

MR. J. MILLOTT SEVERN (Brighton) then responded to a request to read the heads of two persons, which he did with remarkable volubility and accuracy. These readings were splendid demonstrations of the value of Phrenology to the individual.

The hour for closing having passed, the president briefly dismissed the meeting.

Will my London readers please note the dates of the lectures at the rooms of the British Phrenological Association, and the Fowler Institute, and make every effort to be present at each of these.